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MORNING STAR.

WEDNESDAY, JULY 21, 1858.

REPORTS FOR THE REGISTER.

No reports for the Register for 1859 have yet been received from the following Quarterly Meetings. The Clerks will please forward them without delay.

Wentworth, Farmington, Montville, Prospect, Unity, Sebe, Wellington, Huntington, Wheelock, Rhode Island, Western R. Island, Rochester, Monroe, Union, Wayne, Freedom, Spafford, Walton, Yates & Steuben, Sweden, Tuscarora, Jefferson, Chenango Union, Otsego, Oswego, Elk Lake, George, Erie, Pa.,	Medina, Seneca, Harmony, Noble, Steuben, Salem, La., Putnam, Michigan Centre, Grand River, Calhoun, Van Buren, Berrien Co., Burlington, Rock River, Cook Co., Quincy, Hancock, Fondulac, Sauk, McHenry, Wolf River, Washington, Van Buren, Wabesippinnock, London, Oxford, Bromo, Hatley, Park.
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FRUIT OR BARRENNESS.

If the great revival of the past winter proves to be a great reformation, the church will have double cause for joy. We always preferred the term reformation, as used by our fathers, to the modern phrase reform, for a reform of life is the real thing required for the good of the convert, and of the world. The lively prayer-meetings, stirring exhortations, confessions, tears and joys, are of very small importance, without thorough reformation of life. How is it then, brethren, have we had a great reformation? Have men and women by scores and hundreds become more honest, benevolent, honorable, temperate, industrious, as well as more prayerful and happy? Is there now more peace and harmony in the families that have been converted; more friendship in the neighborhoods; more honesty among employers; more kindness to the poor, more zeal for the spread of righteousness, liberty, and gospel light, to the ends of the earth? The Master saith, "By their fruits ye shall know them," and if the converts of the year prove to be fruitful in good deeds, we shall know that the work is genuine. But if the change is only apparent in the prayer circle, or the sanctuary, we may be assured that the blossoms which promised so well, will prove to be blighted. We have for some weeks been looking over the money column of the Star, to see what effect the religious excitement had upon the missionary contributions. But the currents do not seem to swell, in proportion to the reported awakening. Money comes in slowly. The treasures are empty and overdrawn; appeal after appeal has been sent out to the churches, but thus far the response has been feeble. But perhaps it is not quite time to receive fruit abundantly of this character. Perhaps the last Sunday in July will dispel all fear, and prove that we have truly enjoyed a great reformation.—What shall be the amount that the churches shall contribute on that appointed day to the purpose of sending brother Miller to India? We shall wait with anxiety until the response comes. We need money and we greatly desire fruit that shall prove the great triumph of the gospel. But a meagre, stinging contribution on that day, will be a sad commentary on the great revival.

COMPROMISE.

We have read with deep interest accounts of various celebrations of the late anniversary of our national independence. We do not suppose that a great military display, explosion of gunpowder, a sumptuous feast, and inflated specification constitute the best memorial of our glorious fourth. They are very unlike the sober, practical deliberation of that original eventful day. We should altogether prefer a good Sabbath School picnic, as that would tend to prepare the rising generation to preserve the rich heritage transmitted from our fathers. Still as so many think the other the most fitting mode of exhibiting and cherishing our patriotism, we will not here find fault with it.

There were two celebrations in Boston, both largely attended, and in many respects alike. Eloquent orations, and able, stirring speeches were accompaniments of the occasions. While much was said that is deserving of all commendation, it appeared to us that some took this special opportunity to cast reproach on the great rising spirit of liberty in our own day.—The fathers who contended so nobly against oppression were of course lauded as usual; but those who would carry out the same spirit now received many a bitter sneer and deadly thrust. The great theme and pretence under which it was done, was that of the Union. The Union must be preserved, therefore we must be very careful not to offend those who assume to dictate the terms. Is it true, that New England, that did so much to achieve the liberties of our common country, and establish the confederacy, has become loyal to the Union? Does no other section of the country need to be lectured on Union saving but this? We illustrate our remarks by quoting from the oration of Hon. Rufus Choate.

