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On Deliverance from Shipwreck.

BY C. WESLEY.

All praise to the Lord,
Who rules with a word
The unruliable sea,
And limits its rage by his steadfast decree!
Whose providence binds
And releases the winds,
And compels them again
At his beck to put on the invisible chain.

Even now he hath heard
Our cry, and appeas'd
On the face of the deep,
And commanded the tempest its distance to keep;
His piloting hand
Hath brought us to land;
And no longer distress'd,
We are joyful again in the haven to rest.

O that all men would raise
His tribute of praise,
His goodness declare,
And thankfully sing of his fatherly care!
With rapture approve
His dealings of love,
And the wonders proclaim
Perform'd by the virtue of Jesus's name!

Through Jesus alone
He delivers his own,
And a token doth send
That his love shall direct us, and save to the end.
With joy we embrace
The pledge of his grace,
In a moment ourselves
These storms of affliction, and land in the skies.

God's Heroes—John Howard.

Heroes and battle-fields go together in the world's account; *heroes and prisons* are often associated in the church's annals. It is a remarkable fact that a single jail in England, no longer standing, but pulled down sometime in the last century to make way for a better, the old jail at Bedford, stands connected with two of the noblest names in all our history. There JOHN BUNYAN was confined, and dreamed the dream which captivates our childish fancy, instructs us in ripe manhood, and which the hoary-headed saint will read with fresh interest when the celestial gate is almost in view. And there, too, another hero, a worthy labourer in quite another field, began the work of charity which has made his name immortal. In the year 1773, JOHN HOWARD, of Cardington, in the county of Bedford, Esquire, was nominated to the office of high sheriff. Hitherto he had been known as a quiet and respectable country gentleman, more attentive than his neighbors to the duties of religion, and busying himself (a rare thing in those days) about the comfort and improvement of his dependants and poorer neighbors. He found them a wild, rude set, and he provided schools (again, a very rare thing in those days) for boys and girls. He found them living in wretched hovels, and he built them comfortable cottages, assigning a small piece of land as a garden, to each, and making their continued tenancy dependant on sober habits, and regular attendance at church or chapel. *That* was his sphere for the present,—a very happy and very useful one, in which we rejoice to know that hundreds, now-a-days, of England's gentry are serving God, and serving their generation according to the will of God. But for the *accident*, as men call it, of his being appointed high sheriff, he might have filled it to his dying day, and, instead of a statue in St. Paul's might have had a plain slab, inscribed with his name, in the chancel of Cardington Church, and recording that he "was a good Christian, and an upright magistrate; one who had an open hand and a kind heart for the poor, and had done much to improve the village of Cardington, in which he constantly resided." But now he had a wider sphere; and his new duties, like his old ones, were faithfully discharged. We cannot do better than give his own account, taken from the Introduction to his first Book on Prisons, of the manner in which the work of his life began,—the kindling of the flame which shone, at last, into a hundred abodes of darkness, and warmed and gladdened ten thousand desponding hearts.

"The distress of prisoners," begins the narrative, really grand in its simplicity, "of which there are few who have not some imperfect idea, came more immediately under my notice when I was sheriff of the county of Bedford; and the circumstances which excited me to activity in their behalf was the seeing some, who by the verdict of juries were declared not guilty,—some on whom the Grand Jury did not find such an appearance of guilt as subjected them to trial,—and some whose prosecutors did not appear against them, after being confined for months, dragged back to jail and locked up again, till they should pay sundry fees to the jailer, the clerk of assize, and others. (In fact a printed paper, suspended in the jail, bore this comfortable announcement for prisoners who chanced to have no money and no friends:—"All persons that come to this place, either by warrant, commitment, or verbally, must pay, before discharged, fifteen shillings and fourpence"—two weeks' wages, I suppose, in those days, for a laboring man; a sum which he was about as likely to have in his pocket as a fifty pound note;—"fifteen and fourpence to the jailer, and two shillings to the turnkey.") "In order to redress this hardship," he proceeds, "I applied to the justices of the county for a salary to the jailor, in lieu of his fees.—The Bench were properly affected with the grievance, and willing to grant the relief desired; but they wanted a precedent for charging the county with the expense. I therefore rode into several counties in search of one; but I soon learned that the same injustice was practised in them; and looking into the prisons, beheld scenes of calamity which I grew daily more and more anxious to alleviate. In order, therefore, to gain a more perfect knowledge of the particulars and extent of it, by various and accurate observation, I visited most of the county jails in England."

