Correspondence.

CORRESPONDENCE IN CHINA.

INQUIRERS .- PERPLEXING CASES.

The relations of the missionary to professed inquirers after the truth are most important and solemn. It is often a work of amazing difficulty to fathom a man's motives on any subject whatever. But when moral and religious principles and aims are to be scrutinized, the work assumes phases of peculiar interest and difficulty. Such instances abound in the missionary work, and tax to the utmost both our skill and our patience. We need the penetrative sagacity and the large ministerial experience of your Springs, Wisners, and Spencers, and, after all. may humbly calculate on being often foiled and misled.

It is becoming quite common for persons to come to us with high professions of love for the truth and willingness to learn more about it. And there, too, is a difference in the cases thus presented. If insincere, and, at the same time, unsophisticated, from the extreme poverty. of their knowledge of us and of the spiritual demand on their faith and obedience, their mercenary motives soon appear. They are in distress; they want te-hwong (employment). This is the end. Profession of interest in the Gospel is a means only. If insincere, but still tolerably versed in the purely religious aspects of our enterprise, they mask their real object under a form of pious talk and eager protestation of sincerity and zeal. Often they overdo the business by extravagant assertion, and thus help us to class them as spurious cases. But in some instances there is an apparent sincerity, whose delicate and indescribable marks impress our minds and make us hesitate to decide adversely. Are these sincere or not? That is the great question.

AN'ILLUSTRATION .-- A BEGGAR OR AN IN-QUIRER.

I will state, in illustration, a recent case from the literary class. Seven or eight years since, an individual was in the habit of attending the exercises at one of our chapels. He disappeared; but about two months ago he returned, and was recognized by some of our native assistants. He stated that he had been absent in Chehkiang province, for purposes of trade, and had failed in his plans. Also, that he had been sick several months, and was living on the sale of some of his effects. He declared that he had abandoned idolatry and heartily embraced the religion of Christ, and he begged importunately for employment.

He has written me three letters, in which there is a curious mingling of the religious and material elements of his experience. The first letter is politely inscribed ping (petition). I give only the substance: "My name is Tang Sinung, and I am forty-five years of age. There are five mouths to feed. My mother is old, my wife feeble, and my children small. In consequence of my sins against God, and my ignorance of the Saviour's merits, my capital in trade is all sunk. Of all mechanical arts I am ignorant. Hunger and cold press sharply. I am in debt; in body wretched, while my soul scarcely escapes the pit of destruction. I have come to myself, think deeply and perceive my sins. I know that forgiveness is of God. and that I must obey Christian teachings. But I must look to you for temporal relief, that I may be rid of this corroding anxiety, and that my soul may perchance secure salvation. Then I can give my earnest thought to learn truth, seek God's pardon thank Jesus for His painful merit, be enrolled among the saints explain the Scriptures to others, and in thought, word, and deed cleave to truth, consistent to the very end, not daring to profess openly and transgress covertly, nor by supineness add to my sins. Hoping that others, too, will embrace the way of life, I will enjoy heaven with them, all which is due to God's condescending pity, to the Savious atonement, and the merit of those from abroad who declare it. A sincere and earnest petition."

In his second letter he speaks of the Great Shepherd, of himself as a lost sheep, and of missionaries as shepherds who ought to pity and seek out the wandering ones. "When the sheep hear the voice and know it as the Shepherd's, they cease to be shepherdless. The shepherd must pity them as already having such knowledge, and help them increase it. But if he exclaims 'They are not my sheep,' and rejects them, and the sheep reject him, then, practically, their knowledge is the same as no knowledge. There is no mutual advantage. How, then, can the sheep get a shepherd, and when will they gain salvation?"

In his third letter he speaks of having renounced idols, and turned to Christ, and then draws a sad picture of his dreadful straits. He says he is as destitute as though all were washed or wiped off clean, and that both in respect to food and clothing it is hard to "get on." He declares that his family has "not enough even to paste their mouths with," and how, then, can he economize to pay his debts? He begs that I will do the "beautiful act" of lending him lively recollection of having been pre- people. The material and agricultural some money, and in case of my employing him to teach a free school, he can festival in Dresden, more than twenty- red from the value of a single article, its repay the amount by monthly install- three years ago; on which occasion the ments. If this is not granted, the pressure of creditors will inflict a disgrace hard to bear, and might even "bring upon me, that this distinguished man his life down to the ground" by crime.

