

enjoyed the love of God in his soul when but very young—his mind being of a melancholy caste, he was constantly subject to doubts and fears, which deprived him of the enjoyment in religion to which other Christians attained, and as he could not set down a particular time when the Lord revealed himself to him in a more special manner than at another, he was always doubting his acceptance with God, through faith in Christ. On the 23d June, 1806, he arrived at Hopewell, N. B. In this region of the country he found this great satisfaction those who loved and feared the Lord, and with whom he could cordially unite in the worship of their common Lord, though they were Baptists. Whilst here pleased the Lord to enlighten his mind, and show his servant in a more clear and direct manner, the nature of His kingdom, His subjects, and modes of initiation therein. His soul panted after its salvation, and the burden of his prayer constantly was, "I might have a clearer view of his acceptance in the Beloved." He also felt keenly and deeply at the thought of leaving the faith of his fathers, but truth to him was more precious than life itself, and he felt it to be his duty to "confess Christ before the sons of men, and to walk in all the ordinances of His life, and accordingly he was immersed in the name of the Holy Trinity in the summer 1826. In the year 1828, the Baptist Church at Monticou was organized by our venerable father Crandall, with which my father joined, and he was chosen one of its Deacons, which office he continued till removed by death to unite in the Church triumphant.

The grace of God was manifested in his conversion, and in leading him to embrace the Saviour and to confess him before men, and to unite with his people, but in a more special manner did he give evidence of being one of its subjects, as it influenced him to be—

First, A man of prayer—His communion with his God was what his soul most earnestly desired; the closet was the place of his delight, and the family altar was early established, and no circumstance however important as a sufficient excuse for him to neglect this important duty, it was his constant practice to pray with and for his family morning and evening, and on the night prior to his departure from this sinful world, he engaged in a solemn and important duty and committed the care of his Heavenly Father those who were about to leave, nor was his family the subjects of his prayers; the cause of Christ shared largely in his affections and prayers, and also a world lying in wickedness.

Second, A man of benevolence—The cause of the Redeemer engaged his warmest affections and the best energies of his soul were enlisted for its advancement, prosperity, and as the Lord prospered his cause he gave freely of his substance for the support of the gospel ministry, and other kindred institutions at home and abroad. The poor and in him a kind friend and benefactor, his house was ever open to the ministers of Christ.

Third, His devotedness—On all occasions, whether for prayer, or confession, or the more public exercises of religious worship, his place in the house of God was no vacant, unless prevented by sickness or sorrow; and in private he had a word to say for the encouragement of the weak in the faith, as well as a word of warning for those who gave no evidence of a change of heart. His counsels, admonitions, and advice would be remembered by many, and his mercies cherished in their breasts, the interest in their spiritual welfare. He was zealous and active for the promotion of the Redeemer's kingdom, and when Zion languished was to him a time of mourning, and during his last sickness he manifested an anxious concern for Zion's welfare.

Fourth, Loved the Sabbath—The Sabbath to him was a rest from the toils of life that he might enjoy communion with his God, and fellowship with his people. No secular business engaged his mind or attention on that day, and the recreation of Lord's day was to him a source of grief and pain.

Fifth, A man of regard for truth—His parents early filled into him a love and regard for truth, and during his long and eventful life, he manifested a disposition for truth, and the influence of truth which caused him to separate from his first religious connection. He was always delighted to hear the precious truths of the gospel unfolded in all their naked simplicity and excellency.

Sixth, A man of integrity—In all the transactions of life he was never known to

depart from the rules of strict uprightness and moral rectitude; and though he was called to pass through deep and sore trials and the loss of worldly goods, yet such was the uprightness of his conduct, that as he has often remarked to the writer, "his credit never failed."

Seventh, He was a conscientious man—Such was the feelings manifested towards him for his uprightness and integrity, that within one year after taking the oath of allegiance to Her Majesty's government, he was recommended as a suitable individual for the office of Magistrate. In all matters whether secular or religious, he acted from a principle of conscientiousness, and he always endeavoured to have a conscience void of offence both towards God and man.

My lamented father was called to pass through many and severe trials, not only in a pecuniary view but in the loss of several of his children. The low state of religion always caused him to mourn and grieve. The salvation of his children as well as those of others was of infinite importance to him, he saw the need and felt the preciousness of being delivered from the burden of sin and guilt, and of being united to Christ by a holy, living faith, and he earnestly desired to be the instrument in the hands of God of doing "all that he could," for the salvation of precious and immortal souls, and to be a true child of God was not in his estimation a very light or trifling matter.