This is the first step in the path of heroism. You observe a man like that does not rush on and say, "Now, I will do some great thing." He does not know what his mission is, to begin with; but circumstances grow up in his path, which make it as plain as if an angel met him there, bringing a message from God himself, that he is to go to that place, and do that thing. Howard's careful brother magistrates, in the true spirit of English jurisprudence, wanted a precedent for doing an obviously right thing, and putting an end to a flagrant wrong; so he "rode into several neighboring counties in search of one." That was the next duty that presented itself; he was a man of quiet earnestness, not to be deterred by the first difficulty; so he rides from place to place, hunting for a precedent, visits the neighboring county towns of Huntingdon and Cambridge,—then takes a wider range, and explores the Midland Counties of Northampton and Liecester. Derby and Warwick.—Having got so far, he prosecutes his inquiries at Worcester and Gloucester, and takes Oxford and Aylesbury in his way home.—This was his first tour of inspection. He found no precedent; but he found what God meant him to find when his journey began. He found the jails of England to be dens of filth and houses of torture, in which the prisoners, half-fed, perhaps half-clothed, lay on the bare earth, or on rotting straw in cold, damp, and often underground cells, unventilated in summer, unwarmed in winter; while the moral pollution, arising from indiscriminate intercourse, want of oversight, and jailor's privileges as to fees and bribes and the *prison tap*, was at least equal to the physical discomforts.

A man, constituted like Howard, had but to see this mass of misery, and his fate was fixed; his mission was begun. One less compassionate would have looked on the prisoners as an outcast race, who were doomed to suffer by the will of Providence, and left them. A man of less resolute will, and less heroic patience and courage, would have thought it impossible for human strength to overcome such inveterate and wide-spread evils, protected by the apathy of the public, and fostered by the avarice of officials.—But in him there was the Christian's heart of tenderness, the Christian's energy of purpose and the Christian's faith in God; and before such a man mountains of difficulty are not impassable barriers; they do but try his strength, and stimulate to exertion. He was an accurate, pains-taking, and business-like man, and noted all he saw, with date and place, in a journal of his travels, and then printed the journal in a book, and magistrates and members of Parliament read it, and marvelled at the foul enormities thus unexpectedly dragged out to light. Amidst the parliamentary plottings and counter-plottings, the squabblings that came to nothing, and the jobbings that turned to shame, of that dreary time, it is cheering to find a single gleam that betokens the dawn of a better day; and this is afforded by the fact, that in the session of 1774, while Lord North sat on the treasury bench, and Parliament was busy in passing a bill to shut up the port of Boston, by way of bringing the refractory Americans to submission, Mr. Howard was examined at the bar of the House of Commons as to what he had seen of the prisons of England. When his story was told, had he looked for an earthly reward, instead of being quite content that "the sorrowful sighing of the prisoners" should go up before God, blessed with prayers and blessings on his behalf, he could not have desired a prouder than that which was granted him when the Commons of England, by their Speaker, thanked him, at the bar, for the "humanity and zeal" which had prompted his noble and useful enterprise.

England was too narrow for a soul like his. Why should he think that her jails were worse than those of other nations?—Why leave his work half done, when God had prospered it thus far? Why not recognize the law of brotherhood in its largest sense, and help to pour the light of day into the dark places of other lands? So argued the apostle of humanity, and started on that wonderful round of travels which it would require a whole lecture to detail, and of which the simple matter of fact record traced by his pen, burst on a slumbering age like a vision of romance. He knocked at the gate of the Bastile, fourteen years before a louder knock was heard which rang presently through Europe; and though he could not penetrate into that fortress of tyranny, and after encountering an officer on the drawbridge, "evidently much surprised," as he tells us, he beat an orderly retreat, and passed the wonderful guard in safety,—yet the great Frederick, won by the reputation of his virtues, let him pry into the secrets of Spandau,—and Catharine, a yet prouder and more jealous despot, made him free of the dungeons of St. Petersburg,—and at Vienna the Emperor Joseph sued to him for an audience, and listened patiently while his visitor told him, freely and boldly, that hanging was better than the living death inflicted on criminals in his prisons.

