

and hast the keys of hell and of death," rend the heavens and come down now, and, by thine almighty Spirit, breathe upon the slain around us, that they may live! O do you cause the word of thy "good and faithful servant," now entered into thy joy, to be gloriously verified! Do thou cause that which is now dead to bring to thought that which is still living; by the death of this one man, do thou break up the path of ten; and by the last crash of his life, do thou accomplish more than by a warfare of years three score and ten! Pardon, blessed Jesus, pardon whatever may be amiss in the boldness of this petition. Thou art the searcher of hearts; and amid all the weakness and trembling of our frail nature, thou knowest that the desire of our eyes, and the longing of our hearts, is towards thee and thy holy pleasure. And as thy "faithful martyr," who is now gone, lived and laboured, and died, in undoubting faith; so would we desire to cast ourselves into the lap of thy overruling providence, and be down in the bosom of thy exceeding great and precious promises, casting the anchor of our faith into the very midst of the tempestuous billows; and then fast our selves on the assurance of safety, tranquillity, and peace! Amen; yea, and amen.

From the shortness of the time, the distracting variety of other calls and claims, and the mail's being on the eve of immediate departure, I cannot even allude at present to the labours of our departed friend; this, if spared, I must do hereafter.—Meanwhile, let not the Church of Christ forget that this devoted servant of its great Head has left behind him a mourning widow and seven fatherless children. He gave up and consecrated *his all* to the Saviour and his cause. And shall the friends of the Saviour and his blessed cause forget this, when they try to look across the great ocean, and realize the desolate condition of the bereaved widow and her seven fatherless children on these spiritually bleak and barren heathen shores? It cannot be. The hearts of many will doubtless be at once moved and stirred within them to devise liberal things, in a case at once so touching and so claimant. The friends of the Redeemer in this city are already bestirring themselves in this matter; and my hope and prayer is, that something may be secured which shall prove worthy, alike as a token of respect for the dead, and of unfeigned sympathy with the living who are left to mourn over an irreparable loss. The widow and children of a minister at home, who has faithfully discharged his duties, must ever be regarded as having sacred claims to the sympathy and liberality of those among whom he laboured, and of the body of true believers at large. How much more ought the sacredness of such claims to be enhanced in the case of the faithful missionary, who, at the call of the Church, takes his life in his hand, and, in her service, as acting for the great Head, goes forth to do her highest and most honoured work as an evangelist to distant heathen lands—breaking up the tenderest associations, relinquishing the fondest endowments, and forfeiting many of the incommunicable advantages of home, in connection with the rearing and educating dearly beloved children! This is a sort of claim which even the children of this world often recognise and act upon, on another and very different arena. How often has a generous country taken up the widows and the orphans of those brave men who have valiantly marched to the battle-field, and there laid down their lives in repelling the aggressions of an insulting foe, and earning for their native land imperishable honour and renown! And ought not the country in whose service the heroes fell on the high places of the field, to account their widows and orphans as, in a special sense, its widows and orphans! And must not every right-hearted patriot be ready to acknowledge that he is their debtor? Now the Church of Christ, wherever planted, is bound not merely to maintain the lamp of salvation brightly burning within her own more immediate borders, but is equally bound, in fulfillment of one of the essential laws or conditions of her being, to go forth and hold up the lamp of salvation to a benighted and perishing world. Militant the Church must be in one sense, so long as there is a single corruption to be subdued in any heart; but, in her aggressive

evangelistic character, going forth to storm the citadels of sin and Satan in every land, she is visibly and peculiarly militant. Those who obey her summons and go forth, on her behalf and in her stead, as missionaries, are her soldiers—her little, little spiritual army—vastly more disproportioned in number to the myriads opposed to them, than even Leonidas of old and his three hundred, when fearlessly confronting the countless hosts of Persia. And if any one of these soldiers of the Church fall on the distant battle-field, while heroically upholding his standard, with its banner waving, "because of the truth,"—will not the Church, whose great cause he has in reality been maintaining, take up his forlorn widow and children, and at once treat them, and nourish them, as her own—thus discharging herself of sacred debt and claim, and embracing the faith of others, who may hereafter enter her service militant?

Lastly, my prayer is, that the Lord may vouchsafe strength to the revered father of our departed brother, to enable him to bear the shock of such heavy tidings. Ever since my earliest days have I been accustomed to hear this venerable patriarch, on account of his manifold, indefatigable, and successful labours, spoken of in the north under the designation of "The Apostle of the Highlands." Little did I then think that I was destined to be the associate of his son, inheriting as he did so much of the father's intrepid spirit, in extending the boundaries of the Redeemer's kingdom on these fearfully idolatrous shores. May his faith, heroically triumphing over natural sensibilities, enable him to say, "He was indeed *my* son, my dearly beloved and deservedly beloved son. But mine he was not in an absolute sense. In that sense he was God's only. And it was God who gave him to me, to be mine for a season. But in so doing the Lord never relinquished his own sovereign right of property in him, nor, consequently, his own sovereign right of recalling or resuming his own gift, granted to me only in temporary loan. Oh, no! It is the Lord who gave, and who has now taken away: blessed be the name of the Lord." And may the Lord grant us all needful grace under this heavy trial!—I am, &c.

