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Poetry.

"It is More Blessed."

Give us the morning that flows out of heaven!
Give us the waves when their channel is given!
Give us the breeze when the sunbeams are given;
Lavishly, utterly, carelessly give;
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June rose blowing.
Give us He gave these, who gave thee to live.

Pour out thy love like the rush of a river,
Washing its waters forever and ever,
Through the barn'd sands that reward not the giver;
Silent or scornful, thou nearest the sea;
Scatter thy life as the summer showers pouring;
What if no bird through the pearl-rain is soaring!
Lock to the life that was lavished for thee.

Give, though my heart may be wasted and weary;
Laid on the altar all ashen and dreary,
Though from its pulses a faint misereere
Beats in thy soul the sad passage of fate;
Bind it with chords of unshrinking devotion,
Smile at the song of its rapturous emotion;
The stern hymn of eternity's ocean;
Here! and in silence thy future await.

So the wild wind strews its perfumed caresses;
Evil and thankless the desert it blesses;
Bitter the wave that its soft pinion presses;
Never it ceases to whisper and sing;
Sweetest its music with minor-key'd closes,
Fairest the vine that on ruin will cling.

Almost the day of thy giving is over;
Ere from this grass dies the bee-hummed clover
Thou wilt have vanished from friend and from lover;
What shall thy longing avail in the grave?
Give as the heart gives whose fetters are breaking;
Life, love, and hope, all thy dreams and thy waking;
Soon, heaven's river thy soul-lever slaking,
Thou shalt know God and the gift that he gave.

Religious Miscellany.

An Itinerant Ministry.

There are no effects without causes. The idea of an "equivalent generation" of animals or plants, springing into life spontaneously, has been exploded; and no wise man thinks a moral product has come up from no seed.

Now it is a fact, or rather an unbroken series of facts, that Methodism, without extraordinary aid, in many countries, has had a steady increase of numbers, influence, and regenerating Christian power, unparalleled on any large scale, except by the vital Christianity of the apostolic age. This fact, notwithstanding the green-eyed jealousy of worldly and godless Christians of all names, religiously acknowledges.

What are the causes? One of the most efficient is the itinerancy of its ministry. Of course, we do not undervalue what we believe to be the correctness of its doctrines, the faithfulness of its discipline, the development of its lay talent, and the compactness of its ecclesiastical system, by which it retains what it gains; but in its policy, in its body, apart from its soul, the most marked peculiarity of its power, and the right arm of its strength is, and has been, the itinerancy of its ministry.

Look at it philosophically. The first element of power in its itinerant ministry is brought to bear on every spot of its territory. I take it to be a fact, that no man ever lived competent to exhibit all of the power of a human ministry, or able to supply all the demands of any single community. Take any neighborhood of only a hundred families, and there are human beings in it, who, from some idiosyncrasy of disposition, or peculiarity of experience, cannot be reached by him who would be the most successful preacher to others.

God does not employ angels to preach. Why? Because angels have not had a human experience. They cannot sympathize with human beings. Now, no man has had universal experience, no man can sympathize with everybody. He who sympathizes with everybody, sympathizes with nobody. He who yields every weapon, on horse and foot, is master of none, and conquers only the weakest. Here is a doctrinal preacher. This grows out of a man, he cannot develop into anything else. Now, there are men in every congregation, who need just such a preacher. By him, they will be led to think, repent, believe, and be saved. No different preacher would ever reach their case. But there are others in that congregation, who consider his sermons dry, monotonous, and cold, and ask for pathos and fire. If no other minister visits them they will sleep on all dead. As yet, they have no preacher, for whom they but occasionally hear, is no apostle to them. The next year comes a change. A man of warm temperament and pungent feelings, enters the pulpit. In the mean time the old converts, rooted and ground in faith, are not injured by a change, while the outsiders feel a new interest. A plaze of Christianity is presented, which attracts their attention. Their souls begin to vibrate in unison with the speaker's, and the deep, latent, fountain of their feelings, is stirred, and a new company is enrolled in the Church of Christ.

