

AA0008328817



UC SOUTHERN REGIONAL LIBRARY FACILITY





THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES

Deacon Calvin Vesson,
Farmington, Grayton Mass
1865





Martin Chuzzlewit

THE
RHODE ISLAND
FREEWILL BAPTIST PULPIT.

BY A. D. WILLIAMS, A. M.

BOSTON:
GOULD AND LINCOLN,
59 WASHINGTON STREET.
1852.

Entered according to act of Congress, in 1852,

BY A. D. WILLIAMS.

In the Clerk's Office of the District Court of Massachusetts.

A. W. PEARCE, PRINTER.

PREFACE.

THE following work contains brief biographical sketches of some of the ministers who have labored in connection with the Rhode Island Quarterly Meetings of Freewill Baptists, and as far as practicable a sermon from each. It was thought that such a gathering up of the past, and such a daguerreotyping of the present—imperfect though it be—would combine many elements of passing interest and profit, and be a grateful offering to the future.

The time has already arrived when the personal history of our pioneer ministers is becoming a study among ourselves, and is not always wholly devoid of interest to others. And each successive year is manifestly and rapidly augmenting the interest that clusters around the subject. But each year is also just as rapidly bearing us away from the means of its gratification. Much has already been lost, and much more now within our reach will shortly share the same fate, unless speedily gathered up and thrown into some permanent form.

Moreover, the present will soon become the past; and its flitting forms and features will many of them alike be lost, if some mental photographer does not catch the shadow while the substance flies.

And hence the present volume. None can be more fully or more sensitively aware that it has many defects than the writer. But elaboration and literary finish have not been attempted. Many of those—especially of our older ministers—whose biographies have been sketched, were plain and technically speaking unlettered men; and no effort has been made to make them appear to be, in this or in any other respect, what they were not. To embellish their memories with the flowers and graces of rhetoric, would only be to present them at a disadvantage—like a giant western pioneer trammelled with the finery of fashion. What they *were* would not be appreciated, and what they were not could not thus be attached to them if we would.

As nearly as possible, therefore, they have been presented in the same light and garb in which they appeared to their unprejudiced contemporaries—just as they actually were. For in no other way would they be likely to be appreciated. The best of blacksmiths would be regarded as a most miserable artisan, if by any means he should be mistaken for a jeweller; and the jeweller would be no otherwise considered, should his work be tried by the standard which tests the skill of the blacksmith. But when each is thought to be what he really

is, and is judged accordingly, it may turn out that both are most excellent workmen. So these men, when rightly viewed, will be perceived to be men of God—of prayer and of faith, deeply imbued with the spirit of Christ and his gospel, and by no means wanting in intellectual power or personal impressiveness. Else, with the deficiency of their training and the disadvantages of their position, how could they accomplish what they did?—leaving no inconsiderable permanent as well as immediate impress upon the churches and communities where they preached, and upon the denomination to which they belonged.

Concerning the men of the present generation, nothing biographical has been attempted beyond the brief statement of the general facts of their outward histories. The readers of their sermons will doubtless be able to draw from them all necessary individual characterization—aided in some cases by the skill of the engraver.

Considerable care has been exercised to insure accuracy of statement and of execution. Especial attention has been given to dates; and though authorities have often differed, yet in the case of each date that has been given, the evidence seemed at least so manifestly to preponderate in its favor as to render it reliable. Some few typographical errors, however, have occurred; and it is perhaps too much to be hoped that entire accuracy has in other respects been attained. In the middle paragraph of page 186, the dates

1822 and 1828 should be 1832 and 1838. A few copies have in the third paragraph of page 86, June 27, 1822, instead of June 29, 1832, as it should be. In addition, the first word of the twenty second line on page 140, in a part of the edition, is "his" instead of its, as was intended.

Many friends have generously and promptly assisted in the undertaking, by furnishing documents and facts, without which the work would have been much more imperfect than it is; and they will please to accept our grateful acknowledgments. It should also be stated that the sketch of Mr. Cheney was written by the Rev. George T. Day, A. M., of Olneyville. The rest have a common origin.

September 8, 1852.

CONTENTS.



BIOGRAPHICAL SKETCHES.

NAME.	PAGE.
JOHN COLBY,	9
JOSEPH WHITE,	21
JOSIAH GRAVES,	56
GEORGE LAMB,	61
TIMOTHY MORSE,	71
ELI TOWNE,	85
ABEL THORNTON,	89
ZACHARIAH JORDAN,	99
REUBEN ALLEN,	103
DANIEL WILLIAMS,	127
MARTIN CHENEY,	133
MAXCY WHIPPLE BURLINGAME,	171
JAMES ALEXANDER MCKENZIE,	195
BENJAMIN PHELON,	246
MARTIN JENCKES STEERE,	256
JOSEPH WHITTEMORE,	276
HOSEA QUINBY,	299
BENJAMIN DROWN PECK,	303
DAVID PILLSBURY HARRIMAN,	324
GEORGE TIFFANY DAY,	343
TAPPAN HILTON BACHELER,	369
ELI NOYES,	380

S E R M O N S .

TITLE.	AUTHOR.	PAGE.
SIGNS OF THE TIMES,	J. White,	35
THE RESURRECTION,	R. Allen,	113
PASTORAL DUTIES, ETC.,	M. Cheney,	146
SUPPORT OF THE MINISTRY,	M. W. Burlingame,	176
ONLY WAY AND GUIDE, ETC.,	J. A. McKenzie,	200
CRIMINAL PRAYER,	B. Phelon,	250
AN APPEAL TO YOUNG PERSONS,	M. J. Steere,	260
VARIETY AND UNITY OF THE CHURCH,	J. Whittemore,	280
REFLEX INFLUENCE OF BENEVOLENCE,	B. D. Peck,	306
THE DESOLATIONS OF ZION,	D. P. Harriman,	327
CHRISTIAN PHILANTHROPY,	G. T. Day,	346
SALVATION CONDITIONAL,	T. H. Bachelier,	371
MIRACLES,	E. Noyes,	384

P O R T R A I T S .

MARTIN CHENEY,	facing titlepage.
REUBEN ALLEN,	“	page 103
M. W. BURLINGAME,	“	“ 171
MARTIN J. STEERE,	“	“ 259
BENJAMIN D. PECK,	“	“ 303
GEORGE T. DAY,	“	“ 343
ELI NOYES,	“	“ 383

RHODE ISLAND

FREEWILL BAPTIST PULPIT.

JOHN COLBY.

MR. COLBY was a native of Sandwich, N. H., and was born Dec. 9th, 1787. His parents were pious, and besides maintaining a respectable position in society, exerted a steady religious influence over their family. His father, whose name was Thomas, was born at Amesbury, Mass.; and is remembered as a man of eminent worth, wise in council and efficient in action. His mother was a native of Weare, New Hampshire. Her maiden name was Elizabeth Atwood.

The son seems to have been the subject of early and abiding religious impressions. He himself relates a series of juvenile incidents, resulting in convictions so pungent as to cause him audibly to exclaim, "Here, Lord. I am, do with me as thou wilt!" Of his general character and feelings at this period, some idea may be formed from his grandmother Colby's dying words to him, and the influence they had upon him. She said, "John, you have been a good boy to me; and now all I require of you is to love the Lord!" "These words," he adds, "reached my soul, and the requirement I never forgot."

When he was fifteen years of age, his parents re-

moved to Billymead, now Sutton, Vt. Soon after this, he was persuaded to attend a dance, but paid dearly for it in bitter reflections. When nearly eighteen, a revival commenced in the neighborhood; and during its progress, he professed himself a Christian. But the change was not so sudden as in many cases. He says, "I have often thought if my change had been as conspicuous to me as that of some, who can tell the hour and the very spot where they were, when their sins like mountains were removed from them, and the effulgent rays of the glory of God shined in and filled their souls, I might have thrown away many, perhaps one half, of the real christians of the world, because they could not tell such an experience as myself." About a month after he became satisfied of his conversion, he was baptized, and joined the Freewill Baptist church in the place.

It was not long before he began to be impressed with a conviction that he ought to enter the ministry. This he for a long time most strenuously resisted. He could not bear that it should be said, "John Colby is setting out to be a preacher." Moreover, his father could not well dispense with his assistance, during the remaining years of his minority. These considerations excited a conflict of feeling which lasted for upwards of two years; and was often so powerful as to deprive him of appetite, and cause him to adopt for himself the words of the prophet, "O, that I had in the wilderness a lodging place of wayfaring men!" In the mean time, he attended school the winter after he was twenty; and the ensuing winter was a student of the Academy at Peacham—which he thought was like Jonah going to Tarsh-

ish when he should have gone to Ninevah. At length he informed the church of his feelings, and was at once commended as preacher. He was now in his twenty second year.

His mental struggles at once ceased, and he declares that he felt as if "in a new world." But after preaching for a short time, to very general acceptance, an apparent failure in an attempt to preach produced so great a depression of feeling that he was tempted to commit suicide. Recovering from this, he pretty soon commenced preparations for a tour to Ohio. His friends quite earnestly remonstrated; but, feeling that God required it of him, he was firm in following his convictions of duty. The journey was commenced Nov. 19th, 1809, and on the 30th of the same month he was ordained, as an evangelist, at Springfield, Vt. This journey was performed on horse-back, and occupied eight months. He traveled through portions of Vermont, New York, Pennsylvania, Ohio, and Indiana, preaching nearly every day as he went. The longest stay at any one place was in central Pennsylvania, where quite a revival followed his labors. In other places some good results were manifest.

Upon his return, Mr. Colby commenced preaching, almost daily, in the vicinity of his father's residence. A precious and powerful revival soon commenced and spread through most of the adjoining towns. One result of this revival was that two small churches in the town were induced to unite in a single and more efficient organization. A large number in Sutton, Lyndon, Burke, Wheelock, and other places were baptized. These labors lasted about six months; when he went

to Sandwich, N. H., where nearly a hundred were converted, and baptized by himself and others. The ensuing four months were mostly spent in Tamworth, Eaton, Sandwich, Lisbon, Centre Harbor, Meredith and Moultonborough. In all of these places more or less of revival was enjoyed, and many were baptized. The reformation was especially powerful in Meredith, and Eaton. In November, he went to Montville, Maine, where an almost astonishing revival very soon commenced. Before February, he himself had baptized eighty-eight of the converts.

Returning home, he endeavored to persuade the people of Sutton to build a meeting-house. Finding them reluctant to the work, and having "something of property on hand," he concluded to build it himself. He accordingly bought a site, contracted for the lumber, and engaged a workman to finish the outside by the first of June. Then leaving an appointment to preach in it the last sabbath of June, he started for Rhode Island. He did not, however, at this time, go farther than Providence, and returned in a few days. The meeting-house was not entirely finished until about two years after it was commenced. At last, when it was completed, he says, "I have taken more satisfaction in seeing my property laid out in building a house to worship God in, than any old miser ever did in filling up bags with silver and gold."

After visiting and preaching in a number of places in Vermont, New Hampshire and Maine, mostly where he had preached before, he again set out for Rhode Island. Tarrying two or three weeks in Boston, he arrived at Providence about the first of September. Thursday,

September 10th, he went to Burrillville, and preached in the evening. This was the beginning of a series of meetings in this and the adjacent towns, which continued with but little interruption, during the entire autumn and winter. A revival almost immediately commenced, and progressed with astonishing rapidity and effect. Card players abandoned their practices and came and burned their cards in the presence of the preacher, lovers of the ball-room became lovers of the christian assembly, and grey-haired captains and justices for the first time acknowledged their allegiance to God and tearfully sought the great captain of salvation. As a result, a Freewill Baptist church was formed, December 15th, 1812; being the first, and for a number of years the only one of the denomination in the State.

Soon after this, Mr. Colby made a short tour into Connecticut, going as far as Hartford. On his return, his money failed him, and at one toll-gate he gave the keeper his handkerchief, and at another, his hymn book. He remained in Rhode Island until the eighth of March, preaching, as usual, several times a week; though some of the time his health was so poor that he was compelled to keep his bed a part of the day. At one time, death seemed so near that he chose a preacher, text, etc., for his funeral; and at one of the meetings prayed that some of the young men might be converted, to become his bearers if he should die. He says: "The Lord heard, and immediately answered the petition. Four young men were immediately converted to God."

From this time his health almost continually declined, and yet he kept constantly visiting among the churches. Even when compelled to keep his bed a portion of the

day, he still persisted in traveling and preaching, attending "sometimes six, sometimes ten, and sometimes twelve meetings, in a week." Feeble as he was, he performed no less than seven journeys between Rhode Island and various portions of Vermont, New Hampshire and Maine, during the three years ending December, 1815; and by his earnestness and fidelity an almost continuous revival was kept up in most of the places where he labored. In Rhode Island, the revival scarcely abated for three years. During the summer of 1814, he made a short trip at sea, visiting and preaching on some of the islands at the east, on the coast of Maine. The effect upon his health was such, that he repeated the voyage in the autumn of the ensuing year, with even a better result than before. But still it was only transient. Consumption was fast hastening him to the grave.

During the winter of 1815-16, the first edition of his autobiography was published—a book that, without literary pretension or merit, has passed through several editions, and been eagerly read by thousands. It is the only production that he ever published.

The greater portion of the following summer was spent at Eastport, Maine, and some of the small islands in the vicinity. Here another extensive revival was enjoyed which included among the converts some of the first men of the place for respectability and social standing. He organized a small church—the first of the denomination in those parts. But even from this place he made a short visit to Rhode Island in the early part of the summer. As winter came on, his disease increased in violence, and he returned again to Rhode

Island. Consulting Dr. Gano, then the pastor of the first Baptist church in Providence, he resolved on spending the winter at the south. But before his preparations were completed, navigation was obstructed, and he remained with Dr. Gano the most of the winter. In March, he went as far as New York, but growing worse, returned to Rhode Island, and eventually to his father's in Vermont.

“The first week in June, 1817,” he says, “it was evident I was failing faster than usual;” and after enumerating a number of increasingly alarming symptoms, adds, “nor do I believe I could have continued in the body four weeks longer and perhaps not one, had not the Lord appeared. His father, having attended a quarterly meeting, spoke to him of the excellent season there enjoyed, and mentioned the ministers who were in attendance. “They were,” says the son, “men with whom I was well acquainted, men who had been made near to me. I passed the night in silent meditation, thinking over the goodness of God to me, etc. I also reflected how I had tried means (which I consider is every one's duty) to regain my health, by following the directions of one, and another, but that I had never followed the directions of the apostle James—‘Is any among you sick,’ etc. My mind had been much exercised on this subject for some time, and now I resolved to put it into practice.” He mentioned the matter to his father, who agreed to go and invite the attendance of the ministers he desired. “While he was preparing, the very ones I had selected came on purpose to pray for my life, as they informed me. This visit they agreed upon the day before at the quarterly meeting.

They soon began to pray to the Lord, and his ears I believe were open to their prayers. I felt the power and the spirit of the Lord God upon me, and before they had done praying, every pain of body left me. I cannot say, as was said of one in Scripture, 'that he was whole from that hour,' but I believe I began to amend from that hour. It appeared to me that my disorder was routed, my lungs in some measure relieved, that I breathed much easier, and that my cough began to abate. But as I had been a long time declining, I must reasonably expect to be a long time recovering."

In Sept. he started for the south, and arrived at Norfolk, Va., Oct. 31st. The ensuing sabbath he preached for the Baptist church in that place. During the week following his health appeared fast to decline. He however requested on the next sabbath to be conveyed to the meeting house, that he might preach once more. He spoke about three-fourths of an hour, and at the close of the services was led out of the pulpit. He then selected a spot where he desired to be buried, and was carried to the house of Dea. Fauquier, where he was staying, and which he never left again until he died, Nov. 28, 1817. "The name of Jesus hung upon his lips while able to speak of his goodness, and he ceased not to recommend him to all who came around his bed, till his voice became mute in death."

Thus lived and died John Colby. So far as the immediate conversion of sinners is concerned, few have ever been more successful. It appears from a manuscript left among his papers that from Aug. 12, 1810, to Nov. 28, 1816, he baptized six hundred and forty persons. Many others converted under his labors were

baptized by others. Some of them have become ministers, and thus are handing his influence down to future generations. In appearance, he is said to have been genteel, in conversation affable and polite, and in preaching most thoroughly and persuasively in earnest.

Being entirely accustomed to purely extemporaneous speaking, and possessing a peculiar solemn and impressive manner of delivery, no reported sermon could give any adequate idea of his pulpit power. Nor is any specimen of his pulpit efforts known to exist. The nearest approach to it, is the following conclusion of a sermon at the funeral of a freemason, reported by himself. It was delivered without opportunity for previous preparation; and though devoid of polish, manifests no little facility in drawing instruction from local circumstances. Having addressed the different classes of relatives, he lastly addressed the freemasons:

“I told them, as I was not a Mason myself, it could not be expected that I was a suitable person in every respect, to address them on the solemn occasion. I then spake to them, something in the following manner: Notwithstanding your high claim to a secret, which for ages has been kept, or withheld from the world; which you say was first communicated by God himself, to Enoch, in a vision, in which he beheld a triangular plate of gold, most brilliantly enlightened, upon which were some characters, which he received a strict injunction never to pronounce; and in commemoration of which wonderful vision, they say he built a temple under ground, and dedicated it to the Lord—that he also built in it nine arches, one below another, and in the ninth, or lowermost arch, fixed a triangular plate of gold,

in imitation of that shown to him in the vision, and upon which he engraved the same ineffable characters, which God had shown him; that he did this, to preserve those sacred characters, from the universal destruction then impending, the flood; and that the Lord when he spake to Moses on the mount gave him the true pronounciation of his sacred name, which he told him should be found, by some of his descendants, engraven on a plate of gold, alluding to the one that Enoch had connected in the ninth arch of his temple; and that accordingly, when Solomon, the wisest of princes, built the temple in Jerusalem, it so happened that the stone which lay over the mouth of the uppermost arch was removed; and that three of Solomon's grand master architects descended and made a discovery of the plate of gold, and immediately conveyed the sacred treasure to king Solomon and the king of Tyre, who was then with him, they being the only two on earth who understood the sacred characters, and could pronounce the SACRED NAME; that thus they communicated those sacred characters, with their knowledge of his NAME, to each other; and that so it has been handed down from generation to generation, to the present day; and that this is the *secret*, which you say, is preserved in the hearts of sincere Masons—O, my respected friends! if these things are so, and Masonry in its origin was so sacred, and its professors the wisest and best of men, I would to God, that *professors of Masonry*, in these modern days, were more engaged to imitate the pious examples of their ancestors: that like Enoch, you might 'walk with God;' and like Moses 'choose rather to suffer affliction with his people, than to enjoy the pleasures of sin

for a season;’ and like Solomon, choose that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. May I not be permitted to ask you, what advantage you expect to derive, from your superior knowledge in these theoretical matters, in the solemn hour of death, and at the great day of assize? Let me remind you, that you will stand in need of something more substantial, permanent and lasting. Yea, you will stand in need of a more extensive knowledge of eternal things, than that which you can gain of *creatures*. Having this information, you might then say, as Paul did on another occasion, (though not exactly using his words) ‘the knowledge which I have received, I received it not of *man*; neither was I taught it by man, but by the revelation of JESUS CHRIST.’ O let it be remembered, that the sacred volume informs us, that at his blessed NAME, every knee shall bow, and every tongue confess, etc. O the excellency of the *knowledge of Christ*. How far doth he excel *Enoch*, in glory—*Moses*, in meekness—and *Solomon*, in wisdom? For in HIM are hid all the treasures of wisdom and knowledge. ‘For it hath pleased the Father, that in him should all fulness dwell.’ And he invites you to learn of him, who is meek and lowly in heart, and promises that you shall find rest to your souls. If you are ever so happy as to have a real view of Christ, you will not wonder that the ancient spouse said, ‘He is the chiefest among ten thousands, and altogether lovely.’ Let me also remind you of what he hath said by his servant John, Rev. ii. 17: ‘To him that overcometh, will I give to eat of the hid-

den manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it?' Here is an heavenly secret, which has been hid from the wise and prudent, in all ages of the world, and revealed to the babes of the kingdom of God; and none know it, saving them that receive it. For the world by its wisdom, has never found out God.

“Again, when I turn my eyes to the company of saints I behold a blessed *mark* fixed on them; a signal by which they may know each other. ‘Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.’—Rev. iii. 12. This will be a sufficient mark, to distinguish this happy company from all others. As I was closing the address, casting my eyes on the coffin, which sat before me on a table, and seeing an open bible, a square and compasses, a sword and a hat, all lying on the lid of the coffin, I dropped my hand on the bible, and said: ‘and finally, may you take the word of God, for the man of your counsel, and [touching the *square*] *square your lives by the same*; [touching the *compasses*]—then you will be enabled *rightly to divide your time*; [touching the *sword*]—and having the *sword of the Spirit*, you will be enabled to cut your way through the opposition of this vain world; [touching the *hat*]—and finally arrive in glory, where you will wear a crown, that will far exceed all the crowns that earthly monarchs wear. May it be your happy portion, for the Redeemer’s sake! Amen.”

JOSEPH WHITE.

JOSEPH WHITE was born in Standish, Maine, May 24, 1789. That portion of the country was then quite new—the town having been incorporated but four years before ; and his parents lived remote from neighbors. His educational facilities were therefore very limited. He himself speaks of his lack of an early education. And yet, the extent of his general knowledge, and the accuracy with which he spoke and wrote, in after life, evince that he must have made a very diligent use of such intellectual advantages as were within his reach.

His moral training, however, was not so much neglected. His parents gave him much good instruction ; and it does not appear that he ever became addicted to any open vices, or immoral habits. Indeed, when but thirteen years of age, he was in the habit of going into secret places to pray ; and even at a much earlier period, he seems to have been a very thoughtful and serious boy. But he did not fully decide to relinquish youthful pleasures and become a Christian, until he was nearly twenty ; when he sought and found the pearl of great price, made a public profession of religion, was baptized, and became connected with the Freewill Baptist church.

Like most of those whom God counts worthy and selects for that office, his conversion was soon followed by a deep and abiding conviction, that he ought to enter the sacred ministry. This occasioned him some severe trials, and for a time he shrank from the responsibility ;

but at length, with much self-distrust, he commenced the work. For several years he preached mostly in his native town and the more immediate vicinity. Though we have little account of this period of his life, and no mention is made of any particular revival at that time resulting from his labors, yet it appears that his character and ability won for him a very high degree of respect, as a man, a Christian and a minister.

Early in May, 1815, he started for Rhode Island; and, after preaching at several places by the way, arrived at Burrillville about the middle of the month. Colby, who was then there, greeted him with joyful and affectionate cordiality. He remained in the State some three months—preaching at Burrillville and several other places, with manifest success. In a concise journal which he kept, he names the different meetings he attended, and the texts from which he preached. But few days passed in which he was not engaged in some public religious service. What is somewhat remarkable, and perhaps but too peculiar, is that whenever he had what he calls “a trying time,” as well as when he enjoyed “a glorious season,” he adds an expression of thankfulness. Hence it appears, that with Paul, he both knew how to abound, and how to be abased, and that in everything he gave thanks; believing the divine promise that all things work together for good to them who love God. He remained in Rhode Island until the last of September, and with several other ministers attended an informal quarterly meeting, (see page 63,) at Burrillville, on Sunday the twenty-fourth of September—the disastrous storm, remembered in those parts as “the great gale,” having prevented any meeting on

the previous day. Immediately after this, he went to Maine, where he spent the winter; and where he was ordained, at a Yearly Meeting, held at Fort Hill, in Gorham, November 4, 1815.

In the following March, he returned to Rhode Island, and remained there until the first of June. During this visit, he, in company with Colby, enjoyed an interesting interview with Gov. Jones, then the chief magistrate of Rhode Island. He had invited them to his house, and entertained them in a manner which convinced them that he was an humble Christian. Among other things, he said that he enjoyed himself better with a few of his Christian brethren in a prayer meeting, than when engaged in the affairs of state. This led Mr. White to observe that God would bless the State; thinking, probably, that a commonwealth which would select so pious a man for its chief executive, would also be likely to observe the principles of righteousness and religion, in the management of its affairs—and thus receive the divine blessing.

On the sixth of June, he was present at Concord, New Hampshire, at the inauguration of Gov. Plummer. While here, he visited the State prison, and was deeply affected in beholding men suffering the penalties of their crimes. He also attended the session of the New Hampshire Yearly Meeting, which was held a few days later, at Andover. A short time after this, he was preaching in Greenfield, New Hampshire, during a severe and long continued drouth. On one occasion he prayed earnestly in public, that God would send rain. The next day it rained, and this circumstance excited no little interest in the community. Many of the peo-

ple were strongly inclined to what is now, perhaps, regarded as ultra-calvinism, and became somewhat disturbed by the introduction of the doctrine of free grace, by a man whose prayers seemed to be so speedily and graciously answered. Even the minister thought it necessary to confront him. He commenced the attack by asking questions, giving no opportunity for Mr. White to reply, and ended by condemning him for not replying. Mr. White remarked that he thought him much like the general ideas of his doctrine; as by it sinners are told to repent, and then are told that they cannot repent, and next that they will be damned if they do not.

He made a third visit to Rhode Island, toward the latter part of the summer, and remained there some two months. He states that during this time, he endured many severe temptations; but these only caused him the more implicitly to rely upon the divine assistance, and the cause still prospered in his hands.

His labors had been so acceptable and useful to the churches in his native State, that there had long been an anxious desire that he should spend more time among them. Acceding for a time to this desire, he preached for some eighteen months in Standish, Raymond, Gorham, Otisfield, Windham, Hebron, Buckfield and other adjacent towns. As almost everywhere else, where he labored, he met with no inconsiderable success. The cause prospered and the churches were strengthened. And yet, "there were, in those days," says the Rev. Joseph Fullonton, "as there have often been since, some self-confident, heady, high-minded, talkative, forward individuals, who professed to be friends of Christ, but were as ignorant of spiritual things as

Nicodemus of the new birth, and as blind to a proper discernment of what related to the interests of truth as Bunyan's old Mrs. Bats-eyes." In a few instances, these occasioned some slight vexation and trouble.

A little previous to the death of Colby, in 1817, Mr. White was urgently solicited by him to re-visit Rhode Island. Accordingly, in the spring of 1818, he returned to that State. Previously to this, however, he had been engaged in a quite extensive revival in the southern part of Parsonsfield, Maine. How long he remained in Rhode Island at this time, it is difficult to determine. It appears that during a large part, if not nearly the whole, of the years 1819-20 he was in Maine; preaching in those places where he labored two years before, and also in Gray, Poland, New Gloucester, Minot, Danville, Buxton, Starks, Hartford and Sumner. But a very large portion of the remainder of the time, up to the latter part of 1826, was spent in Rhode Island. During this period, he made that his home and the center of his operations. He indeed made several brief visits to Maine and New Hampshire in the time; and during one of them, in the spring of 1821, he was married to Catharine Leavitt, of Standish. They had been married scarcely more than a year, when her health failed. He carried her back to her native place, where she died, December* 11, 1822. Her death was noticed by the Rhode Island Quarterly Meeting, and a tribute to her memory is left upon its records. She left a son four months old. Mr. White's domestic feelings were very strong, and the loss of his wife deeply affected him.

*See the Religious Informer for April, 1823, page 63.

For some time he was oppressed with a feeling of excessive loneliness.

The following scraps from his pen, will give some idea of his spirit and sympathies previous to this time. Under date of May 1, 1818, and when in Rhode Island, he says: "O Lord God, I could write bitter things against myself. O Lord, deliver me from sin, in all its detestable appearances, and save my soul from hell! But if I should come short of thy glory at last, I acknowledge that thou art good and thy mercy endures forever. O that I could praise thee as I ought, and do some good in the world." August 13, of the same year, he writes: "I find some besetting sins, such as 'the lust of the flesh, the lust of the eye, and the pride of life,' which take great advantage of my soul. O that God, who called me from darkness into his marvellous light, to reveal his Son in me, would give me the victory, or my poor soul must perish in the wreck caused by self and pride! O thou holy and just and wise, make bare thy holy arm in my deliverance, and make way for my escape for Christ's sake!"

In 1820, a second Freewill Baptist church was organized in Rhode Island, at Greenville, in the town of Smithfield; and which prospered "under the care"—as it was then phrased—of Mr. White, so that at the organization of the Rhode Island Quarterly Meeting in October, 1821, it numbered one hundred and forty-four members. Mr. White presided at the organization of the Quarterly Meeting; and at that time assisted in the ordination of the first minister of the denomination that was ordained, as such, within the State. He was also present at eighteen of the first twenty-one quarterly

sessions—at nine of which he presided. At its organization, this body consisted of but three churches ; and at the end of this time, October, 1826, it contained ten. His name occurs upon almost every page of its previous records, and in such connections as to evince that his fidelity and judicious zeal contributed not a little to this early prosperity. In a time of apparent declension, we find him successfully encouraging the conference, by the earnest exhibition of his trust in “ Christ as our only hope ”—irrespective of appearances ; at another time, preventing the storm that for a moment threatened to overwhelm the conference with the bitterness of personal difficulties ; at another—once and again—the chairman of a committee to settle a difficulty which threatened the existence of one of the churches ; at still another, the chairman of a committee to secure an act of incorporation from the legislature ; several times, giving accounts of visits—sometimes to one of the distant churches in the interior of Connecticut, at one time to the Vermont Yearly Meeting, and at other times to other places ; and frequently, reporting revivals and additions to the churches under his charge.

At one time he attended a Methodist camp meeting in Smithfield. As frequently happens upon such occasions, especially when the sympathies of the people are not pretty thoroughly engaged by the speaker or speakers, there was considerable chatting, and other marks of inattention, in the congregation. At a suitable time, Mr. White arose, standing in the midst of the people. All eyes were almost immediately turned toward him ; when he commenced an address which gradually absorbed the attention of the crowd, until he seemed to

sway his hearers at his will. Catching new inspiration from the now responding sympathies of the audience, he proceeded and delivered an appeal so forcible and affecting as completely to turn the tide of the meeting ; and for some minutes after he ceased and took his seat, an unbroken silence prevailed. Even now, the eyes of the elderly people, residing in that region, and who heard him then, will catch new fire, as the incident is recalled and related.

Toward the close of his stay in Rhode Island, he commenced preaching against the use of spirituous liquors, as a beverage ; and also against making and selling them for that purpose. The temperance cause, as an organized element of reform, had then scarcely an existence anywhere—much less in that vicinity. Church members, deacons, and even ministers, drank of the bewitching goblet, and it afforded an element of cheer at religious as well as social gatherings. So long as any one was not foand in the gutter, or at least did not go reeling home, no one dreamed of admonishing him. As might therefore be expected, Mr. White's position and sentiments excited no little stir. Opposition was awakened, and as usual in such cases support was withdrawn. And yet, while it appears that he acted with commendable circumspection and forbearance, he did not abandon his principles, nor hold them in abeyance. Whenever he thought the occasion demanded it, he uttered them distinctly and decidedly. But still, so great was his personal popularity and influence, and his treatment of the subject so judicious, that where opposition was not prevented, it was in a great measure disarmed.

A little previous to this, and in the spring of 1824, he was married to Elizabeth Leavitt, a sister of his former wife. In June, 1826, he attended the New Hampshire Yearly Meeting, and delivered a sermon which was afterwards published. It is the only one from his pen that ever found its way through the press, and perhaps the only one ever committed to writing. He was present at the August and October sessions of the Rhode Island Quarterly Meeting, and preached upon each one of these occasions. The latter was the last time he ever attended a meeting of that body. For some time his health, and especially his lungs, had been failing; and he soon after removed to Maine, and settled in his native town. For a time, life seemed to be held by a feeble tenure, and he was compelled to desist from his accustomed pulpit labors. His health, however, eventually improved, so that he was able to resume preaching. As usual, he did not confine his efforts exclusively to any one place; but in "many places" was successful in promoting revivals and strengthening the churches. As an example of these labors, we quote from his account of a revival in which he was engaged at Portland, Maine. Under date of March 26, 1827, he says, alluding to the reports concerning the revival: "'The one half has not been told!' It is said by the judiciously pious, that there has not been so great an excitement in this place for many years." And then, after describing an interesting baptismal scene, and apparently lest the genuineness of the work should be questioned, he adds: "A more solemn and interesting work is seldom known in any place. All appears solemnity and order."

But though revivals still resulted from his preaching,

and the churches continued to be strengthened by his labors, yet from this time we measurably lose sight of him among the people, and our attention is more frequently directed to those more general and perhaps more conspicuous relations, which he sustained to the denomination at large. He attended most of the Quarterly and Yearly Meeting sessions, ordinations, and other general meetings, which were held in those parts, and very frequently was present at those which convened at a considerable distance; and on all these occasions a prominent if not a leading position was assigned him. He was moreover an active and efficient member of the second, sixth and seventh General Conferences of the denomination. At the first of these, in 1828, he was selected to preach a funeral sermon for the Rev. T. M. Jackson, a beloved minister who died a few months previous. He was also appointed to visit a class of Independent Methodists in New Jersey, who had proposed to unite with the denomination. Some six months after, he writes, in relation to this appointment: "Nothing, unless it be the interposition of Providence, will prevent my accomplishing that tour. My intention is, to start some time in August next, and to visit Rhode Island, Connecticut, and New Jersey, attend the General Conference, (at Spafford, New York,) and then return home through Vermont." Providence, however, in the form of sickness, did prevent him from executing this design. Another went in his place, but nothing of any importance resulted from the visit.