laws of heaven violated. "The dilem- his description of the apparently insur- shadow of that dark land at least rests | voice that will be heard by ten thou- fading, evanescent character of all earthing

in regard to their sincerity. He evil severe, and denied the request in the dently understands the way of salvation unshaken belief that Christ died for all, favorably. Two of them went to his human form. Subsequently I learned First Presbyterian Church of Greene sistant says: "Well, count him a hea-Stick him to his bargain. Pay him if United Brethren, after the labor of many he produces the work. If not, not." years, and after many resisted attempts This plan has been decided upon, and I to gain access to the Papua, had to he prove, after all, to be inveterately discovered. But now we hear, with heathen, the connection between us will

be dissolved. THE PERPLEXITY .- PRAYER ASKED. You at once perceive the trying posi tion we occupy in regard to such cases, and the objections that lie against any course that may be adopted. If the Lord, by the discipline of adversity. weans this man from his trust in idols, we must encourage him. How much? In what way? Our religion is one of mercy. How shall this be shown? In affording temporal relief? If so, what is the safe and profitable limit? But, on the other hand, will it not be injurious to the man and the general cause to lend any pecuniary aid? Will not others say that we buy up Christians by giving knowledge. His endeavors were blessed; them places? There is imminent danger of this, for not one in a hundred or thousand of the people can understand the full merits of the case.

I have given one specimen and it will prove suggestive to any who feel disposed to examine it. We cannot, indeed, give aid and comfort to all the distressed. To do so, we should need a Rothschild for our banker. Still, the holy law of charity abides with its limi tations of ability, time, place, circumstance, and its many intricate relations to the high spiritual interest of the individual and the Church. And who is sufficient for these things?

The subject may be allowed to point a moral. Missionaries are needy. The best need more grace, the wisest more wisdom. And all crave the hearty sympathy and unceasing prayers of God's dear people at home. O! pray for us, that we may he wise to win souls, and that we may acquire large experience and a divine skill in our work. Pray that, with the apostle, we may be "made all things to all men, that (we may) by all means save some."

Fuh Chau, May 5, 1866.

THE MISSION AMONG THE PAPUAS OF AUSTRALASIA.

We prefix an account, which may not be familiar to all, of the character of the people alluded to in the subjoined article from the Evangelische Kirchenzeitung.]

There are two distinct native classes in Australasia, "one of negroes called Papuas, and one belonging to the Malay race. The Papuas inhabit New Holland, New Guinea, Louisiade, the Solomon Islands, New Hebrides, New Britain and New Caledonia: and in New Holland, particularly, they have projecting lips and woolly hair, like all other negroes, from whom they are distinguished by very thin, lean arms and legs. This race, in cultivation, is far below the other race, the Malays, especially in New Holland, where they have very disgusting and ape-like features. stand on the lowest step of bodily and mental improvement, and live in a savage state, without laws and without religion. Their great mouths and thick, projecting lips jut out something like a snout, and their little, flat noses are lost behind them. Their deep-sunk eyes betray a rude and malicious spirit, and sometimes, though rarely, a stupid good humor. They are naked, or slightly clothed in the skins of beasts, live on fish, or the fruits of trees, or on the flesh of kangaroos, which they find no difficulty in catching, and devour everything almost raw; they hardly pull the feathers from birds before they consume them. The inhabitants of New Caledonia and the New Hebrides, who are also regarded as Papuas, eat the flesh of their enemies when they have killed them, though they have fields covered

These facts will enable the reader more thoroughly to appreciate the hinderances to missionary effort in Australasia, and the amazing success delineated in the testimony which follows.

with bananas, yams and arum."

[Translated from the Kirchenzeitung.]

The writer of these lines has still a sent, while yet a student, at a mission well-known Einsiedel read the annual to be worth considerably more than a report. It made then a deep impression million dollars. was not ashamed of the cross of Christ;