I need not elaborate this thought, but it cannot be overvalued. It is a profound psychological fact. I do not believe that a Jonathan Edwards, a Whitfield, a Payson, an Olin, or any other man, could cultivate fully and thoroughly, any one parish in Christendom, and that confined to one parish it would suffer, some remaining unaffected, and the others only partially developed as Christians. What preacher is there of decent modesty, who does not feel that there is some work to be done in every congregation, in which many others could surpass him? And what preacher, who does not feel self-respect, is there, who does not feel and see that there is some work that he can accomplish, better than many of his brethren?

then? "Know thyself," is the profoundest maxim of human wisdom. Cultivate as far as you can, general power and usefulness, but after all you have a favorite weapon, and some peculiar individual power.

The Corinthians were wrong, in that while some were for Paul, some for Apollus, and some for Cephas; they forgot that Christ was the head; but I doubt not, that Paul with his fiery logic, Apollus with his scriptural thunder, and Cephas with his impetuous zeal, each won some souls to Christ, that neither of the others could have reached. The error of the Corinthians was, that each party selfishly wanted a settled pastor of their own peculiarities, while all should have been willing to have a succession of pastors, for the good of the whole. And unless there is a provision made in the Church, for this unalterable fact of human nature, there is a vital deficiency in the policy of the Church.

To ask that all preachers should do the same work, is to demand an utter impossibility. A Peter Cartwright could not be a Wilbur Fisk, a Nathan Bangs an Abbot. Pardon the mingling of the names of the honored dead with the honored living. They are representative men—the fact is true of all the watchmen of Israel. He who is blest with a brilliant imagination, to paint the glories of heaven, or the agonies of despair, is natural, and who can sway the hearts of the multitudes as by music, still finds many who are impossible as rocks under his vivid descriptions and fervent appeals, or who if they feel, vibrate but an instant, and are as quiet as ever. And he, who by connected logic and sive argument, grasps the souls of many as a parent grasps the hand of a child, and leads them directly to Christ, finds also others who are deaf to his logic and blind to his undeniable demonstrations. Pity the community who are permitted to look through only one lens, and receive their representations of the truth only through one medium. The conclusion is, nearly if not quite, all men can be much more useful, by frequently changing their fields of labor; and by a methodical itinerancy in its ministry, the ministry is more efficient, and the world more blessed. There are other equally cogent arguments for itinerancy, which we may consider hereafter.

E. O. HAVEN.

Morals of Dress.

Every Christian must acknowledge the sin and folly of extravagance in dress. But there is another extreme, which we sometimes find among good people, of attempting to cut and square the dress of every man and woman by precise and uniform rule. We cannot be too cautious in attaching undue importance to mere externals, as it encourages self-complacency, pride, and a disposition to sit in judgment upon all who differ from us. Every nice observer must have remarked, among the Society Friends, where dress is so exclusively the badge of discipleship, that when the "birthright" members leave the society, and assume the gay, or "world's people" dress, in doffing their old costume, they lay aside their religious principles, and become more irreligious and more vain than any other class of persons so strictly educated. This has been our observation. We have seen this case with the children of pious and strict-dressing Methodists. Even Wesley, the great apostle of Methodism, after prescribing a peculiar garb, as applicable to all of his sect, and regardless of position in life, was obliged to modify his opinions, after they were carried out and tested. "This journey (alluding to his rules for dressing) was afterwards withdrawn, because it was found impracticable, as interfering in a manner not to be borne with domestic affairs," he admitted, therefore, that "women under the yoke of unbelieving husbands, or parents (as well as men in office) might be constrained to put on gold or costly apparel;" and in cases of this kind, says he, "plain experience shows that the baneful influence is suspended; so that whenever it is not our choice but our cross, it may consist with godliness, with a meek and quiet spirit, with lowliness of heart, and with Christian seriousness."

It appears to us, dress should be regulated as a matter of self-respect, and as evincing respect to others. Joseph seemed so to consider it. When he received the summons to appear before Pharaoh, he appears to have made his toilet according to the respect to the king. Nothing can be more low-bred and grovelling, than to dress out of mere personal vanity to excel others in this particular. When the attire is regulated by right motives, and is acquired in to gratify the taste of a father, brother, or husband, it is improving to the social character. It becomes important among those interchanges of little kindnesses and courtesies of which the happiness of everyday life is made up. If a father or husband fancy a plain style of dress, the daughter or wife finds her pleasure in the ready compliance with the wishes of these friends.

