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GENESEE EVANGELIST.—Whole No. 805.

Poetry.

I KNOW NOT WHEN.

I know not when; but this I know,
That I shall surely come to all below,
The day which comes to all below,
Which every child of earth must see;
For o'er his spirit none hath power
To keep it in that last dread hour.

I know that I shall watch the sun,
As I have watched him many a day,
In gold behind the hills go down,
Gilding with splendor all the way;
I shall not see him set again,
Yet this I shall not know 'till then.

Some night, I know, the shades will gather,
The dusky shadows deeper grow,
The silent stars come out together,
The last that I shall see below,
No voice from out that silent night
Will warn me that the day is nigh.

Some Spring time I shall mark the trees
Grow daily greener 'neath the hand,
And in the Autumn I shall feel
The dead leaves rattle 'neath my tread—
Nor know next Autumn's winds shall come
To strew the dry leaves on my tomb.

And there will be a darkened room,
And they will catch my faintest breath,
And silence, and a gathering gloom,
Will fall from off the wings of Death;
I shall not hear the muffled tone,
The silent whisper, "He is gone."

But when this last great change shall come,
I hidden from us—and 'tis best;
If I be ready for my home,
It matters not how soon I rest;
Death will be but the end of sorrow,
Dawn of an endless, heavenly morn.

THE ENGLISH MISSIONARIES.

LONDON, Sept. 18, 1861.

MY DEAR BROTHER MEMBERS:

We have been a week in this busy, throbbing heart of Great Britain—may, of the world. Of what a throng of living, breathing mortals are rushing daily through these crowded streets and busy marts. The past has been a week crowded with scenes and full of interest. We have heard Messrs. Spurgeon, Cummings, and Punshon, seen Westminster Abbey, the Houses of Parliament, the National Gallery, and the Crystal Palace. There is much here to see and admire, but nothing has stirred deeper interest in my own heart than my visits to these large Missionary Societies, whose one great and blessed object it is to carry the gospel to the heathen. Prominent among these, let me mention six.

1. *The Church Missionary Society*, a very effective organization, and one whose missionaries hold a very prominent position among all who labor in foreign fields, and especially in India and Africa. Her annual income is about £180,000 (\$850,000).
2. *The Wesleyan Missionary Society* is by no means inferior in the number of her agents, or the amount of funds she devotes to this work. Her income the past year reached £140,000 (\$700,000).
3. *The London Missionary Society*, rich with the experience and prestige of many years, nobly holds its own, with an annual income of about £86,000 (\$425,000).
4. *The Baptist Missionary Society* has a smaller income, only about £80,000 (\$400,000), but this, too, is accomplishing a good work, especially in India.
5. *The English Presbyterians* have a distinct missionary organization, with the genial, warm-hearted Dr. Hanson for their Convener. They sympathize warmly with the Free Church of Scotland, but are nobly meeting their own responsibilities, and are about to commence a new mission in India.
6. *The Moravian Missionary Society*, the organization of a noble band, ever to be admired for their early, earnest and persevering efforts to preach Christ to the perishing heathen.

In these Societies, reaching out their arms with loving hearts to embrace the heathen—expending more than \$9,000,000 a year to win them to Christ, here we not a precious exhibition of the spirit of the gospel—a redeeming element in this wicked city, which may well gladden the heart of every disciple of Jesus? There are some elements in the administration of these Societies, which, if I mistake not, might furnish useful hints to the managers of some of our kindred organizations in America. Let us mention a few of these briefly.

1. *The experience of returned missionaries, and of pious laymen, who have lived and labored in foreign fields, is secured as far as possible in the home administration.* Yesterday a kind invitation brought me in session with the large Committee of the Church Missionary Society; and after a very courteous introduction, I had the pleasure of listening some three hours to their deliberations. Around the table were seated some twenty-five or thirty gentlemen. Prominent among them was the venerable Secretary, Rev. Henry Venn, B. D., whose prompt, active and did much to expedite business, while every word and act was tempered with genial civility. He sat at the right of the Chairman, to whom I was introduced as Major General Clarke, on old India officer, familiar with the workings of missions there from personal observation. Across the table sat Major General Robert Alexander, like General Clarke, of many years' experience in India. Between them sat Lieut. Col. Caldwell, formerly Governor of the Red River settlement in America, and bringing the fruits of his observation from that quarter of the world. Next to myself sat the Hon. James Farish, of thirty-two years' experience in India, and for a time, acting Governor of Bombay. When Pryst Thomas, Esq., formerly Secretary to the Governor of Madras, Lieut. Col. Hines, Col. Tudor Lavin, and several others who have long served their Queen and country abroad, are now giving the benefits of their rich experience to the cause of missions, as members of this noble committee. When I turned to the Secretaries, I found that two of them also had enjoyed years of experience in the foreign field. These were Rev. John Chapman, long a missionary in the Mysore of Southern India, and Col. Michael Dawes, who in the government service in Northern India, his last official act there being the signing of the verdict in the trial of the late King of Delhi. Having retired from the service, he now gives his time and energies to the interests of his society. Rev. Mr. Knight,

