

# The Christian Visitor.

A FAMILY NEWS PAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

REV. I. E. BILL, Editor and Proprietor. "Glory to God in the highest, and on earth Peace, good will toward Men."  
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## BAPTIST HISTORY OF THESE LOWER PROVINCES.

### CHAPTER III. The Fathers.

Whatever peculiarities pertained to the Baptist Fathers in these Provinces, as individuals, there were certain general characteristics, belonging to them all as a class of extraordinary men. None of them were deeply versed in literary lore, or had their minds stored and strengthened by scientific attainments. Like the Apostles, chosen and sanctified by our Lord, they were illiterate; and their qualifications for the work of the ministry, depended chiefly upon divine teaching and guidance. Though their natural intellectual capacity was of no ordinary stamp, their minds had not been moulded, enriched and disciplined by education. It was, therefore, a matter of course, when they felt the impelling hand of God upon them, urging them forward, to declare the message of salvation to the perishing around them, that they were ready to ask, upon their bended knees—"who is sufficient for these things?" Youth, inexperience, scantiness of knowledge, all conspired to impress the trembling minds with a dismaying sense of their unfitness for the great work of preaching the Gospel.

It needs no great stretch of imagination, to bring these holy men before our mental vision at the present day, and take a view of them in their struggle between an overpowering sense of duty and the difficulties which they had then to contend. Mighty spiritual impulses—too mighty, indeed, to be long resisted—on the one hand, and a crushing consciousness of their personal weakness on the other, were antagonistic powers in their souls, engaged in a fiery internal conflict. No wonder, then, that they were much on their knees, imploring grace to aid and sanctify, and divine light to indicate and illuminate the pathway of duty. No wonder that through many a long and dreary night, they were deprived of sleep on account of these trying exercises of mind in reference to the ministry. And no wonder that these struggles, though agonizing at the time, were spiritual processes, which were disciplining and preparing them, under God, for a long course of after labour and usefulness. The richest metal must be subjected to the refining fires of the crucible, before it is prepared for special purposes; and the true servants of God, like their Master, in a certain sense, are made perfect through suffering.

There is no *dining* call to the christian ministry, perhaps, which is not accompanied, in a greater or less degree, with mental exercises of a trying and painful character. If this be so, in the most favoured instances, what must have been the trials of the Fathers? at the period to which we refer? It is not, however, a matter of mere conjecture. Some of us who are far advanced in life clearly remember to have listened to the Mannings, the Hardings, and the Dimocks, while they described the ordeal through which they passed, while they were being internally prepared for evangelical toil and activity.

Although their hearts were burning with love, and their souls longing to proclaim to the guilty, that "the blood of Jesus Christ cleanseth from all sin," they trembled under an overpowering sense of their own insufficiency. If in their first efforts at preaching, they thus half-hesitated between duty and fear, they were emboldened to persevere by encouraging tokens of divine approbation, manifested by the result. They early had "seals to their ministry."

There were at that day, no heavy-headed heretics of the Cross, to uphold them in their work, or to direct them by their counsels; and there were no Churches to cheer them onward in their endeavours to do their Master's will. Nevertheless, they went forth, preaching Jesus; and revival fires blazed around them as they went, marking the course, as well as the success, of the progress. In many parts of the Provinces it was "a day of God's power." The word preached was "quick and powerful;" for the Divine Spirit gave it efficiency. In a spiritual sense, the deaf heard, the blind saw, and the dead lived. Amidst such scenes of mercy and salvation, our denomination took its rise, and it is only by similar displays of grace and power that we have increased to our present state of prosperity. All has been "the Lord's doing, and it is marvellous in our eyes."

Though such striking and cheering success attended their labours, their days and nights were not all joyful. If, at times, their hearts were overflowing with holy rapture, they were more frequently overwhelmed by a depressing sense of their own unworthiness, and of their inability to perform the duties which devolved upon them as the servants of Jesus Christ. Much of their time they were prostrate before God, and in earnest, tearful supplication, looking to the hills, from which alone the help they needed could come. They were indeed mighty in prayer. Like Jacob of old, they sometimes wrestled all night with God, and like him, too, they often prevailed. They did not, like some of their successors of the present day, enter their private studies, and there, aided by written volumes stored with divinity, deliberately and without much anxiety, make elaborate preparation for the pulpit. There was probably little methodical arrangement in the structure of their sermons, which, in the strictest sense, were extemporaneous. The Bible and a Throne of Grace were the only sources to which they had recourse in pre-

paring to deliver the Gospel message. They knew that unless gracious special influences came down with enlightening and quickening power upon their spirits, their discourses would be mere abstractions. The generally admitted theory that the Holy Spirit's agency is necessary in the pulpit, was not only assented to by the men of whom we are speaking; but they felt, and acted, and prayed, and struggled, as if they verily believed it.