Every Christian mind will perceive when its time and thoughts are untidily occupied with the question, "What shall I put on?" and this each individual must answer and decide with his own conscience. We recollect the case of a pious friend, who had adopted a plain style of dress from taste and choice. She confined herself to a few colours, and the colours she selected were simple and easy to obtain. She requested a friend in a neighboring city, to procure for her an article of precisely such a texture, and precisely such a shape. The friend, after spending many hours in fruitless search, gave up in despair, and purchased an article nearest to the direction, that it was possible to obtain. It, however, did not suit, and was laid aside. As the lady employed to purchase was considered much more gay in her dress, the lady who gave the commission was greatly astonished at what her friend told her, that she had never spent the one twentieth part of her time or thought upon a garment of her own in all her life. We think it a good rule, in regard to this matter, not to set the mind on any particular style or article of dress, but if it is convenient, and in harmony with the apparel generally worn, to wear it, and think no more about it. We recollect another case of a lady who had been remarkably fond of dress, which

had greatly fed her vanity. When she became a truly devout woman, her conscience smote her so severely for the time wasted in this manner, that everything associated with it became painful to her, and she resolved to adopt the Quaker costume. She wore it two Sabbaths at church, and then she laid it aside, for she said she had never been so troubled about her outward adornment as on these occasions. Her thoughts dwelt upon her plain garb instead of the services of the sanctuary.

What is said by the biographer of the pious and sensible Lady Darcy Maxwell, on this subject, is not only Christian, but in good taste. "Her dress," she observes, "which was much dictated by conscience, as formed on good taste, was very plain, being without ornament or anything that could serve only for show; yet it was a plainness of her own, equally removed from the formal costume of the Quaker, and the frumpy of fashion, escaping at the same time the unconscious expensiveness of both. She did not degrade herself from her rank, nor detract from her personal appearance, by this plainness of apparel; but she found that it could relieve many a suffering creature, and give education to many an orphan child, with what numbers expend in useless decorations whose income was as much below her own as was their situation in society. As Lady M. had the misfortune to lose her husband and only child at nineteen, she was left to follow the unbiased dictates of her mind; yet she would have been the last to judge those whose different situations might seem to require a modification of her course.—*Christian Treasury.*"

Dear Little Florence!

She came to us when the early Spring zephyrs were making sweet perfume from the opening flowers, telling us in their own gentle way, that the Winter was over and gone. The time of the singing of birds had come. Then in all her pure loveliness and infantile beauty, our "Birdie" came. Dear Little Florence! What a beautiful light was then shining in our home! What a bright star in the heaven of our love! Never in that blissful time, did our pathway grow dark! Never in the exceeding joy of thy presence, could our souls grow weary! We said—"She is an angel! Ah, what a prophecy!"

Very sweet was it—to watch the unfolding of her lovely charms! Very precious that first smile answering mamma's. These were the days of public consecration—and among the assembled group of joyous parents and innocent babes, our first born, our little Florence, was seen! When the father, with trembling hands but bursting heart, took thee to his bosom, and impressed upon thy brow the solemn, sacred sign of the Cross, we were all great joy in our hearts! What a blessed baptism of Faith and Hope! Dear Little Florence! the light of our dwelling! Truly now it shone with heavenly radiance!

In the name of the Father, and of the Son, and of the Holy Ghost—our little one, a child of God! An heir of salvation! Great joy in our hearts! What a blessed baptism of Faith and Hope! Dear Little Florence! the light of our dwelling! Truly now it shone with heavenly radiance! In the name of the Father, and of the Son, and of the Holy Ghost—our little one, a child of God! An heir of salvation! Great joy in our hearts! What a blessed baptism of Faith and Hope! Dear Little Florence! the light of our dwelling! Truly now it shone with heavenly radiance!

Dear, dear Little Florence! GENEVA.

The Other Side.

Once in a happy home, a sweet, bright baby died. On the evening of the day, when the children gathered around their mother, all sitting very sorrowful. Alice, the eldest, said: "Mother, you took all the care of the baby while she was here, and you carried and held her in your arms all the while she was ill; now, mother, who took her on the other side?" "On the other side of what, Alice?" "On the other side of death; who took the baby on the other side, mother? She was so little she could not go alone." "Jesus met her there," answered the mother. "It is he who took little children from heaven to console those who differ a little from us in their own apprehensions. It is like that kind of lightning which philosophers speak of, that melts the sword within, but singeth not the scabbard; it strives to save the soul, but hurteth not the body. If we keep the fire of zeal within the chimney in its own proper place, it never doth any hurt; it only quickeneth, warmeth, and brighteneth; but if we once let it break out, and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire, it is no longer zeal, it is no heavenly fire, it is a most destructive and devouring thing. True zeal is like the vital heat in us, that we live upon, which we never feel to be angry or troublesome."

