

The Bazaar.

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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MUTUAL FORGIVENESS.

Matthew xviii. 21, 22.

Go look across your wide expanse,
Where Ocean's countless waves extend;
Far as the straining eye can glance,
There seems no bound nor end.

Look upwards to the heavenly plain
Glistening with beauteous orbs and bright;
Thou canst not count the starry train,
Nor tell their stretch of light.

So is the mercy, so the love
Of him who made that deep blue sea,
And laid the stars of glory rove
Throughout immensity.

Nay, infinite the wondrous reach
Of God's forgiving healing love;
Beyond the grasp of human speech,
Or angel tongue above.

Our mighty debt we cannot count,
God only can its fulness see;
Yet he remits the whole amount,
And speaks the debtor free.

How then can pardoned man restrain
Compassion's yearnings in his breast?
How low to give his fellow pain,
Unblissing, and unblest?

No scanty measure he will know,
Who looks unnumber'd sins forgiven;
Nor seven times only mercy shows,
But seventy times and seven.

Off as his brother may transgress,
With pitying love assert her claim,
And bid him whisper peace, and bless
All in a Saviour's name.

Father of mercy, shed within
Each heart thy love, and hope of heaven;
May each forgive his brother's sin
As he has been forgiven.

Rev. J. S. Broad, M. A.

LATIMER PREACHING.

From a Sermon preached by Bishop Latimer in the Shrubs at St. Paul's Church in London, on the 18th of January, 1518.

Oh London, London! repent, repent; for I think God is more displeas'd with London than ever he was with the city of Nelo. Repent therefore, London, and remember that the same God liveth now that punished Nebo, even the same God, and none other; and he will punish sin as well now as he did then: and he will punish the iniquity of London, as well as he did then of Nebo. Amend therefore. And ye that be prelates, look well to your office; for right prelating is busy labouring, and not loitering. Therefore preach and teach, and let your plough be doing. Ye lords, I say, that live like loiterers, look well to your office; the plough is your office and charge. If you live idle and loiter, you do not your duty, you follow not your vocation: let your plough therefore be going, and not cease, that the ground may bring forth fruit.

But now, methinks, I hear one say unto me: "What ye what you say? Is it a work? Is it a labour? How then, hath it happened that we have had so many hundred years so many preaching prelates, lordling loiterers, and idle ministers? Ye would have me here to make answer, and to shew the cause thereof. Nay, this land is not for me to plough; it is too stony, too thorny, too hard for me to plough. They have so many things that make for them, so many things to lay for themselves, that it is not for my weak team to plough them. They have to lay for themselves long customs, ceremonies and authority, placing in parliament, and many things more. And I fear me this land is not yet ripe to be ploughed: for, as the saying is, it lacketh weathering; this gear lacketh weathering; at least way it is not for me to plough. For what shall I look for among thorns, but pricking and scratching? What among stones, but stumbling? What (I had almost said) among serpents, but stinging? But this much I dare say, that since lordling and loitering hath come up, preaching hath come down, contrary to the apostles' times; for they preached and lorded not, and now they lord and preach not. For they that be lords will ill go to plough: it is no meet office for them; it is not seeming for their estate. Thus came up lordling loiterers; thus crept in unpreaching prelates; and so they have long continued. For how many unlearned prelates have we now at this day? And no marvel: for if the ploughmen that now be made lords, they would leave off their labour, and fall to lording outright, and let the plough stand: and then both ploughs not walking, nothing should be in the commonweal but hunger. For ever since the prelates were made lords and nobles, the plough standeth; there is no work done, the people starve. They hawk, they hunt, they card, they dice; they pastime in their prelaties with gallant gentlemen, with their dancing minions, and with their fresh companions, so that ploughing is set aside: and by their lordling and loitering, preaching and ploughing is clean gone. And thus it is the ploughmen of the country were as negligent in their office as prelates be, we should not long live, for lack of sustenance. And as it is necessary for us to have this ploughing for the sustentation of the body, so must we have also the other for the sustentation of the soul; or else we cannot live long ghostly. For as the body wasteth and consumeth away for lack of bodily meat, so doth the soul pine away for default of ghostly meat. But there be two kinds of inclosing, to let or hinder both these kinds of ploughing; the one is an inclosing, to let or hinder the bodily ploughing; and the other, to let or hinder

the holiday-ploughing, the church-ploughing.