Had there been a reporter present, to have taken down the most effective sermon that, in those days, was delivered by any of these venerated worthies, and had it passed through the press, it would probably afford ample scope for the exercise of fastidious criticism, and compare unfavorably with the discourses of the present day, which are characterized by polished periods, and chaste classical arrangement; but which, alas! too often, produce no other effect than that of admiration for the preacher. Their aim was not to make an exhibition of their own powers; but to draw the thoughts of their hearers from all earthly objects and considerations, and strive, if possible, to make men apprehend and feel the all-absorbing importance of a preparation for eternity. With such a momentous purpose in view, their addresses were naturally solemn, earnest, and impressive; and it is not to be wondered at that their discourses produced heart-stirring effects—and led to those soul-quickening results which result in genuine conversion to God.

These men had other causes of discouragement than those of a man's mind and spiritual nature. The country was then new—the population were scattered—the roads were few and generally rough—and consequently, there was little intercourse between the various settlements, which were often separated by extensive tracts of forest. If then they felt that it was their duty to make a missionary tour, they were compelled to travel on foot; and often, in the depth of winter, they were accustomed, with knapsacks on their backs, and snowshoes on their feet, to make considerable journeys, with no other object in view than that of doing good to the souls of men. In these evangelical excursions, they sometimes had no other way-marks by which to thread their pathway through the dense wilderness than those of "marked trees," or the tortuous Indian footpaths, which were not always easily to be traced. Overaken by night, they sometimes bivouacked in some woody solitude "far from the haunts of men;" and even then, it may be, that the silence of midnight in that solitary place, was broken by the voice of solemn earnest prayer, or the holy psalm devoutly ascending in thankful strains from a heart that was happy in holy communion with God. By the camp fires of these holy men, no doubt, there were precious seasons of spiritual enjoyment, which tended to sooth them into a forgetfulness of fatigue, and to encourage them onward in the pathway of duty.

And when they reached the place of their purposed destination, it frequently occurred that they found themselves in the midst of strangers, who, if they were regarded with chiding distrust, if not with hostile prejudice. Some of them were even assailed by the demon spirit of open persecution. They were reproachfully called *New-Lights*, and taunted with the charge of fanaticism. As an instance of the opposition which they occasionally encountered, it may not be out of place here, to relate a story told by the late *Harris Harding*. When he first visited Yarmouth, where he afterwards resided for more than sixty years, and where thousands of souls were converted through his instrumentalities, he had to encounter no small amount of hostility. Even the dogs were sometimes set upon him; as he walked along the road. So much was spoken to his discomfiture, that little children feared him as they would a ravenous wild beast, or a frightful ogre. At one time, as he was passing a house, the cry was raised, "there goes the *New-Light*," when a very little girl, looking from the window, in a tone of surprise exclaimed, "Is that the *New-Light*? Why, mother, he looks just like a man!" The Fathers of that day were exposed to almost every species of malignant misrepresentation and detraction. They were charged with the most abominable doctrinal heresies. Many years ago, the venerated Thomas Handley Chipman was accused of preaching *infant damnation*; and this false accusation, not very long since, was revived, and obtained circulation through the press.

