

and the acts of peace have the matter in hand, and they will soon command the confidence of the people.—They have already offered several prizes of \$1000 each and many of less value to inventors on conditions which I do not now remember; they have reduced the admission fee to 25 cents; they have already a very valuable collection in various departments, so that almost every one from abroad who visits our city will visit it, and besides our own citizens will more generally and more frequently visit it. Among the speakers on the occasion was Eliza Burritt, the learned Blacksmith, a man who has undoubtedly devoted more labor than any other, to secure the boon of cheap ocean postage. A dear friend of mine recently left by rail the proceeds of \$10,000 to Mr. Burritt during his life.

#### MISSIONARY CONVENTION.

Thursday and Friday of this week, there has been a Missionary Convention, composed of Ministers of various Evangelical denominations. It originated thus: In Philadelphia a committee composed of ministers of different denominations was appointed to welcome Dr. Duff upon his arrival in that city and a similar committee was raised to welcome him here. By the joint action of these committees this convention was called. Its discussions were very interesting and the results of their deliberations I send you in a condensed form.

The Convention arranged to hold a farewell meeting in honor of Dr. Duff. This took place last evening at the Tabernacle. Most of the members of the convention were in attendance. The audience must have been not less than 2,500. Hon. Luther Bradish formerly Governor of this State presided. After stating the object of the Convention, the Chairman introduced Rev. Dr. Anderson, who read the Hymn which was sung by the audience. Rev. Dr. Forsyth read the 60th chapter of Isaiah, and prayer offered by Rev. Dr. Pomroy, Secretary of the American Board of Commissioners for Foreign Missions. The question which the Convention had discussed as well as the answers given were read by Rev. Dr. Murray, after which Dr. Duff was introduced. He was received with great applause and listened to with profound attention for more than two hours, after which, Rev. Dr. Tyng read the farewell to Dr. Duff which was passed as a resolution by the audience.

Dr. Duff is neither graceful in manner nor polished in language. As a speaker he is obnoxious to severe criticism in many respects, and yet I have rarely seen an audience more deeply interested than his last evening. He has great scope of mind and it is well stored with various knowledge, the fruit of study, travel and long experience; he is a man of great vigor of mind and body; yet these, it seems to me, are by no means so frequently unsurpassed in speakers that make much less impression. I have no doubt but that the chief element of his power is his rare consecration to the service of God. His whole spirit bearing is "not I but Christ, in me."

#### THE FEMALE GUARDIAN SOCIETY AND HOME FOR THE FRIENDLESS.

held its Anniversary last (Sabbath) evening, at the Mercer Street (Presbyterian) Church. Receipts during the year have been \$17,867, some \$4,000 more than their expenditure. This is one of the best societies in the city. Females out of employment and orphan children receive attention from this society; the former till they find employment, the latter till persons are found who will adopt them. The children thus remain months and sometimes years; meanwhile they are well clothed, fed and lodged and besides are under the care of excellent teachers. You must not fail to visit this Home when you come to the city. Rev. T. L. Cuyler was the speaker of the occasion.

#### SIXTEENTH ANNUAL MEETING OF THE NEW YORK CITY BIBLE SOCIETY.

Was held last evening in the Annuity Street Baptist Church. This society employs two Colporteurs to distribute Bibles and Testaments among the Germans of our city who are said to number 100,000; and another Colporteur to make similar distributions among Sailors. An object so worthy ought to have bestowed upon it more than \$1,500 a year as seems to have been the amount this year.

The Rev. J. G. Oucken of Germany addressed the large congregation present, and there is reason to believe that it will serve the purpose of giving a new impulse to this society, which is under the care of the Baptists, there is yet another society under the same or similar name.

#### PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

The Report for the year was made last evening, at Dr. McElroy's church. Receipts for the year \$174,453, a balance in the treasury of \$1,267. This Board has 22 missions; 50 ordained missionaries; 26 churches; 500 communicants; 53 schools; 4050 pupils; six printing presses, from which issued last year 6,000,000 printed pages.

#### ST. LUKE'S HOSPITAL.

On Saturday the Corner Stone of a Hospital of the above designation was laid by Bishop Wainwright of the Episcopal church. The Hospital was founded by members of said church "for the purpose of affording medical aid and nursing the sick and disabled persons, and also to provide them with the ministrations of the gospel according to the faith of said church." The location is Fifth Avenue, between 54th and 55th street. The estimated cost including land is \$150,000.

