

another world. And therefore (the speaker goes on to remark) I must come to thy conscience, *sinner*, wherever thou art. I cannot find thee out, but God has thee under the glare of his eye at this moment! Thou art quivering in thy seat at this instant, though I know thee not! Take the friendly warning, and escape! Flee, I pray thee, from the wrath to come! flee to the Saviour ere it be too late! Begin real religion! Renounce thy wine, thy harlots, thy lusts, thy pleasure, thy merely human science, thy poetry, thy philosophy, thy every thing that stands in the way of heaven; and when you have received the love of God, you will simply use what is lawful in these things. O, remember it is not what I say—sayeth not God the same? Is not God love? If an earthly parent require the love of his child—if the love of a friend be the only essential quality of friendship—if a benefactor look for gratitude—I appeal to your common sense, I appeal to the tribunal of conscience, if it be not hardened by profligacy and habits of vice, which desolate conscience, and leave it like a seared and callous flesh, if there be a conscience, if there be any thing of moral feeling in the sinner,—shall not the God that made thee have thy supreme love? Shall not the Redeemer that died for thee claim and possess thy affection? Shall not the sanctifying Spirit see thee praying for his grace? Shall not the love of God be paid to thy heavenly Father, thy heavenly friend, thy divine benefactor? Yes! O, may the angels of Christ take up the tidings to his throne that every sinner here is beginning to repent? Yes; I pause while the desire is formed in the breast of every sinner. Let each one put up to the throne of mercy this ejaculation, "Lord give me thy grace, and may I begin this heartfelt religion!" ... I pause that you may make the prayer in your own breasts. O, my God! is there one that has not made the prayer? Is there a heart so hard that it has not seized the moment to aspire after grace and salvation? No; I so trust thy mercy, that I cannot think there is one from the youngest to the oldest, that has not addressed a prayer for the love of God; and in that persuasion, beloved, I bid you *farewell*."

RELIGIOUS INTELLIGENCE.

SIAM.—Amidst the many discouragements and oppositions, which sometimes threaten to stop or retard the progress of christianity; it is a strong consolation to know assuredly that the truth of God will finally triumph. We are sorry to hear

that Mr. Abeel, on account of ill health, has been obliged to leave Siam. On the 15th ult., he was at Singapore, where he had been for about two months; and though his health was considerably improved, it was still uncertain with him, whether

he should return again to Bangkok.

From a communication now before us, written by Mr. Abeel, and which we will publish in our next number, it appears to be doubtful whether protestant missionaries are to be tolerated and allowed to prosecute their labors under the present government of Siam. There is at present, we suppose, no protestant missionary in that country; Mr. Jones was, by late accounts, at Singapore, waiting for an opportunity to go up to Bangkok.

During his last visit to Siam, Mr. Abeel was occupied much of the time in distributing christian books among the people on board the Chinese junks. About 80 of these junks, he says, visited Siam during the last season.

VAN DIEMAN'S LAND.—We have before us a letter dated Hobart Town, Van Dieman's Land, which fully confirms the account we gave in our number for Dec.,—that much good is already accomplished, and in progress throughout that colony. There are families, a few at least even in the interior, where God is known and worshipped; and where the family altar has been erected, and that grace has appeared which teaches men to deny ungodliness and worldly lusts, and to live soberly. Among other improvements, a *temperance society* has been established. These facts show "no doubt, the best side of the picture;" or rather they exhibit "some of the bright spots in a dark picture;"—they are an earnest of what is yet to be seen and enjoyed.

MR. WOLFF.—Reference was made to this very extraordinary man in our number for October last; the *Oriental Christian Spectator*, of the same date, contains his journal to Bokhara. It is full of interest; but gives no information concerning the Jews in China.

The people of Bokhara, he says, "are good natured, but exceedingly effeminate, have no energy and are a complete kingdom of mullahs." He was informed that the ancient rabbies of that place "asserted Bokhara to be the Habor, and Balkh, the Halah, of 2nd Kings xvii, 6;" but they have, he adds, "no written account of it." On his arrival at Balkh, he ascertained that it was first called Hanah, and then Halakh, and by the latter writers *Balkh*; this account makes him not only suppose that Bokhara and Balkh are Habor and Halah of the Mosaic history, "but likewise that Turkestan is the land of Nod, (Genesis iv) i. e. where Cain dwelt when he went out from the presence of the Lord, and that Balkh is Enoch (Genesis iv, 17,) built by Cain."

"The inhabitants of Khiva and Bokhara (he says), are called *Osbeck*, os signifies *self*, and beck, *lord*." "It is totally a mistake to call the *Osbecks Tartars*;" "they do not know here the name of *Tartars*." "We laugh about the ignorance of the people of this country with regard to Europe, and our learned Professors in Europe know as much of this country with all their books, as the *Turcomans* of Mowr do about England." There are at Bokhara about 200,000 inhabitants.