Pastoral Visiting.

There is a charm in the week-day services of a parish minister, which has not been duly estimated, either by philanthropists or patriots. His official and recognized character furnishes him with a ready passport to every habitation; and he will soon find that a visit to the house of a parishioner the surest way of finding access to his heart cannot altogether withstand this influence; and at times, in their own domestic history, there are opportunities, whether by sickness, or disaster, or death which afford a weighty advantage to the Christian kindness that is brought to bear upon them. His week-day attentions and their Sabbath attendance go hand in hand. It is thus that a house-going minister wins for himself a church-going people.—*Dr. Chalmers.*

A Powerful Witness.

Truth makes a child powerful. As an illustration of this, read the following article from the pen of S. H. Hammond, formerly editor of the Albany State Register:

I witnessed a short time ago, in one of our courts, a beautiful illustration of the simplicity and power of truth. A little girl, nine years of age, was offered as a witness, against a prisoner who was on trial for a felony committed in her father's house. "Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath?" "I don't know what you mean," was the simple answer. "There, your honor," said the counsel, addressing the court, is there anything further necessary to demonstrate the validity of my objection? The witness should be rejected. She does not comprehend the nature of an oath."

"Let us," said the Judge. "Come here, my daughter." Assured by the kind manner of the Judge, the child stepped forward, and looked confidently up in his face, and with a calm, clear eye, and with a manner so artless and frank, that it went straight to the heart. "Did you ever take an oath?" inquired the Judge. "Yes, sir," she answered, "I did when I was with a look of horror, and the red blood mantled in a blush all over her face and neck, as she answered, 'No sir.' She thought he intended to enquire if she had ever blasphemed."

"I do not mean that," said the Judge who saw her mistake; "I mean were you ever a witness before?" "No, sir, I never was in court before," was the answer. "He handed her the Bible open. 'Do you know that book, my daughter?' She looked at it, and answered, 'Yes, sir; it is the Bible.' 'Do you ever read it?' he asked. 'Yes, sir, every evening.' 'Can you tell me what the Bible is?' inquired the Judge. 'It is the word of the great God,' she answered. 'Well, place your hand upon this Bible, and listen to what I say; and he repeated slowly and solemnly the oath usually administered to witnesses. The child raised her hand, and said, 'I will tell you what I will tell you if you do not tell the truth?' 'I shall be shut up in the State Prison,' answered the child. 'Anything else?' asked the Judge. 'I shall never go to heaven,' she answered. 'How do you make that?' asked the Judge. 'The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, 'Thou shalt not bear false witness against thy neighbor.' 'I learned that before I could read.'"

As any one spoken with you about your best witness, the child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, 'Thou shalt not bear false witness against thy neighbor.' 'I learned that before I could read.' "I shall never go to heaven," she answered. "How do you make that?" asked the Judge. "The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, 'Thou shalt not bear false witness against thy neighbor.' 'I learned that before I could read.'"

God bless you, my child," said the Judge; "I shall never go to heaven," she answered. "How do you make that?" asked the Judge. "The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, 'Thou shalt not bear false witness against thy neighbor.' 'I learned that before I could read.'"

But notwithstanding all this oppression, Protestantism maintains itself, and makes progress. From a report published by the highest ecclesiastical board of the Waldensians, we learn that the Roman Catholic and the holding of a protestant meeting are still treated as crimes, and the press has been forbidden to discuss religious topics. France has issued a similar decree, which pretends to put a stop to violent religious controversies in the press, but is generally believed to aim at silencing the opposition to the doctrines of the Roman Church. In most parts of Italy the persecution against Protestantism remains unabated, and even in Sardinia, Protestants have been recently sentenced to imprisonment and heavy fines for having attacked the Catholic Church. Thus the horizon of Southern Europe appears again very cloudy, and the governments have languished together to arrest the onward march of evangelical Christianity.

Christian Zeal a Gentle Flame.