About this time he removed to Gorham, and lived there, preaching with his accustomed ardor and faithfulness, for some two or three years. He then moved back

to Standish, where he lived during the remainder of his life. Toward the latter part of 1831, he was instrumental in promoting an extensive reformation at Cape Elizabeth. Quite a number were baptized, and a church was organized. During the winter and spring, he was also successful in promoting revivals in several other places.

At the seventh General Conference, in 1833, he was appointed a member of the committee to examine, and revise if necessary, the manuscript Treatise on the Faith of the Freewill Baptists, preparative to its publication. He met with the committee at Dover, New Hampshire, in the spring of the following year. After attending to his duties on this important committee, and preaching a few times, he returned home with impaired health, and soon became quite sick. But in a few weeks he recovered, so as during the summer to perform such service as most men would now deem formidable indeed. Among other things, he made an extended tour east, and attended the sessions of no less than five different Quarterly Meetings, besides being present at the Penobscot Yearly Meeting. As usual in his journeys, he preached not unfrequently by the way.

He continued to preach more or less for some two years after this ; but consumption was preying upon his system, and gradually disabled him for constant service. But even when compelled at times to take his bed, the intervals were still employed in the loved work of his life. So long as there was vitality enough for him to reach the pulpit, and voice enough to make himself heard, he persisted in preaching Christ. At length, in August 1836, he found himself unable to attend the

session of the Quarterly Meeting to which he belonged. Conscious of the nature and tendency of his disease, he addressed a touching epistle to that body ; in which he expressed his conviction that his public labors were accomplished, and that he should not again meet with them in their quarterly sessions. After urging his brethren to great faithfulness in laboring for the world's conversion, he addressed himself to the unconverted. "It was once my delight to preach God's word to you and instruct you in the things of the kingdom. But those seasons are past ; yet I have a heart that feels for you on my sick bed. By night when you are wrapped in slumber, I think of you and say, O Lord, shall I preach to sinners no more ? Then I say, thy will be done ! O send others that may win them and be more successful than ever I have been !"

A while before his death, he wrote to a brother minister : "The consolations of the gospel are as full, free and glorious to my own soul, as I have ever described them to others ; and could I be raised up to preach again, I would preach the same, for I entertain no doubt of its being the truth of God's word." In another letter, he says : "How often I go over our old field of labor, and in short all my life, and then think I shall enjoy these seasons no more. But bless God, O my soul, there are seasons more precious. When we shall meet in our father's house above, we shall hold converse forever, and not be confined to this slow and dull mode of communication. Two days before his decease, he said, "Infidelity has no light beyond the grave—I find support in the christian religion—my soul rests in the bosom of my God." With the same spirit, and the same

confidant joy in the divine blessing, he died May 17. 1837; leaving a widow and seven children.

A pleasing incident, connected with his last days, is that his friends in Rhode Island, from whom he had been absent for upwards of ten years, sent him a small sum of money, to meet his necessities and in token of their grateful remembrance. Others also assisted him in a similar way. These favors were regarded as the bounties of a merciful and watchful Providence, and their reception deeply affected him with a sense of the divine goodness.

He possessed a peculiarly happy temperament; making many and strong friends, without exciting bitter or personal enmity. There were but few who did not respect and love him, and those of his cotemporaries who have come down to our time uniformly speak of him with affectionate regard. One of them, a grey-haired father in Israel and in the ministry, says: "He was an able preacher, and a man of a most excellent and heavenly spirit!" Besides his early devotion to the temperance cause, he was an ardent friend of reform generally; and as different questions of progress and religious development came up in the denomination, few investigated their claims with more readiness and candor, or supported their just demands with more judicious earnestness.

In the pulpit, he was earnest and persuasive; informing the judgment and winning the heart—holding if not arresting attention amid the details of argument, and seldom if ever closing without a searching appeal in behalf of personal and practical religion. In the comparison, Colby was perhaps regarded with the most veneration.

ation, White with the most affection; Colby was the greater revivalist, White the better pastor; the former, the more stirring and startling in his appeals, the latter, the more winning and instructive—neither dealt in fire and fury, or sought the assistance of artificial devices to produce effect; and both were eminently fitted for the positions they respectively occupied. The sermon which follows is the one preached at the New Hampshire Yearly Meeting. In relation to it, Mr. White says:

“When the discourse was delivered, the author had not the least idea of its ever appearing before the public, through the medium of the press. But after much solicitation by several persons, and many good reasons assigned in their requests for its publication, he concluded to submit to the judgment of his brethren and write it. He has taken care to arrange all the leading ideas, and indeed the whole discourse, in the same order in which it was delivered; and as near verbatim as his memory enabled him. It is presumed, in this respect, it is very correct. It is therefore submitted to the candid for their examination. If this discourse should be a means, in the hand of God, of awakening careless sinners, or of assisting inquiring souls in finding the way to Christ; if it should prove a comfort to saints on their pilgrimage, and especially the aged and infirm, who cannot attend on religious services, the author’s design will be accomplished. He, therefore, dedicates it to the church, and to the world, most fervently praying that God’s blessing may accompany it to the good of thousands, even when the author shall slumber in the silent grave.”

S E R M O N .

THE SIGNS OF THE TIMES.

BY JOSEPH WHITE.

Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?—LUKE 12: 56.

THIS passage of scripture was spoken by our Lord to a multitude of the Jews, that were gathered about him.

In discoursing from this subject, I shall notice a few things that naturally grow out of the text.

First, The wisdom of man in his observations upon the face of the sky and the earth.

Secondly, Of this time, and how it may be discerned.

Thirdly, Why they should be considered hypocrites, and the curse against such.

Fourthly, The way that leads from the curse, and the blessings resulting from walking therein.

Our Savior had been giving much profitable instruction, in this chapter, to his disciples and those that attended his ministry. But our text was spoken to confound the unbelieving scribes and pharisees.

1. *The wisdom that is discernible in man, in beholding the signs of the times, and the changes of the seasons.* Behold the philosopher in his researches after wisdom and knowledge; behold the man of the world in all his pursuits after riches and honor—how careful to watch

every opportunity to gain his object. What profound wisdom and skill is discernible in the intelligent part of God's creation. Let us also survey the husbandman in making his observations on the face of the sky, and on the earth, the clouds and the winds, and who predicts changes in the weather and seasons.

All these clearly demonstrate the noble powers and faculties of the rational soul. Here we clearly behold that man is capable of thinking and comprehending, judging and gathering much instruction from things that are seen—in these, saith an inspired apostle, are clearly seen his eternal power and Godhead—so man is without excuse. When you tell him of amassing wealth, of rising to honor and preferment, or of enjoying pleasure, how readily he understands you; try to deceive him in trade, how quick he will detect you.

It is plain that man is not left in darkness, but that God has enlightened him, and the inspiration of the Almighty hath given him understanding. All these facts are too plainly seen to be denied.

Why then should man be so deaf, when we tell him of heavenly things! when we inform him that he has a soul to save or lose, a heaven to gain, a hell to shun; and this gospel day the only time in which to do this great work! Further, tell him that there is a happiness in religion, which the world cannot give nor take away, speak to him of heavenly riches, more precious than gold or the richest jewels, crowns of glory, and fields of paradise—he regards it with indifference, or treats it with contempt.

2. *This time, etc.* Our Lord has here proposed a question—that while such skill and wisdom are possess-

ed by man, why he could not discover this time? The question next arises, what time is this, here alluded to? I answer, the gospel dispensation with all the glories attending it; that era when life and immortality were brought to light to the perishing sons of Adam; when the angels proclaimed peace on earth and good will to men. Now the field enlarges before me, and I must pass by many things that strike my mind. Let our thoughts fly back to creation. God formed all things by the word of his power, and man of the dust of the earth. God gave him a law just suited to his capacity. This law he transgressed and fell under the curse. "Thou shalt surely die." Here, Adam and all his posterity were involved in that thralldom, from which no one but the Son of God could redeem them, or open a door of hope to them. Here then, we see a propriety in the gospel dispensation.

As far as man is involved in the transgression of the first Adam, in a passive state, so far is he restored, passively, in the second Adam. Now some are ready to say, we shall all be saved let us do as we will. I am aware of this false doctrine, and shall now attend to it. Hearken for a moment. We had not an existence but in the loins of Adam when he sinned. Therefore, we were passive in the transgression, and in all the depravities of human nature; so in that state we may receive, passively, the righteousness of the second Adam. This secures the happy state of all infants. Although they must die, yet Christ is the resurrection from the grave. But as man was not made to glorify God in a passive manner, he is brought into a state of action—a law is given him, and he is made accountable for his

conduct. Here that false doctrine, held by the Universalists, "that all men must be happy because Christ has died," is plainly confuted. I ask, does the sin of the first Adam have influence on man so far, that he is obliged to act in sin, and that he can charge the offence on our first parent, that he from thence can claim, on that account, the righteousness of the second? I answer, no! nor does any man believe such false doctrine, while the light of grace shines into his understanding, or the day of his probation lasts. O, ye liars, swearers, thieves, adulterers and murderers, how will you answer these things to your holy Judge! There you cannot plead your innocence, for you have been the perpetrators of your own crimes, with your own consent, and the volition of your own wills.

You may now think I have digressed from my subject, but I have the whole gospel field before me. But now I will attend to the subject in particular.

This day or time, was that time to which all the holy prophets had been pointing through the range of past time. This was a time remarkable for the miracles wrought. The infidel and scollar are ready to ask, why miracles are not wrought in the present day? I answer, because they are not needed. Each dispensation has been introduced with its signs. The law of Moses was given on Mount Sinai, with thunders, lightnings, smoke, clouds and earthquakes. This, with the miraculous deliverance from the hand of Pharaoh, and passage through the Red Sea and wilderness, the crossing of Jordan, and their entrance on the borders of the promised land, or Canaan of rest, proved to the Hebrews, that the dispensation was from above, and that

God was conversant with men. The gospel has its miracles. His star appeared in the east—the astronomers, or wise men, came to worship Him that was born king of the Jews. This, together with the opening of blind eyes, unstopping deaf ears, healing the sick, cleansing the lepers, raising the dead, and casting out devils, proves his ministry to be from above, and his mission divine. But the unbelieving still question his authority, and say, he does these things by the power of Beelzebub, the prince of devils; to whom he answers, “If I by Beelzebub cast out devils, by whom do your sons cast them out? therefore they shall be your judges.” That is to say, how can I delegate your sons, my disciples, who are but men, to cast out those wicked spirits. Here the argument is at an end. “But,” he says, “If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.” All these witnesses put together, leave no room for doubt in our minds: for it will readily be acknowledged, that he came not to save life temporally; as Lazarus whom he raised, is dead. It is evident that his great design was the salvation of the soul. Then these wonders were wrought as proof of his divinity, and that he might condemn them that are so stubborn as to reject all these evidences of divine truth. When a sufficient number of witnesses have testified in any case, no more are needed; therefore, more are not needed now, as the fact is clearly proved.

By all the foregoing, does it not appear easy to discern this time?—when all the ancient prophecies were centered in him, and all the glory of a king was apparent; with mighty signs, greater than that dispensation,

under which the Jews were then holden, could afford. Well might it be said, "How is it that ye do not discern this time?" that is, what but wilful ignorance can hinder you?

3. *Why they should be considered hypocrites, etc.* This candid congregation would not be willing to be considered hypocritical; they would rather be inclined to charge it upon professors of religion, who do not live according to their profession. This is true, so far as it goes; but it may come nearer home than many are apt to think. While we trace the foregoing propositions, it is easy to discover where all men stand, that are blest with a gospel day, and gospel privileges. While they look upon the heavens, these declare God's glory, the firmament shews his handiwork, day unto day uttereth speech, and night unto night sheweth knowledge of him. This hieroglyphical language out-argues the infidel scoffer, and confounds the false philosopher. Now the deist enters for his portion. He drops the Bible, and will tell us that "reason teaches him that there is a God, and that he is good," etc. But reason and experience teach me more than this, without the Bible; and my reasoning is as good as theirs. I grant all they profess in this respect, and if God be good and holy, reason teaches me that man is unholy, his conduct proves it daily, and that he has gone far from a holy God.

This leads us reasonably to suppose that there must be a mediator between a holy God and unholy man. This, reason has no ground to deny, and experience proclaims it aloud. And this they cannot deny, because our authority on every subject is as good as theirs.

They hold to reason, and so do we. The foregoing conclusion, that there is need of a mediator, brings us to the word of God, the Bible.

What is a hypocrite? Answer, a dissembler in morality or religion. Here it may be chargeable on all unbelievers, in a greater or less degree. One who acts contrary to what he is convinced is right, is a dissembler. Observe here; the Jews that were charged with this offence by our Lord, were so considered, because they were correct in other things, just as you are, but would not receive the best of evidence, on the most important of all subjects, religion. Just so it may be said of you, while the gospel of the grace of God is preached to you, with all its divine evidences. And above all the rest, this special evidence, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him, and he with me." Now it is impossible for any of us to keep out this evidence, although we can keep out this heavenly personage; but the sound irresistibly comes to us. This is the light that shines in a dark place. Now then we are highly favored of God, and that above the ancients, for we are instructed in all the blessings that were spread before them in a way of mercy, and likewise we have the striking instances of God's fearful judgments, that fell on the wicked and rebellious hypocrites. And this is not all, for we can read what has passed in ages since, and have also the experience of the present time, in which God's law is written on the fleshly tables of our hearts.

Now to hide yourselves, as with a fig leaf covering, some of you are ready to say, "I believe God knows all

things, and therefore, he perfectly comprehends who will be saved, and who damned, and as he has known, so it will be; we cannot alter for the better nor worse," etc. Another is saying within himself, "I do not believe that doctrine—that is fatality, and charges sin on the Almighty; for if he, by an irrevocable decree, has destined some to everlasting life, without any foresight of faith, good works, or any act performed by the creature, and, without any real offer to others, has been pleased to pass by them, and ordain them to wrath and dishonor, for the praise of his vindictive justice; if this be the case, all sin, and a loss of a great part of the human family, must be chargeable on him; therefore I cannot believe this, for I believe God is good and never made any man to be damned, but will save all." Here then, we have the sum of these conclusions. The first we deem inconsistent, and the second entirely false.

To the first, I answer, that the proposition is correct, that God is infinite in wisdom, power and holiness, and every perfection. Here let us be candid, for the next step is the dangerous place where so many miss their way. Here then the apostacy of man began; I mean this arguing, "doth not God know this and that," etc. This is the foundation of the devil's doctrine, and from this hypothesis almost every false opinion is raised. But Abraham, instead of making any system, believed God, bowed to receive his word in all things, even to the offering up of his son. Here we should cease to plan for ourselves in decrees and determinations, and embrace the whole gospel plan. "God designs the destruction of none." "God so loved the world that he gave his only begotten Son, that whosoever believeth

in him, should not perish, but have eternal life." Now a free gift does not argue that God forced his Son on the world, or any part of it, but freely offers him to all; and furthermore, it is as evident that God does not will the destruction of any one. This is clear from two Scriptures; the first, "Lo I come to do thy will, O God;"—the next, when he wept over Jerusalem, saying, "How often would I have gathered thy children together, as a hen gathereth her brood under her wings, but ye would not." Let God be believed, if every man is found a liar. Here then, ye fatalists, I leave you to prove your own fatality, and make out the amount, for you must answer it for yourselves; but see that you do not seal your own fate.

To the second, I turn my attention. You then, it seems, do not believe in fate, but that all shall eventually be saved. If this be true, and none can be lost, it is as fatal as the other, and you cannot deny it. As to your opinion that you do not charge sin on the Almighty, you say the Lord has all power and will make all men right, let them do as they will. I should be ashamed to make such a statement in the present state of things, for according to your own doctrine, he must be the author of all sin, for he has the work to do, and all power is his. Why, then, is it not done here? Why not still all commotions; put an end to discord and strife, war and bloodshed; since he has it to do? If this is not charging much sin on the Almighty, I cannot tell where to place it. You will think this is saying too much, but if your doctrine be true, I am as sure of heaven as you are, for I am a brother in the great family of man.

But I do not believe this, neither do you; it is full of absurdity. These two classes then, together with the rough opposer and vain triller, lead me to the conclusion which I draw, that men are hypocrites. I have traced them to the dying pillow, and there seen the whole amount. There the vain and trilling are brought low—the viol's enchanting sound is not desired; the next party, with the youth, is not whispered in the house of death; the courage of the rough opposer ceases, and false doctrine does not dare to enter. Here, then, the hypocrisy is detected, and the dying confession of thousands brings it to light.

Again, cast your eyes abroad in the world, and examine all the doctrines embraced by men, and all the different worships, which lead so many to the conclusion, as they say, that all religion is vain. But how different with me; it rather leads me to the conclusion that all men are enlightened according to God's word; that the true light that lighteth every man, has shined into their hearts. For why would any man be hastening to a shelter in a clear day? and from a storm, when no cloud is to be seen? Or why would the opposer fight that which never opposed him?

You may think of such as you please. These I call convicts: that is, they are like those to whom Stephen preached; they have been cut to the heart, therefore they gnash with their teeth. The gospel power opposes them, and they are not ready to fall in with it; and, therefore, they fall out with that, instead of falling out with themselves and with sin. In all these things men have dissembled in one way or another; for the light has shined so clear, that they have no cloak for their

sin; but the awful curse of a just and holy God awaits them. O, may they repent and turn to God!

4. *The way that leads from the curse, etc.* There remains now no alternative but humbly to submit to Christ—to experience repentance, embrace faith in a crucified Redeemer, and humbly walk with God on earth. For Christ saith, “Except ye repent, ye shall all likewise perish;” and “Except a man be born again, he cannot see the kingdom of God.” Repentance is a loathing and leaving of sin and turning to God with the whole heart. Although morality may be substituted by some, yet it is a couch too short for a man to stretch himself upon, and a covering too narrow for a man to cover himself withal; for, go to the perfection of this boasted plan, what do we more than we would wish others to do for us? If we are strictly honest in all our dealings, we wish from others the same in return. Yea, go farther, wipe the falling tear from the face of the afflicted widow and orphan, by extending to them the kind hand of charity and supplying all their needs, or taking them to our own homes; go visit the sick, and minister unto them, and close the eyes of the dying; and when we have done all this, what have we done more than we may want ourselves, or our children after us? These acts of kindness, create that friendship and brotherly affection, which intelligent and social beings should feel one towards another; they belong to this life, if we were never to look beyond the grave. But God who is infinite in wisdom, and perfectly knows what man needs, has said by his Son, “I am the way, the truth and the life.” Again, “No man cometh to the Father, but by me.”

Then Christ is the way to God; no other can be found, and it remains for us to repent or perish, to believe or be damned. There is no other escape for the sinner. Christ is the only hiding place from the impending storm, that will be poured upon hypocrites and unbelievers, who have their portion together in that lake which burns with fire and brimstone, which is the second death. Here, then, you may hold and argue your beloved doctrines, and ask questions to confound some who profess religion, and out-argue others; but see well to it, that you do not confound yourselves—especially as each must answer for himself, for his favorite doctrine before his righteous Judge; for there, be assured, every doctrine will stand or fall.

This reminds me of an account that I have read of a boasted infidel. While the physician was at his house attending upon his daughter, who was near her end, he took him into his study and showed him his writings, and boasted of his works on infidelity. Suddenly they were summoned to the room of the dying daughter! As the father entered, she stretched out her hand to him, and said, “I am dying, shall I now believe what you have taught me, or what my mother has taught me?” (Her mother was a Christian.) He exclaimed, “O, believe what your mother has told you.” Ah! friends, this is the whole amount of false doctrines, when you have to face death and appear at the final judgment.

O, my soul, what a solemnity comes over me, while in my mind, I view the painted hypocrite standing before his holy Judge. All his doctrines forsake him; he dares plead none of them there; his hope fails him, and there is no escape from the wrath to come! Bear with

me, if I deal plainly with you. For these seventeen years I have believed this doctrine, that sinners must be born again, or be lost forever. O you that make a mock of sin, take a walk down to the garden of Gethsemane; there behold the Savior sweating great drops of blood falling down to the ground. This passage teaches me more of the soul-damning nature of sin, than almost all other passages put together. Here, poor soul, behold your dear Redeemer, bathed in sweat and blood for you! Say, when you behold this scene, can you think that sin is of so little consequence as many would have us believe? Can you, that are young, be delighted with the viol's enchanting sound, while you are thus in the garden, and his groans are reverberating in your ears; or while you hear him saying, "My soul is exceeding sorrowful, even unto death." I answer, no! nor could the swearer here utter his profanity, nor those that hold false doctrine, look Him in the face. O, my God, that sinners might see their danger, and fly to him! for here alone is peace and pardon.

But if this is not enough, let us go a little farther! See him forsaken of his disciples, and brought to Pilate's bar! Observe his meekness!—behold him crowned with thorns, smitten and spit upon! From thence follow him to Calvary, bearing his own cross! Here the tremendous scene takes place. The sun is veiled in darkness—the earth quakes—he bows his head, and yields up the ghost, saying, "It is finished." Dr. Watts beautifully observes,

"T were you my sins, my cruel sins,
 His chief tormenters were;
 Each of my crimes became a nail,
 And unbelief the spear."

If sin was thus odious to God, in that he lays all this upon his beloved Son to open a way of salvation, can it be of so little consequence, that God regards it not? No! he is strict to mark iniquity, and justly rewards the evil doer. Then let the sinner make his escape to the atoning blood of Christ. Here is peace like a river, and righteousness like the waves of the sea. Here is peace in life and in death. Not, as some conclude, that religion is a gloomy subject. Hear the apostle upon this point, "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." Here then are some of the blessings attending this way of escape from the curse of hypocrisy. Here we come into union with God, and communion with the Most High. To all such as have thus received Christ, it shall be said in the day of decision, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

Suffer a word of exhortation. O, ye aged, with the tenderest sympathy, shall I direct a word to you? Your days are almost past, your glass is almost run. Now in the last glimmering of life, shall I invite you to Christ? He waits to receive your returning souls! O, will any of you neglect the passing moment? It may soon be forever too late! O, accept the offer, and be forever blest. But if you refuse, shall I be permitted to invite your dear children, who are now in the bloom of life, and are melted into tenderness under the word of God; as you were when young, and are putting it off in the same manner as you did? "Ye do always resist the Holy Ghost; as your fathers did, so do ye." Blooming youth, hearken to the voice of a

stranger? “Remember your Creator in the days of your youth.” Young men, who are looking down with contempt upon religion, you have perhaps never thought of the choice of Moses! who, when he was of age, “refused to be called the son of Pharaoh’s daughter: choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward.” He parted with more than all of you possess. He was introduced to the throne and royal family—from this he condescended to come down and take his place among the Hebrews, who were then in the most abject slavery and cruel bondage. Here was fortitude indeed; but he made the right calculation, that is, that the pleasures of sin could be enjoyed but for a season. But, glorious thought, he had respect unto the recompense of the reward; esteeming the very reproaches of Christ greater riches than all the treasures of Egypt. O, is there any among you that will imitate his example? I well know the way you take; but by the grace of God I trust, that I chose Christ before my twentieth year, and I have never seen cause to turn back, but renew my choice to-day to be for Christ. Are there any of you that are ready to come down to the people of God, and have the great reward!

“Ye dear young men to ruin bound
Amid the gospel’s joyful sound;”

Why will you perish, while Christ is at your door?
How awful to perish from such a gospel land as this!
O then, return, before it is forever too late.

Young ladies, I turn to you ; are you resolved to perish too ? Is there one here, like young Rebekah, that will be a bride for our spiritual Isaac ? Eliezer, the servant of Abraham, laid his hand under his master's thigh, and took the most solemn oath that a Hebrew could take. He went to accomplish his mission, and to prove to the damsel the riches of his master. He presents the jewelry and apparel, which convinced her that the offer could be from no mean personage. She accepted it, and went with the servant. In like manner, the messenger of the everlasting gospel comes with all its riches and glory, and presents them to a perishing world ! The servants of Christ are like the camels of Arabia ; which, while laden with jewels and spices, feed on shrubs and bushes. O, ye blooming damsels, methinks you are almost persuaded, but still refusing.

“ She bolts the door against him, and bids the Lord depart ;
She will not serve his honor, nor let him have her heart ;
But Jesus loves the sinner, and will not leave the door :
And cries, O wretched creature, reject my grace no more.”

Now is the time, while he is waiting. How many times you have been afraid the day of grace would be over ; and on the other hand, afraid of the world and its frowns. Here you stand halting between two opinions. I know that you now have an offer of eternal life in the gospel, for God has sent me with his message, and many of you feel the witness in your own breasts, and if you persist in refusing, at last you will know that you have had a call to-day. Then, in his name, I ask, if you will deal kindly and truly with my master, tell me ; and if not, tell me, that I may turn to the right

hand or to the left? Is there one Rebekah that will go with the man Christ Jesus? Say, are there not a number of you that are almost persuaded? I would that you were altogether.

“Come in this moment at his call,
And live to him who died for all.”

Precious souls, how can I leave you in this deplorable situation—strangers to God. “O that my head were waters, and mine eyes a fountain of tears, that I could weep day and night for the slain of the daughters of my people.” O parents, help me in this glorious work? You that have found Christ to be precious, I trust, are praying that your children may share in the same blessing. The very countenances of many in this congregation, tell me that they would gladly embrace religion, if others would go with them. But if you so far discover the need of Christ, then go without delay, and not tarry so much as ten days; although the world, like the parents of Rebekah, will entice you. O, come without delay, and be forever blessed. Those of you that have praying parents, are highly favored. I can well remember that when I was but thirteen or fourteen years old, how often I have gone to some lonely place to pray to God. There was no one to help my troubled soul. I have thought that if there had been any one to give me a word of encouragement, I should then have openly embraced religion; and it may be so with some of you; if so, I know how to pity you. And, moreover, if any of you are deeply distressed for sin, I have been there; and if there be others that have despairing thoughts, my poor soul has traveled there be-

fore you. If there be some of you that go farther, and under a sense of your lost condition, wish that you had never been born, or died when young, this poor dust has thought the same. But when I found the pearl of great price, or a hope in Christ, I could bless God, that I was born to be born again, and that I was created to enjoy communion with him. Let us pause for a moment, and admit that religion is as gloomy as imagination can suggest, and that tears and trouble attend those who profess it all the way to the grave ; and after death, they shall possess a heaven of everlasting delight, an eternal weight of glory. And, on the other hand, that there is no trouble to the wicked, but one continued path, strewed with delightful flowers ; yea, that they could even forget that they must die, and never have those tormenting pangs which that awful thought produces, and spend their days in perpetual pleasure, and in all the fond delights of this life ; but have no hope beyond the grave. Now carefully attend to both, and make the wise choice that Mary did, to choose that good part that never shall be taken from you. This good part caused Mary to come down to the feet of Jesus, and wash them with her tears, and wipe them with the hairs of her head. Our Savior hath said, that wherever the gospel of the kingdom shall be preached, this that she hath done shall be told for a memorial of her. O, ye blooming youth, imitate those virtues that God approves ; let those delicate hands, that are preparing needless ornaments to make you appear gay in the eyes of others, be employed in preparing garments to cover the naked, or to relieve the widow, the fatherless and the afflicted. These deeds of charity would be had in remembrance

before God ; they would live when all these vanities with which you are now adorned, shall fail ; yea, they would sweeten a dying moment.

Young men, “Wherefore do you spend your money for that which is not bread, and your labor for that which satisfieth not ? Hearken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness.” Thus, instead of spending your time and money foolishly, you could provide bread for the hungry and garments for the destitute, and wipe the falling tear from the face of the distressed and afflicted. Then would your light break forth in obscurity, and your darkness be as the noonday. O, that you may all come to a bleeding Savior and find eternal rest.

To my brethren : many are your trials, and it is said of the righteous, “Many are their afflictions, but the Lord delivereth them out of them all.” And you need not fear as long as that scripture remains good, “As thy day is so shall thy strength be.” But some think their trials are greater than others ; if this be true, they have strength accordingly, if they but trust in him who has promised strength. Then lean on the everlasting arm of Jehovah, and thou shalt be safe.

Another is ready to think, if I had a gift like others, or like a minister, then I should live in religion. But here is a mistake, for one that has a great gift, has great trials equal to his day ; comparable to a ship that carries much sail, she needs much ballast. To this agree the words of St. Paul ; “Lest I should be exalted above measure through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of satan to buffet me.” This, my brethren in the ministry

well know ; but do not be discouraged, God will give us the victory ; for the greater the trial, if faithfully endured, so much greater will be the reward. As a proof of this, let us notice a few of the ancients. Abel, of whom God speaks after his death ; Enoch, who walked three hundred years with him ; Noah, also ; and Abraham, who had a trial indeed. But O, that word, “ Now I know that thou art faithful, in that thou hast not withholden thy son, thine only son from me.” How small did the trials of that patriarch then appear. Ah ! methinks they were lost in the visions of God. So, my brethren, at the end of every trial, there is some sweet word of God’s promise to make us forget our toils and sing for joy.

O, my aged brethren in the ministry,* be faithful a little longer ! the war will soon be at an end, and your trials will be over. And to you that are younger ; the journey is but short. Trials await you, and you now sow in tears ; but if faithful until death, you shall come again rejoicing, bringing your sheaves with you. To those, that have backslidden, return and do the first works, lest the candlestick be removed out of its place, except you repent. But there is an inquiry in the minds of some, if a man has been once truly converted to God, will he ever be lost ? or if he fails somewhat, will not God bring him back again and eventually save him ? I will add another to this, and then answer them both. Do you suppose God will damn any one although they live in sin ; will he not eventually save them ? These

*As the sermon was delivered at a Yearly Meeting, quite a number of ministers were present.

queries both argue dishonesty to me. It is as much as to say, may I not live in sin, and go to heaven too? may I not steal, and yet be an honest man? may I not lie, and yet be a man of truth? This is but caviling, at best, and God will deal with such. Let the wanderer return, and the sinner repent.

O, my brethren, be faithful until death, and you shall have a crown of life. There I hope to see you, and eternally enjoy your company in the fields of paradise above. To sinners, one and all, I say repent and believe the gospel, while it is offered. To wanderers, I say return, lest like Judas you be tempted to hang yourselves, when you see what you have done. Before the door of mercy is closed, take words and return to God, and take up the stumbling block out of the way of others, that God may pardon your sins and receive you again into his fold and among his people. To the lukewarm, I say, bestir yourselves, lest he spue you out of his mouth. Arise and shine for your light is come, and the glory of God has risen upon you. O may you arise into the life of God?

May we all so live as to meet in a better world than this, where, with all the redeemed, we shall adore God and the Lamb forever and ever? Amen.

JOSIAH GRAVES.

MR. GRAVES was the son of a respectable clergyman, and was born at Middletown, Connecticut, September 27, 1775. It is said that he possessed a naturally sweet and amiable temper, a clear and lively imagination, and was more than usually thoughtful concerning religious things, and less inclined toward the ordinary amusements and pleasures of the world. And yet he did not become a Christian without a protracted struggle against deep and pungent religious conviction.

His conversion occurred in the spring of 1794, when he was nearly nineteen years old. Quite a serious difficulty now arose. He was convinced of the propriety of Baptist sentiments, against which his relatives and friends were bitterly prejudiced; and who therefore violently opposed his uniting with that denomination. And besides, there was not a Baptist church in the town. At length, however, he broke over these obstacles, and united with the first Baptist church in the city of Hartford. This was in 1800. Four years afterward a Baptist church was formed in his own vicinity, and he became one of its members.

It is not known precisely when, or under what circumstances, he commenced preaching; though it must have been pretty soon after the organization of the last mentioned church. He was ordained October 31, 1811. It seems that he sustained a good character for ability and Christian integrity; for he had so much honor in

his own county, that he soon after became the pastor of the church to which he belonged. This relation was pleasantly and honorably sustained for nearly ten years. He was unwearied in his exertions to promote the prosperity of the church, and had the satisfaction of perceiving that he did not labor in vain. Besides his ministrations to his own people, he often traveled a considerable distance to preach in other places; and it appears was quite extensively known and as generally respected and beloved.

In 1821, he became convinced that the practice of restricted communion was unscriptural and erroneous, and boldly commenced advocating free communion with all acknowledged Christians. He also proclaimed free salvation. These were new and strange doctrines in that region, and in the estimation of most of his brethren were very grievous heresies. It is not surprising therefore, that considerable excitement was occasioned by his change of sentiments, and which resulted in his exclusion from the church on that account. But several of its members immediately seceded, and, with others, were organized by him into a church. Though at that time scarcely if at all aware of the existence of the Freewill Baptist denomination, yet they assumed the name of Freewill Baptists.

Mr. Graves says: "I do not recollect that I ever heard the name of Freewill Baptist mentioned, until I had been bearing down against what is termed unconditional election and reprobation, after which a certain lady from Boston said, 'Sir, you are a Freewill Baptist.' Said I, I never saw one. 'Well,' said she, 'you preach like them.' Now sir, I believe that I never saw

a Freewill Baptist, or read any of their writings, until a little number of about twelve persons put our lives in our hands, and came out, in 1821, and constituted the first Freewill Baptist church in Connecticut."