We cannot pursue an inviting subject.—Time forbids us to plunge with Howard into the Lazarettoes of Venice and Marseilles,—or to trace his journeyings between plague-smitten Smyrna and plague-smitten Constantinople, where his iron constitution, and unfailing temperance, and perfect fearlessness, seemed to make his life a charmed life against that terrible disease,—or to wander with him from Turkey to England, and from England to Tartary, till he found his grave at Cherson, some fifty miles north-west of the now well-known Isthmus of Perekop, and was followed to his last resting-place by a procession of three thousand mourners, including Russians of every rank, from the Prince to the peasant and the soldier. One thing, however, we must not forget to say. While the world wondered at him, he was emphatically the self-distrusting, lowly-minded, mercy-seeking Christian. In his largest aspirations and noblest enterprises he lost none of his homely virtues. While he yearned over suffering men every where, his own spirit was fed and nurtured with heavenly cordials, as if he had none else to care for. When some friends, more zealous than wise, proposed to raise a monument to him in his lifetime, he received the tidings almost as a personal calamity, and wrote from Vienna to say, that the execution of such a scheme "would be a punishment to him." "He was not disposed to talk much," says one who occasionally spent a day with him at Cardington; "he sat but a short time at table, and was in motion during the whole day. On the Sabbath he ate little or no dinner, and spent the interval between divine services in a private room alone. He hated praise, and when his works of benevolence were once mentioned, he spoke of them slightingly as a whim of his, and immediately changed the subject." There is a precious letter dated from the Lazarette at Venice, addressed to his bailiff, in which, after referring to the statue scheme, he says, "I bless God I know myself too well to be pleased with such praise; when, alas! we have nothing of our own but folly and sin; and then enters into minute details about the poor of Cardington, as it nothing larger than his own village had ever had a place in his heart. Five guineas are to be distributed among ten poor widows, and another five guineas among ten poor families, of whom some are specified by name. A cottager, whom he names, left a girl and a boy; one, he remembers, is dead; let the other be inquired about. The bailiff himself is to have a suit of clothes; and some fine new currants had been forwarded from Zante to be distributed among tenants, widows and others, about three pounds a piece. Then follow tender inquiries about the old chaise-horse; and another, whom he calls Duke, is to "have his range when past labor." O, it is a wonderful thing, that Christian charity in its largest range and highest exercise!—like the love of the Lord himself, embracing the world for which he died, and caring for the meanest want of the meanest saint. Heroes of the common stamp are taken up with what concerns their own great selves; they cannot stop for trifles, or descend to the petty things which occupy vulgar minds. Heroes, stamped with God's image and superscription, say, "We are members one of another, all of us alike; your burden is my burden; your joy is my joy. If I have no part in the meanest Christian brother, I can have no part in Christ, my Lord."—*Gurney.*

Retribution for Sin.

Men can not sin with impunity, for an omnipotent God will punish all wrong-doing. Sentence against an evil work may not be executed speedily, but the way of the transgressor is hard, and the rewards of his hands shall surely be given him. A watchful providence often endures with much long-suffering the vessels of wrath, fitted for destruction, but in due time their feet slide, and they are brought to desolation in a moment, and utterly consumed with terror. We clip from one of our exchanges a striking illustration of this truth in our own country:—

Among the intellectual giants of this country, stood Aaran Burr, grandson of the giant theologian, Jonathan Edwards, nurtured in the bosom of piety and prayer, with choicest privileges for a Christian education, with the master minds of the New England Church, such as Bellany and Hopkins, corresponding with him in his youth, and endeavouring to secure him to the cause of Christ. At length, all his early impressions of Christianity were effaced with violence. He went out an unblushing infidel, scoffer and blasphemer—gathering thick upon him the guilt of murder and adultery. He gave lessons in profanity to his only daughter, who by nature was as gifted as himself. He was accustomed to bring her to display acquisitions and skill in blasphemy, for the amusement of his visiters, as we should do with performers in music—thus showing to what end he had devoted himself and educated his child. Though elevated to the second civil office in the nation, nothing in the form of political crime was too mean or wicked for him. In social life he was a very monster. In the betrayal of confidence and in the ruin of families he scrupled nothing. Infidelity and malignity advanced with his years, in the form of spite against the religion of Christ.

At length the judgment of God overtook him. His wealth vanished; his political fortunes were broken; his social position was lost; and he became a vagabond. Society thrust him out from its bosom as its sworn enemy. His daughter, then the wife of one of the state governors—the daughter whom he had schooled to blasphemy—was, in a voyage at sea, taken by pirates. She begged for her life and offered great rewards; but the stern reply was, "Dead men tell no tales." She was bidden to walk the plank; she sunk to rise no more. Thus began the recompense on the parent and child—on her for the abuse of her splendid gifts and her defiance of the God above—on him for rearing his child for such an end. Here too, a recompense in kind, for the domestic ruin and desolation which he had caused to others. Stricken by God, and abhorred by men; well-nigh without a friend on earth; a Vice President of the United States went down to an unhonoured grave. Such was a beginning, though only a beginning to him of the results of crucifying the Son of God afresh.—*Western Chr. Adv.*

Path of the Just—its Radiancy.