Let us take heed, (says Cadworth), let us call that zeal for God and his gospel, which is nothing else than our own stormy and tempestuous passion. True zeal is a sweet, heavenly and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls fire from heaven to consume those that differ a little from us in their own apprehensions. It is like that kind of lightning which philosophers speak of, that melts the sword within, but singeth not the scabbard; it strives to save the soul, but hurteth not the body. If we keep the fire of zeal within the chimney in its own proper place, it never doth any hurt; it only quickeneth, warmeth, and brighteneth; but if we once let it break out, and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire, it is no longer zeal, it is no heavenly fire, it is a most destructive and devouring thing. True zeal is like the vital heat in us, that we live upon, which we never feel to be angry or troublesome.

Religious Intelligence.

Romanism in the United States.

(From the American Foreign Christian Opinion.)

The strength of Romanism among us, as indicated by its priests and churches, is not demoralized nor at all diminished, by the suggestion that "it derives much of its support from abroad." The suggestion would have force in it, if it were shown that the Romanism here had not the ability nor the inclination to sustain them; but that has not been shown, and we presume it will not be attempted by any who understand the facts in the case. The foreign aid received is just so much additional power to what is permanently here. The case is a plain one. The annual appropriation of the British Parliament in support of the Romish College at Maynooth, which is training Jesuit priests and teachers, who may traverse every part of England and Scotland to determine the national faith and embarrass the action of the Government in both of those countries, is just so much gain to Cardinal Wiseman and others of the Papal fraternity, for it enables them to give so much more to other objects promotive of Rome's designs. So in the United States. The amount sent annually (say a quarter of a million of dollars) into this country by the Romish Propaganda in Europe, is clear gain to the Papal hierarchy and laity. It enables them to devote their own resources to objects which, without such transatlantic subsidy, they could not do so largely. But the recognition of funds from abroad is not, in the circumstances, necessarily an evidence that the Romish organization in the country is unable to sustain themselves upon a scale quite equal to that of any other denomination having the same number of ministers and churches.

We maintain, therefore, our position. Romanism has grown rapidly in our country, and it is daily increasing. It is neither politic, wise, nor Christian, to close our eyes to it. And it will not lessen our responsibilities, nor the burdens, and griefs, and dangers of our children and of the coming generations, to be indifferent or to affect a carelessness about the religious liberty, if applied, the evil will grow apace, and our land will become as the lands from which our forefathers fled in order to escape its influence.

Protestantism in Southern Europe.

The political events which have lately taken place in Southern Europe, have not been favourable to Protestantism. Nearly all the governments show themselves desirous to tighten their alliance with the church of Rome. Though betraying but little interest in the doctrines of Roman Catholicism, they esteem Rome as the mistress of spiritual despotism, and value highly her services for supporting the existing governments of Europe. For the same reason they hate Protestantism, as harbinger of civil war, and religious liberty. In Spain the circulation of a Protestant book and the holding of a protestant meeting are still treated as crimes, and the press has been forbidden to discuss religious topics. France has issued a similar decree, which pretends to put a stop to violent religious controversies in the press, but is generally believed to aim at silencing the opposition to the doctrines of the Roman Church. In most parts of Italy the persecution against Protestantism remains unabated, and even in Sardinia, Protestants have been recently sentenced to imprisonment and heavy fines for having attacked the Catholic Church. Thus the horizon of Southern Europe appears again very cloudy, and the governments have languished together to arrest the onward march of evangelical Christianity.

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opportunities to distribute the Bible and evangelical books are more numerous than one would think to be possible amid the unceasing persecutions. In the course of two years, more than one hundred thousand copies of the Bible, or portions of the Bible or evangelical books, have been put in circulation. The agents employed for this work labor with great precaution, but still with great results. The Roman clergy often request the government to adopt vigorous measures for the suppression of the Protestant books, but up to the present time these measures have proved fruitless. None of the agents as yet have fallen into the hands of the government.

One agent reports that he has made during the first six months of 1857 two hundred and sixty-seven visits, in order to converse on the subject of religion, and has received for same purpose three hundred and seventy-five visits. He preached in several private houses before more than two thousand persons. He sold ninety-six copies of the Bible, or parts of the Bible, gave away thirty-one copies gratuitously, and distributed five hundred and twenty-seven tracts. The number of persons who, during this time, declared themselves to him as Protestants, amounted to two hundred and thirteen. Seven families were induced to join the Protestant movement by the proclamation of the dogma of the Immaculate Conception. A soldier of the Spanish army wrote to another agent asking him for the Bible, and informing him that he knew himself more than six thousand persons who were willing to follow hereafter the Bible as the only rule of faith.

