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REV. E. D. VERY,

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

EDITOR.

Volume II.

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THE NEW-YORK INSTITUTION FOR THE BLIND celebrated its anniversary, on Wednesday afternoon, in the Broadway Tabernacle. The pupils were arranged on the seats back of the rostrum, and being all dressed in white, they made a very pretty appearance. The exercises consisted of examination of the pupils in reading, astronomy, geography, arithmetic, natural philosophy, and history plentifully interspersed with vocal and instrumental music. An original poetical address, "On Hope," was delivered by Miss Cynthia Bullock, a young lady of decided talent, and as a poet moreover, of no mean order. In proof of which we quote an extract or two:—

I have floated on the earth on a beam of light,
As the fire-fly shines in the darkest night,
I have kissed the flowers bespangled with dew,
Then soared aloft to my home of blue.
Through the beautiful world in vain I seek
For a flower that shall brighten my tearless
cheek;

Its hue must be bright as a seraph's wings,
When it basks in the smile of the King of
Kings:

Its fragrance, pure as the light above,
That beams from the brow of the God of Love.

I sought on that lovely sea-girt shore,
Where science and wisdom were blest of yore,
And sportive as birds in their leafy bowers,
Young children were twining the earliest
flowers;

Yet their sires were groaning with anguish
keen,
On each manly cheek was the tear-drop seen,
And lone by the shore where the Grecian wave
Was dashing the spray, stood a chieftain brave:
His people are slaves, and their galling chain
Was rending his soul. Shall it bleed in vain?
I sought to solace his anguish deep,
And encourage his heart that he should not
weep.

And he said, as I whispered; "my arm is
strong,
Unconscious of might I have wept too long,
My land shall be free as the mountain air,
And the tyrant be crushed in his vanquished
lair."

But his generous soul with reverence grew
dark,
And I wept—though I quenched not the bleed-
ing spark.

Where the happy were wrapped in the vi-
sions of love,
And the sky-lamps were gemming the vault
above,

On the downy breath of the sportive breeze
That murmured all night mid the leaf-clad trees,
I was gently borne to a chamber lone,
Where the midnight lamp o'er a scholar shone—
The offspring of genius whose every thought
With fancy and feeling were richly fraught;
But a dream of ambition was lurking there,
And I turned with a sigh to a scene more fair,
Where a perfume sweet o'er my senses stole,
'Twas the balm of peace to the anguished soul.
It breathed from a flower, a lonely thing
That bloomed in the heart's most sacred spring—
Then the victor-clad seraphs around me came,
Their harps of glory were breathing a name;
'Twas blessed benevolence, spotless and mild
And I culled it for heaven, the stainless child!
In an amaranth wreath for the brow of the kind,
It is twined by the orphan, the mute, the blind,
And its blooms ever fair as the star of even,
Though drooping and sad with the tear-drop
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The value of men enslaved in the United States has been estimated by an American Senator at \$1,000,000,000; or, about \$200,000,000 sterling.

The Gospel Plan of Christian Benevolence: I Cor. xvi. 2.

[From the Primitive Church Magazine.]

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

If a Paul could promise to preach in one of our chapels an "Annual Sermon," what placarding and excitement there would be on the occasion to get a "good collection!"—His advice is, however, to make *previous* preparation for this. Have your money ready, "that there be no gatherings when I come."

It is easy to understand, but difficult to practise the sentiment of the text. To give "as God hath prospered us," is strong meat and requires faith in God. Still it is what God commands, what a christian profession involves, and what the world needs.

The doctrinal part of the epistle is now over. Paul urges christian benevolence. He had given order, dictata he had directed, enjoined and arranged, that the collections might be properly attended to. The manner, time, and proportion of the gift are all described. As regards the gospel plan of benevolence, here is

The duty specified. God has a claim upon us, and also upon our property. We are not our own. There is an obligation resting upon us to aid in the cause of God. We are debtors: Rom. i. 14. Our creditors are numerous. What is given to the cause of Christ is not charity, but a debt. Even under the law, when all the males were to appear before the Lord three times in a year, they are commanded "not to appear before the Lord empty," &c.: Deut. xvi. 16, 17. "To him shall be given of the gold of Sheba." Psalm lxxii. 15.

The time fixed. Upon the first day of the week. The Sabbath is as favourable to acts of benevolence as it is to acts of devotion.—The mind is calm and devout, in a condition more favourable to this duty than when engaged in business. "It is lawful to do well on the Sabbath-day."

The frequency enjoined. Every Sabbath-day. Critics say, that as *kata polin*—Titus i. 5, means "every city;" and *kat' ekklesian*—Acts xiv. 23, means "every church; and *kata mena*—Rev. xx. 2, means "every month;" so *kata mian sabbaton* in the text, means, "the first day of every week." Thus we are to give, and give frequently from habits of piety, principles of grace, and love to God, knowing that his cause demands our help, not from impulse, nor simply after pathetic appeals from some eloquent orator, nor from the desire to please men, or to sustain an honorable profession.

The plan recommended. Weekly contributions. System is implied. Nothing can be effected economically and with vigour, without a plan. Merchants, statesmen, generals, and workmen act upon a plan. They work systematically. So should the christian. The disciples of Jesus should give calmly, prayerfully, and systematically, not waiting for appeals. No week should pass without asking, "What can I give?"

The proportion required. As God hath prospered us. God commands all to give, but he leaves every man to decide for himself what he ought to give. Each one must ask his own soul the question, *How much owest thou unto my Lord?* Abraham gave tithes of all. Zaccheus gave half of his goods.—The widow gave all her living. Christ gave himself. We are to be liberal, to cast our bread upon the waters: Ecc. xi. 1. Our obligation is proportioned to our ability, and our obligation is limited by our ability. A willing mind is the first thing. Without this nothing will be acceptable to God. We have

every encouragement to be liberal: Deut. xxviii. 8; Prov. iii. 9, 10. From the very day that the Jews manifested benevolence in their efforts to build the temple, Jehovah says, "I will bless you:" Hag. ii. 19.