The path of the sun is a radiant path. It is not only glorious. That expresses but half the truth. It is glorious *because* it is radiant. The sun is not like the moon—a mere reflector: glittering with borrowed light. God has given it light in itself; and therefore it shines, and cannot but shine. If the mountains could be lifted up, until they should enclose it, like a wall: and the clouds ascending from the mountains, should concentrate their masses, and overarch it, like a roof—it would shine still. Nay, made the more intense by the confinement, it would turn the mountains into diamonds, and the clouds into crystals, and flash through them all, and fill the world with new splendors. So with the path of the just. His glory is from within. It is a radiation. Put him where you will; he shines, and cannot but shine. God made him to shine. For instance, imprison Joseph—and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison Daniel—and the dazzled lions will retire to their lairs, and the king come forth to worship at his rising, and all Babylon bless the beauty of the brighter and better day. Imprison Peter—and, with an angel for a harbinger star, he will swell his aurora from the fountains of Jordan to the wells of Beersheba, and break like the morning over mountain and sea. Imprison Paul—and there will be high noon over all the Roman Empire. Imprison John—and the isles of the Ægean and all the coast around, will kindle with sunset visions, too gorgeous to be described, but never to be forgotten—a boundless panorama of prophecy, gliding from sky to sky and enchanting the nations with openings of heaven, transits of saints and angels, and the ultimate glory of the city and Kingdom of God. Not only so: for modern times have similar examples: examples in Church, and examples in the State. For instance bury Luther in the depths of Black Forest—and "the angel that dwelt in the bush" will hover in the bush: the trees around him will burn like shafts of ruby, and his glowing orbs loom up again, round and clear as the light of all Europa. Thrust Bunyan into the gloom of Bedford jail—and as he leans his head on his hand, the murky horizon of Britain will flame with fiery symbols—"delectable mountains" and celestial mansions, with holy pilgrims grouped on the golden hills, and bands of bliss, from the gates of pearl, hastening to welcome them home.—*T. H. Stockton.*

The Dying Jew.

As the disciples of Him who came to seek and to save "the lost sheep of the house of Israel," and who charged his apostles to preach repentance and remission of sins, "beginning at Jerusalem," it behooves every believer in Christ to cherish especial interest in the spiritual welfare of the children of Abraham.

The following narrative furnishes one, among many similar indications, that "God hath not cast away his people which he foreknew." The interesting facts were communicated to the writer by the captain of the "Courier," in the cabin, and near the bed-berth where this son of Abraham died in the faith and hope of that Gospel which he had once despised. The pious mariner at the same time pointed to a ring on his finger which the grateful dying Jew had given him as an expression of gratitude for directing him to the once hated Nazarene, and which he wished him to wear as a memento, "till," as he said, "they should meet in heaven."

Mr. R. was a Jewish youth, residing with his parents in London, "circumcised the eighth day, of the stock of Israel, a Hebrew of the Hebrews." But, as is to be feared is the case with many of the Hebrew nation in the present day in our own and continental nations, he had imbibed the principles of the so-called "rational infidelity." Thus, while still observant of the outward ceremonies of the synagogue, he added to his long-cherished hatred of Christianity a general scepticism with regard to all the truths of divine revelation, setting aside in heart the testimony alike of the prophets and apostles.

Mr. R. was not a poor Jew, but in easy circumstances, and had received a liberal and learned education, having pursued his studies as a physician. But the symptoms of pulmonary consumption marked him as a victim of that prevalent and fatal disease; and as all means prescribed to allay those symptoms were ineffectual, he was recommended, as affording the only hope of recovery, to try a sea voyage and a temporary residence in the warmer climate of Italy.—The youthful sufferer, however, carried with him the seeds of dissolution, and finding that he was hopelessly sinking, he resolved to avail himself of the first opportunity of returning to his friends in London, which he vainly hoped to reach, that his last moments might be soothed by domestic tenderness, and that he might die in the bosom of his family.