to a third Secretary, has spent some years at the mission stations abroad, and has the benefit of the experience and observation thus derived.

Whether all these Missionary Societies avail themselves of such experience to so great an extent, I have not ascertained. But of the *Wesleyan Society* I may say, we had the pleasure of the acquaintance and company of one of their Secretaries, the Rev. Mr. Boyce, and his accomplished wife and daughter, on board the *Peruvia* from New York. We found that they had spent some ten years as missionaries at a remote station in Africa, and fourteen more in Australia; and when I subsequently called at the Mission House, he kindly introduced me to another Secretary, the Rev. Dr. Hoole, who has enjoyed some dozen years' experience as a missionary in India, and still a third, the Rev. Wm. Arthur, known and honored in America as the author of *"The Temple of Fire,"* was for some years a missionary in the Mysore.

Now is not this as it should be? Is not the personal experience of missionaries and others as valuable in the management of our missionary organizations as in other enterprises? And if you will not consider my question frivolous, let me ask, why is it that this experience, so generally disregarded in our American Missionary Societies? I am not aware that any of them has a returned missionary, or a pious layman even, possessed of such experience, on any of their executive committees. Why is it so? I am aware we have not so many laymen doing service in foreign lands as Great Britain has, but surely among all those who from time to time represent our government and interests at foreign courts, and in the immediate vicinity of some of our missions, there must be some whose knowledge and experience would be valuable. Besides, we have now a very large number of returned missionaries. Of those formerly in the service of the American Board alone there are not less than eighty or a hundred who have returned and are now living in the United States. What more fitting than that the sound judgment and large experience of such men as the Rev. Dr. Allen and others, after serving the Board a quarter of a century in the foreign field, should be rendered directly serviceable in its home administration? Is not the practice of the most successful of these English Societies, in this particular, worthy of serious consideration?

2. Another noticeable element in the administration of these Societies pertains to the size and changing character of their executive committees. And here, too, let me illustrate by referring to the *Church Missionary Society*. Their executive committee consists of twenty-four laymen, "and all such clergymen as are members of the society." As they may become members by paying half a guinea, (\$2.50), or by collecting 200 guineas from their congregations, these clerical members are to be reckoned by thousands, each entitled to his voice and vote in the executive committee. Of the twenty-four laymen, six retire and six new ones are elected every year. What a safeguard here against any measure being carried by the personal feeling or caprice of one or two ruling minds!

I would gladly speak of some other elements in the administration of these societies as they have come under my observation, but time and space forbid. The above has been given by snatches and in general statements, not the least pleasant of which was an impromptu lecture last night to the congregation of the Rev. Thomas Binney in the "Weigh House Chapel." We came here total strangers, having met no one in London we ever saw before. But the Lord has raised up friends for us whose kind interest and prayers we shall value, a few of whom have kindly sent us some £90 to help us on our way. We leave this afternoon for Southampton, and embark to-morrow for India, pleased by the way of Alexandria and the Red Sea. We shall remember our providential visit to this city with pleasure, but our hearts are longing to be again in our dear mission, and rejoicing in prospect of reaching there early in November, and having the cool months before us in which to resume and set forward our work.

As ever in the service of the gospel,
Yours sincerely,
R. G. WILDER.

SCRIPTURAL ILLUSTRATIONS.

NUMBER FIVE.

EXODUS.

"And they [THE LOUSTS] shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat, etc. 14. And the locusts went up over all the land of Egypt, and rested in all the open country of Egypt: for there was no grass on the land was darkened." Ex. 10, 14, 15.