"But there is another condition of our nationality which I must say something, and that is that it rests on compromise. America, the Constitution, practicable policy, all of it are a compromise. Our public life is possible only as it draws its breath for a day—only by compromise. There is a cant of shallowness and fanaticism which misunderstands and denies this. There is a stunted and ambitious morality which says civil prudence is no virtue. There is a philanthropy—so it calls itself—pedantry, arrogance, folly, cruelty, impiousness, I call it, fit enough for a pulpit, totally unfit for a people; fit enough for a preacher, totally unfit for a statesman; which, confounding large things with little things, ends with means, subordinate ends with chief ends," &c., &c.

The distinguished orator does not condescend to explain how a philanthropy, which he calls pedantry, arrogance, folly, cruelty, impiousness—totally unfit for a people, or for a statesman, is yet fit for a pulpit, or for a preacher. Yes, fit enough. What idea must such a man have of the Christian pulpit and the Gospel preacher? A worthy son of the Puritans, truly. We regret exceedingly to see noble powers of eloquence prostituted to the use of such base and unworthy truths. There is a spirit of compromise which the apostle Paul vividly illustrated in his own life in becoming all things to all men, which the gospel

pulpit always has honored and still does.—There is another and craven spirit of compromise, for selfish ends; and which is the kind of compromise prevalent in our own time, and with none more than with truckling, double-faced politicians of the North. Such will never save the Union. Its greatest danger to-day arises from this very class.

PEACE OF MIND.

The mind loves peace. The ocean in the calm, when the waves roll smoothly, is a grateful spectacle; but when tossed and raging with the tempest, it is an object of aversion and terror. Delightfully did the tall grass and the yellow grain wave on the field of Waterloo, on the morning of that eventful day. How changed the scene a few hours later, when for me foe in mortal conflict, in the gleam of the sword, the roar of cannon, on every side carnage, death, and garments rolled in blood.

So with the mind. It may be calm and peaceful as the smiling landscape, the untroubled lake, the serene sun-set; or it may be rent with anguish, consumed with anxiety, boiled with passion, or sink in despair. The mind, like nature, is subject to vicissitudes. With neither is it all calm or storm. Each heart has its own conflicts and sorrows, and can no more expect to be exempt from them, than we can expect the face of nature to be always wreathed in smiles.

Yet most might enjoy much more peace than they do, especially the Christian. This could be secured by the exercise of a spirit of submission and of faith. When real trouble, when great calamity comes, it is his privilege and duty to feel that it has not come without the hand of the all-wise disposer; and he can say, It is the Lord, let him do as seemeth to him good. This spirit of submission and trust will soothe and cheer, give consolation and peace in the midst of the deepest trials.

Besides, many of the ills about which we allow ourselves to be troubled are prospective and imaginary, such as have no right to disturb us, nor we a right to suffer ourselves to be disturbed by them. We sometimes so readily bemoan trouble, and imagine evil when none exists, that it might seem that we like to be involved in it. But it is not so. We love peace. Then it is our duty to put away distrust, unbelief, a spirit of repining and foreboding, and seek by cherishing the Christian graces to have that peace and hope which the gospel so richly imparts. Sait the Savior in his parting words: Peace I leave with you, my peace I give unto you; not as the world giveth I give unto you. Let not your heart be troubled, neither let it be afraid.

JESUS AND THE ANGEL.

What a precious account is that of the Savior where an angel appeared unto him in his sufferings and strengthened him! He was withdrawn from about a stone's cast, and kneeling down, and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. Luke 22: 41-44.

These facts, in the life of Jesus, are worth more than a volume of panegyric and eulogy. Here flowed around him and in upon him the first waves of the baptism he was to be baptized with—the baptism of suffering and of death. What sufferings were here! what resignation! what a strengthening! What a lesson to us when we shall be called to suffer, from Him who lived our exemplar and died our sacrifice! Let us tread cheerfully in those steps, and say as Jesus did, Father, not my will, but thine, be done. So shall men be His disciples. This is the true cross.

But what a text is that, "There appeared unto him an angel from heaven strengthening him." God sent down a bright angel to his beloved Son, at the moment when he was sweating great drops of blood falling down to the ground. Which of the heavenly hosts was it—Michael, Gabriel, Idriel? On such an occasion, some chief of the cherubim or some leader among the seraphim—we are not informed who it was—received the extraordinary commission to come down into Gethsemane's Garden, and strengthen the immaculate Jesus, suffering for the world. An angel appeared, and strengthened Jesus Christ.