#### BARING, ME., May 16, 1854.

MY DEAR BROTHER,—I do not know as you, or your numerous readers will understand where I am by the place of dating this letter, and if you are no more informed than I was before I came here you will not be able to judge correctly where the Church in St. Stephens is situated. At the head of the steamboat navigation on the St. Croix, and about thirty miles from Eastport, stands the City of Calais on the American side, and the village of St. Stephens on the English side of the river. Calais has lately been enrolled among the list of Cities that are growing up in almost every section of the country. For a small place it makes quite a superb appearance when viewed from the deck of a Steamer when approaching; and in connection with St. Stephens it appears to be a place of considerable business. I noticed a num-

ber of places of worship and some of them very good looking structures. Two miles above Calais is Mill Town, 4 miles above Mill Town is Baring. The Parish of St. Stephens extends for some distance up the river, with villages directly opposite Mill Town and Baring, and those villages, except the one opposite Calais are invariably called here by the names of the villages on the American side. The St. Croix is crossed at the above mentioned places by toll bridges, over which the foot passenger may go for a cent.

From Calais to Baring, six miles there is a Railroad, mostly used for the conveyance of lumber from the mills of the latter to the former place, over which travellers can ride for 7 1/2 cts. Any of our brethren wishing to visit the Church in St. Stephens, can, on arriving at Calais, take the cars for Baring, and they will be set down in the midst of our brethren, and by crossing the river they will find St. Stephens, Upper Mills, and also find brethren that will be glad to see them. I like the appearance of the village very much. It seems like a neat, quiet place; removed from the din and turmoil of your great cities, and partaking of that rural character that never fails to give a charm to those who love country scenes. The Baptists have a Church here, and their Meeting House on the American side is a very neat and indeed beautiful building. The work of the Lord has been revived here through the labours of our young brother, E. Sullivan. The Church has been greatly revived, and union and love restored; some few have found the pearl of great price, and a number of others are inquiring the way to Zion with their faces thitherward. I was truly sorry to find Brother Sullivan sick. He had laboured so excessively and exposed himself so much, that he was attacked with the pleurisy fever which affected his lungs very much and for some time he was considered as dangerous; but I am happy to state that he is now much better and although he may not be able to labour in the Gospel field for some time to come, yet there can be but little doubt that he will be raised up better prepared to work for God than before. The kindness of the friends to Brother Sullivan since he has been sick, is worthy of all praise. He could not have been better attended nor more cared for, had he been among his relatives.

Yours in bonds of love,  
A. TAYLOR, DISTRICT MISSIONARY.

We received a letter from Brother E. Sullivan after our paper went to press on Friday last, informing us of the work of God in St. Stephens, and also of his illness as referred to in the letter from Brother Taylor. On Sunday morning Brother S. arrived here in the steamer, on his way home, the state of his health being such as to prevent his labouring for the present.—Ed.

#### SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, *advised in advance*—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editor, Elder E. McLeod, St. John, N. B.

B. J. UNDERHILL, } Pub. and Business  
D. W. CLARK, } Committee.  
WM. PETERS, }

Jan. 2, 1854.

#### Religious Intelligencer.

SAINT JOHN, N. B. MAY, 26, 1854.

#### OPERATIONS OF THE HOLY SPIRIT.

The name of the Rev. Gilbert L. Wiggins is familiar to many of our readers—it is not only remembered, but revered by some who owe their early and first religious impressions to his faithful and indefatigable labours, during the period he exercised the Rectory of the Parishes of Westfield and Greenwich. For ourselves we never had the pleasure of seeing him, he having left the Province when we were quite young.—We remember reading his farewell sermon to his parishioners, appropriately founded on the words of the Apostle,—"And now, behold I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more." (Acts 20: 25.) This with an occasional sight of a printed tract from his pen, and a letter or two, to a brother in this country, with whom he still corresponds, makes up our personal knowledge of the man. Mr. Wiggins we believe left this province, to reside in England on account of his ill health. Not very long after he commenced to reside there, he dissolved his connection with the Established Church. He subsequently attended the meetings and worshiped with a body of Christians known in England as "Plymouth Brethren." Of the existence of this people, most of our readers are probably aware. A printed letter addressed by Mr. Wiggins to the "Brethren" is now before us, and it is because it refers to certain sentiments on the operation of the Holy Spirit, that we are induced to refer to Mr. W. in our columns. It appears by this letter that one particular feature which distinguishes "the Brethren" from other bodies of Christians, is what is sometimes called "the rule of the Spirit," or "that Saints are to come together waiting on the Holy Ghost, who is in the midst; that, as he alone has a right to speak in the meeting, He speaks by whom he will, and that this is the only source of true ministry."