Just at this time, in the all-wise and gracious arrangements of Divine Providence, Captain E., who was returning homeward, put into the Bay of Naples, when Mr. R. applied for a passage to London. The captain, a Christian mariner, beheld his wan and withered form with feelings of deep sympathy; and although he felt a conviction, or at least a fearful apprehension, from his emaciated appearance, that he would not survive to reach his longed-for home, he yielded to his earnest entreaties, and took charge of the dying Jew. For a few days he only could he accend the deck to avail himself of the breeze and the air, which he still fondly hoped would invigorate his dying frame.

He was soon wholly confined to the narrow bed-berth of the merchant vessel; and now, with no kind mother, sister, or wife, to watch the sufferer, or to soothe his increasing agonies, and no minister of religion to point him to the sinner's Friend, the pious captain felt the awful responsibility of his position, and resolved to speak to him at once concerning his soul. This Christian solicitude was repelled with haughty disdain. The dying man felt all the prejudices of his birth, and the pride of his intellect roused him to indignation; and when the captain ventured to direct him to the Saviour, at every mention of that sacred name he cursed the "Nazarene;" and there he lay, without hope and without God in the world, in the darkness of his Judaism and infidelity, destitute of a single ray to cheer him in his closing days.

Still Capt. E., knowing the efficacy of prayer and the omnipotence of the Spirit, feeling also some inward persuasion that there was a gracious design in this unexpected providence, kneeled and prayed in that cabin. It was the prayer of faith. The young Jew became milder when spoken to about his salvation, till at length permission was granted to read a portion of holy writ, but it must be from the Jewish prophets. The captain then read from the fifty-third chapter of Isaiah of Him who "was wounded for our transgressions," and "bruised for our iniquities;" who "was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth;" "who bore the sin of many, and made intercession for the transgressors." And O the power of divine truth, accompanied by the Spirit! The dying Jew wept like a child as his instructor told him that these prophecies were fulfilled in Jesus of Nazareth; and there was a scene in that little cabin, far away on the lone sea, over which, doubtless, angels rejoiced, and at the relation of which the eyes of the hardy captain were suffused with tears. Now the awakened sinner permitted the New Testament to be read to him, and was never weary of hearing of the love of the once-despised Jesus; now the name was music to his ear, and joy to his broken heart.

Often after this the happy convert would say, "Come, dear captain, do read that sweet chapter again," and would never suffer his friend to be absent from him a moment longer than the duties of the ship absolutely demanded. Days and weeks passed on, and gradually he was nearing the port of everlasting rest; but the strength of his faith, and the joy of his heart, were now as remarkable and extraordinary as were previously his infidelity and his mental despondency. Light from heaven broke in so clearly upon his soul, that without any doubts or misgivings, while abhorring and confessing himself a very Saul of Tarsus for his former enmity, like him, also, he could rejoicingly exclaim, "By the grace of God I am what I am."

But the hour was at hand when he must give his dying testimony to the power of divine grace. The captain was sitting by his side as his pulse beat slower and slower; a "mortal paleness" overspread his countenance, but there was "glory in his soul;" and having with sweet assurance said, "I can rest all my hope or my dear Saviour now," the power of articulation failed, and just ere the "silver cord was loosed," the captain said, "If Jesus is still precious lift up your hand." A sweet smile proclaimed the joy and peace within; he lifted up his hand, and breathing one more gentle sigh, all his mortal sufferings were ended, and his spirit, doubtless, borne by angels, took its station with the hundred and forty and four thousand around the throne on high, joining with that exalted throng to sing salvation unto God and the Lamb forever and ever.

In due time, after the needful preparations, the ship was "hove to;" the remains of the departed were brought solemnly to the gangway, the "union jack" serving for a pall; when, in the presence of the crew, the captain read the service for the burial at sea, committing the "body to the deep" till the glorious morning when the sea shall give up its dead, and that sure saying concerning those who have slept in Jesus shall be brought to pass: "This corruptible must put on incorruption, and this mortal must put on immortality," and "Death is swallowed up in victory."

From this truthful and interesting narrative, let us learn the duty and blessedness of seeking under every circumstance to direct all within our reach to the "Lamb of God, which taketh away the sin of the world;" never to despair either on account of our own weakness, or the seeming improbability of success; but to use all the means within our power, with a simple reliance on the efficacy of the Holy Spirit, and then to ascribe all the glory to Him who "is able to do exceeding abundantly above all that we ask or think."—*London Tract Magazine.*

From the London Watchman

Ninth Annual Conference of the Evangelical Alliance.