The bodily ploughing is taken in and inclosed through singular commodity. For what man will let go, or diminish his private commodity for a commonwealth? And who will sustain any damage for the respect of a public commodity? The other plough also no man is diligent to set forward, nor no man will hearken to it. But to hinder and let it, all men's ears are open; yea, and a great many of this kind of ploughmen, which are very busy, and would seem to be very good workmen. I fear me some be rather mock-gospellers, than faithful ploughmen. I know many myself that profess the gospel, and live nothing thereafter. I know them, and have been conversant with some of them. I know them, and (I speak it with a heavy heart) there is as little charity and good living in them as in any other; according to that which Christ said in the gospel to the great number of people that followed him, as though they had had any earnest zeal to his doctrine, whereas indeed they had it not; *Non quia vidistis signa, sed quia comedistis de panibus.* "Ye follow me," saith he, "not because ye have seen the signs and miracles that I have done; but because ye have eaten the bread, and refreshed your bodies, therefore you follow me." So that I think many one now-a-days professeth the gospel for the living's sake, not for the love they bear to God's word. But they that will be true ploughmen must work faithfully for God's sake, for the edifying of their brethren. And as diligently as the husbandman plougheth for the sustentation of the body, so diligently must the prelates and ministers labour for the feeding of the soul: both the ploughs must still be going, as most necessary for man. And wherefore are magistrates ordained, but that the tranquillity of the commonweal may be confirmed, limiting both ploughs?

But now for the fault of unpreaching prelates, methinks I could guess what might be said for excusing of them. They are so troubled with lordly living, they be so placed in palaces, couched in courts, ruffling in their rents, dancing in their dominions, burdened with ambassages, pampering of his jubilee; munching in their manors, and moiling in their gay manors and mansions, and so troubled with loitering in their lordships, that they cannot attend it. They are otherwise occupied, some in the king's matters, some are ambassadors, some of the privy council, some to furnish the court, some are lords of the parliaments, some are presidents, and controllers of mint.

Well, well, is this their duty? Is this their office? Is this their calling? Should we have ministers of the church to be controllers of the mints? Is this a meet office for a priest that hath cure of souls? Is this his charge? I would here ask one question: I would fain know who controlleth the devil at home in his parish, while he controlleth the office of preaching to the deacons, shall one leave it for minting? I cannot tell you; but the saying is, that since priests have been minters, money hath been worse than it was before. And they say that the evilness of money hath made all things dearer. And in this behalf I must speak to England. "Hear, my country, England," as Paul said in his first epistle to the Corinthians, the sixth chapter; for Paul was no sitting bishop, but a walking and a preaching bishop. But when he went from them, he left there behind him the plough going still; for he wrote unto them, and rebuked them for going to law, and pleading their causes before heathen judges: "Is there," saith he, "utterly among you no wise man, to be an arbitrator in matters of judgment? What, not one of all that can judge between brother and brother; but one brother goeth to law with another, and that under heathen judges? *Constitutite contemptos qui sunt in ecclesia.*" &c. Appoint them judges that are most abject and vile in the congregation." Which he speaketh in rebuking them; "For," saith he, *ad cruciamentum vestram dico*—"I speak it to your shame." So, England, I speak it to thy shame: is there never a nobleman to be a lord president, but it must be a prelate? Is there never a wise man in the realm to be a controller of the mint? "I speak it to your shame, I speak it to your shame." If there be never a wise man, make a water-bearer, a tinker, a cobbler, a slave, a page, controller of the mint: make a mean gentleman, a groom, a yeoman, or a poor beggar, lord president.

Thus I speak, not that I would have it so; but "to your shame," if there be never a gentleman meet nor able to be lord president. For why are not the noblemen and young gentlemen of England so brought up in knowledge of God, and in learning, that they may be able to execute offices in the commonweal? The king hath a great many of wards, and I trow there is a Court of Wards; why is there not a school for the wards, as well as there is a Court for their lands? Why are they not set in schools where they may learn? Or why are they not sent to the universities, that they may be able to serve the king when they come to age? If the wards and young gentlemen were well brought up in learning, and in the knowledge of God, they would not when they come to age so much give themselves to other vanities. And if the nobility be well trained in godly learning, the people would follow the same train. For truly, such as

the noblemen be, such will the people be. And now, the only cause why noblemen be not made lord presidents, is because they have not been brought up in learning.