To make the doctrine of "the Brethren" as clearly understood as possible, we observe that they believe and meet in their assemblies "on the principle that God the Holy Ghost who dwells in believers individually and in the body collectively, alone has a right to speak in the meetings, and He has a right to speak by whom he will, whether in occasional or more frequent ministrations." "Alas for the man" says one of their writers, "whose self will choose to give out a hymn, or to pray, or to read a scripture, without the guidance of the Spirit! In doing these things in the assembly of the saints he is professing to be moved and guided by the Holy Ghost; and to profess this which is not true, is very presumptuous." "By waiting upon the Holy Ghost each would get his own guidance, whether to speak or to be silent, and how and what to speak."

Mr. Wiggins in his letter to them on this subject, says,—"You have again and again, heard me avow my persuasion of there being nothing in God's word to favour such doctrine. . . . On my first coming into intercourse with the Brethren, not fully understanding the bearing of the particular views of which I am now speaking, I did not perceive their inconsistency with scripture. As I became, however, more intelligent of these views, I was convinced on searching the Word of God, of there being nothing there to support them but the contrary. . . . The blessed Comforter dwells in the Church, consisting of all true believers, and according to the Saviour's promise, will abide with it forever. (John 14: 16, 17.) He also dwells in each believer. (Rom. 8: 11; 1 Cor. 6: 19.) It is by Him that they have their fellowship one with another, and in drawing nigh to God through Jesus. (2 Cor. 13: 14; Eph. 1: 18.) But I can see nothing in scripture about his supposed special presence in the Christian assembly. Jesus has said 'Where two or three are assembled together, in my name, there am I in the midst of you.' And this should encourage us to meet together, expecting blessing. But nowhere does the scripture teach us to come to the meeting to 'wait on the Holy Ghost.' It is our privilege indeed to walk with God in prayer and in the study of His word, that we may have his blessed teaching and guidance at all times. But, nowhere that I can see, are we led to expect a certain special guidance merely because of being come together, and much less the kind of guidance taught by the Brethren."

We presume our readers will not misunderstand Mr. Wiggins nor the real issue between him and the "Brethren." While they contend that the only correct worship, and the only true ministry, is that prompted by impulse—or which they call the Holy Spirit—independent of the perceptive and intellectual powers, after they have assembled together; he contends, that such is not the case, and that the Holy Spirit is not promised to give us an impulsive or more special guidance in the public assembly than at other times. The following consequences which Mr. W. suggests as likely to flow out of the views and practices of the "Brethren" we commend to the careful consideration of our readers.

"Must it not tend to hinder those whom God would have to be occupied, as pastors and teachers, from giving themselves to the work? Also to hinder others from recognizing such, and esteeming them for their work's sake?" But more than this,—is not its direct tendency to induce a neglect of watchfulness and prayer of searching the scriptures, and of seeking truly the Divine guidance? May it not also, through the idea of 'waiting on the Spirit,' be a means of exposing those who receive it to the temptation of mistaking the actings of their own minds, or their own feelings, for the Spirit's operation, and of thus opening a door for manifold delusions?"

While on this subject we think we cannot perform a better service to our readers than give them some extracts from a work on the "Principles of the Interior or Hidden Life," by Thomas C. Upham, a work which we earnestly recommend, and which we wish was in every Christian family. We regret that our limits prevent us from making copious extracts as we would wish, but we commend the following to the careful and prayerful consideration of all who desire to be guided into the truth.

It is sometimes the case, that persons act from certain interior impressions, which may properly be termed *IMPLUSES*. It would certainly be very injurious to the cause of holiness, if the doctrine should prevail that mere interior impressions or impulses may of themselves become the rule of conduct to a holy person. That persons in sanctification are under a divine guidance, and that they cannot retain the grace of sanctification without such guidance, is entirely true. But it has sometimes been the case, that men have mistaken natural impulses for the secret inspirations of the Spirit, and in the flattering belief of being guided by a higher power, have experienced no other guidance than that of such a state, of which the church has seen too many melancholy instances, it is unnecessary to remark. We proceed, therefore, to lay down some principles, which, if we do not err in our statement of them, will be of some assistance in guiding us in relation to this practical and important subject.