Superadded to the preceding causes of difficulty and discouragement, they were subjected to others which originated in their personal necessities. They were men, and were, therefore, not exempt from physical wants. In the days of their early ministry, there were no later Missionary Societies nor churches to impart remuneration for their evangelical labours; and the pecuniary ability of the people to whom they preached, was so situated, that had they been ever so liberally disposed, they had but little to give. The inhabitants, then, generally speaking, were poor, and contending with the privations and hardships which are incident to the first settlement of a new country. Under these circumstances, there must have been a strong impelling internal power to urge the youthful heralds of Christ onward in their personally disinterested career. Earthly rewards, when they were out of the question. Higher and holier motives than those by which men are usually prompted to activity, must have influenced these servants of God, in devoting all their energies to the cause of righteous-

ness and truth. Their self-sacrificing spirit, which was unmistakably indicated by the zeal, earnestness, and continuance of their unrequited labours, must endear their memory to the Baptists of these Provinces forevermore. Two overpowering considerations—the glory of God, and the salvation of souls—incited them forward in the great work of preaching the Gospel. Whatever selfish inducements there may be to tempt aspiring young men to engage in the christian ministry at the present period, there were none in the days of the Fathers; but the reverse. Seventy years ago it required no small amount of self-abnegation, to assume the character of a *New Light* Preacher.

One more fact, connected with the early ministry of the Fathers, may here be mentioned. They experienced considerable inconvenience from the circumstance, that there was no meeting house in these Provinces to which they could get access. Episcopalians, of course, kept their pulpits doors as strongly barred against all Dissenters then, as they do now; and Dissenters of the old school, from the best and most prudent motives, no doubt, were equally stringent with regard to the *New Lights* of that day. The Fathers, then, had no suitable edifices, in which congregations could be comfortably accommodated. In winter they were exclusively confined to dwelling houses, which at that period generally consisted of only one room; but, in summer, they often availed themselves of the more enlarged accommodation which barns afforded. But what cared they, if they could only assemble an audience, to whom they could preach Jesus. In the humblest and most rudely built structure, they could tell the wonderful "story of Calvary," and point sinners to the Lamb of God; and in the most magnificent Cathedral on earth, they could have done no more.

The Fathers—all of them—with gratitude to God; it is spoken, lived to a good old age. Through their instrumentalities, the large sisterhood of Baptist churches, which are now flourishing in all the strength and beauty of spiritual life and usefulness were planted; and they lived to see these Provinces suddenly adorned with spacious meeting houses, crowded with Baptist congregations. They lived, too, to welcome into the ministry a host of successors, who are now watching over, and promoting the interests of Zion. With the Fathers, also, originated our missionary operations—our associations—our convention—our educational institutions, academies and colleges—and our denominational newspapers. For all these objects, which the religious enterprise of our churches is pledged to sustain, they toiled and prayed. In the midst of our denominational prosperity, which had its rise in their life long labours, they passed away.

If there was ever a class of men who might with propriety be regarded as legitimate successors of the Apostles, it must consist of persons, distinguished by the same spiritual qualifications and labours that characterized the Baptist Fathers in these Provinces. They, like Peter, John and James, were unlearned, and called from humble stations in life, to preach the doctrines of the Cross. As respects causes of discouragement, personal disinterestedness, and success in the ministry, similarity is distinctly discernible. What modern class of men in the christian church, has a higher claim to be considered as belonging to the true "apostolical succession?"

In subsequent chapters, we shall describe the labours and peculiarities of the Fathers in detail. Viewed as a class, we are constrained to believe that they were simultaneously raised up by the Head of the Church for a great and special purpose; and when we regard them individually, we recognize a fitness, which adapted them for the various spheres in which their separate labours were performed. "Take them, all in all, we never shall look upon their like again." M.

## Correspondence.

### English Correspondence.

#### Letter from Rev. C. Spurgeon.

THE REV. T. BINNEY.

This able minister of the Independent body has sailed for Australia. The papers announce that the Rev. Thomas Binney, accompanied by Mrs. Binney, sailed on the 21st December from Liverpool, on board the "Sultana" for Melbourne. The state of Mr. Binney's health has been such that his medical attendants had, some months since, recommended cessation from all ministerial labour, and a lengthened sea voyage. This led in October last to the unanimous adoption by the Weigh-house Church of the following resolution:—"that while most deeply deploring their beloved pastor's continued indisposition—sympathizing with him in it—and regretting the necessity for a yet more protracted cessation of his valued ministrations, this church meeting considers that a sea voyage, harmonising as it does with medical advice, should be and is hereby earnestly recommended to him. And remembering how deeply he was interested in the formation of the Colonial Missionary Society—how much he has exerted himself for its prosperity—and how beneficial (if God is pleased) to impart health on the voyage) his visit to the newly formed

churches may prove, this meeting believes that a voyage to Australia holds out the prospect of advantage beyond a voyage to any other quarter."