peacefully seeking the truth, and yet the missionaries of the Society had lost all lamentable danger of stopping half way." | courage, and all hope ever to gain access | material prosperity that everywhere | salem. Now, are all his professions false? with the Gospel message to the msus- abounds. In our village, which con-He asks for temporal aid. He has con- ceptible savages among whom they had tains about two thousand people, the tinued to do so, even after being told been appointed to labor; and for this that we usually regard "place-seeking" reason begged earnestly to be recalled. by inquirers as a suspicious circumstance | The Society, however, resolved to perin some respects, and his bearing has and that the power of his redemption impressed some of his native brethren may extend to every one who bears a house without previously informing him | that the Society was, nevertheless comof their intention, and found no trace of pelled to recall its missionaries, because idolatry in the main room. He is doubt- the most self-denying labors of faith, in less sincere and truthful in his talk about attempting to subjugate what seemed his destitution, and is an object of pity the unconquerable stupidity of the as a heathen, even. We are now try. Papuas, were shown to be fruitless. ing an experiment with him. He lives This was also the experience of other in a large village where it is desirable societies. Even that Missionary Assoto gain Christian influence, and he can ciation, which had heretofore stormed teach school. Our brightest native as the strongholds of heathendom with conquering power, because with the then for the present. Give him work, mildest and tenderest measures—the agree to pay him privately three dollars abandon the work, because the least ina month if he has ten scholars. Should ducement to perseverance could not be flicts. On the 27th of September, an be ascribed, next to God, to the selfsacrificing zeal of an evangelical layman. John Green was entrusted by the Govnegroes of the district. Instead of reresolved to gather around him a small colony of natives. He began to instruct them, to explain to them the word of God, and impart all kinds of useful the small colony increased; idolatry and drunkenness disappeared; the desire to labor supplanted that of lawless illeness, which, until now, had been one of the most unconquerable impediments in the way of the mission; and after a careful trial, twenty-seven of these poor Papuas have been baptized.

With the blessings of faith came also those of a developing civilization. The cultivated fields have furnished abundant harvests of barley, wheat and potatoes. All the natives of the colony, men and women, wear clothes made in European style, which, with few exceptions, they have earned by their own labor. The women make baskets out of a native plant, for which the whites of the colony pay liberally; the men weave a sort of coarse cloth, and manfacture instruments for hunting, which are likewise in demand. Some already possess two suits of clothes, one for work-days and another for Sundays. Others have pieces. They generally set apart one liberal remuneration for his labors. day in the week for hunting, in order to all made of the bark of trees, very sim-

hands. The children, about thirty in number, attend school every day, and make satisread the Bible with facility, write neatly, and cipher tolerably well. They have to a European ear, several of the hymns composed for Sunday-schools.

Thus the light has begun to shine upon a people sitting in unparalleled

CORRESPONDENCE IN SOUTHERN ILLINOIS.

DEAR BROTHER:-It is more than a year since I came to Carrollton. Then the old-fashioned stage, running thirtyfive miles south to Alton, and ten miles, north to Whitehall, kept open our communications with the rest of the world. For early news we depended on the "Grape-vine Telegraph," which I remember brought us tidings of "Father Abraham's" death three or four hours day. This affords him great relief, and in advance of the stage.

Now all this is changed. The St. Louis, Jacksonville and Chicago Railroad is in fine running order as far north as Petersburg. Jacksonville, the seat of several fine schools and colleges, as well as the chosen site of our State Asylums for the Blind, the Insane and the Mute, is only an hour and a half from us on the north, and to the south, within easy distance, lie Alton and St. Louis. Lightning tells us the news. We feel as if we had overtaken the age. active. Strangers overflow our insufficient accommodations. Dwelling houses and business houses are going up in un-

usual numbers and at a rapid rate. Being the county-seat, our town lays the whole county under tribute, and thus draws to itself a large part of the trade of about seventeen thousand prosperity of the county may be inferlive stock. This is officially estimated

Religously, our county resents the idea of being considered a part of Egypt; His family would be scattered, and the still more, however, was I affected by but I cannot help thinking that the