First. The Holy Spirit is very various in his operations upon men; but it will be conceded, I suppose, as a correct principle, that he generally conforms himself in his operations, whatever they may be, to the structure and laws of the human mind. Accordingly, in these operations,—the object of which is to guide or direct men,—it will be found that he always acts in connection with the powers which are appropriate to such a result; and particularly in connection with the perceptive and judging powers.

Second. We may lay it down as another principle, that the Holy Spirit does not, either by his gentle influences, or by those which are more sudden and powerful, so operate upon a person as to guide him into any course which is truly irrational and absurd. I recollect once to have read the account of a person, published by himself, in which he gives the reader to understand, that on a certain occasion he was suddenly and violently seized by the power of God, as he expresses it—an expression undoubtedly synonymous, in the view of the writer, with the power of the Holy Ghost; that he was raised up by this divine impulse from the chest on which he was sitting, and was "whirled swiftly round, like a top, for the space of two hours, without the least pain or inconvenience." . . . We know that the Saviour was full of the Holy Ghost; but we do not kind. We know, also, that the apostles, although they were plentifully endowed with the Divine Spirit, and under his teachings wrought various wonderful works, yet were never at any time made the subjects of such irrationalities. We have here, therefore, a mark of distinction, viz.—that various irrational and absurd results may flow from natural impressions and impulses, but can never flow from the true operations of the Holy Spirit.

Third. Actions which proceed from pure impulse, or a more internal impression, without attendant perception or reflection, cannot possibly be holy actions. . . . A mere impulse, unattended by perception and reflection, is of the nature of an instinct; and any action, done from mere blind impulse, no matter how strong or extraordinary that impulse may be, is both physically and morally of the nature of an instinctive action. . . . Some persons seem to think, the more they act from impulse, especially powerful impulse, the more holy they are. But this, if we are correct in what has been said, is a great and dangerous mistake.

Fourth. That the Holy Spirit does sometimes act directly upon the sensibilities by exciting in them a purely impulsive feeling, we may probably admit. Undoubtedly there are some facts, in the experience of pious men, which favor this view. But it is the object of the Holy Spirit, in originating impulsive impressions, to excite men to immediate action without any reflection, or to excite them to action rationally; that is to say, in connection with suitable inquiry and consideration? This is the important question; and the decision of it involves great practical results. . . . The true tendency of those impressions or impulses which come from the Spirit of God, is to awaken men to a sense of their thoughtlessness, and to quicken within them a state of humble and holy consideration. When such impressions and impulses are from the right source, we cannot doubt that the results will be of this character—that is to say, they will not of themselves lead men to direct action, but will lead them to that inquiry and reflection which are preparatory to action. But when impressions or impulses come from Satan, as they sometimes do, their tendency is to lead men to action at once, without such intermediate consideration.

Fifth. Those impulses and impressions which are from the Spirit of God are of a peaceful and gentle character. They never agitate and disturb the mind, but, on the contrary, lay a wholesome restraint upon it, and hold it in a state of deep solemnity and of attentive stillness. This is the precise state of things which is needed as preparatory to the mind's perceptive and reflective action. The first question of the soul, when it is thus arrested by the true impulses of the Holy Spirit, is, "Lord, what wilt thou have me to do?" It pauses; it reflects; it inquires; it reads the Bible; it watches the providences of God; it prays; it asks for the assistance of the Holy Spirit upon its perceptions and reasonings; and it does not take one step to the right hand or to the left, until all its perceptive and reasoning powers have been exercised, and exercised, too, under the sanctifying guidance of the Holy Spirit. . . . Perhaps a simple illustration will make our meaning more readily understood. A person is at a particular time peculiarly impressed that it is his duty to visit another person and converse with him on the subject of religion. If this impression is of divine origin, it will not violently agitate him; it will not lead him to action, whether rationally or irrationally; it will not prompt him to act, without any intermediate exercise of the mind. . . . It will lead him, in the first instance, to reflect, to consider the suggested or impressed duty in various points of view, to mark the openings of God's providence, and to pray that, in his reflections and inquiries in respect to duty, he may be guided by the Holy Spirit. In a word, the impression which he has prompts him, in the first instance, merely to make prayerful inquiry; but in his further action he puts himself under the direction of a sanctified judgment; or, if the expression be preferred, under the guidance of the Holy Ghost operating through the medium of a sanctified judgment. In accordance with these views, we find the following passage in the writings of Anthony Bourignon:—"If the Holy Spirit inspires any thing, he will always give time to consult upon it with God."

