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lief, having within an evil heart, a corrupt nature and a depraved will, all which are opposed to the government of God, and consequently obnoxious to all the pains of the second death. Let the individual have a firm conviction of all this, and every earthly object has lost its charm to him, and his thoughts are fixed intensely on his doom. Now this is not religion, but a deep sense of the need of it; and we do not pretend there is any happiness in such a depressed state of mind; but, as the sun appears more beautiful, after a dark and cloudy day, so when the soul has just emerged out of an horrible state of darkness into God's marvellous light, all nature appears radiant with the glory of God. What tongue can express the joy of an individual who views himself brought by Sovereign grace out of a state of condemnation into a state of justification; out of a state of death into a state of life; out of a state of mourning into a state of love to God, and love to the souls of men; he can adopt the language of the wise man, "I am my beloved's, and my beloved's mine. I sat down under his shadow with great delight and his fruit was sweet to my taste; he brought me to the banquetting house and his banner over me was love." He can look up to heaven with confidence and call God his father, Christ his reconciling brother, and the Holy Spirit his comforter, and in view of death, he can say with the holy apostle, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

E. F. F.

Harvey, April 23d, 1851.

[FOR THE CHRISTIAN VISITOR.]

MR. EDITOR,—Perhaps it will not be uninteresting to many of your readers to learn, that God is manifesting his love and power, in this place, in the conversion of sinners through the merits of Jesus Christ.

Since the revival of 1849, no additions have been made to the Church until very recently, when four related the dealings of God with their souls, and were added to the Church by being baptized in the name of the Holy Trinity, and we trust more are anxiously enquiring their way to Zion, with their faces thitherward.

What expression of gratitude should it call forth—what joy and gladness ought it to kindle in the breast of every follower of the Redeemer—that God is once more visiting the people in mercy by the enkindling of his love and the outpouring of His Spirit, enabling many to ground the weapons of their rebellion, and set to their seals that God is true.

May God continue to bless the people, and additions be made daily to the spiritual building until, the time will arrive when "the last stone shall be brought on, with shoutings of Grace, grace unto it."

But, alas! we are ungrateful! Too often are our minds carried away by the trifling things of the world, "which will perish with the using," and ultimately leave us barren and unfruitful.

As a body, the Baptists are unfaithful to the important trust committed to them by God, to carry forward the great work in the evangelization of the world. The Baptist faith must prevail, because it is the faith of God's elect. He who came in the power and spirit of Elias, was a Baptist; Jesus of Nazareth was a Baptist; the Apostles were all Baptists; and when the latter-day glory is ushered in, the nations of the earth will be Baptists. "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end, amen."

Yours very truly,

Harvey, April 23, 1851.

R. P.

[FOR THE CHRISTIAN VISITOR.]

THE WORLD WE LIVE IN.

There is one part of it where somewhat that they call a Constitution founded on a noted Declaration of Independence, the last mentioned article, refers to a noble act, in which the Mind of a great and generous people, gave out glimpses of grandeur and self-conscious dignity, which proved too much for the drivelling edicts of an old man, dreaming about Royal Prerogatives, by which he imagined to scare them away from their rights. The innate power of humanity proved too much for the official called a King, and for once the people were not to be robbed of the fruits of their enterprise, toil, and endurance. They acted as if the stern realities of their history were present to their minds. Their fathers were driven by persecution from their Homes, their

Altars, and the Land they loved. They had braved the dangers of the deep, landed amid the snows of December from the May Flower, in a howling wilderness, inhabited by savages and wild beasts—and for the want of shelter, and warmth, and suitable food 46 of their number died. This signalizes the 22d day of the month, and the year 1620. One of our sweetest Female Poets, thus enshrines the event:

"The breaking waves dash'd high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches toss'd.
And the heavy night hung dark,
The hills and waters o'er,
When a band of exiles moor'd their bark
On the wild New-England shore."