Toward the close of the following year, Mr. Graves received a visit from the lamented Marks, who was a nephew of Mrs. Graves. Mr. Marks remained with him a few days, preached to his people, and introduced among them the Religious Informer, a Freewill Baptist periodical. Mr. Graves remarked that he had not before heard his own sentiments fully preached by another; and both he and his church were highly pleased with what they learned of the denomination. They at once regarded themselves as identified with it, and became its zealous defenders. Through the Informer, and otherwise, they became known to the denomination; and in June, 1824, they were visited by a couple of ministers from the Rhode Island Quarterly Meeting. The acquaintance was so mutually satisfactory, that in October of the same year, Mr. Graves attended a session of that body, and his church became connected with it.

Notwithstanding the strong and decided opposition, very pleasing success attended his efforts. He says: "The congregation is often larger than the meeting house will contain, and the attention seems to increase. Numbers, it is said, who have neglected the public worship of God for years, now are eager to attend with both eyes and ears open." The number of his church became very considerably increased; and through his instrumentality many in adjoining towns were induced to avow the same sentiments. It is said, that in Salem,

Waterbury and Columbia, a society was formed comprising about one hundred members.

But in the midst of this prosperity, Mr. Graves became strongly impressed that his earthly work was nearly finished. In the spring of 1825, and while in good health, he even "roundly asserted that he should not preach but a few times more." Whether this impression was or was not well founded, his prediction was verified. In July he was attacked with the spotted fever, which soon assumed a malignant character. Believing that the disease would prove fatal, he called his family around his bedside, and gave them such directions and instructions as were suited to the circumstances. One of them said, "We hope you will recover!" "Ah," said he, "you cannot deceive me. The sentence is, 'this year thou shalt die.'" His confidence in God was unshaken, and he was abundantly supported by the consolations of religion. At one time, he said: "God has been with me in six troubles, and now he is with me in seven." "The day before he died he made use of the following expressions in prayer: 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen of thy salvation which thou hast prepared before the face of all people—a light to lighten the gentiles, and the glory of thy people—to give light to them that sit in darkness and the region and shadow of death—to guide our feet in the way of peace! I have found that which kings and prophets waited for and desired, but died without the sight.'" He died July 24, 1825.

His loss was deeply felt. He was a faithful, ardent, persevering and effective preacher. His was not a

polished nor a fiery eloquence; but his preaching was characterized by that plain and comparatively quiet earnestness, which produces conviction rather than excites admiration. He fixed his mind closely and intensely upon his subject, and was therefore less solicitous of the graces of manner and expression. Hence, his theme, instead of his power or manner, became the object of attention, and often of all engrossing interest.

He was a man of the most unquestionable integrity. His life was almost a continued struggle against what was there and then the popular influence. Relatives, friends, and those over whom he had watched with a pastor's eye and whom he loved with a pastor's heart, united in the cry against him. In his own language, about the time of the union of his church with the Free-will Baptist denomination, there had been "a very heavy cannonading, and a constant fire from the small arms of the enemy from different denominations." And yet, none of these things moved him from what he believed to be right. That it was not a dogged obstinacy, is amply evinced by the circumstances under which he embraced and supported Freewill Baptist sentiments. Nor was it on account of that peculiar and repulsive mental idiosyncrasy, which causes some persons always to be on the off side. For during his whole history his spirit and measures had a manifest tendency to allay opposition. About a year before his death, and not very long after the "heavy cannonading," he says: "The enemy have mostly ceased firing. There is none too much to keep us wide awake." Amiability, kindness, and fraternal sympathies, were prominent elements in his character.

GEORGE LAMB.

THE righteous shall be in everlasting remembrance. Not only heaven but earth shall be familiar with them, long after they have gone to their reward. But in many cases this familiarity will be with influences, rather than with personal peculiarities. The mighty impress of a righteous heroism will often be felt and prized, and even recognized, while from the absence of sufficient details of individual history, no adequate portraiture of the hero is preserved.

To a great extent this is true of the memory of George Lamb. One* who was intimately acquainted with him, and who for some time was a member of his family, says of him: "He was one of the most even-tempered and uniform men, in all his habits, I ever knew. He possessed a sound judgment, deep and unaffected piety, and great kindness of feeling. He was universally beloved and esteemed, and his praise is in all the churches where he labored." And such clear and definite impressions of character, and of influences which he originated and directed, or at least assisted to set in motion, seem to be daguerreotyped upon the recollection of all who knew him. But how, and by what particular exhibitions of individual energy and fidelity, he secured this universal esteem and controlled these salutary influences, we have but too little means of knowing.

* Prof. J. J. Butler.

He left no journal, and came but slightly in contact with those whose history is circumstantially before the public. Nor does it appear that the scattered leaves of personal recollections of his life were ever very assiduously collated. Hence the details of his history are far too meager.

Mr. Lamb was born at Lincolnville, Maine, in 1788. It is said that he did not enjoy the advantages of an early education, but that he possessed a very inquisitive and well balanced mind, of more than ordinary power. It appears that by some means he succeeded in obtaining a very considerable degree of knowledge and intellectual cultivation, and that in after life he was peculiarly felicitous in making a wise and effective use of whatever attainments he acquired. At the early age of fourteen, he gave satisfactory evidence of Christian character, was baptized, and united with the Freewill Baptist denomination. When about twenty-five years old, he commenced preaching, in his native place, and with such manifest success that he was soon after ordained. He then entered upon the life of an itinerant minister, and traveled to some extent in connection with an older brother, who was also a clergyman. Not long after this, an extensive revival attended his preaching on Parker's Island.

Early in May, 1815, he went to Rhode Island, in company with Joseph White. Here he met Colby, who soon after left, and was absent during the most of the ensuing summer and autumn. White not being then ordained, the care and superintendance of the infant cause there devolved upon Mr. Lamb. So judicious was his management, so effective his preaching,

and so endearing his spirit, that the cause not only flourished, but he left an enduring and affectionate remembrance of himself in the hearts of the people. Few ministers succeed in winning such a lasting regard in so brief a period. At the time of the "great gale," in September of this year, he was present at Burrillville, together with Colby, White, Moses Cheney and John Buzzell, at what was called a quarterly meeting.* But it is to be remembered that at that time, the church at Burrillville was the only one represented, and was also the only one of the denomination in the State or vicinity. Hence, as the term is technically used in the denomination, it was not properly a Quarterly Meeting. The actual organization of a Quarterly Meeting in Rhode Island did not take place until six years afterwards.

He left Rhode Island some time in the fall, and Colby speaks of meeting him at Montville, Maine, on the twenty fifth of November. It appears that the winter was spent in successful itinerant labors, but no detailed account of them can be given. In May, 1816, he commenced preaching in Brunswick, Maine. There was already a Freewill Baptist church there, but it was in such a sad condition that a re-organization was deemed necessary, and was eventually effected. Toward the close of the season, a reformation commenced, which in that vicinity is remembered and characterized as "the great revival," and the church soon became large and efficient. About this time, he preached a while in Harpswell and also in Phippsburg; and in each of these

* See Colby's Life, page 229, Lowell edition.

places, a revival was enjoyed and a church organized, as the result of his efforts.

He was married in 1817, or the following year, and measurably abandoning an itinerant life, he settled in Brunswick, as the pastor of the church to which allusion has already been made. This relation was sustained without interruption for seventeen years. During that period there were several seasons of religious awakening, and the church received considerable accessions to its numbers. The members of his society were scattered over an extensive district of country, and yet his congregations were generally large, and good discipline was maintained in the church. Once in this time—in 1832 or 3—he requested a dismissal, but the people were so unwilling to part with him that he was prevailed upon to withdraw the request. In the summer of 1835, he saw fit to renew it, and finally obtained a dismissal.

It is a matter of very deep regret that more of the incidents of this long and useful pastorate are not preserved. At a time when there is in the denomination a manifest and growing tendency toward permanency in that relation, it would be especially interesting and instructive to observe how and by what measures such protracted efficiency was attained. It is possible that the following advice, which he once gave to a young minister, who sought his counsel, may contain some of the principles which lay at the foundation of his own success. At least it savors of strong common sense, and evinces a practical and discriminating judgment: "Before you preach in a place," he says, "endeavor to become well acquainted with the circumstan-

ces of the people you are going to address. Consider what their present condition most needs. Then study thoroughly the subject which you are to present them, and aim to adapt it, in every respect, to their circumstances and wants. Seek by fervent prayer and devout meditation to be deeply imbued with the spirit of what you communicate. In your preaching, be natural, in earnest, and to the point." It is said that "he used to remark that the effect of much good preaching was lost, from being inappropriate, not adapted to the condition and circumstances of the hearers; and that many preachers accomplished but little, for want of study and reflection."

In October he acceded to an application to preach in the city of Bangor, where he remained through the winter. A church was organized, and he was earnestly solicited to become its pastor. But his now feeble health, and the circumstances of his family, induced him to decline the invitation.

At the March session of the Bowdoin Quarterly Meeting, in 1836, he was appointed one of a committee to visit and inquire into the condition of a feeble church at Topsham. It was very generally anticipated that the committee would report that the church had become extinct. But when they arrived upon the ground, they found something of a disposition to make another struggle for existence. A sermon which Mr. Lamb preached, produced a very strong and salutary impression, and he was engaged to preach there half of the time for a year. A house for worship was immediately purchased, and a revival commenced and continued during the summer, Mr. Lamb baptized about

forty, who became connected with the church; and this prosperity induced the society at once to commence the erection of a new house of worship. In relation to these results, Mr. Lamb said: "We came here to attend the funeral service of the church, but when we arrived, behold the dry bones began to revive." The other half of his time was divided between Harpswell and Brunswick village.

But in the midst of perhaps his greatest activity, and when that activity was never more effective, the angel of death very suddenly appeared. On the first sabbath in December, he preached twice at Topsham, and in the evening at Brunswick village. It is thought that these discourses were peculiarly appropriate as what, they proved to be—though probably entirely unanticipated by him—his last sermons. At the close of the services at the latter place, he complained of indisposition, and on Tuesday became confined to the house. For some years he had suffered much from a disease which was supposed to be the asthma, and this attack being regarded as that complaint, he was not considered in a dangerous condition for a number of days. He, however, often expressed doubts of his recovery. In the early part of the ensuing week, his friends began to feel considerable alarm, but he manifested great composure and resignation. On Wednesday, December 14, 1836, Mrs. Lamb being alone with him proposed to engage in prayer. He replied: "I wish you would!" He sat upon the sofa while she engaged in devotion, and several times distinctly responded, "Amen!" This was his last expression, and in a few minutes he was perceived to be calmly dying. A post mortem ex-

amination revealed the fact that his disease was an enlargement of the vital parts. His heart was twice the ordinary size, and was literally drowned in water. It was a matter of surprise that life, and especially the ability to preach so much, had continued so long.

The very high esteem in which he was held, drew together an immense assemblage at his funeral, and his remains were followed to the grave by a very numerous procession of relatives, ministers, members of the two churches of which he was pastor at the time of his death, and the citizens and friends generally. Twelve or fourteen ministers of different denominations were present, and several of them took part in the services. A sermon was preached by the Rev. Silas Curtis. The following sentence was conspicuously affixed upon the bosom of the corpse: "REMEMBER THE WORDS WHICH I SPAKE UNTO YOU, WHILE I WAS YET WITH YOU?" During the ensuing summer, a very extensive revival occurred in connection with the Brunswick church, where the greater part of his ministerial labors had been expended, and a large number of the converts referred to this inscription as exciting their first permanent religious impressions. It caused a thoughtful review of his exemplary life and faithful instructions; and these now produced an impression, which they had failed to effect during his life-time. This forcibly reminds one of the declaration concerning the mighty Israelitish enemy of the Philistines, that those "which he slew at his death were more than they which he slew in his life." Though perhaps not literally true of our brother, yet the promise was verified: "Blessed are the dead who die in the Lord: that they

may rest from their labors, and *their works do follow them.*"

Notwithstanding the paucity of historical details of his life, there is the most abundant and conclusive evidence of the excellence of his character. To the natural amiability of his disposition, he added the graces and urbanity of a true politeness, and the still higher graces of Christian kindness and courtesy; and hence his presence and his sympathy were eagerly sought and highly prized. As a Christian, he was humble, devoted and exemplary; as a minister, able, zealous, judicious, faithful. One* who was his companion in the ministry, says of him: "While we have often heard him explain the way of life and salvation, and persuade men in Christ's stead to be reconciled to God, we have been constrained to say in our heart, 'there stands an ambassador of the court of heaven.' Still it was not his prerogative merely to ruffle the surface of the mind, and leave us in doubt what had affected us, but, by commending himself to every man's conscience in the fear of God, he would make us feel that it was our duty and high privilege to live to Christ. His object was not to move the passions only, but to impress truth upon the understanding, and plant right principles in the heart."

He was definite and decided in his convictions and sentiments, and fearless, though judicious, in their avowal and support. His integrity and firmness were such that he did not hesitate to administer what he thought a needed reproof, even to his most esteemed friends. But it was done with such a spirit and in such

*Rev. Silas Curtis.

a manner that they loved him all the more in consequence. And yet, he was the early and earnest friend of improvement and reform. As the questions of Sabbath Schools, Missions, Temperance, and Ministerial Support and Education, respectively came up in the denomination, and each were more or less opposed, at least with indifference, they all found in him an early, persevering and efficient advocate. His prudence, sagacity and manifest sincerity, disarmed many of their prejudices, who otherwise might have remained unconvinced; while his zeal and ability silenced objections, and imparted confidence to the faint-hearted.

His private life was in beautiful harmony with his public instructions, and was a manifest and striking exhibition of the excellence of Christianity. In his business concerns, he ever maintained a strict and conscientious integrity, and in all relations preserved an entire self-possession and a perfectly unruffled temper. He was uniformly kind and affectionate in the domestic circle, and always constant and fervent in his family devotions. Though affable and easily accessible, yet he was never light and trifling; and the kindly gravity and dignity which he invariably maintained in the pulpit, characterized all his private life. For years he suffered so severely with disease, that it might have formed an excuse for comparative inaction; but still he persisted in labors such as very few healthy men exceed. He would say: "I shall soon put off this corruptible body, and then it will not be a matter of reflection, that I have done *too much* for Christ." Indeed he was always employed—he was no idler. Nor was he a bigot. He maintained a most fraternal spirit toward

all evangelical denominations. A majority of a church of another denomination became dissatisfied, and sent for him to organize them into a Freewill Baptist church. After a full understanding of the matter, he refused to go—saying that his work was to unite and build up, not to divide and destroy. Though strongly attached to the sentiments and polity of his own denomination, and though using every proper means to advocate and promote them, yet he was eminently courteous and charitable toward other denominations. He thought that the different branches of the christian church have that in common which is more important than the things concerning which they differ; and hence that each should be solicitous of the welfare of the rest.

It is a matter of deep regret that Mr. Lamb did not use the pen more. With it, he might have rendered essential additional service to the denomination and the world. But beyond his private correspondence, he wrote almost absolutely nothing. He left a widow and five children.

TIMOTHY MORSE.

MR. MORSE kept no diary, and the most if not all of those who knew him in earlier life have passed away. Materials for a biographical sketch are therefore not abundant. A few autobiographical slips from his pen remain; and these, with some of his letters, constitute the principal part of the reliable information concerning him that can now be obtained.

He was the grandson of John Morse, senior, and was one of the nine children of John and Dorothy Morse—all of Newbury, Massachusetts. He married Sally Farmer, of Tewksbury, who survived him for some time, and by whom he had ten children. In relation to his early life, he says :

“I, Timothy Morse, hereby exhibit a few sketches of my life. I was born in Newbury, Massachusetts, in the year 1765. I was early instructed in the principles of religion, but was led away from these instructions by youthful pleasures till I was twenty-two years of age. At this time I was married, and soon after was brought to religious consideration, and was, I trust, hopefully converted to God. I then joined the Baptist church at Haverhill under the care of Hezekiah Smith. Not long after this, I moved into the town of Weare, New Hampshire, when I, in a measure, lost the life of religion. Thence I moved into Fishersfield, where I now reside. I lived here but a few years before a people by the title of Freewill Baptists came along, and God appeared to be with them. I felt to join them, and accordingly did.

and entered more into the spirit of religion than before, by improving my gift. At length it was thought by the church that God had a work for me to do in the ministry, and in the year 1805 I was publicly set apart by ordination. My work being before me, I went from 'city to city,' preaching and baptizing in the name of the Lord, the Lord being with me. Thus I continued for some years, until serious changes and devastations took place in the church, at which my mind was greatly affected.

"In the year 1815, I was chosen to represent the town in which I live in the State Legislature, though I acknowledge I was not without scruples and fears in regard to the propriety of so doing. In this office I continued for several years, preaching at the same time as opportunities presented; yet all the time was held in suspense whether it was the mind of God that any one man should engage at one and the same time in these two kinds of employ. With these queries, and even with objections, I dispensed—only as I knew that justice, truth, equality and liberty were leading objects with me.

"I shall not do justice to my feelings unless I mention God's care toward me, in respect to things of a temporal nature. At the time of our marriage, I and my wife were poor. We had nothing but our hands to depend upon for a living. But God, who is rich in mercy, blessed our feeble efforts for a livelihood, and although I was called when low in the world to preach the gospel without compensation, yet God has not only fed and clothed us well, but through our humble industry has committed to our hands property to the amount

of between two and three thousand dollars, for which we have great reason to be thankful." The foregoing, he says, was written at the time of his mother's death, and is dated, Fishersfield, February 24, 1821.

It appears that while a member of the General Court, as the New Hampshire Legislature was called, he did not become so immersed in civil matters as to lose his interest in practical religion. In 1818, and during his attendance upon one of the sessions of that body, he writes: "I arrived at Concord on tuesday morning, and pitched my tent at Mr. Davis's, where were fifteen boarders, four of whom were preachers of the gospel. On Friday at noon we called a convention in our boarding house, Elder Dyer, chairman, then passed a vote not to drink any ardent spirits till the session closes: Immediately after this I found the spirit of God had admittance among us. At evening, Elder Young sat and reasoned with the people of death, judgment, and eternity, and it was a solemn hour. From that time, Jesus is allowed the first seat here—thanks be to God!" Though we have now somewhat different, and we trust better, views of the propriety of drinking ardent spirits at all, than Mr. Morse and his companions then had—and they were probably ahead of their times; yet it may be doubted whether New or Old England can now furnish a more favorable specimen of practical puritanism among its legislators.

Nor did he, amid the excitements of political affairs and the responsibilities of official station, forget the spiritual interests of his family and friends. He found time and heart to write long and earnest letters, urging them to become Christians, or, if already such, to in-

creased devotion and fidelity. To one of his daughters-in-law, he writes from Concord, in 1820: "I sincerely confess that in no late period of my life have I had heavier impressions on things eternal than I have had within a few days. Under these reflections, I look back to the days of our first acquaintance, and remember the soul union we then enjoyed. You remember it likewise! This was not a fable, neither was it a fiction, but the power of the living God. Now, my dear child, while the spirit of God is operating on my soul, it revives in my heart the lively bonds of our former union and makes it a present matter. O may the God of Israel send down some heavenly fire on your soul and mine, that we may never become strangers to a heaven so divine! Although we have trials and temptations—it has been the lot of all God's children, and none will reach heaven without them—yet beloved child put on courage, be patient in tribulation, serving the Lord!"

To one of his sons, he writes, under date of Concord, June 19, 1821: "I confess I feel a new commission from God to call upon my sons as well as daughters immediately to make ready to meet God in peace. And now, my son, I charge you in the fear of God to commence the duty of prayer to God. You are now setting out in the world with a rising family, and it is with you to establish the element of your house. If you fashion your house in a godly, religious form, then your children will be early taught of God that great may be their peace. But if you shape your house after the world, you thereby open the door for a flood of evils, and your blessings will all turn to curses in the end. The language of God is this: 'I will pour out my fury

upon the heathen and upon the families that call not upon my name.' Think upon these things! When you have read through this letter, stop long enough to send one desire to God, and then read it over again; and may God give you much of the spirit in which it is written!" Though the foregoing may now seem homely and somewhat outre, yet it was in harmony with the spirit of the times—when as yet the more polished language of philosophy and science had not been so fully appropriated to express the workings of religious experience; and it moreover bears the unmistakable impress of sincerity, and of an all-absorbing interest in practical Christianity.

Not far from this time, he abandoned his legislative career, and gave himself wholly to the work of an itinerant preacher. "Having," he says, "settled my worldly affairs, giving my property to my two sons, Daniel and Stephen, reserving to myself and wife, however, a comfortable support during our natural lives; and feeling it my duty to leave all for the sake of preaching the gospel, in the year 1821, I left all earthly things for Christ's sake and the gospel's, and verily God was with me." He adds: "My first tour was to Windsor, Vermont, where God was pleased to pour out his spirit richly, so that a church was gathered of about sixty members. My next tour was to Rhode Island, where about fifty were converted and gathered into a church. My third was to Randolph, Vermont, where a goodly number were converted and the old church revived. My fourth was through the northerly part of Vermont, and closed in Strafford, where many were turned unto the Lord. After this, I visited Northfield, where was a

reformation. I baptized a number, and left them in prosperity. In 1826, I went to Dover, Vermont, where about one hundred were converted, to the great joy of the old declining church in that place."

He was in Rhode Island in October 1821, and was present at the organization of the Rhode Island Quarterly Meeting. He also attended the next session of that body, in January 1822, and probably spent the most if not all of the intervening time within its bounds. It would appear, however, that this visit was previous to either of the tours above mentioned. At least, after this visit, and during the summer of 1822, he wrote to one of the Rhode Island ministers concerning "a glorious work of the Lord in Windsor, Vermont"—manifestly in connection with his own labors. In another letter, dated January 20, 1823, he speaks of "laboring through the season past at Windsor, Vermont, and gathering a church of more than fifty members, where Freewill Baptist people had not before been known." These considerations, in connection with the fact that he was not engaged in any particular revival in Windsor during several succeeding years, manifestly identify the summer of 1822, as the period of what he calls his "first tour."

In the latter part of October, 1822, he returned to Rhode Island, and early in the ensuing month commenced preaching in Pawtucket. Besides the sabbath services, he at first preached "two-thirds of the evenings during the week," and eventually meetings were "attended every night without regard to the weather." A revival soon commenced, which resulted in the addition of upwards of forty to the Freewill Baptist church.

It appears that during a considerable portion of the winter, daily prayer meetings were held in the early part of the afternoon. On one of these occasions, the meeting continued from one till five o'clock; and such was the spirit that prevailed, that Mr. Morse declares he never enjoyed such a day in his life before. The last of February, he left to visit his family in Fishersfield, but returned again in April. Most of the summer was spent in Rehoboth, with what was then an independent church. It had been connected with the old Groton Union Conference; but when most of the churches of that body united with the Calvinistic Baptists, it retained its free communion principles, and remained alone for years. But through the influence of Mr. Morse, and others, it became connected with the Rhode Island Quarterly Meeting, in August 1823. It was originally organized in 1777. He preached more or less with this church during the following winter; though it is possible and somewhat probable that he made another visit to New Hampshire, some time in the fall.

The summer of 1824 was the period of his tour to Randolph, Vermont, where it would seem that a large part of his labors during the following autumn and winter were expended. In July, 1825, he went to Danville, where he remained a short time, and "saw a good addition to the church." From thence he proceeded to Lyndon and Sutton, and remained in that vicinity upwards of two months. Here several were converted, and he speaks of having enjoyed much of the divine presence and blessing. Spending a little time in Randolph, the scene of his last year's labors, he arrived at

Strafford, Vermont, about the middle of October. A revival immediately commenced there, and progressed with astonishing rapidity. "Meetings," he says, "were held every day. Almost all other business, save the concerns of the soul and of eternity, was laid aside, and in four months three hundred souls were hopefully converted to the Lord." Some time during the ensuing winter or spring, he preached for awhile in Northfield, with his usual success.

After a brief visit to Rhode Island, he attended the May session, in 1826, of the Weare Quarterly Meeting, of which he was a member, and which convened at Newport, New Hampshire. A number of individuals in Dover, Vermont, having left the Calvinistic Baptists and united on "free ground," as it was phrased, sent a deputation to this body for assistance. Mr. Morse and another minister were selected to visit them. Upon arriving at Dover, they found it to be a rough, country place, with a scattered population. In two or three days, his colleague left him, as he expresses it, "alone in that dismal, rough world;" and for a time, and notwithstanding there were some promising indications, he was quite dispirited. He, however, soon recovered his spirits, and an extensive revival ensued. He says: "For a few days, we had one each day, and then for a while two each day, who gave evidence that they were born into the kingdom, and soon from six to eight were hopefully converted at every meeting." A very large number were added to the church, which became the germ of what was afterwards the Dover, and is now the Franklin Quarterly Meeting.

About the middle of August, he started for Montpe-

lier, Vermont, where he found the remnants of three Freewill Baptist churches, which had been formed some twenty years before. In a short time, these were re-organized into a single church, and something of a revival followed. Quite a number were baptized, and united with the church.

The next account we have of him, he is again at Pawtucket. The following is his description of the state of things there, under date of June 22, 1827. It is, however, by far the most eccentric paragraph we have ever seen from his pen. "Soon after I came here they finished a vestry in the lower part of the meeting house, which would hold two hundred people. I was called to the dedication of this place, and preached from these words—'O worship the Lord in the beauty of holiness;' and the glory of the Lord filled the house. From that time we appointed a meeting in the vestry every night, and have had a house full of people every evening; and although but few have clearly manifested a saving hope, still there is a great solemnity on the minds of many. The devil is howling about in his usual manner, and it is a little curious to see how artful he is, in his efforts to keep the ground. I have had two ministers, the world, flesh and devil, to fight since I have been here, besides my own carnal mind, which keeps me snug to my business. I have often thought of the crooked steam boxes, with which sleigh runners are bent; but the Lord has got me into a straight steam box this summer, to take out the crooks. I hope I shall stand when I have done, and not crook back again. We are daily expecting the devil's boom to break, and if it does, I expect a dreadful cracking. He has got a

great many souls within his boom now, but his rope is quite rotten, and he don't like that long knife that the Lord has put into my hand." It is not known how long he remained in the place, nor where he spent the winter following. A few were added to the Pawtucket church about that time, but it does not appear that any particular revival then occurred in that place.

During the ensuing summer, he was engaged in preaching in Fishersfield, and the adjacent town of Bradford. A revival was the result, which embraced among the converts a number of his own children. He had often lamented that while he was permitted to see so many others become Christians, some of his own children remained impenitent. Now his heart was gladdened by their conversion. In April, 1829, the reformation had not subsided; and he found himself so much occupied at home, as to have but little time to go abroad.

In June or July, of this year, he went to Salem, Massachusetts, and commenced preaching to a small and distracted church there, of the Christian Connection. Here it seems that he found about as much as he could do to make the crooked things straight. Some of the people had acquired very exalted conceptions of their spiritual attainments; and at one time, one of them said to him: "Timothy, you are under the law, and are an enemy to the spirit of God; and I know as well as I know that I am sitting in this chair, that you cannot be saved as you now are." But notwithstanding they claimed to be so directly under divine guidance, yet order and different views of spiritual operations prevailed against them. Besides these, some of the baser

sort—"mobs of unholy wretches," as he calls them—excited quite a storm of opposition. Horns were sounded around the place of assembly, the cry of fire was raised, and various other devices were carried into effect, in order to break up the meetings. False reports were circulated concerning his character, and even personal molestation was attempted. So far were these things carried, that he says there were many who would have put an end to his life, if it had been in their power. He also declares that he never before so clearly understood the idea of wholly laying down our lives for Christ. But his undaunted Christian courage rose superior to all these obstacles, and he had the happiness of soon being able to leave the little flock in comparative quiet and prosperity.

Toward the close of September, he proceeded from thence to Pawtucket. Some revival had already been enjoyed by some of the other churches in the place, and upon his first arrival he writes that the prospect there was better than it had been before for some years. He remained there for some time, and by the first of January, forty-five had been added to the Freewill Baptist church. Among the converts was one who is now a devoted and efficient minister. It is not known that he visited any other of the churches of the Rhode Island Quarterly Meeting at this time. Nor is it certain when he returned home. He was, however, at Fishersfield in December.

From this time until just before his decease, a period of more than two years, we almost entirely lose sight of him. But we are assured by one* who was somewhat

*Rev. Arthur Caverno.

familiar with his later history, that he was still devoted to the work of the ministry. With his spirit and temperament, it could not well be otherwise, so long as sufficient physical ability remained. He would not only work, but work with an earnestness and a singleness of purpose, which would not fail of producing effect. Once only, during this time, do we catch a glimpse of him, and then he is an active and influential member of the fourth General Conference, in October, 1830.

In the summer of 1832, disease began manifestly to point to a day not far distant, as the period of his death. He himself felt that his earthly career was almost finished, and often spoke of it with composure and satisfaction. At the last session that he attended of the Quarterly Meeting to which he belonged, he spoke at some length, reminding the audience that they were listening to him for the last time. "Soon," said he, "you will hear that the old man is dead." In October, it became evident that his end was near. He then selected the person to preach at his funeral, and requested that six of his brother ministers, whom he named, might be his bearers. He also gave directions concerning other arrangements at his funeral. Among other things, he desired that the hymn might be sung, which commences,

"Far from affliction, toil, and care,"

and the anthem beginning with, "My friends, I am going a long and tedious journey, never to return." As might be expected, his last days were peaceful and happy; and he often expressed a desire to depart to be with his Lord. He died, October 30, 1832. His disease was the dropsy.

Mr. Morse was a man of much more than ordinary force of character. He was uncommonly energetic and persevering; but with these, and yet beyond them, there was an inherent and powerful individuality. Whoever came in contact with him, whether in sympathy or in opposition, instinctively felt themselves in the presence of a man of marked and decided originality. It was rough, untutored, and even eccentric; but it was full of vitality, and the capability of impressing itself upon other minds. It received little, and imparted much. His eccentricities might excite a smile, or his uncultivated earnestness provoke a sneer; and yet his hearers seldom went away, without more or less of his character enstamped upon them. They could not help it. There was a power in his presence, that arrogance, contempt, disgust, and even will, could not wholly resist.

He also possessed, in an eminent degree, the power to read character. He could penetrate the veil of external appearances, as comparatively few men can; and was therefore the better able to adapt his preaching and his measures, to the exigencies of the time, and to the feelings and characteristics of those whom he wished to affect. He perceived clearly when to answer a fool according to his folly, and when to answer him not according to his folly. Hence he knew how to approach men—how to arrest their attention, win their sympathies, and arouse their hearts. He could counsel the wayward and reprove the erring, without repelling them; and could rebuke the vicious with severity, without exciting anger, rather than remorse and penitence.

In addition, he was eminently pious. Whatever

was said or thought of his manner, or even of his measures, all, except the spirit-seers of Salem, conceded that he was something more than sincere—he was a man of God, living in communion with the spirit of heaven. He preached, prayed, and conversed, not merely so that it would be said “he thinks it is so,” but it was felt that he possessed a spirit which the world knows not of—the positive, permeating, living element of Christianity. And therefore he practised the duties of religion with intense pleasure—they were not tasks to him. Duty was lost in privilege, and self-denial became a blessing and a joy.

No wonder, then, that he was successful; though with more cultivation and refinement he might undoubtedly have been still more successful. Ordinary men would make sad failures, were they to imitate his eccentricities of manner or expression. He succeeded in spite of them, not on their account. But with his power, originality, and personal impressiveness, scarcely any drawback could prevent the most marked results. His triumph at Salem, against obstacles such as few men could meet, much less overcome, is alone ample evidence of his preeminent ability to influence and control others; and would cause us to wonder, if he had not elsewhere been universally successful. During his ministry, he baptized upwards of five hundred.

ELI TOWNE.

BUT little is known concerning Mr. Towne's early history. The records of the Rhode Island Quarterly Meeting, state that he was from Maryland. In 1823, a brother of his resided at Washington, Pennsylvania, and speaks of him as in some degree associated with that place. It is possible, if not probable, that this was his native place, and that he went from thence to Maryland. His temperament and his habits were not, however, of a very local character, and in all probability he was not very closely associated with any particular locality.

He was originally an acceptable and influential preacher among the Methodists; but beyond this, nothing very definite is known of his early religious experience. Those who knew him when in Rhode Island unite in saying that he was appointed by some Methodist body in Maryland, to visit some of the Methodists in New England. Upon arriving in New England, he for the first time, as he declared, became acquainted with the Freewill Baptists. He also affirmed that their sentiments were precisely those which he had always believed and maintained, since he became a Christian; and that he united with the Methodists, simply because their sentiments were more nearly in harmony with his, than were those of any other denomination with which he was acquainted. He therefore at once joined the Freewill Baptist denomination. The Rev. Reuben Allen says that he was received at a Yearly Meeting in

New Hampshire. At all events, in 1822, he was recognized and held in very high estimation as a Freewill Baptist minister, by such men as White, Morse, Sweet and Allen; and at the time of his death, he had full and ample Freewill Baptist ministerial credentials.