Such facts speak for themselves. The truth of these reports is fully corroborated by the Ultramarine agents. A few weeks ago we gave, in the Advocate, extracts from La Cruz, an Ultramarine paper of Seville, in Spain, in which the zeal of the Protestant agents was denounced in the most violent language, and the successes acknowledged, and the aid of the pope invoked to arrest the circulation of the Protestant books.—*Christian Advocate and Journal.*

London Young Men's Christian Association.

The usual course of Lectures having been completed, the annual meeting was held on Tuesday evening, the 23rd Feb., under the presidency of the Earl of Shaftesbury. The facts of the report are the following:— It stated that considerable additions had been made to the library. The Dean of Canterbury had also conducted a class for the study of the Greek Testament. Most interesting reports had been received from the various metropolitan branches, which were still blessed in the ordinary course, and from Holland, France, Switzerland, Eastern and Western Prussia, and America, where the work of the association was still making progress. The estimate for the year was £2,610. The kind forbearance of the treasurer had enabled the committee to transfer the year's debt to the ordinary expenditures, and the committee were persuaded that they would not be allowed to lack the means of carrying on their great mission.

The noble Earl, ever hearty in the cause of humanity, delivered a very excellent and highly pertinent oration, after which the meeting was effectively addressed by the Rev. Messrs. Owen, West, and Gurney, Brock, and Messrs. Hitchcock, Tarlton, Beck, and Cordey. It might have been his seat before the Count Walewski had taken his seat before the Count, and surveyed the vast assembly, whilst the Reverend President of Methodist Conference spoke as follows:—

The whole history of the association had been a series of spiritual triumphs. After an allusion to the circumstances in which the young men are placed, and exhorting them to let their principles be according to the principles of Christianity, and their opinions formed by the correct standard of divine truth, and based upon a personal religion, he said: "You have to persevere your load protest against the maddening spirit of speculation, and those pursuits by which their time was lost, their morals overthrown, their influence destroyed, their science hardened, and their souls lost. It will be yours to stand against the attacks of the power of the poor man's enemy, who, openly or secretly, would deprive him of his Sabbath's rest. It will be yours to take up and fight the great battle against all mere externalism as a substitute for Christianity, and thus making a way to Rome through Oxford. It will be yours to keep up the national standard of allegiance to God by the national recognition of the hand of God in the providences that attend our nation; and those views which you derive from the Sacred Scriptures will lead you to rally round our Queen and support our constitution—a constitution which affords us the greatest freedom, with the largest security for all our rights, and which will enable us to deal out justice to all other nations, and to take care that you never obey the dictates of any."

Mr. R. Bevan objected to the introduction of political topics. ("No, no." "Go on.") Rev. F. West: If I have violated good taste, I will apologise for it. My heart so thoroughly beats for our Queen and country, that I was not conscious of it. It will devote upon you, young men, to endeavour by all that is in your power, to spread the blessings of the Gospel throughout the whole world.

All honor to the venerable President! In former times Methodism, with all its excellencies, was thought frequently to be somewhat wanting in the spirit of true patriotism. These days are happily gone by. The spirit of Mr. West is just the spirit which ought to pervade every Christian community throughout the British empire. The Association, with respect to its last course, began well, and went on well, and has finished well. It richly deserves all the favor which it has been blessed.—*British Standard.*

No less interesting news is given of Spain by the Spanish Evangelical Record, a paper published in Scotland, and exclusively devoted to the evangelization of Spain. It appears from these reports that the op-

A Missionary Visit to Shanghai.

SHANGHAI, Jan. 20th, 1858.

DEAR SIRS,—Following the advice of my medical attendant, and with the sanction of my brethren at Macao, I am now seeking to get rid of a low, feverish state of imbecility by a trip to the north of China. Leaving Hong Kong on the 21st of December, I arrived in safety at Shanghai, on the 6th of the present month. Here I have been most hospitably entertained by Dr. Heben, our well-tried friend and counsellor in days gone by at Canton. He has taken Dr. Lockhart's place here, temporarily at least, still his best sympathies are with the South, and when we can resume our labors at Canton, I hope he will attempt to fill the vacant rank of the Missionary here. Hoping to visit the other ports on my return, I have thought that a letter for your columns from each place might be acceptable, and prove interesting at this juncture. Waiting the results of the struggle at Canton, and the issue of negotiations with the supreme Government of China, it may be well to enquire, what are the results of our Christian Missionary labor up to the present time? what number of Chinese have received the doctrine of the Cross, and been gathered into church fellowship by this band of men from the West? I will attempt to furnish you with some particulars, which will, I trust, be of some use to you. Incidentally I may glance at the positions where Protestant Missionaries labour, and the mode of their operations, but my main design is to ascertain the extent of their success. This will be best done by obtaining reports from each separate field of laborers, and presenting a condensed view in a tabular form, followed by some remarks, if necessary.