As an illustration of the large quantity, and consequent scourge, of those locusts which were miraculously sent into Egypt at the period above referred to, the following history of great flights of this insect may be interesting. It is recorded that an immense host of locusts ravaged a part of Italy in the year 501, and that there were of a size unusually large. When at last they fell into the sea, such an unwholesome odor arose from the dead masses, that nearly a million of men and beasts perished from the pestilence.

In 1478 over thirty thousand persons are said to have perished in the Venetian Territory, from a famine occasioned by these scourges.

A crowd of them invaded Russia in 1650, at three different points. From these passing over to Poland and Lithuania, darkening the air by like numbers. In some places they lay like a black cloth upon the ground, in others they covered the ground to the depth of four feet with their dead bodies. Even trees bent beneath their weight, and the damage done exceeded all computation.

At a later period, in Languedoc, the sun becoming hot, they took wing, and falling upon the corn, devoured both leaf and ear, consuming a whole field in three hours. They then attacked vines, olive willows, and lastly, hemp, notwithstanding its bitterness.

Swarm vasts did great harm in 1747, in Wallachia, Moldavia, Transylvania, Hungary and Poland. In August there was a swarm several hundred fathoms in width, and was four hours in passing one point, the Red Tower. They totally intercepted the light of the sun, and when they flew low, no objects could be seen only twenty paces distant.

In the narrative of Captain Lillie's detachment when at Poonah, Major Moor was witness to an immense army of locusts supposed to have come from Arabia, and which ravaged the Malabar country. The column was stated to extend five hundred miles; perfectly eclipsing the sun so that no shadow was cast by any object, and lofty towers were rendered quite invisible, although distant not more than two hundred yards.

In the Southern parts of Africa, Mr. Baird states that an area of nearly two thousand square miles might be said literally to be covered with them. When they were driven into the sea, by a northwest wind, they formed upon the shore, for fifty miles, a bank three or four feet high, and when the wind was southeast, the stench was so powerful as to be offensive at the distance of one hundred and fifty miles.

From 1775 to 1780, Morocco was ravaged by locusts, who eat up every green thing, not excepting the bitter bush of the orange and pomegranate. A dreadful famine followed, and nearly two thousand people perished. A miserable and distressing view to recollection of teams of oxen or illustrations, pinning pieces of paper here and there upon his coat. We cannot but admire, of course, this thorough-going effort to turn every moment to account; though, perhaps, according to our modern notions, it would have been better, for the health at once of body and spirit; if he had suffered his thoughts on these occasions to range abroad somewhat more freely.

To all this it may be added, in further explanation of the point now in hand, that recognizing the intimate connection which subsists between body and mind, he endeavored to regulate his diet so as to get the greatest amount of food, and to abstain from eating and drinking he was really abstemious, and constantly watchful. He carefully observed the different sorts of food, and selected that which, while it sustained his bodily vigor, left his mind most sprightly and active; he most scrupulously and exactly confined himself to the prescribed limits, regarding it as a shame and a sin to waste his time, and his mental strength by animal indulgence. In a word, to sun up the whole in the language used by his biographer, "So exact was his distribution of his time, and perfect the command of his mental powers, that, in addition to his preparation of two discourses in each week, his stated and occasional lectures, and his customary pastoral duties, he continued regularly his 'Notes on the Scriptures,' his 'Miscellanies,' his 'Types of the Messiah,' and a work he soon after his settlement at Northampton, commenced, entitled, 'Prophecies of the Messiah in the Old Testament, and their Fulfillment.'"

It was to have been expected of one who was so frugal in the management of his time and strength, and so much in the usual amount of public duty, that in the more personal work of promoting the prosperity of his own soul, he would exhibit at least an equally anxious and pains-taking spirit. And such actually was the case. Among his private papers there were very many maxims and reflections in which this appears; and just as from the study of his plan of life we can explain to ourselves how it was that he was able with his weak body to do so much literary and pastoral work, so from an examination of his diary and resolutions, we can account, humanly speaking, for his eminence as a Christian. One or two extracts from these will serve to illustrate this point:

"Resolved—Never to lose one moment of time, but to improve it in the most profitable way I possibly can.

"Resolved—To live with all my might while I do live.

"Resolved—To live so at all times, as I think best in my most devout frames, and when I have the clearest notions of the structure of argument. This habit of patient and thorough investigation appeared very early, and may be set down as having originated in a natural or constitutional tendency.