During the latter part of the summer of 1822, he spent some time in Rhode Island, and was present at the August session of the Rhode Island Quarterly Meeting. With a strong and active intellect, he possessed a somewhat nervous and excitable temperament; and at this time he made one of the most thrilling and startling addresses that had ever been heard in that part of the country. It was so entirely unprecedented, that some of the irreligious sought to account for it by saying that he was crazy. It is even now a frequent topic of remark, and is evidently a cherished recollection with those of his hearers who still survive.

After staying a while in Rhode Island, he returned to Pennsylvania, and perhaps to Maryland. Soon after this, it appears that he spent some time in Rutland, Meigs county, Ohio, and also in Alexander, in Athens county: for he was present, June 29, 1823, at the session of the Huron Quarterly Meeting—then called the “Free Baptist Quarterly Meeting”—as a messenger from a church in each of those places, and with a request for their union with the Quarterly Meeting. The request was granted; and he is mentioned as one of the four preachers “who appeared to be principally engaged to keep up the standard of liberty in the churches, and to preach repentance to perishing sinners.” The Rutland church then had fifty-four members, and that at Alexander, one hundred and three. Previous

to his attendance upon the Quarterly Meeting, though in the same month, he made a very brief journey to Cooperstown, New York; but it does not appear for what purpose, except that it was "in his master's service."

Some time in the summer or early autumn, he went to Detroit, in what was then the Michigan Territory. He also traveled through the Miami country. But though he remained in those parts for some time, and devoted himself to preaching, yet it is not known precisely in what localities, or with what effect. Toward the last of September, he arrived at Cincinnati, and was taken sick on the evening of his arrival. He had stopped at a public house; but a kind heart, on the next morning, invited him to the house of Garrett Van Ausdols. His sickness proving to be severe, a physician was called, and he was taken to another place, and eventually to a widow Allen's—probably in order that he might be better cared for. The physician was attentive, and "he was nursed with the greatest care and attention," but all in vain. He died October 3, 1823, among strangers, and in a strange land. Generous friends, whose names are unknown, closed his eyes in the sleep that knows no waking, shed the tears of strangers over his otherwise unattended bier, and sustained the expenses of his sickness, and of a decent burial. One who was with him in his last hours, says: "I conversed with him on the subject of death and a future state. He professed to have faith and confidence in Jesus Christ; but wished to live on account of his family, and also to do more in the vineyard of the Lord." The disease with which he died is not named. As his wife died

some three or four months before, it is probable that he had children; though it would seem that she died after he left home, and as he had been almost constantly traveling in a very new country, with but few means of communication, it is possible that he was not aware of her decease.

He made some considerable use of his pen, and kept some account of his travels; and at the time of his death had quite a number of papers with him. But they have probably been wholly lost, or at least are not now known to be accessible. From what is known of him, it is apparent that if all the particulars of his stirring, eventful, and somewhat eccentric life, could be traced out, it would constitute a deeply interesting narrative.

For, while it is difficult for those who were with him while in Rhode Island, to recall any very detailed remembrance of what he then related of his former history, yet their impressions, and what they can recall, clearly evince that his previous life was quite as fully characterized by stirring scenes, as the glimpses we have of him afterwards, show was the case with the subsequent portion. And yet, one leading purpose, the glory of God, was the central point, around which it all clustered, and to which it bore a manifest relation. And such was his manifest probity, that amid all these changing and often excited scenes, it does not appear that his integrity was ever questioned. And notwithstanding his excitability, he wielded perhaps his greatest influence over the better and more cultivated class of minds.

ABEL THORNTON.

ABEL THORNTON was a native of Johnston, Rhode Island, and was born August 16, 1799. As soon as he was old enough, he was sent to school; and during the most of his minority, he enjoyed such educational advantages as that part of the country afforded. He was endowed with a very inquisitive mind, thirsting for knowledge, and every facility for its acquisition was most sedulously improved. In this way, he picked up an amount of information, and secured a degree of mental culture, much beyond what are usually attained by those in his situation.

But his moral nature was not so assiduously trained. He was indeed taught to conform to those external points of morality, which form the basis of social respectability. In all these respects, there were few who excelled him. He was instructed to aim at a high social position, and succeeded in attaining it. Yet he not only had little care for his spiritual interests, but when twenty years old his religious knowledge was very limited. At that time, he had not read fifty chapters in the Bible. He occasionally queried with himself concerning death and the future world; but, in his own language, his ideas were "scanty upon these subjects." It is not surprising, therefore, that, as he tells us, he very much delighted in worldly amusements, and actually supposed his enjoyment superior to that of the Christian; and that he even experienced a feeling of

compassion for such of his young companions as made a profession of religion. The serious illness of one of his brothers, at one time caused him some alarm, but it soon subsided.

In the spring and summer of 1820, quite an extensive revival occurred in the vicinity where he lived, through the instrumentality of Clarissa H. Danforth, a female preacher. At first, he was proof against all serious impressions; and when at length his attention began to be arrested, his father dissuaded him with the usual epithets of wildfire, excitement, confusion, and the like. These, however, eventually lost their power over him. The recital of a dream concerning the judgment day, very naturally suggested to him that he was unprepared for such an event. Upon retrospecting his life, the respectability and outward morality, of which he had felt so boastful, was perceived to be utterly insufficient to enable him to render an account to God. His conviction soon became so intense as entirely to sweep away his proud conceptions of the superiority of worldly pleasures, and he resolved to become a Christian.

He at once set about religious matters, with the same ardor and perseverance with which he had before sought worldly distinction and enjoyment. Some now reproached him as a fool, others called him crazy, and once he was told that he should not go to meeting so much as he had done. But it all failed of turning him from his purpose. His conversion was not characterized by any particularly sudden revulsion of feeling; but by a somewhat gradual transition, he came to love what he once hated, and to find no pleasure in what heretofore had afforded his greatest delight. For a time

he was fearful lest he should be deceived, and think himself a Christian when he was not. But becoming at length fully satisfied, he was baptized, in June of the same year, and became connected with the Freewill Baptist church in Smithfield. The night before his baptism was principally spent in self-examination.

During the ensuing autumn, his mind began to be occupied with the thought that it would become his duty to enter the Christian ministry. The winter was spent in teaching school; and in the mean time he diligently applied himself to study—especially the study of the Bible. But though his impressions concerning entering the ministry continued, and even increased, until he was fully convinced of their significance, yet he did not seem disposed to yield to them. In July, 1821, he became an officer in a military company, and this partially diverted his attention from religious matters. But one day, as he was going to borrow a book on military tactics, he took his Bible from his pocket, and his eyes fastened upon the following passage: “No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.” This excited a train of thought in relation to the spiritual warfare to which he believed God had called him; and which caused him, in the ensuing spring, to resign his commission. But the thought of preaching was still, as he expresses it, “too great” for him—“it seemed like an impossibility.”

The winter of 1822–3 was employed in teaching, though he became somewhat more active in conducting religious meetings; but strove to avoid imparting the impression that he intended to become a preacher.

While thus disobedient to his convictions of duty, his mental sufferings became intense. He says: "I frequently walked the room in distress, while in school with my scholars." At length, he resolved to make an attempt to preach. The result of his first effort was such that he concluded it would be his last as well as his first sermon. But through the solicitation of the people, he resolved on another trial. When on his way to the appointed place, he stopped in the woods and supplicated God for assistance; "for," says he, "I felt as though without him I could do nothing." This time the result was favorable. And still, but a little after, he came to feel that if he could die happy, "death would be better than life." Hearing that his first efforts appeared to be productive of good, he became somewhat re-assured, and sent another appointment to the same place. But again he went home discouraged.

At the May session of the Rhode Island Quarterly Meeting, in 1823, he was licensed as a preacher. Gaining a little more confidence, he preached occasionally during the summer; and in the fall, was for some time acceptably and successfully engaged in preaching in Taunton, Raynham, Rehoboth and Norton, in Massachusetts. He spent most of the winter in Norton, where quite a revival attended his labors. He says: "Many I trust, will remember those days as long as life lasts. I think I shall, for one; for it was the beginning of days to me."

He now began to think of traveling westward. In May, 1824, David Marks visited Rhode Island, and Mr. Thornton partially promised to meet him a while afterwards in New Hampshire, and from thence, accom-

pany him to the State of New York. Accordingly, toward the last of the month, he proceeded to Weare, New Hampshire, preaching in several places by the way. He remained in Weare, Wilmot, and the vicinity, some six weeks, and besides attending the New Hampshire Yearly Meeting, either preached or conducted a conference meeting, nearly every day, during that time. It appears that it was a time of religious prosperity, and that several embraced Christianity.

From thence, in company with Mr. Marks, he proceeded through Vermont, and up the Mohawk river, to central New York. He had relatives in the town of Eaton, but he only made them a very brief visit, and devoted the rest of the time that he remained in that vicinity, to what had now become the loved work of the ministry. He preached more or less in Eaton, Brookfield, Plainfield, Westmoreland, and other places, but probably more than in all the rest together, in Verona. A reformation had commenced in this place before his arrival, but he very materially assisted in promoting its continuance. He tells us that at one time while he was preaching there, "more than forty arose to be prayed for." As a result, a church was formed, which in October became connected with the Benton Quarterly Meeting, but which has since become extinct. On the twenty-eighth of August, and the following day, he was present at the Holland Purchase Yearly Meeting, which was held at Groveland, in western New York. He however immediately returned to Verona. Besides his labors in this and other places, he now preached some in Floyd and Western, where there was a church that had renounced calvinism, and embraced

open communion and the doctrine of a general atonement.

In October, he left central New York, and attended a session of the Benton Quarterly Meeting, at Sodus. From thence he proceeded to Catlin, near the head of Seneca lake, where he remained a few days, and where his preaching resulted in something of a reformation. He next went to Dryden, in Tompkins county, and was present at the meeting of the Owego Quarterly Meeting. After this, he visited and preached in several towns where there were Freewill Baptists; and eventually arrived at Troy, Bradford county, Pennsylvania, in company with Asa Dodge. There was already a little Freewill Baptist church there, of some twenty members, which had been gathered through the instrumentality of Mr. Dodge. A reformation commenced very soon after their arrival, which extended into several of the adjoining towns, and many were converted who did not join the Freewill Baptist church. And yet, that little company in consequence increased to about seventy members, and secured such a position that by the blessing of God on the labors of others, it has ever since been a large and efficient church.

An incident connected with this revival is perhaps worthy of narration. At one of the meetings, a man who had been a minister, but had become grossly intemperate and shockingly profane, confessed his backslidings, asked forgiveness of his children and neighbors, and promised to reform. He said that "he was willing to go down to the grave with broken bones, if he could only obtain mercy." Mr. Thornton says: "I never heard greater sorrow expressed from any person

than from him." But notwithstanding this, it was not long before he was enticed back to his vicious habits, and became if possible worse than before. At length, however, God seemed to take him at his word. In one of his drunken carousals, he fell and broke his leg, so that amputation became necessary. After this, he reformed, became again a respected citizen, was restored to the ministry, and preached acceptably for years, and until prostrated by disease. His name was Elisha Rich.

Mr. Thornton left Troy, the last of February, and soon after went to Spafford, in Onondaga county, New York. He remained there, and in the adjoining town of Marcellus, some six weeks, during which time he attended thirty-nine meetings. This was probably about the number that he usually attended in the same period, during his travels; though it is almost surprising how he could perform so much service. His early grave tells at least one of the results. In addition to these meetings, he also attended a select grammar school in Marcellus, seventeen days of the time; and from which, he states that he derived much benefit. It is interesting to observe how careful this young minister, who had already become characterized as a revivalist, was to improve every opportunity for mental cultivation. While he remained in that region, a revival commenced, which, continuing after he left, resulted in increasing the Freewill Baptist church in Spafford from eighteen to ninety members.

Upon leaving Spafford, he visited and preached for a very short time in Verona and the vicinity, and then returned to Rhode Island, where he arrived, April 30, 1825. He had been absent from home, as he says,

eleven months and six days, traveled two thousand eight hundred and ninety-one miles, and attended three hundred and sixty-seven meetings—more than one a day. The journey was performed on horseback.

As soon as he arrived home, he commenced preaching at several places, with the same ardor and with much of the same effect, that characterized his labors abroad. In June, he attended the New Hampshire Yearly Meeting, at New Durham, but returned immediately to Rhode Island. After this, he engaged for a short time in manual labor, and while thus employed preached but little except on the sabbath. He however informs us that this course detracted very much from his Christian enjoyment. Hence he soon again commenced devoting his whole time to preaching; and was ordained as an evangelist at Smithfield, September 5, 1825.

But his increased activity was not of very long duration. For some time his health had been failing, and a little while after his ordination he began to bleed at the lungs—or “at the stomach,” as he persists in calling it. He lived about two years longer, but it was a constant struggle between life and death. Occasionally, the deceptive disease seemed for a little time to relax its grasp; and then he would persist in preaching, until his bleeding lungs again compelled him to desist. And then he would feel dispirited and almost impatient, because he could do no more. At one of these times, he says: “I have passed through many serious trials, since my debilitated state has prevented me from laboring in the gospel field. I discover myself useless at present, and often feel a burden to myself and

others ; yet still I will trust in the Lord, though he slay me." At another time, he writes : " O Lord, when shall I be delivered from this body of death ! Like the prophet, I feel myself held in derision, and like the foolish man, began to build, and through infirmity am not able to finish ; or, in other words, am obliged to retire from the walls of Zion." But he adds : " Only give me grace, Lord, equal to my day, and I will try to be content. Let me feel the gospel assurance, and it shall be enough."

In the autumn of 1826, he went to Newport, where he remained a while, vainly hoping for improved health in consequence. During the fall and winter, quite a revival was enjoyed in the vicinity where he lived. Most of the preaching was done by others ; but still, his spirit, his prayers, his brief exhortations, and comparatively still briefer sermons, were not without their effect. Though very feeble, he taught school for nearly three months during the winter ; but was able to preach but little in the ensuing summer.

It now became evident that his earthly work was nearly finished. On the thirteenth of August, his lungs bled more profusely than ever before. An eye-witness says : " Monday morning, about three o'clock, I was aroused by the sound of distress, and found br. Abel Thornton bleeding very fast at the lungs. Said he, ' I have almost done. Lord take me, give me a mansion ?' He was immediately confined to his bed, and deprived of the power of speech, so that he could be understood only by a low whisper. In the afternoon of the same day, he had another time of bleeding. On Tuesday morning and evening his bleeding at the

lungs returned again. In the evening, a number of his friends and neighbors being present, he conversed with them, and told them he expected soon to leave them, and that he felt ready and willing to die." But notwithstanding the severity of the attack, he lingered along for upwards of two months. Being asked, on one occasion during this time, if he did not expect to recover, he replied: "O, no! The field is all shut up before me, and there is no more work for me to do." At another time, he was asked whether it was his choice to live. "Only," said he, "to sound the gospel to a dying world." A brother minister inquired if he was perfectly satisfied in respect to what he had preached. He replied: "O, yes! Were I to enjoy health, I should preach the same gospel again." He also very affectionately and affectingly besought his father and friends to live godly, Christian lives. Just as he was breathing his last, he exclaimed: "Bless the Lord! I am crossing the narrow stream." He died October 14, 1827, at the early age of twenty eight.

He left a manuscript autobiography, which was soon after published. It possessed neither polish nor pretension; but as the history of such a serious, earnest and devoted spirit as his, which under such circumstances and in so short a time achieved so much for Christianity, it has many elements of interest, and but narrowly escaped a very extensive circulation. He gave great promise of good to the church and the world, and actually accomplished more than some whose lives are much more protracted. Wherever he was known, he was very much and universally beloved.

ZACHARIAH JORDAN.

THOUGH Mr. Jordan is still living, yet we regret not being able to give a more detailed account of his long and active life. He is a native of Raymond, Maine, and was born July 2, 1787. Before he was twenty-one years of age, he was favored with the usual advantages of a common school training, and after that period attended a number of terms at an Academy—besides teaching more or less every year during the eight succeeding years.

He says that he experienced religion April 19, 1809, in the same revival during which Joseph White professed himself a Christian. He commenced preaching in the summer of 1816—which in that vicinity is remembered as “the cold season”—and was ordained June 10, 1818. The first thirteen years of his ministerial life were devoted to the work of an itinerant preacher; and in his own language, he “was almost constantly traveling,” and that “generally in places where they were destitute of preaching.” To some extent, he was associated with such men as White and Clement Phinney, and occasionally with Colby and Lamb. With Mr. White he was the “most united in spirit and labor,” and at his decease preached his funeral sermon. But for the most part, he labored without the assistance of any other preacher. His whole time and energies were devoted to preaching, and were mostly expended in the counties of York, Cumberland and Oxford, in Maine, though he preached some in

New Hampshire, perhaps still more in Vermont, and considerable in Rhode Island ; and frequent revivals attended his preaching.

In the fall of 1822, when Mr. White returned to Maine with a sick and dying wife, he requested Mr. Jordan to supply his place in Rhode Island. The conference of the Yearly Meeting of which he was a member, also united in the request ; and accordingly he spent the ensuing winter in Rhode Island, and remained there until Mr. White returned, in May, 1823. According to the records of the Rhode Island Quarterly Meeting, his labors there were efficient and highly prized. When Mr. White again left Rhode Island, in the autumn of 1826, Mr. Jordan also again supplied his place. He remained in those parts about a year, and preached with good effect, principally in Burrillville, Smithfield, Gloucester, Blackstone, Scituate, Taunton and Rehoboth. Concerning his efficiency in these labors, one of the ministers of the Rhode Island Quarterly Meeting, under date of January, 1827, wrote that he was " laboring within the limits of the Quarterly Meeting, to the great joy and satisfaction of the brethren." Just before he left Rhode Island, he preached the funeral sermon of Abel Thornton. Mr. Jordan says : " I left many strong and good friends in Rhode Island that I have never forgotten and never shall."

Soon after he left Rhode Island, he partially abandoned his itinerant life, and assumed the pastoral relation successively in several places. He says : " I continued my labors at different places in Maine, after leaving Rhode Island ; having the pastoral charge of some church, till April, 1849, when my health com-

pelled me to give up constant preaching and the pastoral relation. Since then I have preached a part of the time, and my health has much improved. I continued my labors constantly during thirty-three years. I still love the cause, and the work of preaching the gospel." But during the earlier portion, at least, of Mr. Jordan's pastoral experience, a Freewill Baptist pastor still retained many of the characteristics of an itinerant. There was a much more frequent and lengthy interchange of ministerial offices, than is now customary in many parts of the denomination; and in nearly every revival, the neighboring ministers were more or less associated with the pastor of the church where it occurred. Thus, each assisting minister became practically and for the time an itinerant. For this, and other purposes, Mr. Jordan still traveled considerably; and both in the churches of which he was pastor and elsewhere, was frequently engaged in revivals.

It is hoped that the detailed accounts of these seasons may yet be gathered up and preserved. Concerning one of them, at Parsonsfield, in 1844, Mr. Jordan says: "Yesterday (the sabbath) was a blessed day. Some sixty-five or seventy were forward to the anxious seat—forty-five or more were males, and most of them heads of families. It is thought that between thirty and forty have found pardon, and many are rejoicing in the love of the Savior." Referring to some of the vagaries of the Adventist excitement, he adds: "Let those who have predicted that there would be no more conversions, learn their mistake and again go to work for God. It is thought that there never was before so general and powerful a work of God in this place.

Many that have passed through revival after revival, girded up with morality, and standing in the way of the work of God, have now submitted to the Savior, and are laboring for the salvation of others." It would also be interesting and profitable to know more of those portions of our brother's history, that are not so directly connected with revivals. For what are technically called revivals, are not the only periods of real prosperity to the Christian church, nor the only medium through which true godliness is promoted.

His early education was quite equal if not superior to many of our effective pioneer ministers. And yet he regrets that it was not better. In 1837, he wrote: "I lament that I had not been more persevering, and made a greater effort for a better education in early life." Now he says, referring more particularly to his itinerant life: "In consequence of my traveling as much as I did, I could not devote so much time to study, as I have done since I became settled, and have taken the charge of a church. But I have felt grateful that my early advantages were as favorable as they were. I have also regretted that I did not devote more time to study before I commenced preaching."

June 5, 1832, he married Esther Merrill, with whom he lived until she died July 3, 1838. He was married again, April 21, 1840, to Sabrina Page, who is still living.

He was a member of the fifth General Conference, and now lives at Limerick, Maine.



Reuben Allen

REUBEN ALLEN.

REUBEN ALLEN was born in Gilmanton, New Hampshire, September 4, 1795. His parents were pious, and were members of the Calvinistic Baptists. The son was the subject of early religious impressions, and when but a boy used to retire to secret places to pray. At the age of fifteen, he was apprenticed to Mr. John Mudgett, to learn the blacksmith's trade. Here, also, he was under practical religious influences. Mr. Mudgett maintained constant and daily family devotions, and his house was the home of the faithful Methodist itinerant—from whom the apprentice often received good instructions and admonitions. At times, he was almost persuaded to be a Christian.

On the evening of the fourth of October, 1811, he was solicited to attend a place of youthful amusement. At first he was strongly inclined to go. But from some cause, for which he is unable to account, he declined the invitation; and through curiosity attended a prayer meeting, which was held in the house where he lived. He states that he entered the meeting with careless indifference; although he had previously been at times under powerful conviction for sin, and had feigned a cheerfulness and indifference toward religion which he did not feel. He had not been long at the meeting, when his mind became suddenly occupied with a vivid sense of his great sinfulness. Striving to conceal his emotion, he concluded to leave the place; but, as if held by some unseen hand, remained until he was led

to feel that he should lose his soul if he did. Soon he began to say within himself, "What shall I do to be saved?" and eventually, "O Lord, have mercy on me, a poor, undone sinner!" His distress of mind increasing, he attempted to rise and ask the people to pray for him, when he fell prostrate on the floor, and cried out, "O Lord God, have mercy on my sinking soul?" Upon this, he says that "the brethren looked wonderstruck, and for a short time hardly knew what to think or do. At length some of them shouted aloud, while others fell upon their knees and cried to God in my behalf. Thus we continued for about three hours and a half, when to the praise of God light beamed upon me, and the glory of God filled my soul."

He continues: "The next morning the way looked so plain to me that I thought I could make others see and feel as I did. I went to them with all the honesty of a child, in the full belief that they would praise God with me. But in this I was greatly disappointed. Among others, I went to a natural brother, and told him what I had found, and entreated him to come and go with me. But I seemed to him as one that mocked, and he turned from me. I was grieved, and wept; and for some time seemed like one forsaken, and could not see why it was so. But on looking over the past, I found that he and others were no blind r than I had been all the days of my life." Though he had become somewhat acquainted with the Freewill Baptists, and sympathised with their sentiments, yet as there was no Freewill Baptist church in that vicinity, he became connected with the Methodists, and remained with them until he removed from the place. Referring to this connection, he says,

“I differed with them in opinion, but this was not a bar to Christian union.”

“At the age of nineteen,” he says, “I felt it my duty to appoint and attend prayer and conference meetings. This I supposed was all that the Lord would ever have for me to do. Soon, however, I began to feel that I ought to give myself up to preach the gospel, and that woe was me if I did not. But I tried to put these thoughts away, as the fancy of the brain; for I could not believe that the Lord would call such a feeble worm of the dust to so great a work.” His mind eventually became so deeply affected with these impressions, that he could scarcely attend to his daily business. But when his apprenticeship had nearly expired, he came to the conclusion that, all things considered, it could not be his duty to attempt to preach.

Very soon after this, he was taken sick, and was nigh unto death. He says that past impressions now rushed like a flood upon him, and the alternative seemed to be presented for him to consent to preach and live, or to persist in refusing and die. When it appeared that all other hope had fled, he at length resolved that if his life was spared he would enter the ministry. He almost immediately began to get better; but soon concluded that his resolution had nothing to do with his recovery, and determined to recall it. In less than half a day he was about as sick as before, and thought that now he must certainly die—that as he had once broken his promise to God, it would be useless for him to promise again—and that eternal wretchedness would be his portion. Still, like Hezekiah, he cried unto the Lord; but the Lord seemed to him to

say: "You have promised once, and when I favored you, recalled it, and why promise again? Yet if you will promise to a person who may testify against you, if you fail to perform, I will still grant your request." A favorable and apparently providential opportunity soon occurred, and he declared his feelings to Mr. Mudgett, with whom he still lived. After this, he again began to recover.

Before his health was wholly restored, he dreamed that an individual came from the adjoining town of Northfield, and told him that the people there were sick, and he was wanted to take care of them; and that he answered that he was sick himself, and could not. The messenger, however, declared that he must. Upon this, he awoke; but on going to sleep again, dreamed the same dream the second time. This had a great effect upon him. He arose early in the morning and said that he was going to Northfield. The people of the house at first laughed at him; but he said that the Lord demanded it, and he must obey. The people of Northfield were very much surprised to see him, but he told them that the Lord was in it and had sent him. He immediately commenced holding meetings day and night, and an extensive revival was the result—though he would not allow his discourses to be called preaching. He remained there about four months, and during that time about thirty-five persons were converted.

And yet, he soon began to question whether he had not run before he was sent, and concluded to return to his trade. But, as he expresses it, "preach" still followed him. In order if possible to rid himself of this, he went to Montreal, in Canada, and engaged to work

at blacksmithing. This, however, afforded no relief; and his feelings became such that on the next day he gave up his engagement, and started for home. But instead of going there, he stopped in Northfield, and from thence went to Newburyport, where he worked a month; but found no peace for him there. He then went home, built a shop, and commenced business. In October, 1816, he married Alice A. G. Sanborn, of Northfield. He continued to work at his trade until the next fall, when his wife died. In her dying moments she said to him: "I fear I have been the cause of keeping you from the work to which the Lord has called you. He will now take me to heaven. I am ready, and I charge you to give yourself up to the work." This, added to all that he had experienced before, induced him to close his business and enter upon the work of the ministry.

At first, he went to Hillsborough county, where he remained a few weeks, and says that he saw a glorious work of grace. In the winter he commenced preaching in Wheelock, Vermont, and in the ensuing fall was ordained and became the pastor of the Freewill Baptist church in that town. More or less were baptized and added to the church nearly every month during the year. In the spring of 1819, he divided his time between Wheelock and Cabot; but occasionally preached at other places, formed one or two new churches, and baptized about fifty persons. During the first part of 1820, he traveled more, and preached in Burlington, St. Albans, and other towns about the lake. The latter part of the year was mostly spent in Cabot. The Freewill Baptists and Congregationalists agreed to wor-

ship together, and selected him for their minister. He says: "Strange as it may appear, this was one of the most pleasant periods in my life. I learned that Christians could walk together, although they differed in opinion in some things. The way to do this, is to think and let think."

In October, 1821, he started on horseback for Rhode Island; and arrived at Burrillville, in that State, on the day of the organization of the Rhode Island Quarterly Meeting. The next day he preached the sermon at the first Freewill Baptist ordination which occurred in the State. In December, he returned to Vermont, and spent the most of the winter visiting among the churches. He then left for Rhode Island. Concerning his first movements there, he says: "Having made up my mind to spend some length of time there, I did not look for an old church, with which to settle. I therefore formed a circuit of perhaps eighty miles in circumference, embracing for sabbath appointments, Pawtucket, Rehoboth, Taunton, Blackstone and Chepachet. This circuit I passed around about once in five weeks, sometimes attending meetings between these places every day. The Lord revived his work in all of these places. The Rehoboth church at that time belonged to what was called the Groton Union Conference, but now joined the Rhode Island Quarterly Meeting. Soon a church was formed in Taunton, one in Blackstone, and another in Gloucester, at Chepachet. About this time, Timothy Morse said of him, and of his labors in Rhode Island, that he was "a very capable, firm, promising young man, who has the cause of God near his heart, and I think is doing much good through that country."

He was married May 5, 1824, to Phebe Leonard, of Taunton, and in the following December, settled at Pawtucket, as the pastor of the Pawtucket Freewill Baptist church. And yet, his labors were by no means confined to that place. He also had "the care" of other churches, besides preaching where there were no Free-will Baptist churches, and frequently interchanging labors with other ministers. From Pawtucket, he removed to Taunton, in January 1826, but without very materially changing the sphere or the character of his operations.

In the autumn of 1829, he received a call to become the pastor of the Smithfield church, at Greenville, which he accepted, and accordingly moved to that place. He however also became the pastor of the Gloucester church, at Chepachet, and half of the sabbaths were spent at each place. But in the fall of 1830, he resigned his charge at Chepachet, and commenced preaching at North Scituate. He now spent the sabbath alternately at Greenville and at North Scituate. This arrangement and these relations continued with little or no variation for twelve years. During that time, about eighty were added to the church at Greenville, and a church was gathered at North Scituate numbering not far from three hundred members.

The Smithville Seminary having been put into successful operation at North Scituate, Mr. Allen moved to that place in December, 1840, for the purpose of affording increased educational facilities to his children. In the succeeding spring he relinquished the pastoral care of the Smithfield church, and for the most part restricted his ministerial labors to Scituate. But in

1845, having been the pastor of this church for seventeen successive years, and since its organization, he thought it advisable to resign the pastorate. The church at that time reported four hundred and twelve members. In one of the revivals which occurred through his instrumentality, during his connection with this church, nearly one hundred persons were baptized and united with the church in a single day, and one hundred and twenty-seven were baptized in the short space of eight months.

He now again commenced operations mostly on new ground, and for the next seven years preached principally in Coventry, Natick, West Greenwich, and Warwick. In 1847, a new church was gathered and organized in Coventry through his instrumentality. But at the expiration of this time, he received an invitation to become again the pastor of the church at North Scituate, and has recently entered upon the duties of that relation.

He says: "I have now lived about fifty-seven years, and have been a professed Christian about forty years. I have been in connection with the Freewill Baptist denomination about thirty-five years, and for thirty-four years a professed minister of the gospel of Christ. In these thirty-four years it has been my happy lot to organize a large number of churches, and to baptize between thirteen and fourteen hundred persons. I have also attended between fifteen and sixteen hundred funerals, and joined five hundred and twenty-eight couples in marriage." This is an amount of ministerial service which has very few parallels; and from such a stand point as this, it is easy to perceive what must

have been the ardor, perseverance, and iron energy, with which he has pursued his calling. And this is seen still more clearly, when it is remembered that he was a comparatively uneducated boy, without professional training or factitious advantages, who went directly from the anvil to the pulpit, and who had nothing upon which to depend but his own native abilities and his trust in God.

Mr. Allen is not opposed to progress. He would not have us be content with our past or present personal or denominational attainments. But while he would have us gain clearer and more complete conceptions of divine truth, and improve our methods of applying and enforcing it, he is still deeply solicitous that we should earnestly seek to retain a fervent spirituality—such as heretofore has characterized us as a people. He rejoices “in the great reforms that have taken place in many things,” and is a consistent advocate of the benevolent enterprises in which the denomination is interested; but fears that along with these things, we “take a little too much pains to be like other nations,” and in some respects have needlessly “departed from the old landmarks.”

He uses the pen but little if at all in his ordinary pulpit preparations. His preaching is therefore entirely and purely extemporaneous; and to a considerable extent is characterized by the style and manner of the pioneer ministers of the denomination. There is, however, nothing of the recitative or sing-song tone which was indulged by a few of them; and which in some quarters has rather unjustly been deemed a general peculiarity of our early preachers. The sermon which

follows was preached upon a funeral occasion, and was afterwards written from memory. The consequence probably is, that while most of the scripture quotations are retained, a considerable portion of his passing comments upon them are very likely omitted. And what is of more importance, the colloquial enunciation and earnest expression, peculiar to this class of sermons, as well as to the individual author, can by no possibility be dagnerreotyped on paper; and without them the sermon is but the half of itself. Mr. Allen says: "This discourse was delivered without the least thought that it would ever be printed. By special request, although with some reluctance, I have written it from memory, and give it to the public through the medium of the press. I expect that the reader will consider the circumstances, and make all the allowance that the case demands."

SERMON.

THE RESURRECTION.

BY REUBEN ALLEN.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.—REV. 20 : 6.

IN discoursing upon this subject, I shall confine myself to the Bible for proof; and shall do as Elihu said to Job—show you my opinion. I shall attempt to lay before you what I consider is taught in the scriptures of truth in relation to this subject. And although I may differ in opinion from others, I will be governed by the golden rule, and do to them as I would have them do to me. I have my own views—a privilege which I think belongs to every man, unless in the exercise of this right he infringes on the rights of others; and if any one shall differ in opinion from me, on some points in this discourse, I will have no controversy with him, and hope we shall still have charity and love as brethren.

What is a resurrection, in the sense of the text? It is to quicken and make alive. The term resurrection is applied to men in a two-fold sense. First, to the mind, or spirit; as appears from the language of the apostle, Ephesians 2: 1, “You hath he quickened who were dead in trespasses and in sins,” and in verse 6, “hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” We here have a death, resurrection, and a life from the dead, that has nothing to do with the death, resurrection, or life of the

body. And again, John 5: 24, "Verily I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Also, Colossians 2: 13, "And you, being dead in your sins and the circumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Galatians 6: 15—"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Again, Colossians 3: 10, "And have put on the new man, which is renewed after the image of him that created him." The above, with many other passages that might be referred to, go to prove beyond a doubt, in my mind, that there is a spiritual resurrection. We here have a death, a resurrection, a life—a new creation; all of which refers to the mind alone: as saith the apostle, "renewed in the spirit of your minds." Yet the time will come when there will be a resurrection of the body.