I begin with Shanghai, the most northern port. This city is in latitude 31° 24' N., and in longitude 121° 22' E. in the S.E. part of the province of Keangsoo; it lies on the bank of the Woosung river, and from its junction with the great Yangtze-keang. The city is the head of a district, but its size and population, when contrasted with the great cities of China, are small. It is walled, and about three miles in circuit; six gates afford ingress and egress to the busy population, which amounts to about 250,000 in number. The adjacent country is nearly a dead level for many miles, through which run many small rivers, draining the soil and affording easy communication with the interior. The city is very much inferior to Canton in regard to health, good streets, and separate buildings; houses are mostly one story high, and the streets are narrow, filthy, drainage worse, and the low and damp dwellings are highly propitious of disease in various forms. Cutaneous diseases abound, and theague, which few escape, and which causes a great deal of suffering in producing the listless, inert expression which appears in the countenance of so many, and the want of energy betrayed by the movements of all. Foreigners have found libelions in the city, although built by them, or improved by them. These things, however, are not the influence in producing the listless, inert expression which appears in the countenance of so many, and the want of energy betrayed by the movements of all. Foreigners have found libelions in the city, although built by them, or improved by them. These things, however, are not the influence in producing the listless, inert expression which appears in the countenance of so many, and the want of energy betrayed by the movements of all. Foreigners have found libelions in the city, although built by them, or improved by them. These things, however, are not the influence in producing the listless, inert expression which appears in the countenance of so many, and the want of energy betrayed by the movements of all.

The noble Earl, ever hearty in the cause of humanity, delivered a very excellent and highly pertinent oration, after which the meeting was effectively addressed by the Rev. Messrs. Owen, West, and Gurney, Brock, and Messrs. Hitchcock, Tarlton, Beck, and Cordey. It might have been his seat before the Count Walewski had taken his seat before the Count, and surveyed the vast assembly, whilst the Reverend President of Methodist Conference spoke as follows:—

The whole history of the association had been a series of spiritual triumphs. After an allusion to the circumstances in which the young men are placed, and exhorting them to let their principles be according to the principles of Christianity, and their opinions formed by the correct standard of divine truth, and based upon a personal religion, he said: "You have to persevere your load protest against the maddening spirit of speculation, and those pursuits by which their time was lost, their morals overthrown, their influence destroyed, their science hardened, and their souls lost. It will be yours to stand against the attacks of the power of the poor man's enemy, who, openly or secretly, would deprive him of his Sabbath's rest. It will be yours to take up and fight the great battle against all mere externalism as a substitute for Christianity, and thus making a way to Rome through Oxford. It will be yours to keep up the national standard of allegiance to God by the national recognition of the hand of God in the providences that attend our nation; and those views which you derive from the Sacred Scriptures will lead you to rally round our Queen and support our constitution—a constitution which affords us the greatest freedom, with the largest security for all our rights, and which will enable us to deal out justice to all other nations, and to take care that you never obey the dictates of any."

Mr. R. Bevan objected to the introduction of political topics. ("No, no." "Go on.") Rev. F. West: If I have violated good taste, I will apologise for it. My heart so thoroughly beats for our Queen and country, that I was not conscious of it. It will devote upon you, young men, to endeavour by all that is in your power, to spread the blessings of the Gospel throughout the whole world.

All honor to the venerable President! In former times Methodism, with all its excellencies, was thought frequently to be somewhat wanting in the spirit of true patriotism. These days are happily gone by. The spirit of Mr. West is just the spirit which ought to pervade every Christian community throughout the British empire. The Association, with respect to its last course, began well, and went on well, and has finished well. It richly deserves all the favor which it has been blessed.—*British Standard.*

No less interesting news is given of Spain by the Spanish Evangelical Record, a paper published in Scotland, and exclusively devoted to the evangelization of Spain. It appears from these reports that the op-