In letters written just before his departure from Liverpool, Mr. Binney expresses an anxious desire that, in the midst of a body of emigrants who go out in the same vessel he may find a sphere of usefulness.

### THE EVANGELICAL ALLIANCE.

A most delightful service was held on the morning of New Year's Day for devotional exercises by invitation of the Evangelical Alliance. The meeting was held in Freemason's Hall, a spacious building, which was on that occasion well filled with worshippers, all of whom, it may be presumed, devoutly sympathized in the various religious exercises of the occasion. The Rev. Dr. Liefchild, venerable for his years and experience, presided over the meeting, and after the hymn, commencing "Come thou fount of every blessing," had been sung, and the 46th Psalm had been read, and prayer had been offered by the Rev. J. Fisher, he delivered an address full of encouragement and deep feeling.

He referred to a meeting held on the 1st January, 1843, at Craven chapel, when he was minister there, for united prayer by Christians of all Denominations, and for the promotion of brotherly union and love. The subsequent formation of the Evangelical Alliance had given embodiment to this feeling, had furnished a medium of communication for christians of all nations, of which the Berlin Conference was an example, and had exerted an influence highly beneficial in favour of religious liberty. He pointed out the hopeful aspect of affairs—at home, in India, and on the Continent of Europe, and expressed his joy at being present to unite with his brethren in the services of the day, because it was perhaps the last public service of the kind in which he could expect to take part; he had come to the meeting from a sick bed, for he thought it was his duty to devote the remaining length which God gave him to His service. Soon he hoped to join the assembly of the just made perfect, and the innumerable company of angels before the throne of God. Dr. Steane then led the devotions of the meeting. After which Dr. Liefchild withdrew, and the Rev. W. Curling took the chair. Prayer was again offered, and an address was delivered by a Minister from New York; after which the meeting was dismissed.

### EVENING SERVICES IN WESTMINSTER ABBEY.

Dr. Trench, the Dean of Westminster, writes respecting these services. "We have resolved to make the experiment for six months, and should this step produce all or nearly all the good results which its more ardent promoters anticipate, there is no need, and little likelihood that it will remain an experiment." After full deliberation we have determined to hold these services in the nave, not because more room is to be found there than in the choir and the transepts. On the contrary, these will contain more than two thousand worshippers, which is considerably more than the nave will accommodate. Still, the nave possesses advantages in bringing the whole congregation more together—more under the eye of the preacher—above all, in offering no preference seats, but all equal for all, and equally open to all, which has seemed to us too great a forego."

The first sermon was preached on January 3d, by the Dean of Westminster; the Abbey was lighted with gas for the occasion. If the number attending is to be taken as a criterion of interest felt, and probable resulting benefit, the experiment must be regarded as highly successful. The building was densely crowded and many were compelled to go away. Such a movement, conducted in a right spirit, must be hailed with gratitude by every one who desires to see all the available resources of the church employed for the evangelisation of the people.

### MR. SPURGEON'S NEW CHAPEL.

A bazaar has been held in the Surrey Music Hall in aid of the funds of a large tabernacle for Mr. Spurgeon. The hall was tastefully decorated round the balconies with flags of all nations. The bazaar was well attended by a select class of visitors, and in the afternoon of each of the four days that the sale lasted, Mr. Spurgeon delivered a lecture in the refreshment room. At the close of the fourth day, the proceeds, after paying all expenses, realised £900 towards the erection of the proposed place of worship. The sum of £5,200 had already been raised, but it is estimated that £20,000 will be required for the building.

### CHRISTIANITY IN INDIA.

A public meeting to consider the future relation of the British Government to religion in India was lately held in Exeter Hall under the presidency of the Earl of Shaftesbury. The requirements of the christian people of Britain were well stated by the noble chairman to be that henceforward it must be the business as it was the duty of the Government openly, boldly and unreservedly to proclaim that it is a christian government, and will pursue a christian course; that it desires that its people should be brought within the knowledge of the Gospel, and that no hindrance shall be put in the way of the labours of the Missionary; that it will not at all encourage idolatrous practices, nor take any share in the administration of

idol funds; that if they found schools and colleges, the Bible must be admitted into them; that the services of christian natives shall not be refused simply because they are christians, but that all shall stand upon an equal footing; that no coercion shall be used either by bribery or force to induce the natives to abandon their religion; and that no regard shall hereafter be paid to caste, which occasions social evils of great magnitude, and is the enemy of all progress.