From the Free Church Missionary Record for November, from which the preceding letter was taken, we extract the following letter from the Rev. R. SURIN, Free Church Missionary at Pesth, —knowing that not a few of our readers take a deep interest in the scattered remnant of the ancient people of God.

PESTH.

We do not remember having been called in a single Number to record so many instances of hopeful conversion, in connection with the labours of our missionaries, as is our privilege this month.—The dealings of the Lord with the Indian missionaries have been full of mercy, even while his hand lay heavy upon them—and here is another instance of grace bestowed on one of the families of Jacob. We praise the Lord for His goodness, and for the wonder of His working before the children of men.

Pesth, October 11, 1847.

MY DEAR MR. WOOD.—This letter I shall begin by adverting to the baptism of a family, which, though it took place some time ago, has not, I think, been as yet mentioned in any of our communications. The husband was educated as a surgeon, and practised for some time in the army. For the last few years he has resided in Pesth.—Having failed to establish a practice here—which, from the number of aspirants, it is almost impossible to do, without great influence, and an extensive acquaintance—he supported himself chiefly by usury. This vice he had been addicted to from youth. It was his refuge in all his straits. Even in the university he had practiced it among his fellow-students. The baneful effects upon his character may easily be conceived. This hateful sin is the mother of extortion, oppression, hard-heartedness, and a numerous progeny of other vices, all stamped by the same family likeness. It could not be practiced by him without his sharing in the

usual consequences. Yet there were some checks raised up by God in his mind to stem the flood.—The chief of these was a living conscience. By this term I do not mean anything approaching to what we would generally understand by an awakened or convicted conscience. I use it, for want of a better, to distinguish that state in which the conscience keeps up an uneasy murmur, with occasional tempests, in contrast to the utter torpidity and numbness in which the conscience of the generality lies. Perhaps what contributed chiefly to quicken his moral perceptions, was his early acquaintance with the Scriptures of the Old Testament, in which he is extremely well versed. I make little account of his Talmudism here. He is well acquainted with the Talmud, and could have been numbered among its strictest observers. But the Talmud does not quicken consciences; it soothes them with its lying song and lulls them asleep. The Word of God both wounds and heals. It both kills and makes alive. The Talmud heals only. It covers over and conceals the wound which other hands than its own have inflicted.—The strict observance of it is, therefore, rather the effect of an uneasy conscience than its cause. A pious Jew, in the Talmudical sense of the term, is not one whose moral nature has been blinded by contact with its doctrines, but one whose moral nature, having been otherwise set on fire, seeks there, in its numberless and burdensome ceremonies, a refuge from its accusations. The Talmud, therefore, in the observance of which he might have been termed a strict Jew, while it could not be reckoned among the means which kept his conscience alive, unquestionably exercised an important influence over his mind. It helped to quench the flame which the Bible and the remembrance of early impressions were ever ready to excite against his unrighteous life. After the authority of the Talmud gave way, and its power to deceive therefore ceased, and after, through his visits to us, his mind was brought into closer contact with the Word than it had ever been before, the feeble spark began to burst into a fire, and the uneasy murmur began to utter itself in a voice of thunder. His sin found him out. His ruling passion was made the instrument of his awakening. Other sins crowded in too, and told their tale of woe. But it was this sin, this gripping, ironfisted, and insatiable usury which imbibed all his pleasures and stood like a warning omen in the distance, portending future destruction. But the victory was not yet complete. Through that sin he had dishonoured God peculiarly, even in the eyes of men. Through that sin he must be made to glorify him, though in another way. God hath so ordered it, that latterly his existence should be dependent on the fruits of this vice. Nay, more, the money which he lent out at exorbitant interest, was not his own, but was intrusted to him by a rich magistrate here, who, though he would not defile his own hands with the work, did not object to share the spoil. He could not cease, therefore, to ply the trade, without giving up at once capital and interest. If the capital had been his own, he might have simply changed its direction, and made a new and better, though less lucrative, investment. As it was, to cease from that one sin, was to all human appearance to plunge himself, his wife, and children, into a state of destitution. The struggle lasted long. At times he seemed ready to part with all; then, as his inward experience was less lively, he again receded. But there can be no compromise. The earthly god must be crushed. He has hitherto bid defiance to God, and God must now exercise special vengeance on him. Through all other false gods should decline the contest and resign their seats, if victory is not achieved here, nothing is gained. Nor is it enough that he be defeated, his discomfiture must be manifest. He has hitherto been the publicly acknowledged master, now must allegiance to Jehovah be as publicly proclaimed. It was here, therefore, where the struggle concentrated itself. It was both protracted and severe. Truth, often foiled, returned to the charge anew. Sometimes he absented himself from us several weeks together. But he carried the arrow with him festering in the sore. The very thing, therefore, which drove him from us brought him