Let us remember when it was—what the circumstances were. There was a conflict with the combined powers of darkness, even unto sweat, and tears, and blood! "And being in an agony he prayed more earnestly." So it was while he was at prayer—that an angel appeared unto him! Let us not omit a single circumstance. It is when we "pray," in our conflicts, that an angel, unseen of mortal eyes, comes to us and strengthens us. And if we have never seen the angel, yet who of us but has felt the strength of victory when the conflict is over? But here is suggested a theme for another article.

LITTLE FOXES—GOSSIPS.

We proposed in our last to lay down a few rules which might assist the gossip in self-deception, and

1. When he finds himself hearing a great deal more parish news than his neighbors, he may suspect himself something of a gossip.
2. When he knows a great deal more about the domestic trials, troubles, and disappointments of surrounding families than do his less fortunate neighbors, he may suspect himself of being something of a gossip.
3. When he finds himself telling a great deal more parish news than his neighbors with whom he associates, he may suspect himself of being something of a gossip.
4. When in the course of events he often discovers that he has been retelling from hearsay what proves to be false, he may suspect himself of being something of a gossip.
5. When a sort of uneasy feeling comes over him because he does not know what is in the wind in some certain family, and he finds himself planning some way to find out, or thinking that he will ask Mr. Keep-All about it, he may be pretty sure that he is a gossip.
6. When he finds his neighbors evidently becoming chary of what they say to him, he may be pretty sure that if he is not a gossip, he is suspected to be one.

Rules like the above, which, after all, are but general suggestions, might be multiplied. But we think whatever good end could be reached by their multiplication, may be reached by them as they stand. We confess, however, that we have little hope of the self-conversion of a gossip. To catch him is as difficult, and sometimes as dangerous, as to catch an Esquimaux to catch a walrus. To make a self-constituted examining committee, whose business it is to pry into all the secrets of all his neighbors, and report progress to every person with whom he meets, neglects of course,

his own self-examination. Favored with no leisure in his great life-work of gathering and disbursing news, he is obliged to be exceedingly self-forgetting. Too intent on his own passing through the emptiness of his head, to think much of what little inhears in it. He is too busy a body in other men's matters to have much care for his own. In a word, the fact that he is a gossip, is the prime reason why he cannot be made to see that he is one. Some have supposed, or at least seem to have supposed, gossiping to be confined to venerable old ladies. Hence we often have it personified as Madam Gossip, with eyes wide open, mouth more than ajar, spectacles on the nose, and hands uplifted in wonder and amazement. But we must say, we think this is not quite fair. We have seen good ladies in middle life, and seen ladies quite young who have played the gossip, if not to perfection, with all the readiness and tact generally consequent on a long apprenticeship. Of course, as practice makes perfect, and as a ruling passion increases with years, the older the busybody, the more busy. And as the latter has had a long experience in gleaming up the idle news of his neighborhoods and picking the locks of his neighbor's secrets, he must be expected to excel, and should be credited with his excellence. But young and middle-aged gossips must not be neglected. For they, too, whether busy in doors or out, often cast about themselves with a great deal of adroitness, and make the church and the world aware that they are in it. Let them have their reward.

Another reason, too, we have for regarding it as unfair to represent gossip under the similitude of an old lady, as above. We know, indeed, and every one knows, who has ever passed with an accidental knock of the fairer sex at the corner of the street, or walked home with them from church, or sat down with them for an afternoon, and been chery with them over a cup of tea, that the company seldom suffers from any want of a "newy" character in some person who, all unconsciously, delights in nothing so much as in hearing and telling some new thing. All this, therefore, we admit, but at the same time deny the sentiment which the above caricature would convey, that the honors of gossiping belong to any class exclusively to women, old or young. Men, too, are often successful gossips, and rightfully divide with the women the honors of the trade. As they are "busy out of doors," and abroad on the world, their meddlesome spirit is less concentrated, and, therefore, less apparent.—But for the same reason it permeates society more widely, while it incarnates itself, here and there, in not less substantial forms. Let not the honor or shame, then, of being busybodies in other men's matters, be exclusively awarded to any age or either sex. Let no monopoly of it be attempted. Gossip is everywhere. Its subjects, like its victims, are found in every age, of either sex, and in all the walks of life.