"But, even making allowances for this, he would certainly never have achieved so much as he did in after life had it not been for one notable peculiarity in his training. Even when a boy, he began to study with a pen in his hand, not for the purpose of copying off the thoughts of others, but for the purpose of writing down and preserving the thoughts suggested to his own mind. This most useful practice commenced in general branches very early, and he steadily pursued it in all his studies through life. His pen appears to have been always in his hand. "From this practice steadily persevered in, he derived the very great advantage of thinking continually during each period of study; of thinking accurately; of thinking connectedly; of thinking habitually at all times; of banishing from his mind every subject which was not worthy of continued and systematic thought; of pursuing each given subject of thought as far as he was able, at the happy moment when it opened spontaneously on his mind; of pursuing every such subject afterwards, in regular sequence, starting anew from the point where he had previously left off, when again it opened upon him in some new and interesting light; of preserving his best thoughts, associations, and images, and then arranging them under their proper heads, ready for subsequent use; of regularly strengthening the faculty of thinking and reasoning, by constant and powerful exercise; and above all, of gradually moulding himself into a thinking being—a being who, instead of regarding thinking and reasoning as a labor, could find no enjoyment but in intense, systematic, and certain thought."

How many might have left their mark upon the world, if they had followed the practice so early adopted and so persistently pursued by Jonathan Edwards. No farmer with any regard to his own interest, will allow his fields to lie fallow if they please. He knows well that the soil requires to be systematically cultivated if it is to be really profitable; and he has his mind too intently set on a plentiful crop in the harvest, to neglect the means necessary to secure that desirable end. Few of us, however, seem to look upon the capabilities and resources of our minds. They are left to grow weedy or tares—nothing of much—just very much as circumstances may chance to direct; and thus it happens that we stand in utter amazement when we come to contemplate a life like that of Edwards, in which there appears an extraordinary return for the outlay which, according to our calculation, ought to have preceded it.

But it was not merely the divine gift of "thought" that Edwards husbanded, so to make the most of it. Time also was with him a talent far too precious to be wasted. He accustomed himself to rise at four, or between four and five in the morning; and, in winter, spent several of those hours in study, which are commonly wasted in slumber. Not, however, that he neglected recreation entirely. In the evening he was usually allowed himself a season of relaxation in the midst of his family; and, while in the summer season he rode or walked for exercise, in the winter he was in the habit of taking an hour in his household half an hour in preparing wood for household consumption. Yet still, with all these systematic endeavors to get himself relieved, we can find that he seldom succeeded in securing entire abandonment for his mind. Even when he rode out to the country—ostensibly for recreation—he carried his pen and ink along with him, to note any thought that might be suggested, and which promised to throw light upon any important subject; and when these could not be used at the moment, he adopted a kind of artificial memory, by a view to recollection of teams of oxen or illustrations, pinning pieces of paper here and there upon his coat. We cannot but admire, of course, this thorough-going effort to turn every moment to account; though, perhaps, according to our modern notions, it would have been better, for the health at once of body and spirit; if he had suffered his thoughts on these occasions to range abroad somewhat more freely.

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of the church, but of the humblest individual believer.

We had intended to have given in this paper a brief sketch of the revivals in which Edwards took a part, and of his important contributions toward the right management of such movements. But our space in the present is exhausted. In the meantime, we may conclude with remarking that the kind of service which this great Christian thinker has rendered to the church generally, is exactly that which we might have expected. Sitting from day to day in his study with his thoughts concentrated on the Bible—the system of divine truth which he believed to reveal—and the relation of the gospel to the world at large, and to the individual soul with which it was brought into contact, he could not but feel impelled to address himself to the solution of the more perplexing spiritual problems, and to the discovery, if possible, of an inner law of harmony under the outward chaos which appears in so many of the revivals. Accordingly, we have from his pen elaborate treatises on such subjects as *Original Sin*, and *the Freedom of the Will*,—a comprehensive review of the history of the world in its bearings on the great central event of all time, the crucifixion, under the title of the *"History of Redemption,"*—a searching examination into the nature and phenomena of spiritual religion in his *"Religious Affections,"*—and many sermons and other minor works, in which an effort is made to grapple with all the more pressing difficulties which trouble thoughtful and earnest minds.—*Christian Treasury.*

CONFERENCE OF THE AMERICAN QUESTION AT THE EVANGELICAL ALLIANCE.

ACCORDING to promise, we give our readers an account of this Conference, but while the expression of sympathy will gratify all, we think they will be decidedly disappointed in the tone of the proceedings. Dr. Baird makes one or two erroneous statements (if he is correctly reported,) and we think it humiliating in the citizens of a great nation, to adopt the tone of complaint which seems to have prevailed.