The sickness which resulted in his removal from time into eternity was caused by a severe cold, and as he had been for many years subject to an affection of the liver, an inflammation ensued which baffled the skill of his physician, during his sickness his mind was in a low and dark state, he mourned and lamented that he had not been more active and zealous in the cause of Christ, and he felt as though he was forsaken of his God, to use his own words "it appeared to him as though he had no nearness of access to a throne of God's rich grace." In this state of mind he continued until Monday before his death, when Elder Joseph Crandall visited him, this was to him a precious season, and their meeting is described by father Crandall as one of intense interest, they bowed together at the footstool of mercy, prayed with and for each other, and enjoyed a rich blessing. "Never," says father Crandall, "do I expect to enjoy another such a meeting until I meet my departed brother on the shores of heavenly Canaan." In this happy state of mind he remained until death.—On the morning on which he died he remarked to his sorrowing companion, "that he could no longer doubt the goodness of God to him." About eight o'clock on the morning of the 20th of November last, he requested to be taken up and placed in his chair, this request having been attended to and having with his own hands adjusted the pillow, he complained of being faint when to the astonishment of those present, his happy spirit was relieved from its "prison of clay," and he expired without a struggle or a groan, at the age of sixty-seven years. His remains were deposited in their resting place on the Tuesday following, to which place they were followed by a large concourse of people, when the solemn occasion was improved (by request) by father Crandall, from Isaiah lviii. 1, 2. He has left a disconsolate widow and nine children, and a large connection of friends and acquaintances to mourn their loss. By his death the Church has lost one of "its strong pillars," the cause of Christ one of its active and zealous promoters, and the world at large a benefactor and friend. May this solemn bereavement be sanctified and blessed to the good of all afflicted thereby is the prayer of

Yours in the bonds of love.
WILLIAM L. PRINCE.
Amherst, Jan. 7th, 1852.

[FOR THE CHRISTIAN VISITOR.]

THE GOSPEL FEAST.

In reading of the richness, fullness, freeness and blessedness of the Gospel Feast, given by "Arthur" in the valuable Visitor of January 2d, I was led to consider how deplorable a state man is in by nature, unreconciled to God, a willing slave to sin, the very language of whose heart is "depart from us O Lord for we desire not the knowledge of thy ways." Notwithstanding the blessings promised to the righteous, and the threatenings pronounced against the wicked in the Bible, alike regardless of their future happiness or woe, without the interposition of God the Holy Spirit man would rush headless down to the gulf of death

unwilling to believe that he is in so sad a state; neither is he willing to be saved in God's way.

In support of the above thoughts I would refer to the Bible, Matt. xxii, 1 to 6, Luke xiv, 18 to 25. In taking a careful survey of the Parables referred to in the above quotations, what a striking picture is given of man's irreconciliation to God? "They made light of it, and went their ways; they entreated them spitefully, and slew them;" "and they all with one consent began to make excuse." What a death blow is here given to the idea of man by nature possessing any goodness that is calculated to lead him to happiness and heaven. But notwithstanding the picture is so dark, I rejoice that God in infinite mercy has provided a ransom for perishing sinners, and himself made proclamation of the glorious remedy; John xvii, 37. In the last day, that great day of the feast, Jesus stood and cried saying—"If any man thirst let him come unto me and drink." This I understand a gospel invitation to a gospel feast, given by the Lord of life and glory himself to needy sinners, not in a parable, but plainly. In another place he says—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Again—"But whosoever shall drink of the water that I shall give him shall never thirst." I desire to bless God that I live in a gospel day; I desire to bless God that he has by the power of the Holy Spirit maintained that proclamation made by himself—"If any man thirst let him come unto me and drink." From that time to the present, and at this time he has servants in almost every part of the world, in his name making the same proclamation, "If any man thirst let him come and drink." The sinner must drink or die; he must drink by faith from the stream of salvation that flows through the medium of the death and resurrection of our glorious Lord, or die—eternally die. What reason has every redeemed soul to bless God for the wonders of his redeeming grace, and join the Poet to sing—

"Hail sovereign love that first began
The scheme to rescue fallen man,
Hail matchless, free, eternal grace
That gave my soul a hiding place."
or with godly Watts:—
"Twas the same love that spread the feast
That sweetly forced us in,
Else we had still refused to taste,
And perished in our sin."
ARTHUR'S FRIEND,
Harvey, Jan. 13, 1852.

"Salvation is of the Jews."