A friend of our elbow tells us we are not sufficiently serious. Perhaps we are not. We will try to be more so. But there are some awfully serious subjects, so peculiar in themselves and their relations, as to set serious treatment almost at defiance. The one on hand is of that class. There are two feelings, to either of which you may sometimes successfully appeal in dealing with offenders—shame and remorse. And it is sometimes the case that a humorous or satirical rebuke may excite the former, while a serious one will be altogether lost upon the latter. We think it is not unfrequently so with gossips. And certainly, though we have not made the wicked fool guilty, we may feel that we have not rebuked them in vain, if we have made them feel ashamed. Especially as shame treads always upon the very heels of remorse, and is quite likely to overtake it. We will be more serious, however.

Let us then say, that among all the pests of society, there is none more pestiferous than the gossip—and especially the religious gossip.—Judged, without reference to his motives, and with reference to the fruits of his doings, no offender against laws Divine or human, deserves a more unqualified condemnation, and a punishment more condign. The thief steals your purse, and makes away. The malicious liar thrusts and shifts of his malice, where the murderer does his steel, into a single blow. The counterfeiter but disturbs the currency of a country, or the business relations of a few persons. The Sabbath-breaker and the blasphemous set bad examples, and vex the righteous souls of good men. All this is bad, very bad, and admits of no apology. But for evil work it comes not up to the dark significance of gossiping. Altogether, it does not, like gossip, poison all the living well springs of society, so that no bush, plucked even by the miraculous hand of a Moses and cast into their waters, can heal them. The mischief wrought by busybodies, and especially by religious ones, permeates with midew all the fields of grace; they ramify, like the bronchial tubes, infinitely throughout every nook and corner of community. They are an omnipresent discord, drying up the sweet lubrications of society, and making men's minds grate harshly against each other. Silent operations are often most mighty. Mischiefs wrought in the lower parts of the earth are most fearful. Quiet dropping of waters formed the icebergs which, perhaps, crushed the ships of Sir John Franklin. And the shrewd conspirator against the liberties of Rome wrought noiselessly and unsuspected till he obtained an influence from which the mighty city was saved by scarcely less than a miracle. And idle prating gossips, busy themselves so quietly as to pass unnoticed, or deemed so trifling as to deserve no regard—what have they not done! They have sown discord among princes and their courtiers, which has awaked gullfollies and ripped up the foundations of empire. They have sown discord in neighborhoods, which has broken up the peace, smitten down their prosperity and embittered the whole lives of neighbors. But especially are its infernal workings seen in the history of Christian churches.

It is well known that Christian churches are sometimes scenes of confusion rather than order,—of mutual distrust, rather than of mutual confidence. In that state of things, each becomes the victim of the uncharitable judgment of the rest. Suspicion reigns. Evil surmises prevail. Every one is cautious as if a still voice whispered, "Be on your guard." Pugnacious postures are taken. Strife arises. But the end is not yet, though it is not far off. Such a state of things as the above cannot long exist. It is but the church's tottering, and premonitions of its fall. Its foundations are being loosened, while, as if shaken by a mighty wind, it reels upon its weakened base. "Charge this out!" Wait a moment, and you shall see it fall. There—there it goes! And O, what a fall! More to be deplored is the going down of a local Christian church than the going down of a heathen empire. And yet it often goes down from seemingly the most trifling causes. Prominent among these is gossip. More soon.

ITINERANCY, &c.