In this discourse we propose to notice: 1. That there will be a resurrection of the bodies of the righteous and the wicked, in which the righteous and the wicked shall be raised at the same time, and also inquire what bodies they shall have. 2. That Christ is the first resurrection. 3. Who shall have a part in him. 4. The blessings promised to those that have part in him—in life, in death, in the resurrection, the judgment, and the eternal world.

I. The resurrection of the body. In speaking on this point, I shall not be governed by the opinions of others; but shall apply to the law and the testimony. If I speak not according to this rule, it is because there is no light

in me—at least on this subject. “Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob”—Luke 20 : 37. The Savior himself here declares that even Moses in his day preached the doctrine of the resurrection. The New Testament abounds with proofs of this doctrine. A few of the many that might be named, are the following. “The hour is coming, in which all that are in their graves shall hear his voice, and shall come forth”—John 5 : 28, 29. It says, all that are in their graves. And what is it that is in the grave? It is the body, not the soul or spirit. See Ecclesiastes 12 : 7, “Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.” The dust here spoken of, is the body; as it is said that “the Lord God formed man of the dust of the earth.” This body, then, that goes to the grave, and returns to the earth as it was, is to hear his voice and come forth.

Then, in Phillippians 3 : 21, it is said : “Who shall change our vile body, that it may be fashioned like unto his glorious body.” Thus we see that our vile body is to be changed; and corruption is to put on incorruption, and this mortal is to put on immortality. Then is to be brought to pass that saying, death is swallowed up of victory. Again, Romans 7 : 23, “Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” While the apostle looks forward to the redemption of his body, he groans, being burdened—he longs for the time to come, when he shall be relieved from this present body, and be with Christ, and sing the song of victory over death

and the grave, saying: "O death, where is thy sting? O grave, where is thy victory?"

Perhaps enough has been said to show that the body shall be resurrected. I pass to notice that the righteous and wicked shall be raised both at the same time.

It is plain that both the Old and the New Testament writers believed that this will be the case. In Acts 24: 15, it is said, "And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Again, in Daniel 12: 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." And, in John 5: 29, "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Therefore we see that the righteous and the wicked are to be raised.

But are they raised at one and the same time? We answer: they are. "And before him shall be gathered all nations; and he (Christ) shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left,"—Matthew 25: 32, 33. We here see Christ on the throne of his glory, and before him at the same time are the righteous and the wicked. And then they are separated, the one from the other. He, the judge or king, then passes the sentence upon them, and dooms the wicked to everlasting punishment, but the righteous are admitted into life eternal. From the above, it is plain to me that both the righteous and the wicked are raised at the same time.

The parable of the ten virgins, which must refer to

this event, also goes to show the same thing. In the preceding chapter, our Lord had been speaking of the destruction of Jerusalem, the signs of his coming, and of the end of the world. After telling them of many signs that shall precede his coming, he said: "Of that day and hour knoweth no man; no, not the angels in heaven, but my father only." He closes up with these sayings: "The lord of that servant shall come in a day that he looketh not for him, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Continuing the same subject, it is said, "Then (not years afterwards) shall the kingdom of heaven be likened unto ten virgins," five of whom were wise and five foolish. "While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, behold the bridegroom cometh; go ye out to meet him. Then all those virgins (not a part of them) arose and trimmed their lamps. And the foolish said unto the wise, give us of your oil, for our lamps are gone out." They were directed to go and buy; and while they were gone, the bridegroom came. Then they that were ready went in, and the door was shut. And after this the other virgins came, saying, Lord, Lord, open to us. But he shall say to them, I know you not. We here see that they all went out together, and trimmed their lamps together. But a separation then takes place—from the fact that when he came a part were not ready, and the door was shut against them. We think it must be plain to every one, who looks at the subject in a Bible light, that the righteous and wicked come forth together.

But the objector may say that the language of Paul

to the Thessalonians forbids such a conclusion, where he says, 1 Thessalonians 4: 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Let us now consider the passage for a few moments. We do not see that the apostle has here said even one word about the resurrection of the wicked. He only designs to show that the righteous dead will be raised before the righteous living will be changed. And then shall they be caught up together to meet the Lord in the air; so shall they ever be with the Lord.

That there will be some alive on the earth when Christ comes, is generally admitted by all evangelical Christians; and is a fact plainly set forth by Paul in his epistle to the Corinthians. "Behold, I show you a mystery. We shall not all sleep, but we shall be changed"—1 Corinthians 15: 51. Without doubt, sleep here means death. By this it appears that some will be alive at the coming of Christ, and then be changed. Although the apostle admits that this is a mystery, yet he contends that it shall take place—and that suddenly, as appears in the fifty-second verse, "in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised, incorruptible, and we shall be changed. But who shall be changed? See Thessalonians 4: 15—"That we which are alive and remain unto the coming of the Lord shall not prevent* them which are asleep," or dead. We here see that the dead in Christ are raised first, then the living are

* Greek, *plthasomen*, from *plthano*, to precede or go before.—A.
D W.

changed, and they then are caught up together. Hence we think that the passage in question has nothing to do with the time of the resurrection, and consequently does not prove that there will be any length of time between the resurrection of the righteous and the wicked.

Therefore we think that the saying is true, which is found in John's gospel: "For the hour is coming, in the which all that are in the graves, shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation"—that all the righteous and wicked will come forth at the same hour. And while the righteous shall hail the event with joy and shouts of praise, saying, "This is my Lord, I have waited for him," the wicked shall call for the rocks and mountains to fall upon them and hide them from the face of him that sitteth on the Throne, and from the wrath of the Lamb, saying, "For the great day of his wrath is come, and who shall be able to stand?"

But with what bodies do they come? This question was asked the apostle. I will here give the apostle's answer. "God giveth it a body, as it hath pleased him, and to every seed his own body," "It is sown a natural body, it is raised a spiritual body." They shall then have spiritual and immortal bodies: for this corruptible must put on incorruption, and this mortal shall put on immortality; and they shall be made as the angels of God, to die no more.

II. Christ is the first resurrection. Christ saith to Martha, "I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live." He has also said that heaven and earth shall pass away,

but my word shall not pass away; and as he has said, in just so many words, that he is the resurrection and the life, I am bound to believe that this is the case. Well was it said by the apostle Paul, that our Savior, Jesus Christ hath abolished death and brought life and immortality to light through the gospel. This is a spiritual resurrection, and is therefore the same as the new birth.

Christ was also the first who was resurrected from the grave. See 1 Corinthians 15 : 20—"Now has Christ risen and become the first fruits of them that slept," and in the twenty-third verse, "Christ the first fruits; afterwards they that are Christ's at his coming." The above I think is sufficient to show that he is not only the first resurrection, but also the first who was resurrected. But the objector may say that many that slept in their graves, arose at his crucifixion. This I shall not admit. Matthew says: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many,"—Matthew 27 : 52, 3. Mark! It is "after his resurrection"—not before. Therefore, he yet was the first that rose from the dead.

III. Who shall have part in the first resurrection. Answer; the pure in heart. "Blessed are the pure in heart; for they shall see God." "Follow peace with all men, and holiness, without which no man shall see the Lord." "For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God,"—Ephesians 5 : 5. "He that hath this hope,

purifieth himself, even as he is pure,"—1 John 3 : 3. None but the pure in heart can have part in Christ, for if we have not the spirit of Christ, we are none of his. So in Acts 10 : 35, "But in every nation, he that feareth God and worketh righteousness is accepted of him."

IV. The blessings promised to such as have part in Christ Jesus.

1. In this life. Paul says : "There is therefore now no condemnation to them who are in Christ Jesus." The Psalmist declares that, "Great peace have they that love thy law, and nothing shall offend them." Isaiah testifies, "And the word of righteousness shall be peace, and the effect of righteousness quietness and assurance forever,"—Isaiah 32 : 17. "Bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come,"—1 Timothy 4 : 8. Again : "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time." On the other hand, "What shall a man be profited, if he gain the whole world and lose his own soul? or, what will a man give in exchange for his soul?"

2. In death. Says the wise man : "The righteous hath hope in his death." "Say ye to the righteous that it shall be well with him." But, while the righteous hath hope in his death, the wicked are driven away in their wickedness ; and while it shall be well with the righteous, and they shall eat the fruit of their doings, there shall be woe to the wicked, for the reward of their

hands shall be given them. As life is the time to prepare for death, let us see to it, that our peace is made with God before it is everlastingly too late.

3. In the resurrection. In John 5 : 28, 9, it is said that when they that are in their graves shall come forth, in the resurrection, then "they that have done good" shall come forth to the resurrection of life, while those that have done evil shall come forth to the resurrection of damnation. Then shall be sung, by those that have part in the first resurrection, "O death, where is thy sting? O grave, where is thy victory?" Then mortality shall be swallowed up of life. Then, as Job says, "the wicked shall cease from troubling," and the faithful child of God shall be saved from all the afflictions of this world. Although many are the afflictions of the righteous, yet the Lord delivereth them out of them all.

4. In the judgment. In Acts 17 : 31, it is declared that God hath appointed a day in the which he will judge the world. And in Matthew 25 : 31-4, it is said of that day : "Then shall he sit on the throne of his glory, and before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Then shall the king say unto those on his right hand, (the righteous) come, ye blessed of my Father, inherit the kingdom prepared for you." They shall be spared, as a father spareth his own son that serveth him. We are all bound to the judgment, as said Paul, 2 Corinthians 5 : 10, "For we must all appear before the judgment seat of Christ, that every man may receive the things done in the body." Then every one shall give an account of himself unto God. Then shall it be said to him that

has part in the first resurrection, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord!" In Romans 2: 6, 7, it is declared that "God shall render to every man according as his works shall be." He who by patient continuance in well doing seeketh for glory and immortality, to him eternal life shall be given.

5. In the eternal world. Revelation 3: 21—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." They shall be made pillars in God's temple, to go no more out forever. There they shall be saved from sickness, from sorrow, and from pain. They shall have no need of the light of the sun, moon, or stars, or of a candle; for the Lord God shall be the light of the place. But language would fail to describe the glory of that place. Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, the things that God has prepared for them that love him. And now we see through a glass darkly, but then we shall see as we are seen, and know as we are known. We now see in part, and we prophesy in part, but when that which is in part is done away, and that which is perfect is come, then shall his people shine forth in the kingdom of their father like stars in the firmament for ever and ever. "And I heard a voice from heaven saying unto me, write; blessed are the dead that die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labors, and their works do follow them."

Finally. They shall be heirs to an inheritance that

is incorruptible, and that fadeth not away ; reserved in heaven for them that shall hold out faithful unto death. This God has promised. “ Be thou faithful unto death, and I will give you a crown of life.”—Revelation 2 : 10. The apostle expected this crown, when he said, in 2 Timothy 4 : 7, 8, “ I have fought a good fight, I have kept the faith, I have finished my course. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day. And not to me only ; but unto all them that love the appearing of our Lord, Jesus Christ.” Yes ! and to the praise of God, be it said, such shall be heirs of God and joint heirs with Christ. Christ has also said that “ to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Blessed be the name of the Lord !—they that overcome shall inherit all things. And more than this. They shall be made pillars in the temple of their God, to go no more out forever.

And what is the second death ? See Revelation 20 : 14. Of this I have not time to speak. But those that have part in the first resurrection shall not be hurt by it. On them it has no power. It will be the portion of the wicked forever, but it shall not hurt nor come nigh the righteous. May we seek to escape it now, while we have opportunity ; for the night of death cometh, in which no man can work.

In conclusion : permit me to say to this numerous audience, that by the dispensation of God’s providence, which has called us together, we are reminded of the uncertainty of life, and of the fading nature of all the

things of earth. Truly did the apostle say : “ Ye know not what shall be on the morrow.” We also see that although man may appoint, God may disappoint. Our beloved brother* saw fit to leave the place of his birth, his family, and all that was dear to him here, to make his way to what some call the golden regions—expecting to remain a short time, and then return and enjoy the happiness of his own fireside. But, alas ! before he fully reached his destination, death met him, and called him away. Among strangers he was laid away in the grave, there to remain until the morning of the resurrection—yea, until the proud billows of the Pacific ocean shall cease to dash on the shore, and until its rolling waters and roaring thunders shall cease to shake that lonely spot upon the beach where sleeps the dust of our departed brother. And when the trump of God shall call the nations to the judgment, I expect that our brother will be among the number on which the second death shall have no power. Years ago, and with some that I address this day, he witnessed a good profession, which he ever faithfully maintained. But now he is taken from us, and we are going to him as fast as time can roll away.

I hope that this event will serve to arouse us, as members of the same church with him, to more diligence to make our calling and election sure, and that we may be sure that we have a part in the first resurrection. And it is my prayer to God that you who are thus bereaved of a husband, a father, a son, and a relative, or a neighbor, may be found in readiness when

* Coomer Smith, of Scituate.

you shall be called away, and that you may find that rest which God has promised to his people.

And now let me say to this large concourse of people, who by thus assembling show their respect for our worthy friend and brother—forget not that a larger number than this will soon be gathered, and we shall be among them. For before God shall be gathered all nations. The dead, small and great, shall be there, and shall be judged for the things done in the body; and the righteous shall be separated from the wicked. Then the Savior will leave the mediatorial seat, and they that have done his commandments shall enter in through the gates into the city. May this be the happy lot of all that hear me this day! And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified! Amen.

DANIEL WILLIAMS.

MR. WILLIAMS is a lineal descendant of Roger Williams, the founder of the State of Rhode Island, and is therefore a rightful inheritor of the early distinguishing principles if not of the soil of that commonwealth. And, it may be added, unless history miscredits the theological sentiments of his ancestor, at the time that Rhode Island was founded, no denomination more fully endorses those sentiments than does the one with which the subject of this sketch is connected.

He is a native of Gloucester, Rhode Island, and was born October 3, 1790. When the town was afterwards divided that part where he lived was called Burrillville. His parents were not wealthy, but by an honest industry maintained a respectable position in society, and gave their children such advantages for an education as were then common in that part of the country. When about eleven years old, the funeral of a child, in the neighborhood, aroused in the mind of Daniel his first remembered religious convictions. His distress became in consequence so great, that he retired to his bed; but when asked if he was sick answered that he was not. In his own language, "I called upon the Lord, and he delivered my soul, and I was happy in the love of God, and for some time enjoyed his presence." But after a while he lost this enjoyment, and became, as he says, "wild and vain;" although he ever after most firmly believed in the truthfulness and blessedness of the Christian religion. He says: "I never did a wicked

act but conscience would always condemn me, and I made promises to the Lord that I would lead a new life. But my promises would soon be broken. Thus I lived for many years, always calculating to seek that peace to my soul which I before enjoyed."

But during the celebrated revival in Burrillville, in connection with the preaching of Colby, Mr. Williams began more seriously and earnestly than before to think of returning to the practice and enjoyment of religion. At length, and after a long struggle, he obtained satisfactory evidence that his sins were again forgiven. He was baptized by John Colby and united with the Burrillville Freewill Baptist church, on the thirteenth of May, 1813. "Soon after," he says, "I felt that I had a work to do for the Lord. But my abilities appeared to me to be so small that I made many excuses. But all I could form would not satisfy my mind." He had learned the blacksmith's trade, and when he eventually yielded to his conviction that he ought to become a preacher, he too went directly from the anvil to the pulpit, without any special preparative training or study. And even for years after he commenced preaching, he worked at his forge during the week, and on Saturday night threw down his sledge and doffed his leather apron, to enter the pulpit on Sunday morning.

In 1819, he was married to Nancy Smith, of Gloucester. But he had before this been licensed to preach, and his labors in various places in the vicinity had proved very acceptable. He had, as he says, felt particularly impressed to go and preach in the adjoining town of Foster. He accordingly went, and his preaching there resulted in a revival. He was then ordained,

at a Quarterly Meeting held at Burrillville, October 13, 1822. Continuing to preach in Foster, some were baptized, and a church was organized, which at first numbered some seventeen members. He became the pastor of the church, and in 1824 moved to the south part of Gloucester, nearer the place of its meetings. From thence, in 1826, he removed to Killingly, Connecticut, to what is now called East Killingly village, where he still resides. During all this time he had attended all the appointments of the church, and had also continued to carry on his business as a blacksmith.

Soon after removing to Killingly, he commenced preaching in the village; as he says, in his own hired house. A revival soon resulted from his preaching there, and a number were baptized and became connected with the church, which now assumed the name of the Foster and Killingly church. He then commenced spending his sabbaths alternately at the meeting house in Foster and in the village where he lived. This arrangement continued uninterrupted until the spring of 1852. The church increased in numbers, so that in 1851 it numbered almost three hundred members—nearly all of whom were baptized by himself, and were also converted through his instrumentality.

In 1851, a neat and commodious meeting house was erected at East Killingly, and the members of the church had become so numerous in that vicinity, that a new church was formed there of about thirty members. At first, Mr. Williams was elected pastor of the new church; but as it was desirable to have constant preaching with each of the churches, he deemed it advisable soon after to resign the charge. He accordingly re-

mains in the pastorate of the church which was first gathered through his instrumentality; and though far advanced in life, is still performing active service—preaching quite as often and performing quite as much other ministerial service, as the most of his younger brethren in the ministry.

Some years since he relinquished the business of blacksmithing, and devoted himself more fully to the work of the ministry; but yet without ever receiving a stated salary for his ministerial services. He has received, and received only, whatever his brethren and friends, individually and without any concert of action, have seen fit to give. But as his acquaintances has been extensive, and he has everywhere elicited a strong respect and affection toward himself, he has probably received much more than most pastors would, who should depend upon such a system, or rather want of system, for ministerial compensation.

His life has not been very fruitful of striking and startling incidents. No very celebrated revival has occurred in connection with his labors, and there has perhaps been no period in his life when his character or his success depended upon any single and sudden turn in affairs. Nor has he ever excited any wide spread or especial notoriety. And yet, scarcely any where have religious interests grown up from such small beginnings to so large and manifest results, as under his influence. It has been a gradual and almost imperceptible, but constant and permanent accumulation. While other churches have been torn with dissensions, or have been now prosperous and now quite otherwise, that under his charge has ever and steadily advanced in numbers and

influence, and been strongly united in the bonds of love and Christian fraternity. Punctuality, perseverance, piety—are words perhaps as expressive as any others of the secret of his efficiency. The qualities they designate are at least characteristic of the man, and are such as seldom if ever fail of ensuring success.

He has now lived to see a generation come upon the stage of life, perform their ephemeral parts and pass away. He counseled their youthful steps, impressed upon their minds the truthfulness and blessedness of our holy religion, whispered the words of eternal life in their penitent ears, led them into the waters of baptism, pronounced the seal of their nuptial vows, as their faithful pastor fed them with the bread of life, and finally closed their eyes in the sleep that knows no waking and declared the words of divine consolation to their children at their burial. And why should not these children—the generation which now exist around him, and for whom he has performed many of these same offices, and may yet perchance perform them all—why should they not revere and love him?

He looks with a kindly eye upon the progress and improvement of the times; and is not forgetful of the fact that his own generation in its youth departed quite as widely from the customs and habits of the preceding generation, and progressed quite as far beyond its standards, as does the now youthful generation advance from and beyond the one that is passing away. None can be more sensible than is he, that what are now the cherished associations of his life, in his youth were reforms, and were not unfrequently stigmatized as fanaticism and ultraism. Hence, while he loves the past and

fondly cherishes its recollections, he heartily bids us God's speed, in improving the awakened activity and increasing light of the present.

During his ministry, he has baptized between four and five hundred, and since he removed to Killingly has attended funerals in eleven different towns, and preached nearly two thousand funeral sermons. The number of marriages that he has solemnized, has in all probability been proportionally quite as great.

MARTIN CHENEY.

MARTIN CHENEY was the son of Mr. Joseph and Mrs. Susannah Cheney, and was born in Dover, Massachusetts, August 29, 1792. He was the fourth of six children, most of whom have now passed away.

An outline of his history is left in an autobiography which he commenced in 1850, at the earnest solicitation of friends, but which he did not live to complete. From this source will be drawn most of the facts which indicate the character and circumstances of his early life. Of his ancestry, he thus speaks :

“In the few inquiries I have made respecting my ancestors, I have found but little of wealth, office or honors, unless it be honorable to be in the army ; for it seems that my father and one of my grandfathers were in the army of the Revolution ; but in my researches I have never yet found a charge of dishonesty against one of my ancestors or connections. To the best of my knowledge, the coat of arms of my ancestors, was, *Poverty, Honesty, Piety.*”

His parents were Congregationalists, and he speaks in the most grateful terms of their early and earnest efforts to give him moral and religious instruction. The chief text book, aside from the Bible, was the “*Assembly’s Catechism,*”—the theological standard to which most young minds in New England were, at that time, brought for measurement. Subsequent events show clearly that, though the peculiar theology was soon divorced from his understanding, the Christian spirit

and life which acted on him retained a hold upon his heart.

He was early sent to the public school of his native town, where the meager privileges of improvement afforded him appear to have been prized and improved. At an early age, and while occupying a seat in that humble school-room, he imbibed a very strong love for reading. Nearly the whole of quite a respectable village library was devoured to satisfy this early intellectual appetite. Of this tendency and its results he thus speaks :

“ Although I read with little judgment or order, and was scolded for poring over books, yet I derived much benefit, found after many days. I obtained a knowledge of *words, thoughts and facts*, some of which are of great use.” He coveted very much the advantages of a collegiate course of study, but the small pecuniary resources of his father forbade even his expectation of such a favor.

After a season of illness, of nearly a year in length, he resided for a short time with a brother in Boston, who kept a grocery, and Martin was frequently required to furnish liquors to the customers who called often for the beverage.

While quite young, he arranged with his father to provide for himself, and soon after left for Boston, and engaged himself as servant in the family of a merchant, where he remained about one year, and then left, in defiance of the family's wishes and of the promise of larger wages, simply because it was intolerable to be recognized as a *servant* and to recognize some one else as *master*. Thus early appeared—though by no means in its noblest form—that love of freedom and equality

which, in later life, was a master passion, energised and consecrated by the gospel of Christ.

Up to this time, nothing appeared indicating a very deep interest in the subject of personal religion. While in Boston he listened to a Universalist discourse for the first time, and found it, as he remarks, operating to diminish the force of the moral restraints which had acted on him. He says: "I was glad there was no punishment beyond the grave. I feared not the punishment on this side."

In the year 1810, at the age of 18, he came to reside with an elder brother in Olneyville, where (with the exception of about two years) he continued to reside until his death. Olneyville then contained some twenty dwelling houses, from two to six rumshops, a distillery, no sunday school, no public school, no meeting house. Its reputation was bad—its morals probably not much better.

His occupation was that of preparing and vending meat, a business which he regarded as not very favorable to his moral and religious development. And his chosen companions were of that class who set gratification above moral duty. He found the inspired declaration true in his own case: "Evil communications corrupt good manners." The sabbath was made a holiday, and his evenings found him in the street or at the gathering places of the vicious, and he soon became one of the number.

In the year 1813 he was married to Miss Anna Brown, daughter of Mr. Flect Brown, of Foster, which seemed to exert a favorable influence upon his habits. In the winter of 1815 and '16 he removed with his

brother to Brooklyn, L. I., and went into the grocery business in New York. Here they were unsuccessful, and his brother's health having failed, Mr. Cheney with his wife was left among strangers without regular employment, without money, and almost without hope, to make such provision as he was able for himself and family during the severe winter, following what is still known as the "cold season." The next spring he returned to R. I., and engaged again in his former occupation, renewing at the same time his old associations. More and more firmly did he become wedded to his immoral habits; weaker and weaker grew the arm of moral restraint, that sought his rescue. During the following autumn his wife died—died in the peace and faith of a Christian. A good boarding place was found for the child that had been left them, and the descent toward moral ruin became still more rapid and fearful.

In October, 1819, he was again married, to Miss Nancy Wilbour, but the change in his social relations seems to have left his moral feelings and habits very much as they had previously been. The evil lay far beneath the mere surface of life, it was imbedded in the lower stratum of the soul.

During the winter following his marriage he had a remarkable dream, which operated to call his attention seriously for a time to the concerns of the soul, and indeed the impressions which it left seem never to have been fully effaced. During the year 1820 there was a general religious interest in Providence, and large numbers professed religion and united with the various churches. Mr. Cheney was often brought into contact with these prevalent religious influences, and not unfre-

quently with considerable temporary effect upon his heart. At a conference meeting held at the house of one of his neighbors in Olneyville—a man with whom he had often played cards—he became so deeply interested that he was able, on his return home, to recollect nothing of the exercises subsequent to the earnest exhortation which arrested his attention and touched his heart.

His convictions deepened, and his need of a Savior he felt to be more pressing. He wished above all things to hear prayer. His mental distress increased, for his heart was not yet submissive and believing, and God was at work there. At this time he discovered that his wife was also deeply interested in the subject of personal religion. On his return from meeting one saturday evening, troubled, distressed, and anxious, he knelt by the bedside and tried to pray. Restless and tearful he struggled through several hours, and finally fell asleep. He arose the next morning in a calm frame of mind, grateful for a sabbath and its privileges; yet not thinking that this was the peace which God giveth to his people. Some days elapsed—the history of which as presented in his autobiography is full of freshness and beauty and instruction—and his spirit rested on the word which God had given as a pillow for the penitent and trustful heart.

On the third sabbath in June, 1821, he was baptized by the Rev. Zalmon Tobey, and united with the second Baptist church in North Providence. In July following, his wife, now rejoicing in a hope like precious, was baptized and united with the same church. He was soon strengthened to speak in the social meetings, of his

change and his hope. Not a little attention, as may well be supposed, was excited by the change which all saw, but which he alone knew how to appreciate. Some hoped with trembling, but many doubted and predicted a speedy abandonment of the gospel. But he went forward, growing in grace, in knowledge, in strength, in labors and usefulness. Most Christians regarded him as having a call to preach, and he was encouraged to act prominently in the social meetings. His inner and outer experiences connected with the idea of entering the ministry, are full of interest, but their development in detail must be reserved for other pages. Now hopeful and now depressed, now feeling that the pulpit was his sphere, and now deeming all thought in that direction presumption, now desiring counsel and now shunning it, he passed, like many others, through a fiery ordeal, up to the post which duty seemed to be assigning him. At length he decided to relate the exercises of his mind to the church of which he was a member. He did so, and was invited to preach before them on Thanksgiving day, in the month of November, 1823. The text chosen is found in 2 Peter 3 : 9. "For the Lord is not slack concerning his promise," etc. He was then examined as to his sentiments, and was found to be anti-calvinistic and in favor of free communion. The church was a calvinistic baptist body, but had not apprised him of its position on these points at the time of his reception. The church advised him to take a letter and unite with some body sympathizing with him in his views. He took it, and united with the fourth church in Providence, and preached before them on trial February 4, 1824.

Text, Jonah 3 : 1, 2. The result was that a license was granted him the same month.

At about this time he commenced holding meetings in a hall in Olneyville, used generally for far different purposes. Thus commenced his public labor, in his chosen place of residence, which continued, with very few and brief interruptions, for nearly thirty years, when God in his Providence released him from his toil.

If his conversion excited much attention among his former acquaintances, it was but natural that his preaching should call out many hearers, from a variety of motives. In August, 1824, he made a tour as an evangelist to the eastern part of Massachusetts in company with the Rev. Abner Jones of the Christian Connexion. He was absent some two weeks, and preached in Salem, Haverhill, New Rowley, etc. His expenses were met, and some five dollars left in his pocket, on his return, for his family. He had preached fourteen discourses, besides attending other meetings.

At about this time he connected himself with what was called the union conference, consisting in part of such ministers as Z. Tobey, Allen Brown, John Prentice, Ray Potter, Henry Tatem, etc. In the spring of 1825 several of these above named ministers, with other brethren, met and heard Mr. Cheney give his views in relation to the work of the ministry. They decided that he should be formally set apart to this work. His ordination took place in April of this same year. Soon after his ordination his services were engaged for half the time at Fruit Hill, North Providence. For nearly three years he continued to preach in the hall at Olneyville in the morning of the sabbath, and in the afternoon

at Fruit Hill. Before the expiration of this period, however, the vestry of the meeting house which was being erected in Olneyville was completed, and the meeting was transferred from the hall to that place. On the second of July 1827, the meeting house was dedicated to the worship of God. No church had as yet been formed, the house having been erected by a society, and Mr. Cheney was invited to preach at its dedication, and to occupy its pulpit regularly on the sabbath.

On the 7th of Nov. 1828 a Church was organized in the vestry of the meeting house, consisting of eleven members. Zalmon Tobey gave the little band the right hand of fellowship. The church covenant was prepared by Mr. Cheney, and is still retained. Under his pastoral care the church flourished—its numbers and its influence regularly increased. The number who have belonged to the church is probably some seven or eight hundred. Present number, a little less than four hundred. Olneyville has been the scene of his highest and choicest labors, as it was of his darkest and most fearful experiences. His life is bound up with his history. He has left his impress upon its spirit, and his image is clear and distinct in its heart. And yet while toiling so earnestly here, few if any men are known so widely and so well throughout the whole State, and even beyond its limits. He was too ready for every good word and work to refuse his efforts where he felt that their bestowment was consistent and needful, and he was too deeply confided in, not to be often summoned abroad. In labors for the promotion of revivals of religion in destitute places he was abundant; at the organization of new Freewill Baptist churches his

presence and counsel were generally sought and freely granted ; at dedications, ordinations, quarterly meetings and yearly meetings, he was deemed almost indispensable ; loving hearts summoned him to the altar to seal their blushing pledges with his blessing and his prayer ; and bereavement craved his sympathy and consolation, that it might give back to the dust and to God the objects of its love, with a more cheerful faith.

Small as his intellectual advantages had been in early life, and cramped as he was by his small pecuniary resources after entering the ministry, he grew in mental force rapidly. He thought much and closely, and when he read it was with scrutiny and independence. Hence his sermons were always full of instruction—always highly suggestive of thought. He avowed his convictions clearly and faithfully, and followed them whithersoever they went. He was as frank and as ready to abandon a position as to take one, when truth and duty seemed to require it. This gave an honest, earnest sincerity to his manner, which arrested attention, and won its way to not a few hearts. He was kind, courteous and conciliatory when no principle was to be sacrificed, but when this was to be done, his integrity and moral courage made him firm and immoveable as a rock. His early life had familiarized him with the various phases of common life, and quickened his sympathy for the wretched, the vicious and the poor. His own sad experiences in his youth had enabled him to enter into the terrible mysteries of the sin-scathed heart, and lay them naked, until the sinner trembled before his own moral visage.

And this leads to the remark that, in the reformatory

movements of his time, he was always a pioneer. He was *always* a leader in every sphere where he acted, never a servile dependent; and this, not because he was ambitious or egotistic, so much as because his earnest nature outran the more tardy movements of others, and induced them to put themselves meekly into his train. At home and abroad, while it was yet unpopular, he took the ground of Total Abstinence in the cause of Temperance; and his fiery logic and rational enthusiasm stirred not a few to think, and feel, and act. He was one of the earliest friends of the slave, and took his well inspected positions when proscription and mob law were the order of the day, and maintained them firmly, when opposition raged round him from members of his own circle. And seldom did his voice ring more sharply, his eye flash with a brighter fire, or his words burn with more of moral vehemence, than when he gave tongue to the dumb agony of the oppressed, or administered his rebukes to the Southern recklessness and the Northern stupidity which combined to establish, defend, and nurture the system of American Slavery. In the cause of Moral Reform he was known as an early and efficient laborer. On the questions of Peace and War, and Civil Government, as at present constituted and sustained, his views, in his later life, were much unlike those held at an earlier day. He took the position that "all war was inconsistent with Christianity," and carried out the principle both in its logical consequences and practical applications. He was frequently called to lecture on these various subjects, on important occasions, and often debated the questions they involved in large public as-

semblies, generally with high success,—always with great ability. His watchword was PROGRESS. He lived in the present and future, believing there was something better and higher before him; and these aspirations gathered strength with the increase of his years. He hailed a new and higher thought with almost a childish enthusiasm. Immoveable conservatism was a terrible trial for his patience; he could bear much better the wild radicalism which he could not approve. The latter had the merit of being alive, and to him almost anything was better than a corpse.

Though his life was mostly spent in Olneyville, among the same people to a considerable extent, yet it had nothing of monotony. Its executive energy was perpetually striking and starting something. Not a sermon but would ruffle the sea, both of thought and feeling, in the congregation that had sat before him in his youth, and seen him grow gray in their service. Nearly every day had its text, and every week its chapter of striking incidents. They have been purposely omitted here, both on account of the necessary brevity of this sketch, and the expectation that an extended memoir will soon be prepared from the materials already in the hands of one who knew and loved him well.

He continued to labor till the autumn of 1851, when he was laid aside by illness. His health had not been firm for some years previous, yet he had hardly allowed himself to diminish his labors. A cough had troubled him, often attended with hoarseness. His recovery was generally looked for, till a very short time previous to his death. All that skill and affection could do was

tried, but without avail. He said not very much respecting his prospect of recovery; probably from his own slight expectation of being restored, and his tenderness for the feelings of his numerous, anxious, hoping friends. His disease was Liver Complaint, and it had assumed a chronic type. His last words were, "*I have hope that endureth unto the end.*" He died Jan. 4, 1852, aged 59.