It was one worthy the loveliness of her genius. Most of the people, now inhabiting America, are descendants from the Pilgrim Fathers.—We might suppose that honored with such a stock, Religion the basis thereof, inground into this the love of freedom, conscientious respect for human rights, that in that land, unless the children were degenerate indeed, there would be an absence of most of those galling evils that we find in other lands. But to go back to our first sentence. The survivors cleared the forest; they built houses; they cultivated the land; they introduced the mechanic arts; surrounded themselves with the necessities, comforts, and at length with the elegancies and luxuries of life. They increased, their country became inviting,—many more poured into it from other parts,—and through the medium of commerce, it became useful to the mother country, in the way of revenue, and they put wealth into the national treasury. This, like many more things in the world, awakened desires—they were indulged—and the result was oppression.—The great people said, "This is a galling yoke, we will break it." They did so with powder and shot, and in doing this, they crimsoned the green turf, and spread the evidence of murder upon nature's carpet. And what then? They believed in the existence of Law. "We have now freed ourselves from tyranny, we are a great people, and we must, in order that we may increase, and go from strength to strength, govern ourselves by Principles, and these shall express Equality, Freedom." This is good. Law holds through the universe, and in no form can it be violated with impunity. It comes from God, and reveals his harmonious and perfect character. By it, he governs himself, and under its guidance He puts forth all his glorious perfections. His perfect, self-poised nature cannot pass the limits of right, hence we read that He is a God that cannot lie. This holds true of Him, from the centre to the circling edges of creation. All his designs are impeached with the "Beauties of Holiness." His nature is rooted in the depths of moral necessity, and hence the order of rectitude and unchangeableness, in all his designs. The dew-drop as well as the ocean speaks of this, the daisy as well as the cedar of Lebanon. What God does towards his creatures, he does under the same "Moral Element." Well the New World wrote as the "Head and Front" of its Constitution, "All men are born Equal and Free." They are born so, are they? Is this true brother Jonathan? For we know thou dost not allow them to be Equal and Free after they are born. Is there not yankee greenness in this statement? Are their minds equal? In original capacity? To form equally shrewd guesses? to make bargains? to build houses, we mean plans of houses—as well as the heroic verse! to walk on the highway of the Heavens, measure the worlds that are there; and tell us by what laws they exist and move? Jonathan answer this. Are their bodies equal? In beauty of proportion? strength of muscle? in the soft silken texture of the nerve matter that has to do with sensibility? the benign and lustrous eye? Have we equality here? Do you find it in what is external to man? One born of ignorant, vicious parents, another of those informed and virtuous? One on poverty's pallet of straw, another on the bed of down? One in a condition of slavery, another in that of freedom? You might go on with the contrast ad-infinitum. But we have written SLAVERY on our paper. Its existence minds us of this little sentence—"Providence is dark in its Permissions."

J. D. C.

JAMAICA.—The Kingston Standard, of the 9th inst., says:—"Our very enterprising citizen, Mr. Wemyss Anderson, has imported two spinning wheels from the United States, one for cotton and the other for flax, for the purpose of endeavoring, if possible, to draw attention to the manufacture of home-made yarns, for knitting stockings, and other articles of domestic use."

ENGLISH NEWS.

Seven Days Later from Europe!

[By Telegraph to the News Room.]

The Royal Mail steamship *Niagara* arrived at Halifax on Tuesday evening, at 7 o'clock, with Liverpool dates to the 19th of April. She had 41 passengers. The steamer *City of Glasgow* sailed for Philadelphia on the 16th, with a very full freight and 120 passengers. The *Franklin* and *Arctic* had both arrived home.

Parliament had adjourned for the holidays, and would meet again on the 28th.

On a motion made in the House of Commons for going into Committee on the assessed taxes, Mr. D'Israeli made a speech in proposing an amendment, in which he censured the Government most severely, especially in that their policy throughout the present session entirely overlooked the distress which they acknowledged to exist among the owners and occupiers of land; thereby disappointing the hopes which the farmers had been led to entertain from the expression in the Royal Speech. The amendment was lost by a majority of 13 in favour of Ministers. Lord John Russell complained of the delusions practised upon the Country by these motions, which, when brought forward in Parliament, distinctly disclaim any intention of changing the Free-trade policy, but the result of the division upon which are paraded to the country as proof of the partiality of the House in favour of protection.

The Papal Aggression Bill will be taken up again on 5th May.

The Parliamentary Committee of Enquiry have resolved to recommend that the American Mail Steamers call at Holyhead for the purpose of receiving and landing Mails.

The Queen will open the Crystal Palace in state on the 1st of May; the public will be excluded during the ceremony.

The schism in the Established Church is widening. The Bishop of Exeter proposes the convening of a Diocesan Synod. The Gorham case is at the bottom of the difficulty.

There will be 30,000 troops within five miles of Hyde Park on the occasion of opening the great exhibition.

Lady Franklin is again fitting out the "Prince Albert" for a voyage to the Arctic regions in search of the missing expedition.

It is understood that the steamer *Great Britain*, now under the command of Capt. Mathews, will when her fittings are completed be entered for the New York trade.

Rumours of a ministerial crisis in Prussia are rife.

FRANCE.—Trade is very dull in France. The Press favorable to the Ministry urges the presentation of petitions for a revision of the constitution.—The President had changed many of the Judicial functionaries in the Departments. The conservatives had gained singular triumphs at the late municipal elections.