The noble spirit which several brethren are manifesting in view of the condition of many of our churches, is above all praise. We have been of the opinion that no Christian denomination can boast of a more noble-hearted, self-sacrificing, magnanimous set of ministers than our own. We have often felt proud of them, and thanked God that the apostolic spirit so largely prevails amongst them. This very spirit causes an intensity of feeling in regard to the scattered state of the churches, which no language can describe or express. We doubt not but that any plan which shall promise relief and substantial prosperity, would be heartily endorsed and sustained by the ministers, at whatever sacrifice. But it would not be well to lose sight of the fact, that a large portion of them, probably a large majority, seriously doubt the practicability, and hence hesitate to endorse it, or to aid in bringing it into operation. If it could be accomplished by what its friends expect, it would doubtless meet a general approval. But many doubt. The success, or want of success, of the Protestant and Wesleyan Methodists, that started with a people's movement to the itinerant system, and was approved of it, and have continued in its policy to the present time, is not very encouraging to us who are unaccustomed to that manner of labor, and must meet with more obstacles to success than lay in their path. The itinerant system has not saved their churches from even greater decay than ours have suffered. Nor have their small churches only declined, but they have failed to maintain their strong churches even as well as we have. "When there is the Church of God," which has practiced the itinerant system from the first, but meet with about the same difficulties in keeping up and building up their churches that we do. It is a serious question whether, if we had this system in full operation, we should really remedy the difficulty intended. We are not opposed to the system, and should be decidedly in favor of it, if we could see a reasonable prospect of success. Its success in the M. E. church is no criterion for us, any more than the success of the C. Baptists proves that their system is the best for us. It is more than likely that the lack of prosperity on the part of the Protestant and Wesleyan Methodists and the F. Baptists, is rather the result of their relations to larger and more influential denominations, than of anything in their church policy. When the ground is pre-occupied by a large denomination, it is not to be expected that a small people standing on nearly the same basis will increase rapidly. There are, doubtless, more than three hundred thousand persons in the Baptist and Peo-Baptist churches, who are in doctrine F. Baptists, and as many more who would have been so had our denomination occupied as prominent position as the C. Baptists or Presbyterians. Our smallness has always been our ruin. When the C. Baptists were high Calvinists and rigid close communions, we stood a good chance of success. But since the larger branch of the Baptist family have mellowed down so much that Calvinism is little more than a name among them, and close communion very much relaxed, we are driven into close quarters. We lose large numbers by removal, because we have churches in so few places, that the chances are that if a family moves they are lost to us. Now there is little doubt but that the Baptists will continue to grow more and more liberal, and consequently make our position more and more difficult to maintain with success. The mass of men are not very discriminating in doctrine, and when the difference is not very striking they will prefer the largest and most influential church. And this difficulty has also been considerably increased by the doctrinal changes in our own denomination.—Not that there is really a surrender of the doctrines upon which the denomination first started, but there has been a softening down, a rounding off the corners, to win the approval of other sects, and a yielding to the influence of the public theological literature, and general sentiment, so that our distinctiveness has been inclined to fade away. If this tendency continues, we see no prospect of an improvement in our denominational position. If the cause of truth would justify it, the best thing for us would be to go over in a body to the C. Baptists without waiting to fade out of being. But if there is good reason for maintaining our denominational position, then we should give a vigorous development to our doctrines, and set them in strong contrast to other creeds that the world will see and feel that we have a real advantage in doctrine that is worth contending for. We firmly believe that the latter course is our only true and proper one. We owe it to the world, and to the church to make more of the doctrines of free salvation, human ability; justification not by faith alone, but faith and obedience, &c., we should give the world the example of biblical preaching, and demonstrate the "effectual call" and passive regeneration, &c.; we should throw our doctrines into ridges, systematize and harmonize our general doctrines with the fundamental ones, and then make a drive for victory and we shall have it. If itinerancy can help us, let us adopt it. If a return to the apostolic system of evangelizing is preferred, let us adopt that. The fathers of the denomination flourished gloriously on that system, and it may be that the employment of evangelists, and a vigorous attention to doctrine, would relieve us as much as any policy that could be adopted. Let us all think, discuss, pray, and decide what is right, and then act, and God will be with us, and good will be done.—G. H. B.

THE SLAVE-BOY'S WISH.

This, as an old paper hath it, is that he were "a little brook"—"a butterfly"—"a wild deer"—"a cunning fox," even—almost anything, rather than be a slave—he says, I wish I were that little bird, Up in the bright blue sky. That sings and flies just where he will, And no one asks him why.

A perfectly natural wish, under the circumstances—rather be a bird and be free, than be a slave. And how affecting this, also: My mother calls me her good boy, My father calls me brave; What wicked actions have I done That I should be a slave?