It was a sad message that announced his departure. Olneyville put on sackcloth, and the voice of mourning went up far and near. All felt that a great and good man had departed. His younger brethren in the ministry, especially, felt that their loss was not to be told. His family were in a sea of sorrows, for there his presence had always been like sunshine. He left a third wife and six children. His body was carried to the house he had dedicated, and in which he had declared the gospel for so many years, where the funeral service was performed in the presence and amid the tears of an immense assembly. A large number of ministers were present. Rev. M. J. Steere delivered a touching and appropriate discourse from 2 Tim. 4: 7, 8; "I have fought a good fight," etc.; the vast assembly looked once more upon the calm, pleasant, life-looking face, the coffin lid was closed, and the precious burden was born away to one of the loveliest spots in the nursery of Deacon Daniel P. Dyer, some two miles distant in Cranston, to rest till the mortal shall put on immortality. "*This was the last of earth*"—the better record is on high.

Before his death, Mr. Cheney expressed a desire that a revised and somewhat altered copy of his pub-

lished address on the Moral Government of God, which he had thrown into the form of a sermon and which he said was among his papers, should be published in this work. But by some means, such revised copy of that discourse cannot now be found; and according to the suggestion of the committee, to whom Mr. Cheney's papers were left, the following installation sermon is republished in its stead. In accordance with his well known habits, he said, in relation to its first publication, that it was "written some time after its delivery," and "the author not being in the habit of writing, either for the pulpit or the press, submits it for publication with great diffidence." Being prepared for a special occasion, it contains some merely local allusions, but these will be understood without much difficulty; and as a whole the sermon will impart a pretty accurate impression of Mr. Cheney's usual method in the pulpit. The sermon was delivered October 25, 1837, before the Roger Williams church in Providence, Rhode Island.

S E R M O N .

PASTORAL DUTIES AND RESPONSIBILITIES.

BY MARTIN CHENEY.

Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—
Acts 20 : 28.

THE church in this place having invited brother LORENZO D. JOHNSON to become their pastor, and that invitation having been accepted, it has been thought desirable that this relation should be publicly recognized by appropriate religious exercises.

Believing as we do in the independence of the churches, we wish it distinctly understood, that by the services in which we now engage, no authority is conferred upon our brother in relation to the pastoral office. The design of the exercises of this occasion is not to constitute our brother the pastor of this church and people, for such he already is ; but by publicly recognizing him as such, and by calling the attention of both pastor and people to the mutual obligations of each, to assist them in being more extensively useful to each other and to the world.

Beloved brethren and friends, having been honored by an invitation to address you on this interesting occasion, I have selected for my text the words of the apostle, recorded in Acts 20 : 28 : “ Take heed therefore unto yourselves, and to all the flock over the which the

Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”

The text just read fell from the lips of one breathing the pure love of God, was uttered on a most memorable occasion, and was addressed to persons holding the same station in the church, as that into which our brother has just entered. The ascended Savior, in his gifts to the church, bestowed upon them pastors and teachers, for the work of the ministry, for the edifying of the body of Christ. To these men, called in our text overseers that the Holy Ghost had appointed, and in another place elders of the Church, the apostle, under circumstances solemn, tender and interesting, gave this most solemn charge.

Deeply interested in their welfare, and in that of the flock over which they presided, and well aware of the dangers to which they were exposed by the entering in of grievous wolves and the arising of men speaking perverse things, he cries, “Take heed therefore unto yourselves, and to all the flock!”

The solemn instruction contained in the text should, in the emphatic language of our Savior, “sink down into our ears,” and find a permanent residence in every heart. From the text, as thus introduced, we invite your attention to a brief consideration of some of the duties and responsibilities of the pastoral office.

In doing this, we shall notice,

First, The duties, and

Secondly, The responsibilities of this office.

In calling your attention to the duties of a pastor, we shall advert first, to those which relate more immediately to the pastor himself; and secondly, to those which relate more especially to his flock.

As it regards those which have reference to the pastor himself, we remark :

1. That due attention should be given to his own spiritual interests. It should be impressed on the pastor's mind, as with a pen of iron or the point of a diamond, that no duty, public or private, can take precedence of this—that no circumstances can for a moment exonerate him from his high responsibility to his own soul—that so long as his moral agency lasts, and his state of probation is continued, he will be held responsible for its safety and improvement.

There is danger here. This is an age of stirring enterprise and activity. Society is moving onward, whether for good or ill, at rail road speed and upon high-pressure principle ; and this peculiar spirit of the age has its influence upon the minister of Christ. Much, very much is required of him. To all the benevolent enterprises of the day he is expected to give his aid. His time and labor are called for on committees, at associations, and for lectures, etc., etc. All this to a certain extent may be well ; but he will do well to recollect that the tendency of all this is to draw his attention from his own spiritual concerns, and that there is a fearful possibility of keeping the vineyard of others, while his own lies waste, and that after having preached to others, he himself may be a cast-away.

The strong and plausible temptations, which the minister of Christ is under, to neglect his own spiritual interests (lest his piety or benevolence might be questioned) render the language of the apostle solemnly appropriate : " Take heed to yourselves." Let the minister of Christ take good heed, then, that he search

deeply and examine closely into his own state and standing before God ; that his own mind, his own heart, and his own soul be right in the sight of God ; that he give the most earnest heed lest his own spiritual interests be neglected. Let him remember, he must do this or endanger his own soul.

We observe, 2d., That due attention should be given to his health. The sentiment that the minister of Christ is immortal till his work is done, we believe to be erroneous. That God “ will keep the feet of his saints,” that “ he will give his angels charge over them to keep them,” and that he will be with his faithful ministers to the end of time, we fully believe. But when and how will they be kept ? Surely it can be expected only while in the path of duty. Certainly not while violating those laws which God has instituted for the preservation of health and life. Surely it will not be pretended that the minister of Christ is never imprudent in regard to his health, or that God has promised to save him from all the consequences of such imprudence. We are not aware that the elements are changed in relation to him, or that there is a peculiar charm to protect him against disease and death. Let us not be misunderstood. We believe in a protecting Providence ; but that protection is, we think, afforded us in the use of means, not in the neglect of them. We firmly believe that he who expects God to preserve his health or life, while he neglects to use the proper means to preserve them, is laboring under a fatal mistake. The sentiment to which we object is as applicable to every Christian and individual as to the Christian minister, and is nothing less than fatalism.

That it is better for a minister to wear out than to rust out, as is sometimes expressed, is true ; but then it should be remembered he never can wear out, unless he pay attention to his health. He may indeed break down and die, under excessive labor, improper exposure, or careless inattention, or all of these combined ; but surely this is not *wearing* out. Let the servant of God remember that his constitution is not different from those of other men—that he has the same organic structure—is subject to the same organic laws (which he cannot violate with impunity) and that high excitement in crowded assemblies, in ill-ventilated rooms, followed by sudden exposure to a cold atmosphere, will undermine and destroy, if persevered in, the best constitution.

We fully believe that many, very many who might have lived to edify and bless the church, have for want of care and attention to this subject, gone down to an early and untimely grave. This is indeed a mournful consideration, and had we a trumpet's voice we would lift it up here, and cry aloud to all who have entered, or are about entering the great field of ministerial labor. Take heed, lest by long sermons, loud speaking, midnight study, and general inattention to your health, you ruin your constitutions, destroy your health, and eventually injure the cause of God ?

We observe, 3d., That due attention should be given to his reputation. By this we do not mean the honor that cometh from men—a desire to be called Rabbi, Rabbi ; this is expressly forbidden by the Savior. Nor do we mean the reputation which is founded upon superior talents, splendid eloquence, or extensive learning,

however valuable and useful these may be when rightly improved.

In these things the pastor of the flock should be willing to be as the great Shepherd and Bishop of souls, who made himself of no reputation. But we refer to a reputation of a higher and holier character—a reputation, without which, though he should speak with the tongue of an angel, he will be as the sounding brass, and the tinkling cymbal, without which he will be utterly unfit to feed the church of God. We mean the reputation which arises from a holy and blameless life—from the exhibition of a good moral and Christian character, and from a faithful discharge of the duties of a Christian and of a Christian minister.

The honesty, integrity, veracity and purity of Christ's ministers should be unimpeached and unimpeachable. Such a reputation the Christian minister ought to have, can have, and must have, if he would feed the church of God and win souls to Christ. Such was the reputation of Christian Frederic Schwartz, the distinguished Danish missionary, which led a heathen prince to exclaim, "send me Schwartz, for him only can I trust." Such a reputation had the devoted Dr. Payson, of whom it is said that when an ungodly person was asked concerning a slanderous report in circulation about the Dr., whether he believed it, replied, "No, but I wish it was true." Here we perceive that the high moral and Christian character of this man of God had carried conviction to the bosom of one of the enemies of the cross, even against his wishes and desires.

To such a reputation we suppose the apostle to refer when he informed Timothy that the Christian bishop

“ must have a good report of them which are without,” and charges him to keep himself pure. This is a topic of deep and thrilling interest at the present moment. Zion is bleeding. The saints of God are mourning, and sitting in the dust. The church of Christ is derided and reproached, mocked and insulted by her foes, and that too on account of the sinking reputation of her ministry. Surely may we exclaim, in view of these heart-rending facts, to all the ministers of Jesus, take heed to yourselves; watch and pray lest ye enter into temptation.

The Christian pastor should take heed, that in his dealings and intercourse with the world, in the government of his family, and in his intercourse with the church and people of God, in dress, in look, in word, and in all his actions, he should so conduct, as to be able to say with an apostle, “ ye are witnesses, and God also, how holily, and justly, and unblameably, we behaved ourselves among you that believe;” “ for our exhortation was not of deceit, nor of uncleanness, nor of guile”—remembering while he may make this appeal, he is made a spectacle unto angels, and to men; and that if he fall, he falls not alone; if he faint, it is as when an armor-bearer fainteth. In close connection with what has been said, we remark,

4th., That the pastor of Christ’s flock should take heed to his spirit.

By this we mean his temper and disposition. If it be important for every man to rule his own spirit, a truth which we have from the highest authority, it becomes highly so, for the minister of Christ. An apostle, in drawing the character of a bishop, says—“ he must

be no brawler, no striker, not self-willed, nor soon angry ; that he must not strive, but be gentle, in meekness instructing those that oppose themselves.”

What can be more out of place or character, than a proud, overbearing minister of Jesus ; a proud representative of him who “ made himself of no reputation,” and who washed his disciples’ feet ? Or what more incongruous than a covetous, passionate, self-willed representative of the calm, patient, forgiving, meek and lowly Jesus ; he, who being rich, for our sakes became poor, that we through his poverty might be rich ? Or what more unbecoming than a spirit of levity in him whose business is to speak of the solemn realities of eternity ? Or what more disgusting than that (mis-called) ministerial dignity, which will not allow a minister of Christ to perform the common domestic concerns of life—which requires him to have a servant to open his door, black his boots, brush his coat, etc., etc.—which will not admit of his taking home an article which he may have purchased, and which leads him to call for his horse and carriage, or dinner, in the style and language of an eastern prince. The temper and disposition manifested by such conduct as this, agrees much better with that of one of the proud and haughty self-styled representatives of St. Peter, who required one of the princes of Europe to hold his stirrup while he mounted his horse, than with him who came not to be ministered unto, but to minister, or of him who made himself servant of all, that he might gain the more.

The pastor of the flock will do well to remember what is expected of him—that in the family, in the church, in the pulpit, and in the world, he will mani-

fest that serenity of mind, sweetness of temper, and command of the passions, which are suitable in one who is to be an ensample to the flock. He should never forget that he is still in the flesh, in a world of provocation and trial, that his eagle-eyed opponents will watch him narrowly, and provoke him grievously, and that in a few moments, if off his guard, he may destroy his usefulness for years, if not forever. Surely the minister of Christ should have the command of his temper—the most perfect control over his own spirit. Let him, by looking continually unto Jesus, and beholding as in a glass that beautiful trait in his character, viz., humility, be changed into the same heavenly image and likeness, and attain unto the stature of a perfect man in Christ Jesus—perfected in meekness, gentleness and love.

5th. He should take heed to his words. The minister of Christ needs much wisdom here. To know when and where and how and what to speak, requires great care and attention. He may find it needful at times to “keep his mouth as with a bridle,” to check the rising emotions of his soul, to set a watch at the door of his mouth, lest he speak unadvisedly with his lips—recollecting that the tongue is an unruly member, that his words will be watched, and that a single hasty, unkind, or even thoughtless word, may kindle the flame of contention in a whole church or neighborhood, he will see the vast importance of asking God to give him a mouth and wisdom which all his adversaries shall not be able to gainsay or resist, to aid him in ordering his conversation aright, that the words of his mouth, being “fitly spoken,” and in “due season,” may be “acceptable to God,” “minister grace to the hearers,” and be “like

apples of gold in pictures of silver." Much should he give heed to his words in solemn prayer, that he use not vain repetitions, and mock God with solemn words upon a thoughtless tongue, and well should he attend to them when he preaches the gospel, that all may understand; and when in private conversation, that they may minister grace to the hearers.

6th. We remark, that suitable provision should be made for his family. We do not believe in the celibacy of the clergy, and consequently expect as a general rule that the Christian minister will have the charge of a family. When this is the case, the care of such family must devolve, we think, on the minister himself. We believe it to be his work, his duty, and that he must attend to it, and that the work of the ministry, or the duties of the pastoral office (arduous and responsible as they are) will not be accepted as a just excuse for neglecting it. Let the minister of Christ see to it then, if he would meet his family at the bar of God with joy. 1, that, due attention be given to their spiritual interests, 2, that proper provision be made for their temporal wants, and, 3, that they have proper discipline exercised over them, and that he be one that ruleth his own house well, having his children in subjection with all gravity.

Finally. We remark, that the man who fills the office of which we speak, should take special heed to the principles which he embraces, the rule by which he is governed, and the motives by which he is influenced; having it deeply graven upon his heart, that he, like his Master, is set for the fall and rising again of many in Israel.

We notice the duties of the pastor to his flock. These are summed up in these words of the text, “*feed the church of God.*” This includes, among other things, the duty of the minister of Christ in the pulpit, or of preaching the gospel. Upon this important and interesting topic, we remark,

1st., That the gospel should be preached plainly. By this we do not mean rudeness, vulgarity, or offensive personality ; nor that harsh, censorious style and manner which by some has been baptized with the name of plain-heartedness, and under cover of which they have preached themselves, instead of Christ Jesus the Lord. But we mean the avoiding of all terms, phrases and sentences which are not easily understood by the common people, and using those which they readily comprehend. It is recorded of the Savior that the common people heard him gladly. One reason of this may have been because they could so easily understand him. Mark the language and style of the great teacher among the fishermen and agriculturalists of Judea, in his parables of the sower, and of the net cast into the sea, and in his sermon on the mount. What simplicity, what clearness, what beauty, and how easily understood. Truth shines here in its native transparency and lustre ; pure, clear and bright as the sea of glass before the throne, or the river of life that proceeds from it. Let the minister of Christ ever keep in view this great example, and use great plainness of speech, recollecting that in his flock will be found those who by reason of age or disease, will have need of milk, i. e. truths of the plainest and simplest character, and as he values the interests of his own soul, or the welfare of the souls

of his flock, let him take heed, that no desire to be thought learned or eloquent, lead him for a moment to forget that his business in the pulpit is, to feed the flock of God, not to distinguish and honor himself.

2d. It should be preached appropriately. By this we mean, that the truths of the gospel should be presented to the people, according to their relative importance, at such times, in such order, and to such an extent, as shall best promote the spiritual interests of those to whom they are addressed. The doctrine, reproof and instruction in righteousness, with which the scriptures abound, are to be brought forth in due season, as they are able to bear them.

3d. It should be preached fully and impartially. The servant of God should take heed that he handle not the word of God deceitfully, but by manifestation of the truth commending himself to every man's conscience in the sight of God; that uninfluenced by the frowns or flatteries of men, he declare all the counsel of God, keeping back nothing that is profitable to the eternal well-being of his hearers. Let him beware of crying peace, peace, when there is no peace, or of hiding any of the truths of God, because they are unpopular. There is danger all around him here. Greatly will he need the wisdom of the serpent, lest he mistake the unwillingness of his hearers to receive the truth, for their inability to bear it; lest he imagine that what is not pleasant will not be profitable; lest he forget that he is to announce the truth of God, whether men will hear or forbear; lest he should conclude that he is to follow, rather than to assist in forming, public opinion—

lest the searching, withering words of the poet apply to him:

“Wo to that priesthood! wo
To those whose hire is with the price of blood!
Perverting, darkening, changing, as they go,
The truth and law of God.”

Let him remember that when he seeth the sword coming, he must blow the trumpet, and when danger approaches his flock, he must give the alarm, or the blood of souls will be required at his hands.

4th. It should be preached perseveringly. With “line upon line, precept upon precept, here a little and there a little,” “in season and out of season,” the good pastor will “reprove and rebuke with all long-suffering.”

5th. It should be preached zealously and affectionately. If zeal be commendable in any place, it must be in the pulpit; if in any individual, it must be in the messenger of the Lord of hosts. He has around him a world lying in wickedness, and before him the scenes of a coming retribution. The truths which he is to utter are of the most solemn, tender and affecting character—truths, touching the soul’s amazing worth, the sinner’s awful danger, the wonderful love of God, the dread realities of eternity, the mysteries of redemption, and all the affecting exhibitions of mercy and tenderness which cluster around the cross. Surely “transport is reason here,” and coldness and indifference treason against the prince of peace. The reply of the celebrated stage-actor, Garrick, when asked by a clergyman to account for the different effects produced by the stage and the pulpit, is worthy of remembrance: “We

present fiction as though it was truth ; you present truth as though it was fiction." What a cutting reproof! Would the minister of the cross have his hearers feel? let him get his own soul warmed with holy fire, and his lips touched with the living coals of truth from the altar of God. Then will he proclaim the soul-searching, soul-subduing, heart-melting truths of the gospel, not as fiction, but as eternal realities. It is when the tearful eye and trembling lip of the speaker tell the strong emotions of his soul, that the fountains of the great deep in the hearts of his hearers are broken up, an avenue to their souls is opened, conviction rolls in upon their consciences like a flood, their pride and unbelief and prejudices are swept away, and the cry is heard, "Men and brethren, what shall we do?" What amazing weight is felt in those words of the apostle, "I ceased not to warn every one night and day with tears." The zeal and tenderness manifested in them, make them sink deep into our hearts. To sum up all we have said or would say on this topic, we observe, that being charged to feed the church of God, the Christian minister will from the pulpit instruct his flock in all the great truths of Christianity, that they may be "sound in the faith." Most fully will he present before them, the field of Christian labor, the extent of Christian responsibility, and the motives to Christian action. When faint and weary, he will lead them into "green pastures," and "beside the still waters," to strengthen, to comfort and to refresh them. To prepare them for their conflicts with the world, the flesh and the devil, he will bring forth the whole armor of God, that they may be able to stand. In a word, he will instruct them

in all the Christian's duties, in all the Christian's dangers, and in all the Christian's consolations. Being set for the defence of the gospel, he should endeavor to set forth its truths so plainly, illustrate them so clearly, and prove them so conclusively, that gainsayers may be convinced, the ignorance of foolish men silenced, even dulness comprehend it, and the way-faring man though a fool have no occasion to err. He must take heed that the trumpet gives a certain sound, that the sinner may see and feel his danger, and his only way of escape, and be induced to flee from the coming wrath. And finally, as to the manner of discharging this most solemn work, he should be natural, avoiding all affectation, all levity, and everything offensive to good taste, and preach as a dying man to dying men.

We remark that the pastor has other duties to discharge in relation to the flock over which the Holy Ghost has made him an overseer, besides those immediately connected with the pulpit. To a few of these your attention will now be invited. As it regards his flock, we observe, 1st., That he should know them all. With their names, places of residence, spiritual interests and temporal circumstances, he should be familiar. The great shepherd has said, "I know my sheep and am known of mine." The under shepherd should endeavor as far as practicable to be able to say the same.

2d. He should visit them all—visit them in order to know them, to become acquainted with their true state and condition in the sight of God; not to pass an idle hour, but to instruct and to comfort, to admonish and counsel, to enquire and sympathize, to reprove and rebuke with all long suffering and doctrine. Especially

should the sick and the dying, the poor and the needy, the widow and the fatherless, the bereaved and the stranger, share largely in these visits of mercy. He should visit, to pray with the afflicted, to weep with the mourner, to reclaim the wanderer, and to point the anxious enquirer to the Lamb of God, who taketh away the sin of the world. He should care for them all, poor as well as rich, ignorant as well as intelligent, all should find a place in his remembrance, in his prayers, and in his labors. And when he comes to the throne of grace and bows before the mercy seat, he should bear his flock (as did the Jewish high priest of old the tribes of Israel) upon his breast.

3d. It will be his duty to assist in maintaining proper discipline in the church. Let him take heed that all his efforts (in this peculiarly trying department of pastoral labor) be marked with great tenderness and strict impartiality. It will devolve on him to administer the ordinances of the gospel: viz. baptism and the Lord's supper. He must see to it that they are administered to the proper subjects and in a proper manner.

4th. He may be called upon to assist in introducing others into the pastoral office. We have time only to say on this topic, important as it is, that the apostolic injunction, "Lay hands suddenly on no man," should be deeply pondered in the hearts of all who may be called upon to take a part in this important and solemn work.

Having in a brief and imperfect manner called your attention to some of the duties of the pastoral office, we hasten in the second place to invite your attention to some of its responsibilities. The responsibilities of a

minister of Christ are of a most solemn and deeply interesting character. These may be seen,

1st., From the station which he occupies and the nature of his employment. The man to whom thousands have been committed, who holds them in trust for the orphan and the widow, occupies a responsible place. The man who conducts the car on the track, the steam boat on the river, or the ship on the mighty deep, together with the physician and surgeon whom we call to our bedsides in sickness and danger, occupy stations rising still higher in the scale of responsibility; for life as well as property is in their hands. Who can estimate the responsibility of the teachers of youth, from those engaged in the infant school, up to those who have charge of the highest seminaries of learning in our land, of our judges, magistrates and rulers, upon whose conduct and decisions, the lives and happiness of thousands depend? Or who has fully realized the responsibilities of parents, of children, of husbands and wives, all that grow out of the social relations, as connected with the present life? All these stations and employments have vast responsibilities connected with them. But vast and important as they are, no one of them can for a moment compare with the obligations of the pastoral office. Most of the employments and duties of which we have spoken relate chiefly to time; the pastor's employment and responsibilities, to eternity. Those to the body, these to the soul. Those are connected with sorrows that will end at death, these with weeping and wailing and gnashing of teeth forever. Those to riches, honors and pleasures, that will fade and perish with the using—these to riches, pleasures

and honors, that will be eternal—"joys unspeakable and full of glory." Most other employments relate to things seen, which are temporal; the pastor's, to things unseen, and eternal; his work is with souls that are immortal, and has relation to the scenes of eternity. He is God's minister, an ambassador for Christ, a plenipotentiary from the high court of heaven, and his responsibility is in exact proportion to his high calling, and lofty station. To him much is given, and of him much will undoubtedly be required. Solemn indeed must be the responsibility of him who comes as the representative from the court of the King Eternal.

2d. These may be seen from the consequences resulting from his employment. His word is to be a "savor of life unto life, or of death unto death." He is to be the instrument, if faithful, of saving souls from death, and of snatching sinners as brands from the burning. And O, solemn thought! his faithful testimony, if neglected, will cause many in the judgment to be speechless, and will sink many a gospel-hardened sinner deep, very deep in that pit, "where the worm dieth not and the fire is not quenched." Surely there must be fearful responsibility here.

3d. Finally, these responsibilities may be seen from the solemn charges given to those who have been employed in this work. Listen to the awful charge given by the Almighty to the prophet: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word from my mouth, and warn them from me. When I say unto the wicked, O wicked man thou shalt surely die, if thou dost not speak to warn the wicked from his way, that

wicked man shall die in his iniquity ; but his blood will I require at thy hand." In the same spirit, and with awful solemnity, does the author of our text address his son Timothy : " I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead, at his appearing and his kingdom, preach the word." Our text is another instance : " Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God." These charges indicate responsibility which eternity alone will perhaps fully disclose ; and are sufficient to make all who hold this office cry out with an apostle, " Who is sufficient for these things ?"

We shall conclude this discourse with a few remarks, and First : We learn what qualifications are requisite to fill the pastoral office ; or, in other words, what the minister of Christ should be.

1st. He should be a man of knowledge. He must have a knowledge of men, of things, and of himself ; a knowledge of the Bible, its doctrines, precepts and institutions, its invitations, promises and warnings ; a knowledge of sin and its consequences ; of the gospel and its power ; of Christ and his mission ; of the Holy Ghost and his operations. He must not be a novice ; his lips must keep knowledge, that his flock may seek and obtain it at his mouth. His work and station demand this ; he will need it in the pulpit, in the church, and in the world. With this should be connected an aptness to teach, that shall enable him to communicate his knowledge to others, and thus " feed the church of God."

2d. He should be a studious man. If he desire "to be approved of God, a workman that needeth not to be ashamed," he must study; and if he will have his profiting appear to all, he must meditate much on these things, and "give himself wholly to them." He must be a man of thought and reflection. He should study closely and deeply his own heart, his own duty, the character and circumstances of his flock, human nature, the truths of the Bible, and the wondrous works of God. This he must do, if he would "rightly divide the word of truth, and give to every one their portion in due season," if he would be what he ought to be, an able minister of the New Testament.

3d. He must be a man of piety. His is an holy calling. He stands in the holy place and administers holy ordinances. He is the representative of a holy God and of a holy Savior. He is to call men to be holy, and to proclaim to a guilty, polluted world, that "without holiness no man shall see the Lord." His sacred office, his solemn work, and high responsibilities, demand of him a piety, warm, deep and universal. He must be eminently a holy man, and keeping himself pure and unspotted from the world, copy in a high degree the bright, the perfect example of him, who was "holy, harmless, undefiled, and separate from sinners." Nothing will atone for deficiency here. Without holiness, although he may have the tongue, talents and eloquence of an angel, he is utterly unfitted either to oversee or to feed the church of God.

4th. To great reverence for God must be added prayer. He must be emphatically, a praying man. He must know how to wrestle with God and prevail;

to offer prayer "ardent, that opens heaven;" to bow so humbly before the throne of grace as to call down fire from God's altar; "to enter into the holiest of all," and

"Spend the consecrated hour,
"In audience with the Deity."

Amid keen-sighted, eagle-eyed, prejudiced opponents, he needs the wisdom of the serpent, to elude their snares, and the harmlessness of the dove, to disarm their prejudices. This wisdom and meekness, together with the strength, courage, and patience, needful to endure the cross and despise the shame, must be obtained at the mercy seat, and not unfrequently with "strong crying and tears." In the closet, in the family, in the church, among the anxious, by the bedside of sickness, and in the house of mourning, he must pray. The pastor has need truly to "pray always," "with [all] prayer."

5th. He must be watchful—watchful over himself, and over his flock. Surrounded by subtle foes, he must watch, lest he make shipwreck of faith, and of a good conscience, and lest after having preached to others, he himself should be a cast-away: being appointed "to feed the flock," he must watch the proper time to "lead them into green pastures, and beside the still waters." Standing as a sentinel upon Zion's towers, he must with an eagle's eye discern the first approach of danger, and give the needed alarm. His motto should be, sleepless, untiring, unflinching vigilance. The language of the Savior to his disciples should be imprinted on every minister's heart: "What I say unto you, I say unto all, watch."

6th. He must be a man of Christian courage, holy boldness, unshaken fortitude, resolute self-denial, and unwearied patience and perseverance. The dangers, the duties and trials of his work require these traits of character. Great moral courage will be needed by that minister who declares (especially at this time) all the counsel of God. It will require the spirit of a Martin Luther, of a Roger Williams—in a word, the spirit of a Christian martyr, to declare with unflinching fidelity, the truths of God, in relation to Intemperance, Licentiousness and Slavery—three giant sins of our land. With bonds and afflictions and death before him, he will need holy boldness to enable him to say, “None of these things move me.” And much Christian courage will he need, if he obey the apostolic direction, “Endure hardness as a good soldier of Jesus Christ,” and if he imitate his Master, “enduring the cross and despising the shame,” and if he continue faithful to his testimony, even unto death.

7th. He must be active and industrious. The minister of Christ has no time to be idle; he has a work to do—a great and solemn work—to save himself and “them that hear him.” He is called a Steward, a Shepherd, a Watchman, a Workman. These names imply labor, and he who bears them will need to be diligent. To discharge the duties and to meet the responsibilities of the pastoral office, will demand a whole head, a whole heart, and a whole life.

8th. He must love his work. This and this alone will enable him “to endure afflictions,” “to make full proof of his ministry.” This will enable him “to endure all things for the elect’s sake,” to “become all

things to all men, that he may save some." It must be his meat and drink, his joy and his crown, his glory and rejoicing "to feed the church of God," and win souls to Christ. His work demands unconquerable love; a love which the many waters of strife cannot quench, nor the many floods of persecution drown. Much, very much will he need it in the day of temptation and of trial, of blasphemy and rebuke. Without it, he will most assuredly grow "weary in well-doing," and faint in the evil day. It is this which will enable him to preach in "thoughts that breathe and words that burn," "the unsearchable riches of Christ." It is this love, glistening in the eye, trembling upon the lip, and beaming forth in every feature, tone and action of the minister of Jesus, that will open the ear of dulness, unlock the bosom of selfishness, rouse to action the sleepy conscience, and warm, melt and break the cold, unfeeling, hardened heart. This will enable him to say, in all his work, "I delight to do thy will, O God;" and when called to suffer and die in defence of the truth, "Not my will, but thine be done."

Secondly. We remark that the pastor of Christ's flock needs great encouragement; and it is given him. This may be seen,

1st. In his high calling. He is the called of God, the ambassador of the Lord Jesus Christ.

2d. In that he is a laborer together with God, and that his efficiency is of God. He is not called to labor alone, nor in his own strength.

3d. In the promise of the Savior, "Lo, I am with you always, even unto the end of the world."

4th. From the fact that he is destined to exert a wide

and happy influence upon the interests of man, for time and for eternity.

5th. In the exceeding weight of glory which awaits him in heaven. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for" the faithful minister of Jesus Christ.

Clothed in a beauteous robe, and decked with a starry crown, he will hear from the lips of the great shepherd and Judge, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me;" "enter thou into the joy of thy Lord." If the solemn duties and high responsibilities of the faithful pastor call for great encouragement, the rich and precious promises, the brilliant and glorious prospects presented in the gospel, furnish that encouragement in rich abundance. Surely he may say, "If God be for us, who can be against us!" Never will he lack encouragement while he remembers him who holds the stars in his right hand.

Thirdly. The subject presents much instruction for churches in general, and for this church and society in particular, in relation to their choice and treatment of a pastor. But as the church and society in this place are to be addressed by another,* we will only say that they should consider it a great blessing to enjoy the labors of a faithful pastor, and should "esteem him highly in love, for his work's sake."

*The Rev. Mr. Hague, of the First Baptist church in Providence, addressed the people on the duty of the church to their pastor, which made an impression that, we trust, will not soon be forgotten.

Fourthly. This subject is deeply interesting to the pastor elect. As he is also to be addressed by another,* it would be out of place for me to make the application. I will therefore only express to him, most cordially and affectionately, my sympathy and fellowship on this solemn occasion.

Finally. The sinner will do well to remember that all these services—the institution of the church and of the gospel ministry, are only a part of that expression of love which God has manifested for a guilty world. *You*, then, fellow sinner, are deeply interested here. The church in this place, by throwing open these doors for public worship, and placing in this pulpit a minister of Christ, has made the lines of the poet peculiarly applicable to you.

“The happy gates of gospel grace
Stand open night and day,
Here *you* may come and seek supplies,
And drive your wants away.”

By all the solemnities of this occasion, by all the mercies of a most merciful God, by the love of a bleeding, groaning, dying Savior, by all the terrors of the dying hour, and of a coming judgment “we pray you in Christ’s stead be ye reconciled to God.” And we would solemnly urge you to do it *now*; to repent and obey *now*.

“*To-day* attend his voice,
Nor dare provoke his rod,
Come like the people of his choice,
And own your gracious God.”

* The Charge was given by the Rev. Elias Hutchins, of North Providence, and the Right Hand of Fellowship by the Rev. Mr. Pleien, of Boston.



M. W. Burlingame

M. W. BURLINGAME.

MAXCY WHIPPLE BURLINGAME is the youngest of the ten children of Stephen and Abigail Burlingame, and was born in Gloucester, Rhode Island, May 4, 1805. His father was a farmer of respectable standing in the west part of the town, and he was trained to the same occupation. Both of his parents were pious, and at the early age of five or six years he was the subject of religious impressions, which he attributes mainly to the pious influence of the family. He speaks of not being able to remember the time when he was not accustomed to pray, and during his childhood he was often desirous of participating in a revival of religion. His mind was more particularly occupied and impressed with the importance of religious things, when he was respectively nine, twelve, fifteen and nineteen years of age.