INDIA AND CHINA.—India remains tranquil. A skirmish had taken place in the mountain near Kohat, between a horde of robbers and the Punjab regiment, in which the former were defeated and driven back. A conspiracy had been discovered in Nepal, the object of which was to murder Gen. Jung Bahador; the conspirators were his own father and brother. From China we learn that the crop of Cotton is good and clean—exports heavy. Four piratical Junks had been captured.

CAPE OF GOOD HOPE.—Accounts from the Cape represent matters to be in a very unsatisfactory state. The British forces had obtained some victory over the Caffirs with hard fighting. Fort Armstrong had been destroyed; the Caffirs fought desperately; 27 of them were killed, and 160 taken prisoners, besides 400 women and children, and 70 or 80 stand of arms. The British had four men dangerously wounded and four horses killed.

MARKETS.—Cotton dull and $\frac{1}{4}$ d lower; total decline since 8th inst., $\frac{1}{4}$ d per lb. Sales of the week 25,400 bales.

Corn and Flour dull and declining; the flour market had been seriously affected by large importations from France, where prices were unusually low. The Money market had been very steady. Consols closed at 97 $\frac{1}{2}$ and 97 $\frac{1}{4}$ for money and account.

TIMBER.—The House of Commons has acquiesced in the reduction of half the duty on Foreign Timber—this movement has had a favorable effect on the Market for that description of wood, but there is no perceptible change in the Market for Colonial, for which prices continue steady but without much animation.

Liberty in the Ottoman Empire.

We referred in a late number of our paper to the progress of liberty of opinion in Turkey, as a "sign of the times." The Ottoman Empire holds, by its position and influence the key to a large part of Asia. Should ingress be secured through it into Mahomedan countries bordering on its dominions, the results would exceed even sanguine anticipation. We find in the *Missionary Herald* for April, the firman of the Sultan establishing liberty among his Protestant subjects. It is a State paper, deserving to be placed on record that all who pray, "Thy kingdom come," may be quickened to new zeal for the salvation of the race.

The firman was sent to the *Herald*, by Rev. Mr. Homes, missionary of the American Board at Constantinople.

To my Vizir, Mohammed Pasha, Prefect of the Police in Constantinople, the Honorable Minister and glorious Counsellor, the Model of the world, and Regulator of the affairs of the community; who, directing the public interests with sublime prudence, consolidating the structure of the empire with wisdom, and strengthening the columns of its prosperity and glory, is the recipient of every grace from the Most High. May God prolong his glory!

When this sublime and august mandate reaches you, let it be known, that hitherto those of my Christian subjects who have embraced the Protestant faith, in consequence of their not being under any specially appointed superintendence, and in consequence of the Patriarchs and primates of their former sects, which they have renounced, naturally not being able to attend to their affairs, have suffered much inconvenience and distress. But in necessary accordance with my imperial compassion, which is the support of all, and which is manifested to all classes of my subjects, it is contrary to my imperial pleasure that any one class of them should be exposed to suffering.

As therefore, by reason of their faith, the above mentioned are already a separate community, it is my royal compassionate will, that for the facilitating the conducting of their affairs, and that they may obtain ease and quiet and safety, a faithful and trustworthy person from among themselves, and by their own selection, should be appointed, with the title of "Agent of the Protestants," and that he should be in relations with the Prefecture of the Police.

It shall be the duty of the agent to have in charge the register of the male members of the community, which shall be kept at the police; and the agent shall cause to be registered therein all births and deaths in the community. And all applications for passports and marriage licences, and all petitions on affairs concerning the community that are to be presented to the sublime Porte, or to any other department, must be given in under the official seal of the agent.

For the execution of my will, this my imperial sublime mandate and august command has been especially issued and given from my sublime chancery.

Hence thou who art the minister above named, according as it has been explained above, will execute to the letter the preceding ordinance; only, as the collection of the capitation tax and the delivery of passports are subject to particular regulations, you will not do anything contrary to those regulations. You will not permit any thing to be required of them, in the name of fee, or on other pretences, for marriage licences or registration. You will see to it that like the other communities of the empire, in all their affairs, such as procuring cemeteries and places of worship, they should have every facility and every needed assistance. You will not permit that any of the other communities shall in any way interfere with their edifices, or with their worldly matters or concerns, or, in short, with any of their affairs, either secular or religious, that thus they may be free to exercise the usages of their faith.

And it is enjoined upon you not to allow them to be molested an iota in these particulars, or in any others; and that all attention and perseverance be put in requisition to maintain them in quiet and security. And, in case of necessity, they shall be free to make representations regarding their affairs through their agent to the Sublime Porte.

When this my imperial will shall be brought to your knowledge and appreciation, you will have this august decree registered in the necessary departments, and then give it over to remain in the hands of these my subjects.