Aye, that's a fair question—why is he a slave? He, and a million like him, in this Christian land? "Why," nature asks—Religion asks—God will ask, in the judgment.

THE MYRTLE.

Persons who have received packages of the first number of the new volume of the Myrtle, and have ordered them discontinued, will please return that number, as we need the papers to fill new orders.

English Correspondence.

ENGLAND, June 25, 1858. It is not one of the least notable signs of the times, the new character which Unitarianism is assuming in England. Till recently the Socinians have been content for the most part quietly to retain their hold of endowments, intended originally for another purpose than the maintenance of Arianism in its modern forms. They have been satisfied to hold their own, and have rarely put forth any aggressive movement on the world around them. During the 30 years preceding the last census, the number of chapels erected does not appear to have exceeded on the average two per annum, and the entire number of worshippers is probably under 50,000 for the kingdom.

This state of inaction it seems is now past, and the Unitarian body stands forth before the country as a missionary body, having their "May Meeting" side by side with those of Evangelical Orthodoxy. From the published account of their proceedings, we learn that missionary operations are being carried on both at home and abroad. New chapels are being erected in England. Congregations in Australia are being organized—tracts and books have been distributed, though the numbers are scanty in the extreme, by the side of the issues of the Bible, and Tract, and Christian Knowledge Societies—and in addition to these agencies, a specific organ in the shape of the Unitarian Pulpit, has been established for the dissemination of their particular views.

It is quite true that, by comparison, these are small results, but they are undeniable evidence of an effort on the part of Unitarians to take a more prominent place among the religious communities of the country. A discreet success was observed at the meeting of "The British and Foreign Unitarian Association," as to the increase or decrease of their numbers. It is a cause of congratulation that they can muster but forty congregations in Ireland. Their position in Scotland is yet more precarious—the number being but five. The clear-headed, logical, and Evangelical Christianity of the North is, by their own confession, too strong for them.

The principal cause of the spirit of proselytism in the Unitarian body is to be found in the approximating movement outside. Recent developments of opinion in the Church of England, and among the English Congregationalists, have awakened the most lively hope, and have been regarded as encouraging tokens of a wide-spread sympathy with Unitarian views. This is perfectly natural. It cannot be doubted that the teaching of such men as Maurice, Williams, and Jewett of the State church, and Lynch and Davidson of the Independent communion, is paving the way to a modified Socinianism.

Dr. Jabez Bunting, of the Wesleyan Conference and senior Secretary of the Evangelical Alliance, has at length been removed by the hand of death, after a lingering illness of more than 12 months. He was in the 80th year of his age and the 59th of his ministry. It has been a signal mercy to the church that his removal has been so gentle and gradual. For several years, on account of his full habit of body, it had been feared that he might be suddenly taken away, but that fear has been mercifully disappointed. In 1851, he retired from the active duties of the Secretaryship of the Methodist Missionary Society, and in April, 1852, he preached his last sermon before that Society in London. In May, 1857, he for the last time attended the Annual Meeting of the Society in Exeter Hall.

Dr. Bunting in the Methodist Conference exerted an influence second only to that of John Wesley himself. Until 1837, every previous annual conference for 66 years had felt his power. He had hoped to the last to have attended some of the sittings of the Conference of last year. He, however, confided to his friend, Dr. Hoole, a message to the Conference, confessing the true faith of evangelical Arminianism in which he died, and avowing his thorough and unabated attachment to Methodism, in its doctrines and discipline, and requesting the prayers of his brethren that he might have a peaceful end.

The absence of his venerable form and of his valuable counsel on the platform of the Conference was much regretted; while occasionally a favorable report of his improved state of health would revive the hope that the Conference might see him once more. But this hope could not be gratified—his public work was done, and from that time his outward man has been gradually decaying, while the mind was kept bright, serene, and peaceful to the last.