Therefore for the love of God appoint teachers and schoolmasters, you that have charge of youth; and give the teachers stipends worthy of their pains, that they may bring them up in grammar, in logic, in rhetoric, in philosophy, in the civil law, and in that which I cannot leave unspoken of, the word of God. Thanks be unto God, the nobility otherwise is very well brought up in learning and godliness, to the great joy and comfort of England; so that there is now good hope in the youth, that we shall another day have a flourishing commonweal, considering their godly education. Yea, and there be already noblemen enough, though not so many as I would wish, able to be lord presidents, and wise men enough for the mint. And as unmeet a thing it is for bishops to be lord presidents, or priests to be minters, as it was for the Corinthians to plead matters of variance before heathen judges. It is also a slander to the noblemen, as though they lacked wisdom and learning to be able for such offices, or else were not men of conscience, or else were not meet to be trusted, and able for such offices. And a prelate hath a charge and cure otherwise; and therefore he cannot discharge his duty and be a lord president too. For a president'ship requirith a whole man; and a bishop cannot be two men. A bishop hath his office, a flock to teach, to look unto; and therefore he cannot meddle with another office, which alone requirith a whole man: he should therefore give it over to whom it is meet, and labour in his own business; as Paul writeth to the Thessalonians, "Let every man do his own business, and follow his calling." Let the priest preach, and the noblemen handle the temporal matters. Moses was a marvellous man, a good man; Moses was a wonderful fellow, and did his duty, being a married man; we lack such as Moses was. Well, I would all men would look to their duty, as God hath called them, and then we should have a flourishing christian commonweal.

[The Sermon is on the 4th verse in the 15th chapter of the Epistle to the Romans; and the preacher carries through it an illustration of the word as God's field, and the preaching of the word as the ploughing and sowing which it requirith: hence the discourse is called a "Sermon of the Plough."]

KING JAMES AND THE SEVEN BISHOPS.

Last of all appeared the ever-celebrated ordinance, that the famous Declaration of Indulgence, exemplifying the power of the Sovereign to dispense with the Statutes of the realm, should be read in all churches.

The Saturday passed over without any sign of relenting on the part of the government, and the Sunday, (May 20, 1688.) arrived—a day long remembered. In the city and liberties of London were about a hundred parish churches. In only four of these was the order in Council obeyed. St. Gregory's the declaration was read by a divine of the name of Marlin. As soon as he uttered the first words, the whole congregation arose and withdrew. At St. Matthew's, in Friday street, a wretch named Timothy Hall, who had disgraced his gown by acting as broker for the Duchess of Portsmouth in the sale of pardons, and who now had hopes of obtaining the vacant Bishopric of Oxford, was in like manner left alone in his church. At Serjeants'-inn, in Chancery lane, the clerk pretended that he had forgotten to bring a copy, and the Chief Justice of the King's Bench, who had attended in order to see that the royal mandate was obeyed, was forced to content himself with this excuse. Samuel Wesley, the father of John and Charles Wesley, a curate in London, took for his text that day the noble answer of the three Jews to the Chaldean "grant"—"Be it known unto thee, O King, that we will not serve thy gods nor worship the golden image which thou hast set up." Even in the chapel of St. James' Palace the officiating minister had the courage to disobey the order. The Westminster boys long remembered what took place that day in the Abbey. Sprat, Bishop of Rochester, officiated there as Dean. As soon as he began to read the declaration, murmurs and the noise of people crowding out of the choir drowned his voice. He trembled so violently that men saw the paper shake in his hand. Long before he had finished, the place was deserted by all but those whose situation made it necessary for them to remain. Never had the church been so dear to the nation as on that day. The spirit of dissent seemed to be extinct. Baxter from his pulpit pronounced an eulogium on the Bishops and parochial clergy. The Dutch Minister, a few hours later, wrote to inform the States-General that the Anglican Priesthood had risen in the estimation of the public to an incredible degree. The universal cry of the Non-conformists was, that they would rather continue to be under the penal statutes that separate their cause from that of the prelates.