Sixth. Impressions and impulses, which are not from the Holy Spirit, but from some other source, such as a disordered imagination, the world, or the devil, are not of that peaceful and quiet character which has been mentioned, but are hasty and violent. In violation of the great Scriptural maxim, "HE THAT BELIEVETH SHALL NOT MAKE HASTE," the person who is under their pernicious influence thinks he cannot be too quick. He makes but little account of obstacles; he cannot take time for interior examination; he has no open eye to God's outward providences; he is too impetuous, too much possessed by himself or by Satanic influence, to engage in calm and humble prayer for guidance; in a word, he rushes blindly onward just as his great adversary, who is especially interested in his movements, would have him.

The great plea of these persons is, that the time is now; that what is to be done is to be done now; that the present moment is the true moment of action.—This is essentially true; but there is a valuable remark of Fenelon, which places the doctrine of present or immediate action in its correct position. It is, that the PRESENT MOMENT HAS A MORAL EXTENSION. In other words, we are undoubtedly bound to fulfil the duty of the present moment; but it is the present moment, not in a state of barren isolation, but considered in all its relations to God, man, and the universe.—But it is perfectly obvious, that the duties of the present moment cannot be fulfilled in their moral extension without calling in the aid of a calmly reflective and sanctified judgment.

Seventh. When an action is performed, to which we are prompted by a gracious and not a mere natural or Satanic impulse, but which action is not attended with all those good results which we expected and hoped, we are entirely acquiescent. We receive the result without trouble of mind. For instance, we are led, in the providence of God and under the guidance of the Holy Spirit, to converse with a person on the subject of religion; and contrary to our hope and expectation, he coolly and superciliously rejects our message. The result, though painful, does not disquiet us. We leave it calmly in the hands of God.

Eighth. We are continually taught by good men in the Bible, that we ought to be like our heavenly Father, to be holy as he is holy, to be perfect as he is perfect. And I suppose it is the general design and aim of Christians, who are striving after high attainments in holiness, to bear this blessed image. But probably we do not any of us conceive of God as acting impulsively and without reflection; as regulating his conduct by the stupid instinct of impressions, without the clear light of perceptive rationality. We should be deeply afflicted and afflicted in being obliged to ascribe to our heavenly Father such a character as this. Similar views will apply to the Saviour. He himself says, John 8: 30, "I can of mine own self do nothing. As I hear, I judge; [that is to say, the communications of the Holy Spirit call my judgment into exercise] and my judgment is just, because [implying in the remark that he was unimpaired by any suggestions and impressions from self] I seek not my own will, but the will of the Father which hath sent me." Are we not safe, then, if God desires and requires us to be like himself, and to be like him also, whom, in the likeness of man, he has set before us as our example, in saying that a judgment enlightened by the Holy Spirit is the true guide of our actions, rather than blind impulses and impressions?

It will be recollected that we do not absolutely deny the occasional existence of impulses and impressions resulting from the operations of the Spirit of God.—But we cannot well avoid the conclusion, that they are entitled to no influence, and are not designed to have any, except in connection with the subsequent action of an awakened and sanctified judgment. And it is this view only which can rescue them from the imputation of blindness and irrationality, even when they come from a good and right source. . . .

The subsequent action of the mind, which may always be expected to follow when they come from the Holy Spirit, cannot fail to impart to them a new and interesting character.

just remark here, that the most interesting and satisfactory illustrations of holy living which have come under our notice are the cases of persons who endeavor constantly to put themselves under the direction of a sanctified intellect; who are willing to do any thing and every thing for the glory of God; but who feel that they need and must have wisdom. These persons can testify that they are guided by the Holy Spirit; but they can testify, also, that the Holy Spirit does not require them to do any thing which an enlightened and sanctified intellect does not appreciate and approve.—And hence their course is marked by consistency and sound discretion. They are not different men at different times, on whom no dependence can be placed.—They are always at their post; supporters of the ministry; pillars in the church; patient under opposition and rebuke; faithful in warning sinners; counsellors in times of difficulty; mighty in the Scriptures; burning and shining lights in the world. It is such persons that truly sustain and honor the blessed doctrine of holiness; presenting before the world the mighty argument of consistent holy living, which unbelievers cannot confute, and which the wicked and the envious are unable to gainsay.