The discussion, according to the *London Watchman*, was opened by Dr. Baird. With a view to render the matter clearly intelligible, he gave a brief sketch of the history of the Union, commencing with the planting of the first settlements in Virginia and Massachusetts by Cavaliers and Puritans, respectively, and tracing the growth of the colonies down to the period of the War of Independence, at which time slavery existed in the whole of the thirteen States. He next remarked upon the abandonment of slavery by Massachusetts, Pennsylvania, New Jersey, and the New England States, and then described the struggle which ensued between the North and South for the possession of the new States that were afterwards added to the Union, and which ended in the Missouri Compromise. To the abrogation of that compromise by Mr. Douglas, he attributed all the mischief that is now afflicting the country. The question of slavery, he added, was at the bottom of the present struggle. The North sought to prevent the extension of slavery into new territories, and they made it one of the chief planks of their platform at the last Presidential election. They did not seek to interfere with slavery in the States where it at present existed, because in those States it was guaranteed by the Constitution, and was therefore inviolate. The election of Mr. Lincoln gave the South a pretext to carry out what they had long contemplated, the overthrow of the Constitution and the formation of a Southern Confederacy.

Dr. Baird eulogized the past forbearance and present activity of the Washington Cabinet, and, in vindication of its policy in not declaring against slavery, said that, in addition to its being contrary to the Constitution, such a step would cut off all hope of regaining the eleven Southern States that had seceded; would risk the loss of the four frontier States, whose influence on the South might be brought to bear hereafter; and would, moreover, lead to the danger of a servile war on the part of the slaves. It was for these reasons that the Government refrained from declaring the abolition of slavery. They did, however, take one step in that direction, by receiving fugitive slaves within the lines of the United States army, and emancipating those belonging to disloyal citizens.

In concluding, Dr. Baird complained that the articles in the *Times* had done infinite mischief in America, and he also complained of observations made at the Cheever meeting in London, from which it would be inferred that the North was not sincere in its hostility to slavery.

An address was read by the Rev. Mr. Priest, from New Jersey, who, after complaining of the coldness manifested by the mother country towards her daughter at the hour of trouble, proceeded to argue that the question of slavery was at the root of the American war. The Federal Government, however, had no political right to declare the entire abolition of slavery in the different States, which were to a great extent independent of each other; and if it was contended that it ought to fall back upon the moral right, the argument would apply to England as much as to the American Government itself, and Great Britain would be bound by force of arms to suppress slavery in the Southern States. He desired no sympathy from Great Britain, in regard to the political aspect of the question, but he confidently expected that the moral sentiment of the people, in respect to its moral aspect, as involving the great question of human freedom.

Mr. Gilling Eardley, before resigning the chair to Colonel Walker, said that if it could only be shown that the question of slavery was identified with the North, in spite of the *Times*, or any other portions of the periodical press, the sympathies of England would be at its back.

Addresses were delivered by the Rev. Carr Glyn, Pastor Fisch, the Hon. Arthur Knapp, Dr. Squier, the Hon. and Rev. B. P. Brown, Dr. Baird, and the Rev. Norton Brown; the general sentiment of the speakers being that, so far as the question of slavery was concerned, the sympathies of the Alliance would be entirely with the North, but that the members should express no opinion on the political bearings of the struggle. Dr. Brown added that Englishmen were apt to regard their brethren in the North as a little lax in regard to slavery; and

would be more sympathizing with them if they did not so persistently fall back upon the Constitution, but would show themselves prepared at the right time to reconsider any portion of it which was in opposition to the law of God. Dr. Sawtell, of America, delivered a short speech, which, as it consisted of but about a dozen words, you may as well have entire.—"Give us your earnest prayers; learn to grow your own cotton; and there will soon be an end to slavery." In order to bring the discussion to a point, a resolution was submitted by Dr. M. P. Squier, and recommended for adoption by the General Committee, which was afterwards unanimously adopted, as follows:—

"The Conference of Christians of all countries, assembled at Geneva, testifies to its brethren of the United States; the lively sympathy which it feels for them in the terrible crisis which desolates their country. The members of this Assembly desire to pray fervently that these deplorable events may be turned to the advancement of the interests of humanity, of liberty, and of the kingdom of God. Convinced that the existence of slavery is the cause of the war, the Conference prays to the Lord to incline the hearts of his children in America to bring about by wise and Christian measures the suppression of this institution, which is as contrary to the spirit of the gospel as it is to the peace, progress, and prosperity of that great nation. And since our brethren of the United States have set apart the 28th inst. as a day of solemn humiliation and prayer, the Conference invites Christians of different countries to unite on that day before the throne of grace to pray with their brethren in regard to their present trial, remembering that if one member suffer all the others suffer with it."