How the seven Bishops petitioned the King, how they were sent to the Tower, and how they were subsequently tried for publishing a false, malicious, and seditious libel, every school-girl knows. As far as legal talent went in this famous cause the crown was overmatched. So low had it been forced to descend for its tools that it could scarcely range a few third-rate lawyers against the whole strength of the profession. For the Bishops there appeared Sawyer and

Finch, Maynard and Pemberton, Pollexfen and Treby, Holt and Somers. The Hall, the palace yard, and the streets to an immense distance were thronged with people. Thirty-five peers were counted in the crowd. On the bench sat all the four judges,—Allybone, a Papist; Holloway, hitherto a ready instrument of the government; Powell, a man of better promise; and Wright, the Chief Justice, no unworthy successor of Jeffreys, but who was this day overawed by the aspect of his auditory and by an instinctive apprehension that the end of these things was nigh. According to the expression of an eye-witness, he looked askant at the muster of Earls and Barons, "as if every Peer present had a halter in his pocket." At length the trial began, and was conducted with such vehemence, acrimony, and undaunted boldness as have never been since paralleled. The scales of fortune went up and down so suddenly as to keep the anxiety of the audience at its utmost stretch. The defendants were first charged with having written the libel, and this was at length proved. But had they written in the county of Middlesex, as the indictment set forth? They had certainly not, and the case for the prosecution seemed to be breaking down, when the crown lawyers, abandoning the charge of writing, applied themselves to the proof of publication. Even this seemed to be beyond their power, and the Chief Justice was reluctantly proceeding to charge the jury favourably for the defendants, when one of their counsel, Finch, prayed to be heard. His indiscreet interruption threatened to be fatal to his clients, for during the delay thus caused, the renegade Sunderland appeared in court, all pale and trembling, and proved the publication. But the turn thus given to the trial was of unspeakable advantage to the constitutional cause, for the argument was now diverted from the technicalities of law to the real points at issue—the legality of the King's dispensing power, and the right of the subject to petition.

Somers rose last. He spoke little more than five minutes, but every word was full of weighty matter, and when he sat down, his reputation as an orator and as a constitutional lawyer was established. He went through the expressions which were used in the information to describe the offence imputed to the Bishops, and showed that every word, whether adjective or substantive, was altogether inappropriate. The offence imputed was a false, a malicious, a seditious libel. False the paper was not, for every fact which it set forth had been proved from the journals of parliament to be true. Malicious the paper was not, for the defendants had not sought an occasion of strife; but had been placed by the government in such a situation that they must either oppose themselves to the royal will, or violate the most sacred obligations of conscience and honour. Seditious the paper was not, for it had not been scattered by the writers among the rabble, but delivered privately into the hands of the King alone; and a libel it was not, but a decent petition, such as, by the laws of England—nay, by the laws of imperial Rome, by the laws of all civilized states, a subject who thinks himself aggrieved may with propriety present to the Sovereign.

The judges summed up. Wright and Allybone declared, though with some hesitation of expression, that the petition was a libel in the eyes of the law. Holloway evaded the point of the dispensing power, but pronounced against the libel. Powell alone boldly declared the claims and conduct of the King to be irreconcilable with the laws of England. The jury retired at dark. All night long the solicitor for the Bishops, with a body of attendants, watched the door of the room in which they were confined, to preclude any communication or supplies. As day broke, a little water for washing was taken in to them, which they lapped up like famished hounds. Nine were for acquittal, three for conviction. This minority soon dwindled to a solitary unit, but the unit was formidable. Michael Arnold, the brewer to the palace, had been heard before the trial wringing his hands and crying, "Whatever I do I must be half ruined! If I say 'Not guilty,' I shall brew no more for the King, and if I say 'guilty,' I shall brew no more for anybody else." He now threatened to hold out, but Thomas Austen, a country gentleman of good estate, who had conscientiously taken notes all through the case, after vainly challenging his stubborn fellow-jury to argument, at length exclaimed, "Look at me. I am the largest and strongest of the twelve, and before I find such a petition as this a libel, I will stay here till I am no bigger than a tobacco pipe."

At ten, the Court again met; the crowd was greater than ever. The jury appeared in their box, and there was a breathless stillness.