Presbyterians, the Methodists, the Baptists, the Campbellites and the Romanists have each a flourishing church. Being pastor of the first, you will permit me to add a few facts concerning it As early as 1823, Rev. Owen Catlin and Rev. Daniel Sprague organized the County. It began with twenty-one members, the most of whom came from New England. Ruleff Stephens, Anthony Potts and John Allen were its first elders. Thus organized, without meeting-house, it seems to have continued until 1831, when a new organization was effected under its present name, the CARROLLTON PRESBYTERIAN CHURCH. Among the ministers who have preached here statedly, are Rev. Thomas Lippincott, that veteran pioneer of Southern Illinois; Rev. Hugh Barr, who left the South to get away from slavery; Rev. J. G. Rankin and Rev. M. L. Wood. Here also may you find the footsteps of Gideon Blackburn and James Gallagher. Their impress remains. Men will tell joyful surprise, of Gospel victories in you how the whole community was this seemingly most hopeless of all con- moved under the preaching of the latter in 1842, insomuch that the multitude English missionary baptized at one time | who came to hear him filled not only the twenty-seven Papuas. This success, church, but also the whole yard around it, auspicious beyond all expectation is to and many people were added to the Lord. But those days passed. Others of sad declension followed. Discipline was neglected. The church became demoralernment with the superintendence of the lized. Presbytery was constrained to dissolve and reorganize it in 1850. maining in Melbourne, as he might have | Since then it has gone on until the predone, he fixed his residence at a point sent time, enjoying a moderate degree several miles distant from this place, and | of prosperity. It has undoubtedly suffered somewhat, and been hindered in its growth by its known anti-slavery position. That it has had any measure of prosperity in the face of a dominant pro-slavery sentiment, affords great reason for thankfulness. And now to day, its position assured by the wonderworking providence of God, it seems to occupy a high vantage ground. It stands abreast with the most enlightened Christian spirit of the age. It is ready to move forward to occupy, in its proportion, the rich and promising field spread out before our Church.

Already it is seeking to gird itself for this work, by erecting a new and more commodious house of worship than the one now in use. The money for this purpose is pledged by our own people. We do not go abroad for a dollar. Very soon we hope to see the foundation laid, and the walls going up.

Next to the church must ever stand the school. But of the cause of education it is not possible to speak very encouragingly. Our common schools are good and well appointed. We have also an academy. The building is owned by our Church; its present want is a advanced still further, and been enabled principal. The right man would find a to purchase horses, saddles and fowling- | fine field of usefulness, and command a

Toward the moral and religious eduprocure meat, which they would not cation of our youth and children, an adotherwise have. Their dwellings are vance was made during the past week by the organization of a county Sabbathple in their construction, yet pleasing to school Convention. A fair representathe eye, and have at all events the ad- tion from different parts of the county vantage of being the work of their own was present. Strangers from abroad added numbers and interest. Rev. Dr. Glover, of Jacksonville, introduced the occasion by an appropriate and instrucfactory progress. The most advanced tive sermon. Rev. Edward Eggleston, of Chicago, gave a model lesson to a class of children, which illustrated finely a taste for music, and sing with great how the thing could be successfully done. delight, and in a manner quite agreeable | Many questions pertaining to the work of the Sabbath-school were discussed with spirit and ability. A permanent organization was effected. After sitting two days most pleasantly and profitably, the Convention was closed on Wednesday evening by Rev. Frederick Starr's admirable lecture on the Mosaic Tabernacle, a model-of which he exhibited, to the delight of all who saw it.

Our church at Walnut Grove, eight miles east of Carrollton, has been greatly prospered under the ministry of Rev. J. R. Armstrong. During the past year its membership has been doubled, twentythree persons having been added at one time. They have just completed a new and commodious manse for their minister. He installed his family in it yesterputs him in a more advantageous position with reference to his work. I congratulate him and the Church on this forward movement. May they go on together until they fully possess the whole of that most fruitful field, in the name of the Lord. S. H. H.

CARROLLTON, GREENE Co., ILL.

ACKNOWLEDGMENT.

It is only a few short months since I had occasion to notice a donation, op-Our place is waking up. Business is portune and handsome, made by our ing of the martyr Stephen, but its de-(then in a state of singleness.)

two hundred dollars.

a principle of compensation is said to of the Creator of the universe. extend through grace as well as through nature.

ma is a fearful one—no means of living, mountable difficulties that surrounded upon us. There are regions of moral sand ears. It cries out of the clouds of things. The expansive, ever-growing and yet suicide sinful. No way of the mission among the Papuas. The darkness and spiritual destitution, which smoke that wrap us round: I am black character of the Christian life brought present a strong contrast to the but comely, O ye daughters of Jeru- out sublime thought; and at the close

> These good deeds are not unappreciated, and the donors will not be unblessed.

The liberal soul shall be made fat.

P. S. DAVIES. BIRMINGHAM, Pa., July 28, 1866:

LETTER FROM CAPE MAY.