Full justice was done by several of the speakers to the British Government in India as vastly superior to the rule of the native princes; but it was shown by incontestable evidence, that the company, in their anxiety to conciliate the natives by scrupulously deferring to their religious prejudices, had gone to the extreme of favouring idolatry at the expense of christianity. The difficulties of the question were fully recognized, and all that was asked on the behalf of missionaries and religious bodies, was a fair field and no favour.

### ENGLAND'S LOSSES.

The honoured name of Henry Havelock, I regret to say, must be added to the list of those brave men, and good as they were, who have fallen in the discharge of their duty to their country, while attempting to put down the Indian mutiny.

England mourns for him with unaffected sorrow, as one of a noble band almost daily becoming smaller and smaller through the ravages of war and sickness, and whom she can ill afford to lose in this crisis of her affairs.

It is remarkable that his death occurred on the 25th of November, the very day before the honour of a Baroncy was conferred on him in England. He was carried off by dysentery about a week after he had achieved the memorable exploit of saving the suffering garrison of Lucknow, from impending and apparently inevitable destruction. All honor to the memory of the departed hero! and all praise to God, who upheld his servant, made him victorious in battle, and enabled him to discharge every duty bravely and faithfully! The spirit of the good soldier, a good soldier alike of the earthly monarch and of the Heavenly King, sustained him amid unparalleled anxieties, and against fearful odds, until he had accomplished his cherished purpose of casting the shield of protection around his countrymen and countrywomen, who were maintaining a desperate and unequal conflict in the Residency of Lucknow. But when the work was done, then came the reaction, the physical frame succumbed to disease, and the noble hearted warrior laid himself down to die, prepared as well to suffer as to do the will of the Most High. His name will long be held in grateful remembrance, and his example cannot die. But how great the loss sustained by the country in the death of Generals such as Havelock, becomes apparent in the defeat of General Windham at Cawnpore, by the Gwalior rebels. The most favourable report of the affair, shows want of vigilance, and lack of generalship, and disastrous as was the issue, in the loss of men and destruction of camp and clothing, it might have been much more so but for the timely arrival of Sir Colin Campbell. The commander-in-chief came up in time to check the rebels, and having spent eight or nine days in securing a safe retreat for the entire garrison of Lucknow, sick and wounded; women and children, he turned upon the rebels, defeated and dispersed them with severe loss.

### THE LEVIATHAN AFLOAT.

The tedious process of launching this immense iron ship has at length been successfully accomplished. Foot by foot, almost inch by inch, has it been forced down the ways, as if it were reluctant to enter its destined element, and shrank with modest diffidence from commencing a career from which such marvels are predicted by the sanguine, and regarding which such hesitancy is expressed by many. She will have one great advantage over smaller steamers in a long voyage, viz.—that she will be able to carry sufficient coal for the passage without turning aside to take in coal, and so losing time on the way. But whether she can be safely navigated, or will ever have a sufficient number of passengers to make her remunerative, is a problem which must be left for time to solve.

### Yours, &c. C. S.

### Revival Intelligence.

AMHERST, Jan. 1, 1858.

Dear Brother—I have been much delighted with the revival intelligence of the *Visitor*, but particularly with the news of the churches in which every friend of Zion must rejoice, for they shall prosper that love her. I thought it might not be uninteresting to hear from our church though small, containing but twenty-two members. The place being thinly settled makes it difficult as respects our assembling together, and we have been sometime past destitute of the preached gospel; but now we are encouraged by having the labours of our much beloved brother Rev. David Lawson, whose praise is in all the churches. We have had some additions since he came and hope soon to hear of others turning to the Lord. We have only a fourth of his time, but are in hopes to get half next year. He now is half of the time with the Pointe du Bute church, and the prospects there are very encouraging, some have been baptized and others we trust are not far from the kingdom.