During last week, the annual sessions of the British Organization of the Evangelical Alliance have been held in Freemason's Hall, London. They commenced on the evening of Tuesday, Oct. 30th, with a Soiree at which, owing to heavy falls of rain, the attendance was rather select than numerous. Dr. Cowan, of Reading, presided, and among the speakers were the Rev. J. I James, Dr. De Sanctis, and M. Fisch. Next day (Wednesday last) the Rev. Dr. Archer presided, and delivered the Annual Address. After dwelling on the features of the times in reference to Popery and Rationalism, he adverted to the danger which threatened Sabbath observance, and called upon all Christians to unite against the proposal to open the Crystal Palace or the Museum on the Lord's day.

The Rev. Dr. Steane read the "practical Resolutions" of the Alliance, which were enforced by the Revs. Dr. Marsh, Dr. Hamilton, J. A. James, and J. Graham.

Dr. Hamilton referred to the dangers which menace our relation with the United States, and said that the Church might be of much service in allaying any feeling of irritation which might arise between the two countries. If a rupture took place, the Christians of both lands would have to take blame to themselves for not having cultivated a closer union with each other—a union which would render an outbreak all but impossible. The Americans, like all young countries, were highly sensitive; and Englishmen, Christians especially, should remember their peculiarity, and not on all occasions of meeting, bring up their matters of dispute between them, but rather congratulate them on the good they were doing, and, if possible aid them in their endeavours.

Sir Culling Eardley was afterwards called to the chair, and after congratulating the Conference on the wide spread of the principles of the Alliance, especially as evidenced in the recent meeting in Paris, recurring to the subject introduced by Dr. Hamilton in reference to America and the relations of Great Britain with that country, and intimated a wish that the Alliance, should, in its collective capacity—for example, by a united address to its brethren in America—interfere to ward off the threatened rupture.

The Rev. J. Dobson read the Annual Report of the Executive Council.

From the balance-sheet, which was read by Dr. Steane, it appeared that the income of the Society for the past year amounted, together with the last balance, to £1,534 11s. 7d., while the expenditure was £1,530 11., leaving a balance of £304 0s. 7d.

On the motion of the Rev. Dr. Wylie, seconded by the Rev. H. B. Hollis, the Report was adopted unanimously.

A discussion ensued on "the state and prospects of the Christian union in England, and of the Alliance in particular."

The Rev. Dr. Hewlett closed the meeting with prayer.

The Conference re-assembled at five o'clock in the evening.

After devotional exercises, the chair having been taken by Sir C. Eardley.

The Rev. Dr. Steane made an extempore Report of the proceedings of the recent Alliance Conference in Paris, the substance of which had been previously communicated to the public.

Pasteur Fisch was called upon to speak on the effects of the Conference in Paris. He was quite sure that the Conference had done a great deal of good in France, and hoped that the principles which it had helped to diffuse would prove a true and permanent bond of union between the two countries.