DEAR EDITOR:-This ever popular watering place is again crowded to overflowing; and no wonder, for there is nothing on earth so invigorating as this vine. glorious ocean breeze. It met us the moment we arrived, and has been fanning us day and night ever since. Then this magnificent surf; no words of mine can describe it. It is universally conceded to form, by far, the finest bathing of home services; but the choir mona beach on this continent. I will not attempt to describe the joyous excitement of the bathing hour, nor the spontaneous shout and scream of a thousand displayed their artistic ability, we sup bathers at the moment when a huge posed that they would allow us to isin breaker comes swelling in, as they simultaneously rise to meet it, some plunging again disappointed, many closing their through it, others being tumbled helterskelter as it breaks upon them. These close of worship. A new tune, made pleasures must be entered upon to be un- up of odds and ends, in which were dis derstood; words convey no adequate idea of the exhilarating sport of the surf.

Sitting upon the shore, watching by the hour the ceaseless roll of the billows or driving along the hard, level beach, are pleasures that we never weary of We are enjoying, too, a full moon, with an almost cloudless sky, and certainly no more than to listen to their performance more sublime sight is ever offered to of new pieces? human vision than the grand expanse of the moonlit sea, shining like molten daily in one of the churches. The meet silver far out to the horizon; not a "path of rays," as the poet has it, but Brethren from the West take part along a wide expanse of brilliant whiteness, that brings to mind the "sea of glass mingled with fire," as seen in vision by John.

The telescope from the side-walk on Chestnut street is on the beach every night, and many take a peep at the moon and the planets who never think of doing so when at home. The spherical roundness of the moon comes out beautifully when viewed at the full. The deep fissures, valleys, mountain-ranges, and craters of extinct volcanoes appear very distinctly. Turning to Jupiter, with its broad belts of cloud, we were struck with the fact, that four moons appeared, all shining brightly on the right-hand side of the planet, one evening; but the next, two of them had gone round to the left. Saturn, too, with its rings and its moons, is as interesting as ever But I find I have strolled a long way from Cape May.

The ladies will be interested to know that the profusion of elegant dresses and the show of jewelry and diamonds exceeds anything that was ever seen here know to be wrong, or which you mis before. The question with many ladies know to be wrong if you took the trout appears to be, how much of expensive to search? Then I charge you, by and gorgeous finery they can postoly allegiance to Christ, give it up now. display. One afternoon and evening leak sinks a ship, and one sin really had here will convince the most earnest political economist that there is no use whatever in decrying the immense importation of European luxuries that make up the weekly reports of the Custom House. Our ladies' husbands have been making money, and do you think they heart's disapproval. What about the are not going to let other people know it? My dear brother, saved in Christ, is the

is pressed into heavy duty on the Sab- you have neglected? I shall give no h bath. At nine o'clock in the morning about what it may happen to be, for it is the Episcopalians use it. They pack it be a different one in every case; bu crush full. At eleven they leave it, and there one thing that you might do the Presbyterians enter. The scene at | Christ which you have not done? Is the the door, as one set crowds out and the other crowds in, is novel. Such currents of worshippers seldom meet in our crowded city thoroughfares. On last Sabbath, Rev. Dr. Seiss, the

popular Lutheran divine of your city, at once, with all your heart.—Spurger preached, and the church was filled to overflowing-pews, aisles, gallery and vestibule. Such a mass of well-dressed listeners, from all parts of the land, must have formed an exciting audience for an appreciating minister, and richly did the Doctor repay the waiting assembly. Seldom have we heard a sermon more eloquent, evangelical, stirring and satisfactory. Doctor Seiss has a fine voice, a commanding appearance, and a most interested and hearty manner, that carries the audience with him to the very last word uttered. He read the account of Daniel's persistent piety, and preached other man. But make, I entreat you. from Rom. viii. 2. The leading idea experiment for yourselves; and you was that Christianity is Life, an active principle, more than orthodoxy, more pleasantness, and all her paths are paths than education. It is a life that takes its existence from Christ. Most beautifully did he compare the awakening of life in the soul to the opening of spring after the death of winter. Exactly when the life begins, we cannot easily determine; but the important inquiry is, Does it exist?