At the latter period, he made a public profession of religion, and says that he now for the first time became sensible that he must have experienced its power when but a child. Now also impressions that had brooded over his mind for a long time, in respect to preaching the gospel, were renewed with increased power and a more definite significance. These his diffident spirit earnestly strove to stifle. In September, 1825, he was baptized by Joseph White, and became connected with the Gloucester Freewill Baptist church. He says that at times his soul was filled with unutterable joy and glory. But he was not successful in ridding himself of

the conviction that he ought to enter the Christian ministry; and at length a solemn, abiding and increasing sense of duty induced him to consecrate his life and energies to that work.

Besides the amount of intellectual cultivation ordinarily secured by those in his circumstances, he attended a Grammar School for some time in Killingly, Connecticut, and was subsequently a student at the Wilbraham Academy. At this latter place he enjoyed the society of a number of congenial spirits, who like himself were preparing for the responsible service of ambassadors of Christ. This was a source not only of gratification but of much encouragement and profit.

In May, 1828, he was licensed to preach by the Rhode Island Quarterly Meeting, and in the summer of this year his father and family moved to Deertfield, Pennsylvania. He accompanied them, and in that new country very soon commenced the two-fold work of teaching and preaching. He remained there until the spring of 1829, during which time there were a number of conversions in connection with his labors, and a small Freewill Baptist church was organized in the place. Returning to Rhode Island, he preached through the summer to several of the churches of the Rhode Island Quarterly Meeting, and was ordained at Chepachet on the tenth of September. He again resorted to teaching for a while at North Scituate, where, in connection with others, a revival was enjoyed.

He was married to Miss Harriet Winsor, of Gloucester, January 28, 1830, and soon after commenced preaching two sabbaths a month at Chepachet and two at Blackstone, Massachusetts. Whenever a fifth sab-

bath occurred it was spent in Burrillville. After a little, however, his labors were wholly confined to Blackstone and Chepachet, and revivals occurred in each of these places, which resulted in considerable additions to the churches. In the spring of 1834, he relinquished his charge at Chepachet, and during the summer and autumn employed a portion of his time at Pawtucket, where he baptized several.

During the early part of the ensuing winter he was solicited to assume the charge of a school, which had been broken up, at Georgiaville in the town of Smithfield. He not only succeeded in conducting the school, but a revival originated through his instrumentality, which resulted in such promising indications, that in the spring of 1835, he moved his family to that place. A church was soon after organized there; and during the first two years of its existence, and while he remained its pastor, he baptized about fifty persons—among whom was his own wife, who had long delayed an open profession of religion. Two of the earlier members of this church are now active and efficient Free-will Baptist ministers.

In the meantime, he had still continued to preach at Blackstone two sabbaths in each month, and the church there was in a prosperous condition. In 1837, he removed to that place and made it the scene of his undivided pastoral labors. At the expiration of about four years from this time, the society were shut out of the house of worship which they had heretofore occupied in Blackstone village. But the church had so much increased in numbers and influence that a new and beautiful meeting house was immediately erected in the

closely adjoining village of Waterford. Here Mr. Burlingame continued to preach for five years longer—making, in all, a pastorate of over sixteen years' duration. During this period some five hundred and fifty individuals were received into the church, which now numbered nearly three hundred members.

Besides his continuous pastoral duties, in connection with this church, his influence was felt elsewhere. Among other things, he preached occasionally at Saundersville in the town of Grafton, where considerable religious interest was thus excited. He baptized quite a number, and was instrumental in the organization of a small church, in 1839, which now numbers nearly a hundred members.

He resigned his charge at Waterford in 1846, and for the next year and a half preached to the first Smithfield church at Greenville. While at this place he suffered much from a severe and protracted illness. From thence he moved to Chepachet, and became again the pastor of the Gloucester church. After remaining here for a couple of years, he accepted a call to become the pastor of the Freewill Baptist church in Gilford Village, New Hampshire, but where he did not think it advisable to remain very long. Soon after this he received and accepted a call to the pastorate of the Freewill Baptist church in New Market, New Hampshire, where he still remains.

Though yet in the prime of life, and having maintained more than many others the continuous and quiet labors of a pastor, yet he has baptized about six hundred individuals, and married some two hundred couples. Besides his efforts as a pastor and preacher he was

efficient in originating the Smithville Seminary, and for quite a number of years has been one of the Corporators of the Freewill Baptist Printing Establishment. He has also been a member of several of our General Conferences.

S E R M O N .

MINISTERIAL SUPPORT.

BY M. W. BURLINGAME.

And in the same house remain eating and drinking such things as they give ; for the laborer is worthy of his hire.—LUKE 10 : 7.

Our text forms a part of the instruction given by our Lord to his disciples, when he sent them forth to preach the gospel. The parallel passage in Matthew reads : “Provide neither gold, nor silver, nor brass, in your purses”—“nor scrip for your journey, neither two coats, neither shoes, nor yet staves ; for the workman is worthy of his meat.”

We understand by the text, that the apostles were to be free from care in regard to their temporal support ; and that their freedom from care, in this respect, may fairly be considered a model for their successors in the gospel ministry. They were to “eat and drink such things as were given them ;” implying that under a sense of justice, such things would be bestowed by the people on those who gave evident signs of their apostleship.

By the support of the gospel minister at present, we mean that he, with his family—if he have one—have a living *with* his people ; and that he have means of educating his children as respectably as the families to whom he ministers—and as occasion may require, of replenishing his library, and of gaining such information as will increase his usefulness in the church of Christ.

In the text, the term “laborer,” means one who performs the duties of a Christian minister. It implies that he devote his time, and that he faithfully exercise the faculties of both body and mind, in such a work—such an one is “worthy of his hire.”

Let us consider :

I. The labor of the Christian minister, as denoted by the terms applied to him in the scriptures.

1. His labor is denoted by the term workman. “The workman,” says Matthew, “is worthy of his meat.” He is a workman, because the duties of his office demand work, in the most emphatic sense. His labor, though principally of a mental character, is nevertheless a severe tax on his physical strength. “Much study is a weariness of the flesh.” He is required to give himself to “study” and “reading.” A knowledge of the holy scriptures, in the English language especially, and if possible in the Hebrew and Greek, is very essential to the proper fulfilment of his calling; and also an acquaintance with sacred and profane history, ancient and modern, together with the various branches of natural science. To keep in advance of the public mind in the swarming literature of the present day, as every minister ought to, requires much mental labor; especially, if his education was not somewhat liberal, before he assumed the ministerial office. Though he is not a metaphysician or a philosopher, it is necessary he should be well versed in general science, in order successfully to teach others.

He is also to “study to show himself a workman approved unto God.” “A good conscience,” with the divine witness, is all important to him. He must feel

that God is with him. Herein should he exercise himself, to have always a conscience void of offence toward God and toward man. "We labor" saith Paul, "that whether present or absent we may be accepted of him."

Moreover, it is the duty of a workman to do his work well. "Study to show thyself a workman that needeth not to be ashamed, rightly dividing the word of truth."

He is not only to work hard, but skilfully. His preparations for the pulpit should be able, well timed, and "commending themselves to every man's conscience in the sight of God."—"Quick and powerful, sharper than any two edged sword."

Such are the fortifications of the human heart against the truth, and such is the public taste in most communities, that the truth itself seems not enough. It must be clear as a sunbeam, refreshing as the summer's shower, and yet like the "hammer and fire, that breaketh the rock in pieces." To be thus qualified for every exigency, requires much mental effort and discipline; much humility and prayer. Human nature, and the character of others, must be closely studied.

2. His work is further denoted by the term soldier.

The apostle Paul exhorted Timothy to "endure hardness as a good soldier of Jesus Christ." The most natural ideas suggested by this term, are courage, danger, violence and death. And though the minister of Christ is engaged in a spiritual warfare, these ideas are not to him insignificant or powerless. For "he wrestles not against flesh and blood, but against principalities and powers, against mights and dominions, against the rulers of the darkness of this world, against spiritual wickedness in high places." And as a soldier he

should "take upon him the whole armor of God." His foes—the world, the flesh, and the devil—are in common with other Christians. But his work is peculiar; as he has to discipline and animate the Christian army—his brother soldiers, and lead them on to battle.

3. His labors are again denoted by the term watchman.

"Son of man, I have set thee as a watchman." He is to watch for himself. But he is to watch not only for himself, but also for others, "as they that must give account."

"They watch for souls, for which the Lord
Did heavenly bliss forego;
For souls, which must forever live,
In raptures or in wo."

He is to watch against the enemy of souls. He is to discover the enemy, guard the flock, and warn the people. He must do it, or the blood of souls will be found in the skirts of his garments. The enemy is on the alert—the love of the world, evil examples and seductions, bad precepts and corrupt doctrines, false teachers in "sheep's clothing" "daubing with untempered mortar." He is commanded to be sober, and vigilant; because his adversary the devil, as a roaring lion, walketh about seeking whom he may devour.

4. Another term expressive of his duty, is householder.

As such, he has in charge valuable treasures. He is to minister of the things of the sanctuary; and from the storehouse of truth, he is to "bring things new and old." It is his duty to enlist or hire laborers in the

vineyard of the Lord. To do it early, at the third hour, the sixth hour, and also at the eleventh. He is also to see to the discipline of the church. While men sleep, the enemy sows tares among the wheat and goes his way.

5. He is a husbandman.

His task is to work in the vineyard of the Lord and to cultivate the moral field around him. Every grace is to be cherished. The vines of God's planting are to be hedged, dressed, and pruned. He, as an under husbandman, "waiteth for the precious fruit of the earth, and hath long patience for it, until it receive the early and latter rain." He is to seek the extermination of every noxious plant, the purification of God's people; that he may present the church "as a chaste virgin to Christ."

"He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart;
And, armed himself with panoply complete,
Of heavenly temper; furnishes with arms,
Bright as his own, and trains, by every rule
Of holy discipline, to glorious wars,
The sacramental host of God's elect."

6. This work is further denoted by the term shepherd.

Shepherds anciently watched their flocks by day and night. Thus it was with the shepherds when the angels announced the birth of Christ. And Jacob says "in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." He is not only to guard the flock from danger, but he is to feed it, and go in and out before it. The stirring man-

date to him is, "Take heed therefore unto yourself, and to all the flock over the which the holy Ghost hath made you overseer, to feed the church of God which he hath purchased with his own blood." So great and responsible is his work, that the apostle declares him, under God, to be "a savor of life unto life, or of death unto death." "And who," he asks, "is sufficient for these things?" He must "give himself wholly to the work, that his profiting appear unto all. He that warreth entangleth not himself with the affairs of this life, that he may please him who hath called him to be a soldier—"Give thyself to reading, to exhortation, to doctrine."

The duties of the gospel laborer are always—whether in winter or summer, cold or heat, wet or dry, in the sunshine or in the storm—the same. Other laborers have their holidays and pastimes. But these are enjoyed often at his expense; as he studies and lectures to provide their intellectual repast.

If he engages in any kind of business through the week, other than that of his calling, and preaches on the sabbath, he fails to answer his duty to God and his people, and violates the fourth command of the decalogue, as well as the physical laws of his being. The responsibility of his own work is enough to crush him in due time. As long as there are souls to save, therefore, or a sabbath to return, if "the love of Christ constrain him," his labor will be most arduous. People are sick and dying; and a word of instruction and comfort is expected from him.

The cause of education, the sabbath school, the science of government, temperance—indeed, every moral

question, demands his serious, devout, and careful attention. To say nothing of the constant tax upon his sympathies, no avocation affords occasion for more laborious effort. He is to labor, strive, run; and whatsoever his "hand findeth to do, to do it with his might."

If the above view be correct, we say, in nearly the language of another. "The Christian pastor who considers his salary in the light of a benefaction or donation, is as mean spirited, as he who contributes to his minister's support, out of pity; or thinks in thus doing, he throws him under obligation to make in return some temporal equivalent." He, in one sense, is hired; and though he should be always ready to engage in any kind of labor, if circumstances or duty demand, yet his whole soul and time is needed in his own peculiar work; and he is forbidden "to entangle himself in the affairs of this life."

II. Consider the affirmation of the text—"The laborer is worthy of his hire." Hire, sometimes means a stipulated sum; or as the parallel in Matthew reads, he "is worthy of his meat" or maintainance.

1. He is worthy of his hire because of his goodness and industry—his freedom from crime, and the elevation and purity of his purpose. His spirit is love to God and love to man. "The love of Christ constraineth" him, and as he would that others should do to him, the same would he do to them.

2. The testimony of the Bible proves him to be worthy. When our Lord sent forth his disciples to preach—though he could have wrought miracles for their support, or they might have wrought with their hands for that purpose—he commands them to "Provide neither gold,

nor silver, nor brass in their purses. Nor scrip for their journey; neither two coats, neither shoes, nor yet staves." But into whatever house they should enter, they should remain, eating and drinking such things as were given them—on the principle that he willed their support in this manner.

The apostle Paul in his letter to the Corinthians, is very explicit on this point, 1 Cor. 9: 7—"Who goeth a warfare at any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes no doubt it is written: that he that ploweth should plow in hope; and that he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap of your carnal things? Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar, are partakers with the altar? even so hath the Lord ordained, that they which preach the gospel should live of the gospel. The husbandman that laboreth must first be partaker of the fruits. Let him that is taught in the word, communicate unto him that teacheth in all good things."

3. Such a laborer is worthy of his hire, as a matter of justice. He fully pays for it, whether we regard the time employed, the kind of labor, or the energy of body and mind necessarily put forth to accomplish it.

Aside from the result, his labor is of as good quality and as great, as those whose salary in other departments of industry adds riches to competence. He as a minute-man must "be instant in season and out of season."

It is justly due him because of the temporal benefits accruing to the people where the gospel is preached. He, under God, is more than just. He is generous. What worldly consideration would be equal to the blessings of civilization and domestic comfort, originated and nursed mainly by the gospel?

Again, preaching the gospel is public worship. Public worship calls for the erection of a house to worship in. Both together, make the real estate in the vicinity of said house of more value; often increasing its value from five to twenty per cent. Intelligence and enterprise are promoted, and business of every kind, manufacturing, mercantile, agricultural and mechanical, becomes more brisk and productive. Various opportunities of intellectual culture are derived from the stated preaching of the gospel in a neighborhood. Order and quietude, beauty and grace, are the legitimate results of a regular attendance upon divine worship. Business is conducted with more safety and success in consequence of the intelligence, morality and virtue promoted by the gospel.

4. Consider the moral advantages arising from the preached word. That our country is not in a state of barbarism is doubtless owing to the gospel. Were it not for its Christian illumination, we all should have been idolators, practising their cruelties—their degrading rites and customs. Liberty, and the knowledge of the

arts and sciences, can only accompany civilization ; and civilization is the result of gospel influence. Who does not delight in the quiet and peace of the sabbath, in a Christianized town, hamlet or city ? Who does not find his rest by night the sweeter, when he feels in himself “ that a principle of restraint ” stronger than cords, locks or bars, governs the otherwise rowdy heart,—preserving him from plunder, and the incendiary torch ? And what is society, of any kind, social, civil, or religious, if the spirit of harmony and affection has no place there ?

Besides, who has ever known the light, the comfort, and victory, the gospel brings from the living preacher to those who are faint and bewildered, without prizing it highly ? “ Blessed is the people that know the joyful sound.” And, “ how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, thy God reigneth ? ” By him the believer is made to lie down in green pastures, and is led beside the still waters.

“ When one that holds communion with the skies,
Has filled his urn where these pure waters rise,
And once commingles with us, meaner things,
'Tis e'en as if an angel shook his wings ;
Immortal fragrance fills the circuit wide,
And tells us whence his treasures are supplied.”

Moreover, how rich in blessing are the social interests, where two or three have met together, and Jesus is in the midst ? And the communion of saints, where

“ Pardoned rebels sit, and hold
Communion with their Lord,”

how good it is! "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that ran down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountain of Zion; for there the Lord commanded the blessing, even life forevermore." This it is that makes society what it should be. It alleviates our distresses in affliction, and lights the otherwise dark pathway to the tomb. These are some of the fruits of the preached word. The Psalmist prized these above all worldly good. "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire at his temple."

We remark once more, that the reflex influence on him that helps pay the bill, is ordinarily grateful and salutary. He learns something of that truth, "It is more blessed to give than to receive."

But lastly, the gospel laborer, ministers to the eternal salvation of his hearers. The great apostle to the gentiles could say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the gentile." It is certainly not a small thing to have victory over death, literal, and especially over death eternal; or without the gospel, to lose "immortality and eternal life." But the gospel promises that "he that overcometh shall inherit all things." The Christian minister is commissioned to "turn many from darkness to light, and from the power of Satan unto God."

It is now about forty years since Mr. Judson and his associates arrived on heathen shores, and began to publish the gospel of peace. By all Protestant missions since that time some two hundred and fifty thousands have been hopefully converted to God in heathen lands.* And these, it is hoped, will be instrumental in the conversion of thousands of others. Hear the language of a native preacher in India, one of the fruits of our mission in that country, to our churches in America:—"O my dear brethren and sisters, you have loved us greatly, and in that love we are debtors. We know ourselves to be unworthy (unable) to repay that love. You have sent from among yourselves holy teachers, and we have received the gospel in our own language. Thus we have obtained double riches. You have expended your property for us, and in this way we have received great assistance. * * * I disregarded the divine commands. And had I died in this sin, I should have gone to hell. But you, seizing hold, brought me from the path of destruction, and caused me to enter the kingdom of life. Therefore I rejoice and my heart is glad." In heaven what will be the joy and gratitude of converted heathens?

" Amidst the white robed throng, around
The eternal throne, in glory crowned—
Two spirits meet, with strange surprise.
Heaven's thrilling joy they recognize !

* There are at least three hundred and thirty-three thousand, six hundred and four converted heathen, now in actual connection with the mission churches of different Protestant denominations—of course, not including the many that have died in the triumphs of the Christian's faith.—A. D. W.

'Tis he! 'tis he! the first one cries,
 'Tis he! 'tis he! the next replies,
 'Tis he, who sought me from my Lord
 And bore to me his wondrous word,
 That word whose entrance shed a light,
 Which broke the power of heathen night,
 'Tis he! who told me, first, his name,
 Who to redeem us, sinners, came."

But it is not expected the Christian minister is to have all of his reward here. It is only his hire. He may receive in "this world an hundred fold and in the world to come, eternal life."

But all of those happy influences arising from the work of the gospel minister, proves the propriety and justice of cheerful, ample, prompt and systematic support.

III. We suggest a few things, as to the most proper or scriptural method of supporting the gospel ministry, and who should do it.

And as there are a variety of opinions on this point, so there are a variety of ways practised in the churches. Some stately take public collections on occasions of worship, others raise annual subscriptions, others collect funds from the rent of pews in their houses of worship, and others yet, may practice a system of taxation, according to ability, on the families in their parish. We do not pretend to say which of these methods are the most scriptural or expedient. Here, as in other things, circumstances may alter cases. But two points demand a brief notice :

First, who should contribute to this object, and, secondly, by what rule may an individual determine the amount of his contribution.

1. We do not hesitate to say that *all* persons benefited by the gospel should aid in its support. Its blessings are designed for all, and throughout christendom, the nonprofessor as well as the professor is reaping in some degree the civil and domestic advantages of the preached word. In our Lord's declaration, "the laborer is worthy of his hire," he does not limit the source from whence it is to come. And the reflex influence on the unconverted, is often as salutary as on the Christian.

And as to the money, or article contributed, that of the gambler, the runseller, debauchee, circus manager or slaveholder, is as much the Lord's as that of the true Christian; and it ought to be employed as much in doing good, whenever its use can be redeemed. Such contributors, however, should understand that the use made of their money, will never atone for the criminal though it may be lucrative business which they follow to get it; and therefore that they who receive it for a good purpose, do not fellowship them in such business.

The object the money is employed to accomplish will never sanctify a wicked course to get it. But "the silver is mine, and the gold is mine, saith the Lord of hosts." And, "Let him that is taught in the word, communicate to him that teacheth, in all good things." But if it is the duty of him taught in the word—and persons in such business as above mentioned should be taught—to communicate to him that teacheth, then it is right, if not the duty of the teacher to receive it. Therefore, let *all* persons, infidels and believers, Chris-

tians and sinners, be invited to aid in the support of the gospel.

2. By what rule may an individual determine the amount of his contribution? And here it may be presumed by some, we are meddling with what does not concern us. But we think it a question that ought to be answered if possible. And though we claim no power but moral, no authority but advisory, yet among Christians moral law ought to be the "higher law," to govern their conduct. We learn from the text that the support of the gospel laborer is a matter of justice; and have seen that all persons, so far as moral character is concerned, are in duty bound in some form to aid the object.

There may be different opinions as to what the gospel is, and the minister who in their estimation is most deserving their patronage. These points, of course, must be determined by their own conscience and judgment.

It cannot be expected that the poor will pay equally with the rich, or that the inheritor of real estate can always avail himself of the kind of aid which the merchant or banker can. But it seems to us that this matter is not left by the Great Teacher, altogether to the caprice, avarice and prejudices of men. He is just, and in this department of his church, justice should be sought, respecting the amount to be paid by each individual respectively. Besides this, if individuals are disposed to be generous, let them be so. Nor can it be supposed that irreligious persons will be dictated as to the amount they shall pay, any more than that they

shall pay at all. But we think their duty should be respectfully told them.

Then, in the church, why may not the general principles of benevolence, and their manner of operation, as laid down by Christ and his apostles, for the order, harmony, and success of his church, be the model for ministerial support? We remark, then:—

1. There must be a willing mind. This is necessary to make the act acceptable. This willingness, if accompanied with suitable instruction, will commence at conversion, and co-extend with the individual's Christian pilgrimage on earth. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth the cheerful giver."

2. He should pay according to his ability. "It is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased and ye be burdened: But by an *equality*." Equality is therefore the great central principle. "As it is written, he that had gathered much had nothing over; and he that gathered little had no lack." Implying that he that hath abundance should distribute accordingly; that his income be no greater in proportion than his, that hath a little. The following passages show it was so in the primitive church:—"Then the disciples every man *according to his ability*, determined to send relief unto the brethren which dwelt in Judea." "If any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ." "As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." We learn

from the above that every person should consider himself *taxable* according to his real property or income—his liabilities and outgoes being taken into the account. And as the widow's mite was most acceptable, so it is the privilege of the poor to do something in this way for God. And if he, who is worth one dollar may give one cent, he who is worth an hundred dollars, may pay one dollar; and he who is worth a thousand—ten; and so on, according to his ability.

3. We suggest again: the method of determining in the church a person's ability for this work. It is often the case that the poor and the common class pay far more in proportion to their ability, than the rich. It may be owing partly to habit, and partly to feeling. And it would be a relief to some, to leave this matter to the judgment of good, judicious brethren. Wealthy brethren have told us they should prefer to be taxed with the church, and pay according to their ability, than to have so much inequality as to the amount paid. And we can but think every true Christian would say the same. This appears to be scriptural.

The deacons in the church at Jerusalem were a committee for this purpose. And to such we are commanded to submit ourselves. "Then the twelve called the multitude of the disciples unto them; and said, it is not reason that we should leave the work of God and serve tables. Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom ye may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word." The apostle Paul requested the Corinthians "to submit

themselves unto every one that helpeth with them and labored." Because they "had addicted themselves to the ministry of the word." This would be a short, plain, and just way of supporting any good cause, and especially the ministry—which most agree, should be supported. We know we are not selfish in this matter. And when we see some doing more than their part, compared with others, it gives us pain; and we want to see in the church as much justice at least, as is observed by worldly men in civil affairs. Let the deacons in every church be a committee, or if necessary, appoint others with them, and after ascertaining the sum wanted, and what aid can probably be got from other sources, let them assess upon the members of the church their respective shares. And if they be indeed Christians, we think they will not complain.

4. To aid every person to be prepared for this duty, and for any emergency, the apostle lays down another rule. It is as follows: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." This, it is true, was for the aid of the poor saints at Jerusalem. But it was a moral duty. And the support of the gospel ministry is no less so. And if this rule of the apostle was observed in the church as faithfully as it is in state, the present demands of the church would not only be answered, but the gospel would soon be preached among all nations. Soon, "one song would employ all nations,

"And all cry worthy the Lamb."

Instead of all evangelical Christians raising only three millions two hundred and one thousand, four hun-

dred and nineteen dollars annually, for foreign missions, while christendom expends each year one hundred and fifty millions, to support war, we should see the one hundred and fifty millions employed for the spread of the gospel ; and the system of war abolished. Our Lord says, "go ye into all the world and preach the gospel to every creature." But it cannot be done, unless the ministry at home and abroad is sustained. We mean the true ministry. Not "the hireling, that careth not for the sheep." "nor the wolf in sheep's clothing," but the true shepherd.

In conclusion, we remark that the gospel ministry is a responsible calling, involving great sacrifices, and is connected with solemn consequences. "Who is sufficient for these things?" is a question often asked by those who are the most worthy. And he only is worthy whom God has called and qualified, and who lives by faith on the son of God. But such have great encouragement. They have the promise of Christ's presence, that they shall not labor in vain, but shall have in this world an hundred fold, and in the world to come everlasting life. "And when the chief Shepherd shall appear, they shall appear with him in glory."

We remark, lastly, that as the church receives through their ministrations, "spiritual things," so it should communicate to the ministry of temporal things—"not that they may lord it over God's heritage, but so that they may be ensamples to the flock, giving themselves wholly to the work"—"not as masters, but servants to the church, that their profiting may appear to all." Amen.

J. A. MCKENZIE.

JAMES A. MCKENZIE was born in Newport, Rhode-Island, December 3, 1812. His father was a Scotchman, and a ship captain. His mother was a native of Newport. Neither of his parents were pious; and though he was sprinkled in his infancy by the rector of the episcopal church, yet but little attention was given to his early moral and religious training. He says: "There was no reading the scriptures, or praying heard in the house or neighborhood. All the religion I was taught at home was the 'Lord's Prayer,' and the 'Creed.'"

His attention was first turned more particularly to the subject of religion, by a Moravian lady asking him "What is God?" He says: "I was at a stand, I knew not what to say—when in a moment it flowed into my mind with clearness, and I answered, 'God is a spirit.'" Soon after, he was much affected by a wicked woman telling him the story of a child "that early forsook sin and walked with God, and at last went to heaven." But one of her sons a while subsequently broke in upon a knot of boys, of whom James was one, with the exclamation, "boys, every time we breathe, we sin." This induced him to think that breathing was sinning, and though he had no very definite ideas of sin, yet he sometimes "would forbear breathing" as much as he could. He read the New Testament in school, but thought that the events there narrated took place in his own town, and but a little before he was born.

At one time, when he was only about six years old, and as he was playing, "it came upon me," as he says, "as a chill running over my whole body, that I was born and brought into the world to be a preacher of the gospel." But he adds, that sometimes he prayed and sometimes he played, and was like his fellows, and far from being a Christian. A while after, a Christian woman talked with him about how Christians prayed and felt. Such an experience, he thought, was just what he had been wishing for, and he resolved to seek and strive and pray, till he felt and prayed like Christians, and then "keep on forever." And this resolution was adhered to for about a year.

He had been accustomed to think that it was not wrong to take whatever belonged to the family without asking leave. But one day, as he was thus going stealthily after sweetmeats, he says that a still small voice, "as from expanse and silence," came to him, saying: "Whoso robbeth his father or his mother, and saith it is no transgression, the same is a companion of a destroyer." He says: "I had never read, or heard read, or knew, that there was such a verse in the Bible, and found it not till long after." This so affected him, that he at once abandoned the practice.

When about twelve years old, he one day went into the fields in quest of berries. In returning through a swamp, he came to a dry knoll, where he knelt and prayed, "and," he says, "I beheld the glory of God—I felt changed—I was at one with God." Knowing, as he says, no company of disciples, and not hearing of any social meetings, he began to gather the boys from their plays, "and then," he says, "tell them

what I knew of the word and work of grace on the soul, and whereunto I saw it would lead. After a while they became so taken with it, that we must needs find a room for our meetings. The first we had was a loft in a barn, and after that the best rooms in many and good houses. But somehow or other, the best meetings we had were those in the barn-chamber." These boys eventually formed themselves into a sort of society, consisting of upwards of forty, and saved somewhat from their spending money every week, for the benefit of the poor. He states that they continued in this way "until most of the company came to years, and went to other towns for trade and business. The most of them have become good men and honorable in the churches of Christ. Several became ministers, one or two are physicians, several are merchants, some cashiers in banks, some thriving tradesmen, and one is a major in the United States Service—and he also a professor of religion." He occasionally attended the Methodist meeting and listened to the somewhat celebrated Enoch Mudge, but on one occasion stopped at the first Baptist service, where he states that he at once felt perfectly at home.

His father, when in port, had frequently taken him to the theater, and he had not thought that it was at all wrong to go, and therefore was accustomed to attend that place alone in his father's absence. But upon one occasion as he was going, the questions occurred to him, "Where art thou going? and why?" This excited a train of reflection, which resulted in his becoming thoroughly convinced of the impropriety of theater-going.

He was encouraged to take part in the social meetings of the Baptist church, and he says of his exhortations, "the only complaint against me then was that I was too short—a complaint I believe not made of me now." The question of baptism soon came up, and after a somewhat lengthy examination of the scriptures, his being sprinkled in his infancy appeared entirely unsatisfactory, and he was eventually immersed, the first sabbath in March, 1828, and united with the first Baptist church in Newport.

His preaching to his playmates prepared the way for his preaching to older heads and perhaps not less docile hearts. In this he was encouraged by the church, and at length he became assistant to its aged pastor, the Rev. Mr. Eddy. After a while a portion of the church commenced a new Baptist interest in the place, which was afterwards known as the fourth Baptist church. Mr. McKenzie was ordained on the twelfth of August, 1830, and became the pastor of the new church. In 1822, he became connected with the Minister's Conference, of the Rhode Island Quarterly Meeting of Free-will Baptists, and in 1828, the church itself became a member of that Quarterly Meeting.

After this, he was settled for a time at Portsmouth, New Hampshire, and eventually became the pastor of the Roger Williams church in Providence, Rhode Island. Here he remained quite a number of years, and considerable additions were made to the church. But while his services were most acceptable to the people, he asked a dismissal, for the purpose of settling with a church in Tiverton, where his salary would scarcely be the half of what it was in Providence.

With reluctance, the request for a dismissal was granted by the church, and up to this time, Mr. McKenzie has labored as the pastor of the Freewill Baptist church in Tiverton. In this, as in many other circumstances of his life, he was actuated to a considerable extent by what he terms the "divine suggestions"—and he thought he could be more useful in Tiverton than in Providence.

In manner and method he is entirely *sui generis*—as is quite sufficiently indicated by the sermon, or rather treatise, which follows. Its length exceeds our ordinary limits for a sermon, but it would perhaps be difficult to abridge it without spoiling it.

S E R M O N .

THE ONLY WAY AND GUIDE THAT CAN BRING A SOUL TO PERFECT SATISFAC- TION IN THE STATE OF EVERLASTING HAPPINESS.

BY J. A. MCKENZIE.

Thou shalt guide me with thy counsel, and afterwards receive me to glory.—PSALMS 73 : 24.

IN this short verse we have the belief and rule of practice of all of old who sought and in due time obtained that better and heavenly country, where God, Christ, saints, angels, glory and endless life are. Here is brought to view, God, man, revelation, righteousness, and a glorious immortality, immediately succeeding the death of the body. Man, to reach it, is to be guided of God in the ways of righteousness. The counsel of God is the appointed conductor, and man by intelligently, freely, and heartily receiving it and putting himself under its guidance—all who thus do, and none others, shall be received to glory.

By the counsel of God is meant the whole system of truth and duty contained and revealed in the holy scriptures, in connection with the spirit of God, by which God instructs, advises, and guides his people in the way of righteousness through faith in Christ. Paul says, “wherefore, I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God.”

Here we see that by the counsel of God is meant all the truths and duties or doctrines and laws God has revealed to man. Not as matters of amusement and speculation, but for belief and practical application. "And being made perfect, he became the author of eternal salvation to all them that *obey* him." From this, as well as from other scriptures, it is evident that a man must cordially believe and heartily follow the counsel of God unto the end, if he would be received to everlasting glory.

This text presents to me a solemn and wonderful diorama. I behold on a vast territory an immense multitude of beings, like myself looking this way and that way and every way, intent upon reaching satisfaction in the state called happiness. And yet all uncertain and undecided as to the way to bring them there. In solicitude and suspense they join in one united cry of "who will show us any good?" I behold and lo a number of guides appear and offer their services, who each and all assert that they are able, and will bring every one that will put himself under their conduct to full satisfaction in the state called happiness.

The first guide that offers himself is a fair, well favored, and active looking personage, who points to a path marked out with every implement, means and calling, honest and dishonest, honorable and vile, useful and hurtful, by which men ever amassed wealth, and then in the distance to stately mansions and beautiful villas, surrounded, adorned and furnished with every convenience and luxury for the flesh—assuring all who will be guided by him in this way that he will bring them to that end where they shall live in satisfaction in

the state of happiness, in the country of affluence. The name of this guide is Love-of-the-world. When a man gives him his eye and ear and heart, he puts them and the present world together, as if they were never to be parted. A very great many were taken with this guide. They moment they heard and listened to him, they would look the way he pointed, and catch some glimmerings of the things he told them he would bring them to.