The Chairman (Sir. C. Eardley) proceeded to make an oral statement of the proceedings of the Deputation from the Paris Conference, to the King of Prussia at Cologne, on the subject of religious liberty. After some prefatory remarks, in the course of which he alluded to the presence of a Deputation from the King of Sweden, in the Conference held in Paris, and expressed a hope that a Deputation from the Alliance would pay a return visit to the Court of Stockholm next summer, he said, the hand of God was remarkably visible in all the circumstances connected with the Deputation to the Sovereign of Prussia. Amidst many obstacles, friends were unexpectedly raised up in the Prussian Court. The late Prussian Ambassador in England, who happened at the time to be visiting one of the watering places of Germany, was induced to take a warm interest in the object, and prepared the mind of the King to receive the Deputation. An aide-de-camp of the King rendered similar assistance. Dr. Krummacher, who was a Preacher to the Court, and who had been present at the meeting in Paris, had an opportunity of seeing his Majesty before the Deputation met him, and produced a favourable impression on his mind with regard to what had just taken place; while Dr. Baird, before returning to America, went to the Court of Berlin, and stated the facts and arguments which the Deputation was commissioned to place before his Majesty. After many unforeseen difficulties, four gentlemen, representing respectively England, France, Germany, and Belgium, met at Cologne, where the King had promised to receive them They assembled in Cologne on the 2nd of October, and, on the morning of the following day, they were to meet the King, who was coming from another part of the Rhenish provinces, to pay a visit to that city.—Having in great haste prepared a memorial, setting forth the facts, they proceeded to execute their task. The whole of the dignitaries of the city and province were assembled to meet the Sovereign. As the Deputation were proceeding to the Palace, where the King was staying, they saw the Archbishop of Cologne and the Roman Catholic clergy going to pay their respects to his Majesty, and the municipality of Cologne and the municipalities of other cities and towns on the Rhine, were engaged in the same errand. The military authorities also were present, as well as the nobles and landed proprietors of the country. In fact, when they (the Deputation) arrived at the large assembly-room, they came to the conclusion, that when so many persons were waiting to be received it was impossible for them to enter into any statement, in short, that the purpose for which they had come was impracticable. It was half-past ten when they appeared before the King, and at eleven he was to lay the foundation-stone of a new bridge across the Rhine. A paper, however, having been presented to his Majesty on their behalf, he gave orders for the preparation of a private reception-room, into which they were at once shown, and where they were indulged with half an hour's most intimate Christian conversation. And here he (the Chairman) could not refrain from expressing strongly and deeply his conviction, that great injustice had been done to the King of Prussia in this country. He believed in his conscience that the King was a man of God, and that what had been said in reference to his having formed a habit of excessive drinking was a cruel invention.—He said this on the highest authority, that of Christian men, who had been near his Majesty's person, who were conversant with his habits, and who had no interest in misrepresenting matters. On their authority he declared that the notion in question was a complete fallacy, and that the King's liveliness of manner, his love of giving toasts and sentiments after dinner, and the circumstance of his being addicted to standing up very often with a glass in his hand, were the origin of an impression which was altogether erroneous. In considering this matter it must not be forgotten that the Pietist or religious party in Germany was an unpopular party, and hence anything that was done by the King, who was the head of that party, was liable to be misrepresented. In the interview which took place, the King commenced by requesting himself (the Chairman) as the leader of the Deputation, to state the nature of the object which they had in view. He remarked that his Majesty was probably aware of the general purport of it. "Yes," was the reply, "I am aware of its general purport, but I am not sufficiently acquainted with the facts, and I shall be glad if you will enlighten me with regard to them." The Deputation then stated three or four of the most prominent facts embodied in the Memorial. In the first place, they prepared the ground by observing that matters were by no means so bad in Prussia as in other parts of Germany, and that, while in Prussia oppression was chiefly confined to remote parts of the country, in the lesser States of Germany the authorities made no secret of their intention to put down religious liberty. They then stated that in various parts of Germany, not including Prussia, marriage was absolutely impossible among Dissenters. The clergy refused to marry persons who had left the National Church; and as marriage in Germany was, like ordination in England, in the breast of the administrator, and as there was in the former country no such thing as civil marriage, there were at that moment numerous persons in Germany who, though desirous of being married, could not attain their object. The only way, at least, in which they could attain it was by coming to England to be married, a marriage here holding good in Germany; but not long since a couple, having gone on board ship at Hamburgh for that purpose, they were brought on shore and thrown into prison, for daring to contemplate marriage in England after it had been refused them in Germany. Again, they mentioned to the King the fact, that by the law of Prussia every person must go to a national school until he or she had been confirmed, under a penalty of threepence a day on the parent for the whole period during which the law was broken; and they mentioned an instance in which a bill, extending over three years, had been brought against a man for neglecting to send his daughter to school. They also referred to the case of a Baptist Minister, who was sent to prison for six months for daring to baptise, and stated that whole congregations had been imprisoned for fourteen days for holding meetings out of the National Church.—On hearing these things the King expressed great surprise. He was especially astonished at some things which were stated to have happened in the Duchy of Mechlenburg Schwerin, and promised to write on the subject to the Duke, who, he said, had been his warm friend from childhood, and was a pious and well disposed man. As regarded the matters which especially concerned Prussia, his Majesty begged the Deputation to leave the document which related to them in his hands. He (Sir Culling) could never forget the kindness and courtesy with which the Deputation was received. Towards the close of the interview, he observed that, in order to save his Majesty's time, the Deputation had put their statement on paper, and asked to be allowed to leave it with an officer; whereupon his Majesty remarked that it would be better that it should be given from hand to hand, and, taking it from him, (Sir Culling Eardley) he placed it in his helmet, being attired in military costume. When he alluded to the Paris Conference, and to what had occurred there, his Majesty said, "What a blessing! I rejoice, and thank God for it." The impression left upon his own mind by what passed on the occasion was that his Majesty was honestly and anxiously desirous of providing a remedy for the evils stated. A day or two after the interview, the Deputation wrote to the King, to rectify one or two facts which had been somewhat misstated, and in doing so pressed for an answer to the Memorial, which, he earnestly hoped, would ere long be received.