The first germ of piety in the soul of Paul was doubtless formed at the ston-Mission Church in Birmingham to me, velopment into life occurred on the way to Damascus. Timo by, on the contrary, And now again (the said state hav- dates the commencement of life in his ing been abandoned) certain members soul (without being conscious of any shall commune together of these of the Pittsburgh Third Church, (whose turning-point) far back in the teachings praise is, in the Gospel throughout all of his pious mother and grandmother. the Churches) having conspired with The Doctor rose to sublimity in treatcertain scheming ones from our own ing of the life as an exalted, a blessed church, have managed to roll upon us, a life—a life linked to the royalty of debt of gratitude, amounting to about heaven—a pulsation of immortality which receives its impetus from the heart Now, Birmingham, Pa., is said to be of God—an outer circling undulation of ous inheritance! Forever blessed by dirtiest place in all American receives its impetus from the heart ous inheritance! Forever blessed by the dirtiest place in all American receives its impetus from the heart ous inheritance! the dirtiest place in all America. But heavenly life, proceeding from the throne

Most beautiful and pathetic was his contrast of the enduring, indestructible the inheritance with the saints in light And this generous liberality has a nature of the Christian life, with the Rev. P. Beachcroft.

an appeal was made, tender, direct and searching, to those who fight away this heavenly life, which it is their Maker;

wish that every man should possess. Such impassioned, fervid, animated delivery is seldom enjoyed when a min. ister reads every word, as does the Ilox. tor; but he has a way of having his eves more upon the audience than the mann script, and this easy reading is one secre of his power. Few preachers say what is so good, and throw their soul into what they say, as does this gifted di

The choir of the church deserves spe. cial mention. The first hymn given our was "Safely through another week" The congregation was all ready to sing with a will, as the words reminded them polized the worship by singing an one landish tune that nobody knew. The second hymn came, and the choir having in the worship. But the audience was hvmn books. We fared no better at the coverable traces, of "Antioch," "Silve Street," and one or two other tunes, st fectually prevented the swell of praise which the crowded assembly was read to offer. When will some church choix learn that sensible Christian people gene rally love to join in church music, much

A morning prayer-meeting is kept u ings are interesting and refreship with Philadelphians and others. and lend variety to the exercises. G. W. 11

CAPE MAY, July 31, 1866.

TWO QUESTIONS.

No question can be more important that this: Are you resting and depending up Jesus Christ alone, and with all your hear! for if not, you may as well give up all it tensions to godliness, for you have not any if you have not begun on this foun: tion. "Other foundations can no man than that which is laid." Come, there e be no exceptions here. That excelle disposition, that devout ceremony, all the is nothing at all, unless you begin by d claiming all good works and all hum merits, and come to rest on the Lord Jest and upon his finished work and righten ness. Now, that is the first question begin with. Christian, if you can get that and say, "Yes, blessed be God, I di in that respect, walk according to the con mandment," then next, I want you, Chris tian, to answer this: Is there anything which you are now indulging which is not in vou. You may fall into one may fall into fifty sins, and yet be a Chi tian; but you cannot live in one sin, love one sin, and be a Christian, for indispensably necessary to vital godli that all sin should be the subject of y The little Presbyterian church here any one command of your Master with one service which you might render your Master which you have not rendere Then I charge you, as you hope to be to approved in the day of judgment, and the sincerity of your attachment to Lord, see that one thing be done, and

> THE JOY OF A CHRISTIAN LIFE A life of sound religious principle ha joys. It is not that cold, dreary, inanim tract of country which it is so often scribed to be. Let the picture be do with candor and impartiality, and amid few fleeting clouds, there will be a sunshine to gild the scenery. The ing more particularly of a religious must ever be painted in glowing col And if the life of a real Christian coul analyzed, it would be found to contain " particles of satisfaction than the life of find the "ways of religion are the ways peace." And if they be so in the we what joys will they not lead you to it, world to come! There every cloud wil dispelled, every mist dispersed; the will be drawn aside; we shall no lot see through a glass darkly, but shall God face to face. We shall rest from labors; all tears shall be wiped from faces; and nothing will be heard thanksgiving and the voice of men Then we shall look back upon the trials, temptations, and vicissitudes e life, as the Israelites, when arrived earthly Canaan, looked back upo bondage of Egypt, the terrors of the will ness, and the passage of the Red Sea. which have happened. "Did not our b burn within us while our great Leader Captain of our salvation, talked with " the way, and opened to us the Scriptur Did we not anticipate that which we actually enjoy? Blessed forever be the Father, who have given us this the Son, who has purchased it with own blood! Blessed through all etel be God the Holy Ghost, who has sance us, and made us meet to be partak