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Dr. Jabez Bunting, of the Wesleyan Conference and senior Secretary of the Evangelical Alliance, has at length been removed by the hand of death, after a lingering illness of more than 12 months. He was in the 80th year of his age and the 59th of his ministry. It has been a signal mercy to the church that his removal has been so gentle and gradual. For several years, on account of his full habit of body, it had been feared that he might be suddenly taken away, but that fear has been mercifully disappointed. In 1851, he retired from the active duties of the Secretaryship of the Methodist Missionary Society, and in April, 1852, he preached his last sermon before that Society in London. In May, 1857, he for the last time attended the Annual Meeting of the Society in Exeter Hall.

Dr. Bunting in the Methodist Conference exerted an influence second only to that of John Wesley himself. Until 1837, every previous annual conference for 66 years had felt his power. He had hoped to the last to have attended some of the sittings of the Conference of last year. He, however, confided to his friend, Dr. Hoole, a message to the Conference, confessing the true faith of evangelical Arminianism in which he died, and avowing his thorough and unabated attachment to Methodism, in its doctrines and discipline, and requesting the prayers of his brethren that he might have a peaceful end.

The absence of his venerable form and of his valuable counsel on the platform of the Conference was much regretted; while occasionally a favorable report of his improved state of health would revive the hope that the Conference might see him once more. But this hope could not be gratified—his public work was done, and from that time his outward man has been gradually decaying, while the mind was kept bright, serene, and peaceful to the last.

On Tuesday last, the interest of this venerable minister took place in the burying ground of City Road Chapel. Seldom has such a scene been witnessed. The funeral procession consisted of sixteen mourning coaches, and six private carriages. Among the chief mourners were the three surviving sons of Dr. Bunting, and his son-in-law. Other churches joined in the lamentation. The Church of England was represented by the Revs. A. S. Thelwell, R. Maguire, and H. Venn; the Baptists by the Revs. Dr. Hoyle, and E. B. Underhill, Esq; the Congregationalists by the Revs. E. Prout and S. B. Burgess; the Moravians by the Rev. P. Latrobe; and the Presbyterians by Dr. Ja's Hamilton and the Rev. J. P. Dobson. There were also present a large number of Wesleyan ministers, 152 of whom met at an early hour at City Road Chapel, walking from thence towards the residence of Dr. Bunting to meet the procession, and after the junction the immense body of mourners sorrowfully proceeded to the grave.

During the service, the spacious chapel was densely crowded, and hundreds were unable to obtain admission. The officiating ministers were Dr. Hannah, the Rev. John Bowers, the Rev. John Scott, Dr. James Dixon, Dr. Leifchild, the Rev. John Farrar, and Dr. Hoole. The extempore prayers were offered by Dr. Dixon and the Rev. John Bowers. Dr. Dixon is now totally blind, but he prayed with great pathos and power. Mr. Bowers's prayer occupied three-quarters of an hour.

The Rev. John Scott read a masterly address of about half an hour's length, dignifying the chief points of Dr. Bunting's fine character, at the same time answering the question—Wherein consisted his true greatness? Dr. Leifchild, now in his eightieth year, followed Mr. Scott in an address of 20 minutes' duration, beautifully appropriate to the deceased, the occasion, and to himself. Dr. Leifchild had related his experience and been received into the Canterbury church, Dr. Chamberlain related his Christian experience, his call to the ministry, his unwillingness to obey, &c. He was then examined as to doctrine, practice and the benevolent enterprises of the F. W. Baptist denomination. He answered in a prompt and manly manner all the questions put to him, and the council unanimously agreed to attend to the ordination on the 4th. Upon the morning of the 4th a large number of people assembled in a beautiful grove near the school house, where a number of seats had been prepared, and a platform erected for the ministers. It was estimated by good judges that the number of people collected was from twelve to fifteen hundred. At 10 o'clock the services commenced. Reading the Scriptures by Rev. J. B. Davis, of Lowell, Ms. Introduction by prayer by Rev. A. H. Martin, of Franklin. The ordination sermon was preached by Rev. J. B. Davis, consecrating prayer by Rev. J. A. Knowles, charge by Rev. J. M. Harper, Cantabrigia, J. A. Knowles, Lake Umbagog, and Joseph Chamberlain, Cantabrigia. According to the council met upon Saturday, July 3d, in a monthly meeting; and after a number of converts had related their experience and been received into the Canterbury church, Dr. Chamberlain related his Christian experience, his call to the ministry, his unwillingness to obey, &c. 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