"Sir Samuel Astry spoke. Do you find the defendants, or any of them, guilty of the misdemeanour whereof they are impeached, or not guilty?" Sir Roger Langley answered, "Not guilty." As the words passed his lips, Halifax sprang up and waved his hat. At that signal benches and galleries raised a shout. In a moment ten thousand persons, who crowded the great hall, replied with a still louder shout, which made the old oaken roof crack, and in another moment the innumerable throng without set up a third hurra which was heard at Temple Bar. The boats which covered the Thames gave an answering cheer. A pen of gunpowder was heard on the water, and another, and another, and so in a few moments the glad tidings went flying past the Savoy and the Friars to London bridge, and to the forest of masts

below. As the news spread, streets and squares, market-places and coffee-houses, broke forth into acclamations. Yet were the acclamations less strange than the weeping. For the feelings of men had been wound up to such a point that at length the stern English nature, so little used to outward signs of emotion, gave way, and thousands sobbed aloud for very joy. Meanwhile from the outskirts of the multitude horsemen were spurring off to bear along all the great roads intelligence of the victory of our church and nation. Yet not even that astounding explosion could awe the bitter and intrepid spirit of the Solicitor. Striving to make himself heard above the din, he called upon the judges to commit those who had violated by clamour the dignity of a court of justice. One of the rejoicing populace was seized. But the tribunal felt that it would be absurd to punish a single individual for an offence common to hundreds of thousands, and dismissed him with a gentle reprimand.—*Macaulay.*

A BRIGHT SPOT IN A PENAL SETTLEMENT.

From "The Prisoners in Australia;" Journal of a lady who visited the settlement subsequently to the time of Sir Edward Parry's administration of Port Stephens, a settlement about 60 miles north of Sydney.

Schools and other Christian designs were contemplated, tending to the future, as well as present welfare of the prisoners and their helpless children, and having myself sojourned for fifteen months in this oasis of the desert, I can speak impartially of the effects of such privileges upon the lowest grade of human character. And to me it was often a touching sight to witness the deep attention and earnest countenance of many an exiled outcast, as they listened to the simple but effectual preaching of their beloved pastor, while he taught them where to find a Saviour who could do for them what they could not do for themselves—redeem them from their fatal captivity, and give them pardon, peace, and salvation. Congregated in a carpenter's shop, the prisoners uniting in our hymn of simple melody: some partaking with us, from time to time, the blessed sacrament in remembrance of Christ's atoning death and resurrection!

It was at the close of one such Sabbath-day as this, that I once sallied forth for an evening stroll, and wending my lonely way, almost without a motive, save for the refreshment of a cool sea-breeze, which at that moment was springing up with the rising tide, I unconsciously wandered to a convict's hut, which stood on the borders of the coast. Attracted by the sound of voices, as if of children reading, I paused to listen; and, although still too far from the dwelling distinctly to hear the subject of discourse, I saw through the open door-way what was passing within. The father of the family, a convict, sat near the entrance, with a young child on his knee; while three other ones were grouped around him reading from the Scriptures, which, from time to time, he explained to them, and appeared earnestly exhorting his children to love and obey God, even as they were required by the will of God to do. Unwilling to intrude upon a family thus engaged, I returned home unperceived by those who had attracted and interested me; but on the following day, I heard, from the lips of his own wife, the circumstances of this convict's transportation, and of her own heroic resolution, from the moment of his condemnation, never to leave or to abandon him, whatever might be his destiny. Practically, he had been assigned to the service of the Agricultural Company; and under the Christian teaching of Sir Edward Parry, both he and his wife had, humanly speaking, been led to see the folly of worldly wickedness, and the deep importance of those better things which now formed their highest privilege and consolation. Her husband, she said, had long since become a reformed character, and was now all that she could wish as a Christian husband and father.

This account was afterwards confirmed to me by others, who spoke of him as an honest, industrious, and most deserving man; and I also found that he gave many sweet evidences of his sincerity as a professing Christian. He never entered upon his daily labours, nor lay down to rest at night, without reading a portion from the Bible, and gathering his little family around him for prayer and thanksgiving. He devoted all his leisure hours to the instruction of his children in reading, writing, and arithmetic; and many there are who might add their testimony to mine, that these children, who never failed in their attendance on the church services, behaved with a quietness and reverential attention, during the time of such services, that might prove them examples to many of our more civilized families at home, who are educated with far higher advantages.

These blessings were among the many fruits of the missionary exertions of Sir Edward Parry and his now sainted lady, who both lived in the grateful affection of many a chastened heart, long after they had ceased to take a personal share in the interests of that far-distant colony. And if this be a case rather of exception than of general results, it is by no means a singular instance of excellent conduct, good order, and, at least, of moral reformation among the convict families of Port Stephens and other settlements connected with it under the admirable government of Sir Edward Parry and his talented successor. I would also instance the establishments of Saint Helier and Saint Anthon's, the adjoining possessions of that successor and his excellent brother, situated on the borders of the Hunter's River, about one

hundred and eighty miles north-west of Sydney.