The universality expressed. "Every one of you." The poor as well as the rich are included. Here is a common cause. We are all interested in the "common salvation," and we must all aid its extension. The churches of Macedonia gave according "to their power, yea, and beyond their power." They did more than might have been expected. Prosperity sometimes freezes the heart. Adversity opens it. If we want sympathy, we must go to the afflicted.

The carefulness to be manifested. We are to lay by in store in a thankful and prayerful way. It is to be a deliberate act. All hurry and bustle must be avoided. We must think what we are about, and what is the object of the gift.

What beautiful simplicity! Money must be had. The poor must be sustained, Bibles printed, missions established, and the gospel preached. Can any method of raising money be more simple? Why should we not act upon it? Can any one show a more excellent way? What agents might be dispensed with, and what troubles avoided, if this plan were adopted?

What perfect freeness! All is voluntary. We are to give as God gives, with willingness and delight. Our contributions must be the free and spontaneous offerings of a sanctified heart. God loves a cheerful giver. There is nothing so God-like as a free gift for the relief of suffering, the extension of the Gospel, and the promotion of Christ's glory.

What perfect sufficiency. If we all give as God hath prospered us, no more money will be demanded. This is all that God requires, all that the church should give, and all that the world can claim. If this were done, plenty of money would be had for all our necessary operations. Our treasury would be filled, our missions sustained, all just claims met, the gospel extended, and the blessing of God would rest upon us all.

Learn

1. A spirit of benevolence is from God.—He is the author of it. We should pray that selfishness might be removed from the heart, and benevolence implanted.

2. Christian piety is defective where benevolence is wanting. Our character is not symmetrical unless we abound in acts of charity. The example of God, the character of Jesus, and the life of the apostles, all urge to holy benevolence.

3. Love to Jesus will be tested by our readiness to do good to others. The love of Jesus was tested in this way, and so was the love of his early disciples. When we cultivate the spirit of Christ, then we shall give "as God hath prospered us." J. BATES.

Jubilee Meeting in Honour of J. A. Haldane, Esq.

On Thursday evening a number of individuals belonging to the different churches in Edinburgh, as well as from a distance, assembled in the Tabernacle, Leith-walk, to commemorate the fiftieth anniversary of Mr. Haldane's ordination. The church and all the passages were crowded to excess, and not less than 2,000 persons were present. The Rev. Dr. Innes, who presided, entered into very interesting details in regard to the state of religion towards the end of the last century, at which period he himself was one of the established ministers of Stirling. He pointed out the good which had been done by Mr. Haldane, and his late brother, Robert Haldane, Esq.,

of Airthrey, and the revival which, by the blessing of God, they were made the instruments of promoting. He also dwelt upon the sacrifices they had submitted to in a worldly point of view, and the obloquy to which, for a time, they were exposed. Dr. Innes referred particularly to the itineracies of Mr. J. A. Haldane all over Scotland in preaching the gospel, the good effects of which could never be sufficiently appreciated. This was confirmed by other speakers from their own personal knowledge, and it was stated that Mr. Haldane was the father of the Independent and Baptist churches in Scotland. Mr. Haldane addressed the meeting for nearly an hour, and was listened to with intense interest, while he took a retrospect of his past labour. He stated that when he began to preach, and for long afterwards, he belonged to the Church of Scotland, and had no desire whatever to promote the interests of any particular sect or denomination, but merely to awaken the attention of his countrymen to the importance of eternity. His account of his visits to Orkney and Shetland, as well as his narrative of being on one occasion mistaken for a Popish priest, and at another time his being apprehended and carried before the Sheriff of Argyshire, were listened to with deep interest. The modesty with which these details were given was particularly striking—it being evidently Mr. Haldane's aim to bring forward his own name as little as possible, and to exalt his coadjutors. He concluded by expressing his thankfulness for the mercies he had experienced during the last fifty years, and for being enabled, after leaving the East India Company's naval service, to give up his time to the service of the gospel. A number of ministers and others also addressed the meeting, stating various interesting facts as to the progress of religion, and bearing testimony to the indefatigable labours and disinterested zeal of Mr. Haldane, in devoting his time and talents for so long a period to the cause of the gospel, which he had not only preached without receiving the smallest remuneration, but at a very considerable pecuniary sacrifice, and also providing a church for his congregation free of seat rents and all charges. The Rev. Dr. Glover and Messrs. C. Anderson and Davidson engaged in prayer. It was not the least striking feature to see ministers and others of all the different denominations cordially uniting in expressing the interest they took in the event which was the cause of the meeting.—*Scottish Press.*

BRITISH "NATIONAL" DEBT.

The London Standard of Freedom says that the constant course of the government to style the public debt "National" is an exception to their mode of nomenclature for everything else of a public nature. The Army and Navy are the Queen's. The Church is a State Church. The Courts of Justice are all Regal. Down to the very constable, every officer is the Queen's officer; nay, the peace of the nation is the Queen's peace. The Debt alone has, ever since its commencement, in the year 1694, been deemed solely the people's concern. The part of the government was to borrow and spend it. It was the People's part to pay it.

STEPNEY COLLEGE.

Stepney College is again without a President. Circumstances which have no relation either to the institution or to any of its inmates, but are entirely of a personal nature, have induced the Rev. William Jones to relinquish his office. Dr. Murch, who sustained the charge for many years, has kindly undertaken to occupy the post temporarily, for the remainder of the session.