COMMUNICATION FROM A CONVERTED JEWESS.
This plain declaration of Scripture ought to awaken more interest for the nation whose history is connected with every portion of Holy Writ; yet, strange to say, none more overlooked. Only of late years has a common fellow-feeling been evinced towards our once favored and still beloved people. I am a descendant of Abraham, and acknowledge that I have seen, and am daily witnessing, Christianity—ah! lovely in its practice by the followers of our blessed Lord. But only here and there does its light so shine; and this is the grand barrier to Israel's conversion. Missionaries are supported for every other nation, but what interest do we see manifested for the Jews? "God is able to graft them in again." "And all Israel shall be saved." Our nation are accessible, if we show a love for their souls, not merely in calling Christ, Lord, Lord! but in doing his will who came unto the lost sheep of the house of Israel. Let the Jews feel that you love them as brethren, which, unfortunately, is not generally the case. And, oh! what a heavy responsibility rests on every soul who casts a stumbling-block in the way of God's people! I have been shocked and hurt to hear with what contempt persons, who ought to blush to bear the sacred name of Christian, say, "Oh, that is a Jew!" He who is King of kings and Lord of lords was a Jew; all his immediate followers were Jews. By whom was Christianity founded? By Jews. To whom are you indebted for the precious volume now in your possession? To Jews. They have fallen, 'tis true; so have we all; and though you do not hear in words, "Crucify him! crucify him!" yet is our blessed Saviour daily being nailed to the cross, by all who profess his name and live by any other rule than that which says, "Love your neighbour as yourselves." If the sufferings attendant on Israel's alienation from God, as their King and Ruler, have been fulfilled, why ought not we

to expect the blessings which were promised on their return? This return is very dependent on the Christian world. "Even so have these also now not believed, that through your mercy they also may obtain mercy." (Rom. xi. 13.)—*Jewish Chronicle.*

THE GREAT DISCOVERIES OF THE AGE, GOD'S AGENTS.

Quick and easy communication is a feature of these times of fraternity and humanity. The same power which has shortened the Hudson and Ohio, impatient of limits to its range, emboldened by success, has rushed forth upon the broad Atlantic, and reduced by more than half the long and perilous distance between the Old World and the New. Read the almost plaintive words of Richard Baxter; the scarcely uttered hope cherished by him that the time might come when access could be had to the Orient, and say if God's hand is not in this unlooked-for propinquity of the nations. The passage from this port to Bombay by way of Liverpool, Trieste, and the Red Sea, can now be made by steam in a shorter time than many a sailing vessel has consumed between London and Boston. Along the Bosphorus, this new agent is breaking up the apathy of the Turk. Doubling the Cape of Good Hope, it has startled the sleep of the Bengalee and Chinaman. By its unconscious working in the Mediterranean, the Black Sea and the Baltic, it has done more to diffuse intelligence, liberty and life, than any other providential power whatever. It is a power which does not belong exclusively to commerce. Commerce! why, it is itself God's agent. The great sea was not intended to be a mere manufactory of whale-oil, or a road for the transportation of cotton and tobacco. It is a highway of emerald and sapphire for the footsteps of Christianity. Henceforth nothing is done in a corner. Nothing is too remote to escape attention. The steamers which crowd their way through stormy seas, the roads of iron which bind whole continents together, the clinking wires which run their electric network through the air, are the great nerves of human sympathy, and are destined to the high office of uniting the whole race of man in a loving brotherhood.—*Rev. Dr. Adams, in Christian Review.*

"Old Windham" Published in China.

A few weeks ago, we noticed the publication of Dr. Macgowan's Philosophical Almanac in Chinese, containing a description of the Electric Telegraph. A day or two since, we received from Rev. Mr. Roberts, missionary of the Southern Baptist Board in China, a reprint of the tune so well known under the name of "Windham," with words adapted to it in Chinese. If a translation of the hymn of Watts with which the tune has been so long associated, beginning,

"Broad is the road that leads to death," should be sang to its notes, it would suggest a mournful truth to the few converts to Christ amid the idolatrous millions of China. The little circumstance is one of a thousand indications of the rapidity with which Christian missions are binding the ends of the earth to each other by common ideas, and associations founded in the application of Bible truth to the religious nature of man.—*N. Y. Recorder.*

HOLY SEPULCHRE.—Letters from Constantinople, dated the 5th ult., state that the joint French and Turkish commission had decided that the Roman Catholics were entitled to the possession of the Holy Sanctuary, but that Russia had interfered in the matter, and actually threatened the Porte with war, should this decision be carried into effect. Consequently the Porte declined to move any further in the matter, whereupon the French Minister protested, and sent home for instructions. England maintains her neutrality on the subject, though she seems not to approve the reasons which the French advance.

DR. GILL'S COMMENTARY.—The Rev. Mr. Doudney, an Irish clergyman, is engaged in bringing out an edition of Dr. Gill's Commentary on the sacred Scriptures. Mr. Doudney is among the "High Calvinistic" clergymen to whom the late Miss Wray, of Bath, left legacies. Dr. Gill's Commentary has long been out of print in this country, and has been for some years obtained only with great difficulty. If the edition of Mr. Doudney is in reasonable shape, and furnished at a reasonable price, it will sell to some extent in the United States.—*Ch. Watchman & Recorder.*