He preaches the other part of his time at Bay de Vert and Shimeguie, and to much acceptance. He is a most faithful labourer, preaching three times on the Sabbath and frequently through the week, likewise visiting from house to house, encouraging some and warning others to flee from the wrath to come. I think this is as it ought to be. He seems to desire to spend and be spent in the Saviour's cause, and he has our prayers and sympathies. May the Lord guide, bless, direct and support him. In his absence we keep up our prayer meetings and conferences, like Gideon's army, though faint, yet pursuing. Affectionately yours, JAS. ROCKWELL.

VICTORIA, C. W., Jan. 11, 1858.

MR. EDITOR—It is with pleasure I inform you that a revival of religion is in progress in the church over which I preside. I commenced a series of meetings that have been blessed of God and rendered effectual in bringing many stout hearts to bow in deep humility before the glorious Prince of Life. Amongst the number is my own son who has joined the church here. I was highly favored with the aid of ministering brethren, who take a deep interest in the advancement of the Redeemer's kingdom. We need a number of efficient ministers in this country. The people are now making every laudable effort to obtain suitable men for Canada West. It is desired to be a field rich in good fruits, through the influence of Baptist principles. The people feel the pressing necessity of an educated ministry. The intelligent portions of the community are independent, they have drunk too freely at the fountain of equal rights to be hoodwinked by the intrigues of aristocracy. They have long struggled in the Government for their liberties; and have lowered the proud banner of rising despotism. Happy for the people, the great principles of civil and religious freedom are being better understood in every enlightened country. Wherever ignorance and vice prevail, there tyranny and despotism reign, extinguishing the last hope of manly freedom. Our only hope is the light of truth. Oh freedom, thou art the bright angel of heaven, and in God thou hast thy origin, thou art seen in every manifestation of Deity, both in nature and in grace; thy voice is heard in every accent of the Saviour's groans, and in every sentence of the glorious Gospel, in every purpose of the blessed God, and in every song of the seraphim before Jehovah's throne. Yours truly, JOHN REWE.

### God's Patience.

There is no more wondrous subject than the patience of God. Think of the lapse of ages during which that patience has lasted—six thousand years! Think of the multitudes who have been the subjects of it—millions on millions, in successive climes and centuries! Think of the sins which have all that time been trying and wearying that patience—their number, their heinousness, their aggravation. The world's history is a consecutive history of iniquity—a lengthened provocation of the Almighty's forbearance. The church, like a feeble ark, tossed on a mighty ocean of unbelief; and yet the world, with its embers still spared! The cry of its sinful millions at this moment entering "the ears of the God of Sabbath" and yet, for all this, His hand of mercy is stretched out still!

And who is this God of patience? It is the Almighty Being who could strike these millions down in a moment; who could, by a breath, annihilate the world; nay, who would require no positive or visible forthputting of His omnipotence to effect this, but simply to withdraw His sustaining arm!

Surely, of all the examples of the Almighty's power, there is none more wondrous or amazing than "God's power over Himself." He is "slow to anger." Judgment is His strange work. "He visits iniquity unto the third and fourth generations!" God bears "for fifteen hundred years, from Moses to Joshua, with Israel's unbelief; and yet, as a Jewish writer remarks, "He speaks of it as but a day." "All day long have I stretched out my hands to a disobedient and gainsaying people." What is the history of all this tenderness? "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

PRAYER ANSWERED.—At Allahabad a party of ladies and gentlemen were surrounded by the mob, who were afraid to come to close quarters. They had fled to the centre one of three bungalows, and resolved to make a stand. Having plundered one of the bungalows to windward, the wretches set it on fire, hoping to burn out the little party of refugees. But the latter cried unto God; the heat was becoming intense, when suddenly the wind changed, the smoke and flame were driven away from them, and they experienced immediate relief. The mob then fired the other bungalow; but again the wind changed, the fire burnt out without harming them, and at some sudden impulse the rioters fled, and left the fugitives to make their way into the fort un molested.—*Calcutta Letter on the Mutinies.*

LADY LECTURERS.—On Wednesday evening Miss Marsh, the authoress of *Memors of Hedley Vickers*, addressed a large company of the workmen employed at Bromley, on the Mid Kent Railway Works, amongst whom it is well known she has most zealous labourers for their welfare. The address was listened to with the greatest attention.—*South Eastern Gazette.*