#### THE FAST "BY AUTHORITY."

The strictures of the Editor of the *Free Press* on some of our views require of us a friendly and respectful notice. Our article of last week on the Public Fast was written on Tuesday evening, and was in the hands of the printer before the *Free Press* came into our office, and hence was written without any reference to the editor of that paper, or in fact of any other paper. We freely expressed our conscientious views on a matter, on which however we know there is a difference of opinion; and on which we ourselves once entertained a different opinion from what we do now. And we have yet to be convinced that our present position is untenable on the basis of scripture authority. We are not without knowledge that divine authority has been, and still is, by some perverted to the worst of purposes; but there is an evil in the abuse as well as the abuse of biblical instruction, and as the river flows between its banks, so we conceive, the truth is usually found between two extremes. While we are far from admitting the right of any human government to prescribe to us the mode of worshipping God, we nevertheless believe it is the duty of governments to recognize religion, and to enjoy upon their subjects the worship of God in some manner. In other words while we do not admit the right of any earthly sovereign to say to us "you shall worship God according to the rules and customs of this, that, or the other church—you shall use this, or that form of prayer"—we nevertheless do believe it is their right—RECOGNIZING THE BIBLE AS THEIR ONLY STANDARD—to instruct and enjoy on their people, the true worship of God according as each may intelligently understand the Holy Oracles. Had the representative of our Beloved Sovereign required of us to worship God on Wednesday next in any other mode than we usually do, we should have said so—from the fact that we believe our mode of religious worship as well as our form of church government, is according to the word of God. But when he only requires of us with fasting and humiliation to worship God according to our own conscience, we believe he has exercised the authority which the Bible affords every civil governor, and to refuse obedience on our part would be to defile our conscience.

It is not the principle of religion, in religious governments that renders them offensive; it is the improper use of that principle—it is the system of prescription, that fetters the conscience and binds us to human models. If a "heathen emperor of Rome" on account of some great national calamity, had proclaimed a day of general fasting and humiliation, reserving to each the right to worship his own god, and in his own way, we think that Christians enjoying the civil privileges and protection of citizens, would have been scripturally bound to obedience. We confess we can see no impropriety in civil rulers exercising authority of this kind, and while we know its abuse has been and still is conducive to the greatest evils in some countries, we would regard a government without any religious element, as one of the greatest evils that could be inflicted on any country. Should the views of the Editor of the *Free Press* be carried to an unlimited extent, as he supposes ours may be, they would disarm civil governments of all power to protect their citizens from some of the grossest immoralities, and open up channels for the vilest systems of infidelity and irreligion. In conclusion we remark—the Bible is the book of God—it contains the only true religion. Civil Governments are of divine appointment, and they have authority to require—not constrain—the people to exercise the worship of God as each may intelligently and conscientiously believe the Bible enjoins.

Dr. DUFF.—This distinguished and excellent man took his departure from New York for England in the Steamer "Pacific" on the 13th inst. The religious services connected with his departure were of a deeply interesting character. The following is from the pen of "Kirkman" in the *New York Observer* :—

The morning of his departure was one of thrilling interest. He was the guest of Robert L. Stuart, Esq., who entertained him and his friends with princely hospitality. There, surrounded by the family of his host, and a few of his more intimate friends, he led in the morning prayer; a scene never to be forgotten. After attending to a few items of business, he went, with his friends, to a meeting for prayer in the church of the Rev. Mr. Thomson. The church was nearly filled with ministers and people. The services were closed by Dr. Duff in a few simple, sublime words of farewell, and with the benediction. And such was the throng to shake his hand in a responsive farewell, that with difficulty he could enter the carriage that was to convey him to the steamer. But the scene at the steamer defies description. The wharf, and the noble Pacific were crowded with clergymen, and Christians, assembled to bid him adieu. Many could only take him by the hand, weep, and pass on. Never did any man leave our shores so encircled with Christian sympathy and affection. All felt that that was to be a final adieu, and they mourned most of all that they should see his face no more.

When ordered to the wharf from the steamer, the people sought every point where they could catch a last glimpse of him. As the noble boat slowly, but majestically moved from her berth, not