SEPARATION OF CHURCH AND STATE IN PRUSSIA.

From a letter addressed by the Rev. A. Post to a dissenting Minister in London; dated Posen, Dec. 6, 1848.

[The writer being Pastor of a congregation from which the privileges of the State Churches were withheld, very naturally writes with some severity of the connection between Church and State, which formerly subjected him to disabilities, and whose dissolution strikes him as a benefit.] You desire to know what influence political affairs have upon the religious life in this country. In general this influence may be called good. First of all I must inform you, that, since March last, the Established Church is no more in existence; but all church communities are equal before the State. Liberty in religious matters has therefore become greater than even in your liberal England. That guardianship and bondage of the Church through the power of the State has ceased, which has been more against Christianity than all the persecutions from Jews and Gentiles; and they will now find the power of Christianity in the spirit, dwelling in the hearts of men, and manifesting itself in the daily life, and no longer in outward forms and formularies, sanctioned by the State, as it, alas! has been, until a few months ago. I believe, therefore, that this liberty of the Church will be blessed; and that the unchristian and antichristian tendencies will not do so much harm in this state of liberty as formerly, when the Church was bound, and was not permitted to develop the fulness and power of her divine character. Nevertheless, infidelity is now bolder than ever, for error is not hindered and stopped by the power of the State; yet let us trust in the truth,—it is omnipotent as God Himself, and it will and must come victorious out of this liberty.

Christian Catholicism is also now free from all external hindrances; and its confessors have all civil and political rights. The tax on religious profession, 9s. 6d. for each person, is abolished; and also all payments formerly given to the State clergy. Rights of corporation are granted to us; our clergy have *publicam fidem*, an official character, i. e., they are permitted to officiate in every ordinance of the Church with civil approbation. It cannot be denied that our Church, as regards external liberty, has gained very much indeed through the late political affairs; all fetters are broken, and we can now proceed on the road without hindrances. It will therefore now depend upon our congregations how they increase. The purer they conceive the true Biblical Christianity without human additions, the more simply they receive it in their hearts, the greater will and must be their strength, the more excellent their triumphs, both over the outward frozen Church and over philosophical infidelity.

It has been but too evident, recently, that in Silesia many unbelieving elements have been mingled with Christian Catholicism, until they began to sift and divide the good from the evil. Czieski, Gentzel, Rassdentsoker, Bernhard, and myself, have united with our congregations in a firm alliance to oppose all unchristian elements, and resolve to keep entirely aloof from the infidels. The Bible alone is our rule of faith, to which we submit ourselves willingly in all matters of faith, and the centre of our whole creed is justification through faith, through which we receive the divine grace offered in Christ.

For spiritual advancement in Christian faith and life our congregations have instituted:—1. Public worship; 2. Prayer-meetings, (every Friday evening); 3. Meetings for instruction and edification of each other; 4. A library of Christian books; 5. Care for the poor; 6. Care for the sick; 7. Moral discipline (*Sittengericht*); 8. A Bible-class.

Our prayer-meetings have been very refreshing, especially in the time of universal trials. Twice weekly we met together, and gained, through united prayer, that rest and peace of our souls which is lost in the tumult of the world. Therefore our prayer-meetings have been very numerous, and many an upright soul has been connected with us, especially during the cholera.

We are aware, dear friend, how Christianity has grown in your congregations in England, what good fruits they have brought forth, and how far we are from them; therefore we are anxiously longing to learn from you, and to perfect more and more with your aid and assistance. We beg of you, do not refuse our request. We will now be combined with your liberal congregations, having the same aim and end before us; let us be unitedly, with God's grace, the instruments, the channels, through which flow the same Christian faith, the same Christian life, out of your congregations into ours, and into our shaven Fatherland. Unite yourself in this beautiful Christian league! Please give us soon your views! Help us further on with your Christian advice! We will hear and follow it. Inform us also, soon, of your arrangements in your congregations. I intend to travel through Silesia, to unite with us the congregations of the same tendencies as ours; but it must first become tranquil.

A. Post.
[The above is found in "Evangelical Christianity," and from the same publication.]