The Rev. A. S. Theswall reminded the Conference that that day was the birthday of Protestantism, it being on the 31st of October, 1517, that Luther first put forth his celebrated propositions in opposition to Popery.

THE CHURCH IN ITALY.

The Rev. Dr. De Sanctis, formerly a parish priest in Rome, now a Protestant pastor in Turin, then made a statement of the religious state of Italy; his address being delivered in Italian, and interpreted sentence by sentence, to the meeting by the Hon. Arthur Kinnaird. He said that Protestants in England thought that the great difficulty with regard to the preaching of the Gospel was the Church of Rome; but such was not the fact; the chief difficulty arose from infidelity. The Pope himself had been the most effectual preacher of the Gospel in modern times. The people had a strong dislike to the name Protestant. Their ideas of Protestants was that of followers of Calvin, Luther, and Henry the Eighth, who, according to the statements of their spiritual teachers, were the greatest rogues that ever lived, and were now in the infernal regions. Having himself been led to regard Protestants in that light by reading the writings of Bossuet and others, he was not surprised that so many of his countrymen regarded them under that aspect. One reason why the people regarded Protestants with so very much dislike was, that they were divided into so many sects. (Hear, hear.) The priest said truth was one, and religion one, but that Protestantism was a number of sects, and asked, how then there could be any religion in that? The poor, ignorant Italian people could not answer this question; but the Alliance ought to reply to it by presenting the spectacle of evangelical Christian union.—His earnest hope for Italy was that the Alliance would take root there. It was with that hope that he recently went to the Paris Conference, and that he had now come here. Despite the difficulties which he had enumerated, progress was being made by the truth in Italy. As to Piedmont, it was from 1848, when civil liberty was secured, that the progress of the Gospel there dated. The door was then opened, persecution ceased, the Waldensian Church began to spread its branches towards Turin, though for six months nothing was done in that city. What occurred proved that the work of God was not dependent on men, but that God worked as he thought fit. In fact, what the Waldensian Church, with its two Missionaries labouring for six months, failed to do was done by six poor exiles from Tuscany, who laid the foundation of the Church in Turin. This little Church was hardly formed when it began to extend its arms and to increase its numbers. It was at first warmly received by political elements; but when this proved a mistake, these politicians joined the priests, and became its enemies. The Gospel had now taken root; Churches had been formed in Turin, Casale, Genoa, Nice, Favale, and other places, and at that moment the work was extending. The Waldensian and the Evangelical Churches now numbered increasing followers. The chief difference between the two Churches was—that, whereas the Waldensian Church had means of its own, the Evangelical Church had nothing to rely upon but the help of God. He then described the ecclesiastical discipline of the new Church; and, to illustrate the progress of the Gospel, narrated the case of a Neapolitan exile in Turin, an advocate by profession, who was now engaged in preaching the Gospel, without remuneration, in Turin, adding, that this gentleman had recently been declared, by a Neapolitan court, innocent of the crime for which he had left Naples, and thereby became entitled to a pension from the Government, which, however, he abstained from receiving, because he would not comply with the condition of declaring himself a Roman Catholic. In conclusion, he assured the meeting, that there were numbers of Christians in Italy, who, amidst great difficulties and persecution, remained warmly attached to Evangelical truth.

Resolutions, arising out of the statements, in reference to France, Germany, and Italy, were then adopted by the Conference.

Prayer having been offered by the Rev. Mr. Lewis, the Conference adjourned till the following day.

Correspondence of the Christian Advocate and Journal.

Letter from Paris.

PROTESTANTISM IN FRANCE.—NO. II.

MR. EDITOR.—In my last letter I gave you an estimate of the strength of the two great Protestant bodies which are recognised by the state in France—the "Reformed" and the "Lutheran"—their population at about 2,000,000, their ministers 762, their chapels 800, their theological professors (including those of Geneva) 29, their theological students 100, their annual receipts from the government $272,800, their periodicals about 17, &c. A strong and even mighty Protestant force is this, for what is usually considered among us a pope-ridden country; and it needs, as I have said, but to be roused to apostolic fervour and labours in order to renew the old battle of the Reformation all over France, and to renew it with invincible success.

Before entering upon my proposed sketch of the other or Independent Protestant bo-