HOW TO LIVE IN DISREGARD OF MEN'S JUDGMENTS.

THE day is coming, very soon, when all the judgments of men, which now give you so unwise a concern, shall be blotted out, as clouds of the morning or turbid dreams of feverish delirium; and when you will be transfixed by contemplating the righteous, final, incontrovertible doom of the All-seeing and Almighty Jehovah. In those moments when you feel yourselves in danger of being unduly moved by human opinion, let your attentive thoughts hurry forward to the time—behold it is at the door—when the trumpet shall sound, the globe shall tremble in the mighty hand of Him that made it, the graves and seas shall render up their dead, the throne shall be set, and the books shall be opened; when the Son of Man shall come in his glory and all the holy angels with him, shall sit upon the throne of his glory; when all nations shall be gathered before him, and be separated on his right hand and his left; and when, in your presence, in your hearing, and addressing himself to you, he shall say of these who have believed in him, "Ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. At that awful juncture, which assuredly awaits you, at what value, think ye, will you hold the decisions of fellow-mortals upon your conduct? With what degree of complacency will you look back upon the servile compliances, the shrinkings from duty, the doubtful indulgences, the worldly conformities, into which you have been tempted by regard for human approbation or censure? This, this—believe me—is the great commanding motive, which ought to keep you upright, amidst the conflicting voices of popular judgment. Let your souls be absorbed by the just judgment of God, Fear God more, and you will fear man less. And, in regard to others, be instructed by the words of the apostle, and "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God."

And O ye, who have been the slaves of human opinion, and have done all your works to be seen of men; what shall it profit you to have labored on one part of the slaves? It was for these reasons that the Government refrained from declaring the abolition of slavery. They did, however, take one step in that direction, by receiving fugitive slaves within the lines of the United States army, and emancipating those belonging to disloyal citizens.

In concluding, Dr. Baird complained that the articles in the *Times* had done infinite mischief in America, and he also complained of observations made at the Cheever meeting in London, from which it would be inferred that the North was not sincere in its hostility to slavery.

An address was read by the Rev. Mr. Priest, from New Jersey, who, after complaining of the coldness manifested by the mother country towards her daughter at the hour of trouble, proceeded to argue that the question of slavery was at the root of the American war. The Federal Government, however, had no political right to declare the entire abolition of slavery in the different States, which were to a great extent independent of each other; and if it was contended that it ought to fall back upon the moral right, the argument would apply to England as much as to the American Government itself, and Great Britain would be bound by force of arms to suppress slavery in the Southern States. He desired no sympathy from Great Britain, in regard to the political aspect of the question, but he confidently expected that the moral sentiment of the people, in respect to its moral aspect, as involving the great question of human freedom.

Mr. Gilling Eardley, before resigning the chair to Colonel Walker, said that if it could only be shown that the question of slavery was identified with the North, in spite of the *Times*, or any other portions of the periodical press, the sympathies of England would be at its back.

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OPEN AIR MISSIONS.

THE efforts of English Christians in behalf of the outcast and abandoned, and in carrying the gospel to those who will not enter the regular sanctuaries where the truth is proclaimed, were never more vigorous and well-directed than at present. Not only in

London but in the provinces is this good work progressing. During a period of a year, twelve fairs and forty fairs were visited, at which 300 addresses were made and 135,205 tracts were given away. Executions are engaged in evangelistic labor. Ninety-five districts are now being occupied by the Mission. But these benevolent efforts are not entirely free from opposition. The correspondent of the *Western Journal* writes that the *London Daily Telegraph* has attacked, in a leader, this open air preaching. This has been followed up by a malignant letter from a correspondent, who is evidently an ultra High Church "priest," who thinks his office invaded by the "amateur expounders," and who, in the Tractarian fashion, while belonging himself to a party who usurps the sole prerogatives of the great High priest—God, tells the open air preachers about the doom of Dathan, Korah, and Abram. In open air preaching at all "in a Christian country, where every facility is rendered for the wicked and vicious to hear the word of God, and repent of their sins."