And he had a glass which he put to the eye of all who attended to him, by which distant earthly things were made to appear very great and nigh; so that it would seem they were but a little way off, and a few steps would bring one to them. Through it were seen gold and silver and farms and houses and stores and ships and bank stock, with all money producing stocks, and servants and purple and fine linen and sumptuous fare, and all the fine things to be found in the land of affluence. It had this quality that it made these fine things appear very great and near. But other things, such as care, fear, sickness and death, appear very far off; so that it would be a long while if ever they were fallen in with. This glass serves by day and by night, and can be seen through as well by night on one's bed, as at day about one's work. It was made from a broken reed which pierced through the hand of him who leaned upon it, and its glasses are fancy, desire and prejudice. It is called Credit-the-creature-rather-than-the-Creator.

Many accepted of this guide, and gave themselves up to and followed him most implicitly and ardently. Some were so intent and earnest in following, that they almost outran him; so they would hardly give them-

selves time to eat, drink or sleep, and a day of rest was quite out of question. Yea, some who said that "Remember the sabbath day to keep it holy" was a precept of the paramount law, would yet clip off large pieces of it, and not seldom take the whole to draft a house or ship or machinery, or to calculate or open or close a bargain, or make hay or get in grain; and so pull out on the sabbath the ox they had purposely thrust in the pit the evening before. And if naught was out that could damage by the weather, it was a relief to them when the sabbath was stormy. The stormier the day the brighter it was to them, for then they could take the whole to themselves, to plan for the morrow and the day after, and so to the end, and smooth it all over with, "O, it was stormy, and it is lawful to do good on the sabbath."

There are several maxims received and held in fact as great principles and rules of action by the followers of Love-of-the-world; to wit: "Use your wit, and let others use their eyes if they can." "Look out for yourself, and leave others to do the same." "Deal with every man as with a rogne, and you will be sure not to be rogued yourself." "Turn every man's necessities to your own account, and make the most out of them,"—with others like unto these. Self was alpha and omega, the beginning and end, with them. And if self when quite naked appear uncomely, they cover it over with some benevolent design. But self is sure to show his foot at the bottom, and may as easily be known by it as the bear by her paw. Covetous pharisees had their trumpet-blowing and synagogues and almsdeeds, compassing sea and land to make one proselyte, even one; but self was at the bottom.

But to go on with the many who gave themselves up to be led by Love-of-the-world. Thousands on thousands toiled and trod the various steps and ways he directed; hundreds dropped daily and disappeared, many seemed to approach within a step of a golden height, and then by some mishap fall quite short of it, and others to slide and roll and fall quite down into gloomy chasms, called bankruptcy—and some of these were so stunned as to be stupid for a while, and others were never themselves again. However, many others kept on, by hook or crook, by fair dealing or foul, and so from height to height and from tract to tract. Let the wind blow from what point it might it was never a-head to them. Sooner or later it brought a prize to their port, or grist to their mill. Some of these seemed to labor hard, and others of them slipped on as if the wind had taken them on its wings, to bear them prosperously forward. But toiling or gliding, they intently followed their guide and pressed toward the land of affluence, Some of these just reached its borders and suddenly ceased to be seen, others entered upon it and soon were among the missing, and others entering it became naturalized in it, and there found all that money could buy.

All that reached this place sought and obtained, as a matter of course, a domicile and mode of living to their liking. For here every thing that money can purchase is to be had for the money's worth. Some few of those who reach the land of affluence, choose mean or desolate-looking dwellings, and a mode of living corresponding therewith. For they said, to have gold and handle it and look upon it and keep it, as a man keeps

his heart's blood, was happiness to them. But these were looked upon as nondescripts—neither man, wild beast, or devil, but a compound of the three, and they bore the name of miser. And although they were held in universal abhorrence, they were treated with great deference by times, in the land of affluence; as well in its center, as on its borders. For, being naturalized citizens of that land, they are occasionally called upon for assistance to maintain the bounds of its territory against the encroachments of the land of poverty; or in some province or other to increase the possessions of affluence; or to assist a citizen who has been taken by surprise or necessity, and dragged to the dividing line between affluence and poverty, and must be assisted or be carried captive into that dreary land.

And this the misers will do, if the god they worship can be served and advanced thereby. But when they help, it is in such a way that for aught of them the man or company is usually worse off after such help than before, and some never get over it for life. The way a miser assists is this. For instance, a man is in want of money for any business he may have in hand or be in. If he can get help nowhere else, he goes to a miser and tells him his wants. If the securities the man offers be satisfactory he agrees to help him, on condition the applicant will do full homage to the miser's god. And this is done by the man's yielding himself and all that he hath, even to his credit and good name, to be put into the arms of this god called principal, and his arms are premium and interest, and let him squeeze them as tightly as the miser pleases—and you may be assured the man finds no favor there. The more pressing the

man's necessities, the more forcibly will the miser work this machine, and squeeze the man till he gets from him all he hath, even to his credit, good name, and sometimes his life.

It is thought that almost all the naturalized citizens of affluence hath more or less of the miser blood in them, while most of those who are born and brought up in that land hath more or less of the prodigal blood ; so they are often seen running faster through the land of affluence than their progenitors ran into it. Yea, many of this prodigal generation have run clear over the lines down into the land of poverty, where at last they have gone very unwillingly and dwelt most uncomfortably. For it is a land so barren that at best a man can live but from hand to mouth ; and on rockier and more sterile parts of it, it is with much ado that soul, body, food, raiment and shelter, are to be held together, and on some bleak spots all these have to part company.

The most who settle in the land of affluence purchase or build for themselves stately or beautiful dwellings, and finish and furnish them richly and live in a style agreeable thereto ; so that all that money can buy they make their own, either to please the eye, nose, mouth, ear, or the body altogether, and with many there is a competition to excel—for to excel in these is a happiness in the land of affluence.

But with all these things, and others quite as dazzling that I might name, to be found and which abound in this land, there is a mighty drawback. It is this. The whole country is subject to earthquakes ; and that not once in a while, but it is quaking and shaking every hour in the day, in one part or the other, the country

over. It is such a quaking that it shakes the soul out of the body, and the body feet foremost out of the house. Yea, this quake reaches so deep that hell from beneath is roused up, and with its mouth opened without measure waiteth as a ravenous sea monster to catch all that drops. These earthquakes make such gaps and chasins, that as soon as the soul is shook out of the body it drops in a moment into the jaws of the insatiable monster, which waiteth to consume it with terrors. Some of the citizens have time barely to select a site for a dwelling, and others only to build and furnish, ere the shake comes and the earth opens beneath their feet, and soul and body are parted, the body to the dust and the soul to desolation. Others build, finish and furnish, and live years together to their liking, and the ground seems firm under their feet. But the shake comes, and drop they must; some from their table, some from their beds, some counting their gold, and some while bargaining to add more to their store. They go out like a candle, with a puff. Others stand many a slight quake, by reason of the soul and body holding stronger to each other than usual, and by the assistance of certain men who say they have that to give a man, woman or child, which will make them so nimble that they can jump the gaps the quakes make, and escape being swallowed up for years together. But after all the patching, and mending, and bracing, and care, and painstaking, the shakes come and snap soul, body and possessions asunder, and away they roll apart—the soul to desolation, the body to the dust, and the possessions, to the heirs, to be parted among them, who often are glad that the old man or woman is gone, that they may have the

handling, using, and spending of the old folk's hard gettings. Notwithstanding this earthquake is so ill a thing, and so very common in that country, that a man can hardly go out of his door but he hears of some one or other of his near kin or neighbors as having just been swallowed up, he either seeks to get it entirely out of his mind, or thinks it will be a long time if ever this mishap comes to him. And so thought the others who have gone down before him.

There is also another ill thing in this land, and it is this—let the sun shine ever so bright and cheerily, there is a part of the man, who has chosen possessions in affluence for his portion, that is like a room shut up, door, window and crevice, so that no ray enters there, but is all dark and drear. It is his mind. To fill it with light and joy, recourse is had to artificial lights, such as wine, music, cards, fiction, poetry, philosophy, speculation, conjecture, and books diverting, and sometimes improving. But these lights in such a mind are like candles set to burn in foul air, dim at best and soon out.

The third ill that I discovered in the land of affluence, is this—let any one in it, who is under the control of Love-of-the-world—as every one is, who has chosen his portion to be in this world—look under him, and he will find though gold is as a rock under his feet, there is nothing under that to support him, and if he looks above him there is nothing upon which he can seize to hold him up. All such are as a ship without anchors and all hands fast asleep. It will do well enough for a calm and in still water; but a little breeze is enough to set them toward a lee shore, and the storm is sure to drive them on the reef of perdition,

where the billows of damnation will roll and break over them forever and ever.

Mark here. 1st. Wealth, much or little, is not in itself sin. It is in fact but a store of the good creatures of God. 2d. To be rich is no evidence of reprobation, for Abraham was rich in gold and silver and cattle and servants, and yet was the friend of God. Joseph of Arimathea was a rich man, and yet a true disciple of Jesus, for when the apostles fled, and a dark cloud hung over the name of Jesus, he boldly risked all, acknowledged his interest in him, and friendship for him, and begged his body and gave it an honorable interment. 3d. Neither is a temperate and rational use of wealth for one's comfort and convenience, any evidence that such an one's affections are unduly set therean. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. 4th. Nor a right and prudent management of it. For the Savior declares if one is imprudent in worldly matters he will be imprudent in heavenly matters. 5th. Nor the being and continuing with diligence in any honest business, by which one is becoming rich, is not wrong; for all are required to be diligent in business—that is, business a man can follow and yet walk with God. “Not slothful in business but fervent in spirit serving the Lord.”

But seeking and setting the heart upon and trusting in wealth rather than God, and using it for selfish and sordid earthly ends, are great and damning sins. Ye cannot serve God and mammon. If any man love the world the love of the Father, is not in him. But they that will be rich, fall into temptation and a snare, and

many foolish and hateful lusts which drown men in destruction and perdition.

Well, as I was telling thee, there were not only many to be guided, but many who offered themselves as guides. The guide many took, next to Love-of-the-world, was a near kinsman of his. Whether they were brothers, or father and son, and which is senior and which is junior, I may not tarry now to tell. But I will give thee his true and expressive name which is Desire Designing-to-be-up-in-the-world. He was sometimes called ambition, sometimes enterprise, and sometimes patriotism; but worldly was inseparable from him. It was his patronymic, and it was impossible to rid him of it.

As I was saying, Desire Designing-to-be-up-in-the-world" calling the attention of the crowd, told them that it was very true his kinsman, Love-of-the-world, would guide those that would follow him into a rich land and also of delights; yet as it was rather a flatish country, and the air somewhat heavy, it made the citizens rather sluggish in feeling, and they were after a while subject to a disease called "ennui," that affects one in such a way, that he or she is at a loss what to do with themselves, their time, means, or money. They relish nothing and feel tired of every thing. And as the state of happiness includes the land of affluence, so doth it the mountains of the honors of the world, and there are heights on these mountains which one may reach that commands, both in seeing and using, as much as one wills of the land of affluence; and even the lowest step of these mountains hath such an air about it, that it makes the man who gains it feel all above he

ever was before, and altogether another man. And so from height to height to the very summit, where there is perpetual radiance, and the man who reaches that will exultingly exclaim, "I am monarch of all I survey; my right there is none can dispute."

And moreover this guide assured all who gave any ear to him, he could and would supply them with means to reach any height they might choose; and as he spake he pointed to a mountain that is gradual and slow at first, and then quicker and sharper, until piercing the region of clouds and storms it appeared to tower to a height that one would think storm never could reach. But that was not the case by a great deal. But as I was saying, as Desire Designing-to-be-up-in-the-world spake and pointed, many looked and were taken with it, more than they were willing should be known. Howbeit, they went on heartily after their guide, and so were soon at the foot, and got as they thought a clear view of the mountain. The first ascent was slight, and presented but a slight survey and lifted a person but little to view, yet the air is rare to what it is in the valley, so that a man feels expanded and still expanding. On this little ascent, there were in the sides of the mountain small recesses—in some of which was a metallic star and a policeman's or a constable's staff, in another a bunch of keys and warden or jailor engraved on its front, in others a scribe's desk and implements, with a sign at the entrance "Clerk's Office." On the side of the mountain that looked to the east, I saw some recesses that have somewhat the aspect of the religions of old, but not so decided and grave. On some of these was written "class leader," and others "steward,"

“trustee,” “vestryman,” “committee,” “church-warden,” and on some peculiar ones “deacon ;” and on other sides of the mountain there are other recesses with “justice of the peace,” “public notary,” “corporal” “sergeant,” and any other title, whether literary, civil, ecclesiastical or military, by which one is lifted a little above his fellows. The next ascent makes men more conspicuous and feel more expanded and tall. Here was the student receiving his degree, the young lawyer just admitted to the bar, the candidate for holy orders having them conferred, judges of subordinate courts, and mayors and aldermen and common councilmen and sheriffs and captains, both marine and military. Here were places for their temporary repose, preparatory for their farther ascent.

On the next ascent, were forums and rostrums and pulpits and seats for chief judges, the chairs of professors and principals of high places of learning, and the seats of bishops, and settees for doctors of divinity and for famous legal counsellors and pleaders and majors and colonels and commodores and others. Still farther up, were chairs of state and coronets of peers, and mitres and crosiers and thrones of archbishops and uniforms and commissions of generals, ambassadors and other high offices ; and here was such a gathering of the things that are esteemed the glory of the world, that it is enough to dazzle the eyes ; so thou canst see nothing but an indefinable glittering, that is, if the eye looks much at these things.

And without stopping to describe any more heights, I will say on the uppermost of all, and on the summit, are the thrones and crowns and sceptres and other ap-

pendages of kingdoms and empires, and above these the presidential chair of a great and legally free republic. This is a height to which many eyes are turned, and hearts bent to reach, under the guidance of Desire *Designing-to-rise-in-the-world*. This guide informed all who listened to him and engaged his services that he had means by which he could help his followers up the mountain, which means are very effective to raise a man up in the world, and that these means were at the service of every one of his followers. Among these means was deceit, which looked and said one thing and felt and meant another, and had a face shaped according to the company it was in, and so helped the man up as the crooking and twisting and twining of a serpent on a rock. Another grand means was the breaking to pieces with scandal the good name, and sneering at the abilities of another, and so mounting on them. If it was needful and apparently the most expeditious to lift them up, they were at liberty to break up old and hearty friendships and covenants and promises, and form new and heartless and specious ones—at liberty to say what the many or powerful may say, and say as they say—liberty to-day, bondage to-morrow, peace to-day war to-morrow, anti-slavery or slavery now and for ever—aught that bids fair to give them a lift, they are at liberty to use.

Yea, crocodile tears and sighs, over the distresses of the poor the homeless or the foreigner, are all at their service to float and waft them to a height they may be seeking to reach, and there leave all these tears and sighs to be used by others who may come after them, to help them in the same way. And when editors put

these tears and sighs and plaints in their papers, and send them over the country, it really looks as if some of that class were going up with a flood, and that they have nothing to do but to work their pen in their sanctum and float right up in a flood of such tears, wafted by the breeze of such sighs. The platform of parties religious or political, received or refused, letters, essays and sermons, tracts, pamphlets or books, may and are all employed and much used by many who are laboring to mount these heights and to get up in the world. Yea, some may come out against the whole affair, and appear to be laboring to bring down every mountain and exalt every valley and bow down themselves. They are at liberty to work in this way; and Desire Designing-to-rise-in-the-world will whisper most lovingly in their ears that this is one of the best ways to take them up as high on his mountains as they are wishing to go—and the wish of those usually goes to the top.

Another means to help travelers up these mountains is puffing. It is a very gaseous something that comes out of the mouth of interested talkers, private and public, and in this way is put into the ears and notions of those who listen. But the most effective gas of this kind is that manufactured by the black mail editors and put into papers and sent over the country. This gas will take a man up so high that he has apparently to descend a great deal to settle in the place he is climbing to reach. And just up in the region of storms there are cannon to fire powder and great bells to ring for noise, and editors and orators and presses for puff-making and dust-blowing, and chaplains for praying and

preaching, and money to send hither and thither down all sides of the mountain, and to scatter somewhat on the lowlands of poverty, to make the masses to shout; and when all these get working together, making a mixed, mighty shout, it takes a man up as a balloon into the clouds, and carries him up so high that a great part of the world think he is the man destined to govern the world, and the only man fit for it. Though a little before, he either was not seen or seen only as he was led by the nose by others, being judged not capable of going without such leading.

There are some who go up to the very top of these mountains in a short time, as a man going up a ladder. These walk up on the heaps of the bodies of men they have killed, and those who have a heap of fifty thousand or more are sure to get near the top soon; and to have a million or so of such carcasses is sure to get him who hath them there at once. For all from the bottom to the top of this mountain will take such an one on their shoulders with a shout, and all sorts of music and cannon-firing and bell-ringing and trumpet-blowing, and in a triumph carry him and put him on the top, and there put on him all rich ornaments and titles, and in his hand a wand of great power.

There were also a ladder or two more by which men could get up when they liked, without precisely appearing there. The one ladder was of gold and silver, the foot of which was usually in the lot of some rich banker, and the top thereof reached up and stayed the thrones and presidential chairs on the summit of the mountain. The other was of craft and tact, and belonged to the family of the Machiavelians. When the owners

of these ladders choose, they can go to the top and stand behind the thrones and chairs and make those who sit in them say and do just as they direct ; and if they refuse they loosen or pull out some of the legs of the throne or chair, and then start off their ladders and give them such a twitch as to throw the king, emperor or president quite out of his seat, and some entirely from the top to the bottom of the mountain, stripped of crown, scepter and ornament, and even of bread, bed and shelter, and others torn all to pieces and left to rot above ground. And when the chairs are too strong for them to do this they can give them such twists and jerks that a man is at his wit's end to sit at all, without talking of comfort in a chair they thus serve.

There are shorter ladders of the same description. Sometimes a church officer or member, or member of the society, may own one or two of the same sort, and climb up by these behind a minister or a church, and serve them as a merry-andrew his puppets. They rise and fall, bend and bow, jump and dance and speak, as the ladder owner pulls the strings or moves them to perform and say. Yea, I have seen whole bodies of priests and bishops, pastors and churches, bend down, lick the dust, and unsay and denounce the truths they had before asserted and defended, and put the true light under a bushel, and hang out a false light, like wretches who decoy the mariner for plunder. Though it was confounding and inexplicable at first, it was afterward found that more or less of the ladder owners and users had got behind the whole, and worked round them with cunning hands, and made the heavy hand of gold lay weightily on their heads.

But this region also is subject to the earthquake, and not a day passes but the earth shakes, and some one or more are seen rolling down the mountain and the grave catches their bodies, and hell swallows their souls. I have been told that, as much as a man on these heights swells in self-importance, and as great and happy as he may appear to others, no one yet has found it what he expected. This mountain has a quality peculiar—for the higher a man gets on it, the greater he appears to those at the foot of it; and the more fearful he becomes of falling, so that he feels noway safe, only as he is holden up by the voices and hands and swords and guns of the hundreds and thousands, after all the shake comes and throws them all rolling down—their bodies to the dust and their souls to hell.—Isa. 14 : 4—15.

Mark here. Office, rank and honor, as scholar, ecclesiastic, or magistrate, are not in themselves wrong, but if they are according to the word of God, they are right, and make for the well being of man in church and state.—Rom. 13. But for any to seek, either for self-aggrandizement, or to lord it over their fellows, it as much puts a man out of righteousness and salvation, as extortion, robbery, adultery or murder.—John 5 : 44; 12 : 43.

I would here remark that all who put themselves under the conduct of *Desire Designing-to-rise-in-the-world*, are sure to have in company one *Self-seeking*; and a marvellous way he has of making men take his company most cheerfully. So taking is he, that the best men on earth have greatly to deny themselves to keep clear of him at any time. I have been told that once the apostles of Jesus were so taken with the company

of Self-seeking, that he set them all by the ears in a strife about who should be greatest; and the Son of God had more trouble in making them and Self-seeking part company, than to part a poor demoniac and a legion of devils. For though Christ sternly rebuked him, and with authority told them that they and Self-seeking must part company, or they should in nowise enter his kingdom, yet did he keep long on the tag, and every now and then the apostles would reach out behind and take him most kindly by the hand, as if they were loth, very loth to leave him. And strange it is, that mankind are so taken with Self-seeking; for look him full in the face, as thou meetest him in the company of another, and it is most shocking—so uncomely is he thus seen to be. He was born with his eyes so crossed, that look which way he would, both eyes were sure to be looking at his own nose.

There is also another guide who offers his service to all who will accept; and most solicitous is he to engage followers. No fop is showyer, perter, or gayer, or that can more readily suit himself to all occasions, than he. His countenance is often like the harvest moon at its full, especially when it is a little smoky. His name is Sensual-delights. His father's name is Flesh, and his mother that bore, nursed and trained him, has always been rightly named Evil-heart. He dislikes to be called by his whole name, and labors to keep all in ignorance of his parentage, or denies it altogether, and tries hard to pass himself off as the son of Health and Innocence, and as a fit director of youth, and of all who have health, strength or wealth enough to follow him.

He says to all who will give him an ear that "the

first step they may take in the way he guides will bring them into the state of happiness. And the longer and farther they follow him, the more they will advance in happiness, and that the land of affluence and the mountains of the honors of the world are of no worth, without him and his ways—that Tiberius was content to trust all the power of the empire in the hands of the treacherous Sejanus, that he might without interruption walk and run in his way in Capreæ; and Nero and Vitellius were willing to compromise and give up the empire, if they might but retain him as their conductor, and walk in his ways; and others esteem kingdoms and empires, and the high places on the mountains of the honors of the world, and large and rich possessions in the land of affluence, only as they give them large means and liberty to follow him in all his ways. The fair and the foul, says he, the good and the bad, the saint and the sinner, the wise, the mighty, and the noble, on earth, delight to tread my ways, more or less. Some for an excursion to relieve and refresh them, and others as a pursuit for life.

There was no way like this. It is fitted and furnished with every thing that pleases the eye and ear, and every sense of the flesh of man, woman and child. There are here all sorts of toys and confectionaries, plays and sports, for children; showy fashionable dresses, with music, dancing and rides and routes, for youths; and eating, drinking, feasting and carousing, with lechery—all that young, mature, or even the old, may wish. Here are dancing schools, singing schools, riding, boxing, sparring and fencing schools, bowling allies, billiard rooms, watering places, operas, theaters, and the vari-

ous establishments of her that sitteth at the door of her house, in the high places or bye places of the city, to call passengers who go right on their way, saying, "whoso is simple let him turn in hither. Stolen waters are sweet and bread eaten in secret is pleasant." And also the paths of her who abideth not in her house, but is now in the streets, and lieth in wait at every corner; who catcheth and kisseth the young man, and by fair speech and enticing lips forceth him, and he goeth straightway after her as an ox to the slaughter and as the fool to the correction of the stocks.—Prov. 7 : 11, 22. Here also are drinking places, from the saloon like "The Pavilion of Pictures of Haroun Alraschid," to the humble and dirty booth of the seller of adulterated fire-waters.

I had almost forgot to say that the way of the seducer is here—who appears the fairest and best among men. None seemingly more fond and faithful, and promise more frank and solemm, till he has his lust of a maid; when he leaves her to take shame to herself, and laughs over it, as one of the delights of the flesh. Many, very many are the followers of Sensual-delights. They will be at any pains and costs—yea, and put health, wealth, honor, body, life, soul, and heaven, in the bargain, but what they will follow him and go in his ways. Some, after they follow him but a little, look for days together haggard as a murderer haunted by the ghost of his victim; but the next dance or rout is enough to rally them again, and then at it again till they can rally no more. Some are seen entering at the doors of the first class saloons, possessed of health, wealth and honor, and after a while coming out of the back door of a low fire-

water shanty, with a thrust and a kick—all ragged and bloated and crazed, so that they mistake a gutter for their home, and the mud for their bed.

And also, under the veil of the evening, or the cover of night, the young and lively, the demure and well dressed, the vigorous and even the old, are seen going into the house of her who layeth in wait at the corners of the streets, and of her who sitteth at the door of her house calling to passengers who go on their ways, and tarrying there, some longer and some shorter, come out—if they come out at all—without honor, health or wealth; some shrivelled and disjointed, and others bloated and rotting alive. I say, if they come out at all; for there are trap doors in these houses, that slip under a man and let him down at once into a pit, out of which he can never climb.—Prov. 5 : 4, 5; 7 : 26, 27. In all these houses there is an assassin, laying in wait to kill victims; not at once with violence, but with a poisoned dart, wounding so gently that naught is felt but delight, and the subject knows not that he is wounded till the poison enters his blood, lays hold upon his nerve, rots his flesh, with his bones, consumes his marrow, destroys his sight, and at last takes his life. I have heard say, by those who had been thus wounded, and were sinking under their wounds, that it was equal to a hundred deaths. This murderous spearman was born of her whose lips drop as the honey comb and whose mouth is smoother than oil.—Prov. 5 : 3, 4. And the men who are taken with her moveable way, stand in dread of him. They have done their best to rid the house of him, and hundreds of dirty quack doctors have published it abroad with the greatest bombast, that either of

them is more than a match for him ; yet there he is, wounding indifferently and fatally all that resort thither to drink stolen waters and eat the bread of that house. And there he will stay, while the house of her whose house is the way to hell, going down to the chambers of death, remaineth standing.

This is not the only path in the ways of Sensual-delights that hath an assassin ambushed in its attractions, and hobgoblins gliding in and out upon it. There are such on a path that many, even church members, walk without any solid censure from either pastor or church ; though it is directly against the laws of the King of kings to be found walking that path, as well as that way.—Rom. 12 : 1, 2 ; 1 Tim. 2 : 9 ; 1 Pet. 3 : 3. All that go into this path appear bereft of their reason, and yet are wonderfully pleased with it. They will dress themselves in such bits and strings and streamers, and of such shapes and colors, and put them on after such a sort, and go in them with such an air, that if any but themselves had done so, they would cry out at once “ a maniac or a fool, sure.” The assassin that dogs this path is of the family of the fashions ; and of them, only the one called the newest does much business.

He will lay concealed by the way, under a great heap of very showy or whimsical nothings, and when leaders on vanity path come along, he catches them by their fancy, and thrusts their feet into the thinnest, lightest or tightest, and most uncomfortable hose, boot or shoe ; and then puts them on a rack, and draws with canvas and cord their chest and waist into the smallest possible compass and yet let them breathe at all. And

then he shrouds them in raiment the strangest, and putting the most grotesque cap, hat or bonnet, upon their heads, and so let them run. And all that follow these leaders will run into the same, as rats into a ratcatcher's trap ; and so they will run, until they can run no more. The ghosts upon this way are short-breath, ache-pain, chill-cough, consumption, no-alms or short-alms and that grudgingly given, dissatisfaction, pale-face, winding-sheet, coffin, a hole in the dirt, corruption and worms overspreading the face and consuming the body of the vain.

But it would detain thee and me too long, for me to tell thee of the many other paths to be found in the ways of Sensual-delights. But of this be assured, the whole tract is subject to the same quakes as the land of affluence and the mountains of the honors of the world, and they come as suddenly and as fatally. They appear, as a general thing, more sudden and sooner on this than on the other regions. Many have been cut short in a glass or a song or a dance or a drive or a spree. The earth shakes and opens in a moment beneath them, and down they go ; some just in the act of shaking their tongue in the song, or their foot in the dance, or their body in lechery. Earth receives their mortal, and the terrors of desolation their immortal ; and this is being done every day, yea every hour in the day and in the night.

Mark here. Religion is not designed to lessen our pleasures, but to keep us back from the false and fatal and lead to the true and healthful. The possession of natural appetites and passions, and to be sensible of such possession, is not wrong. He who made us, made

us with them, and each is needful and appropriate to the ends for which God invested human nature with them. Their abuse and not their use is wrong. For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously and godly in this present world.—Ti. 2: 11, 12. But if thou use it thy soul and body otherwise, be assured the end of these things is death—not ending in death, but the end they will bring thee too in death, and which is the second death.—Rev. 21: 8; Eph. 5: 6.

Some of these things being seen, and others heard of, in respect to the experience of the followers of Love-of-the-world, and Desire-Desiring-to-be-up-in-the-world and of Sensual-delights, a great alarm spread, and many were ready to cry out, and not a few did cry out, “what must I do to be saved?” when another guide appears and offers his services, to conduct to the state of true happiness. His name is Save-all, the son of Backsliding, by his consort Dis-like-of-the-truth. He was born in the land of wandering, and keeps his house there to this day. He was at first put under the instructions of a master Speak-fair-and-mean-false, assisted by a master Turn-you-must-or-find-wo-at-the-beginning-and-joy-at-the-last. Under the training of these proficientes, he became in his own eyes wiser than the seven who could give a good reason, and lifted himself and spake in such a way as that some thought there was no gainsaying what he might say. But as he became older, he put himself to learn of master Uncertain-conjecturing, assisted by master A-ball-for-the-four-and-staying-with-none. The lessons of these teachers he

declared were a treasure, and they formed the whole circle of his science. This genealogy I obtained from the records of the family, as written and published by themselves.

Among all the other guides, who had offered to serve the multitude as conductors to happiness, none had a fairer look nor honester tone or franker expression than Save-all. He told all fairly that the state of true happiness, that should last them forever, was not to be found in the land of affluence, nor the mountains of the honors of the world, nor in the ways of Sensual-delights ; but it is only to be found in a world that lies beyond this, where the sun never goes down, nor the moon withdraws itself, but where the Lord is the everlasting light, and the days of mourning never come. Moreover, he told them to follow Love-of-the-world, or Desire Designing-to-be-up-in-the-world, or Sensual-delights, is wrong, and attended with trouble inevitable, and that to follow the opposite of these was right and accompanied with pleasure ; yet in the end, whether they followed Love-of-the-world, or Desire Designing-to-be-up-in-the-world, or Sensual-delights, or him, or neither, it would be the same—they would all be saved and find without care, labor or travel to themselves, true happiness in the world to come.

How it was that all would reach the same end by ways so diverse, or quite as good, by no way at all, was a question with many. At one time he told them who listened to him, that by reason of the Son of the King of heaven, coming into this world and treading the whole way from earth to heaven, it is accounted the same as if every one in the world had done the same ; and

therefore the whole will come to the same end, though they slight and take not a step in the way that leads to that end. And when he heard many say, as a consequence, "let us eat, drink and be merry, for to-morrow we die," and the morrow after shall be as this day and more abundant, he told them if they did so they would suffer the consequences as they went along, and their conscience would cut and stab them, until they felt the pains of hell get hold upon them. "Hell," said some, "what is that?" "O," says he, "the grave; that ends all your troubles;" or else "it is the pangs of a wounding conscience this side of the grave."

But many said the inconvenience was theirs to bear, and conscience was known to be like a piece of steel, the oftener it is heated and cooled, by those who know how, the harder and brittler it becomes, till it breaks to pieces and crumbles away. And if the inconveniences accompanying their gratifications became too painful, they had their remedy in their own hands—chloroform, opium, halter, or pool, and then to eternal glory and perfection in goodness, without any labor to reach it. Another time, he told them, that though there is no world of woe in the world to come, and the prince of the country of true happiness had only come to show them a pattern of true goodness, and assure them that whether they made that pattern their own or not, in time, death would take them directly into perfect and endless goodness. Therefore the love of goodness should constrain them to be good.

To which many replied, by actions that speak louder than men can talk, that as time is short and uncertain, and eternity long and sure, and they should have all

eternity for goodness without the inconveniences they found in the way of it in time, and as in eternity they shall be good without cost, labor or pains, but in time to be good one must be at great cost and labor and in the end find no difference, therefore they would be after the lust of the eye and the lust of the flesh and the pride of life and a merry time. And when these can be had no longer then comes endless duration for goodness. Sailing with wind and tide in both worlds, was the sailing for them. For, to be toiling at the oar day and night, to bring body and mind into subject to right, was frivolous, since it was of no account in bringing any to port; and being in time it would not avail so much in the world to come as it costs in this world to get it, by a great deal, and indeed would make no difference. And if he told them that if they were not good in time, they could not go so far at first in the land of true happiness as if they were, the reply was, it is all the same, wind and tide here, and wind and tide there—going with both in both worlds is the sailing for us, and nothing to fear.

Judging from Save-all's sayings, that a man was as well off in the end without traveling or guiding as with ever so much of it, one would think no man would trouble himself to attend him. But it was not so. He had many who took him for guide, or said they did; but not so many as he would have the world to think. For he would say the whole world were of his opinion or followed him, except a few bigots and partialists and ignoramuses, who were too bigoted or ignorant to believe and follow him. He carried it, that he was the only true guide, and that he was commissioned by the

King of the land of happiness, and that all that differed from him were deceivers or deceived. Verily, to look upon him, by times and in places, he appeared as an angel of light or a minister of righteousness; but lift or open his robe but a little and look deep down into his eye, and it would be discovered that he was an angel or minister of the prince of the power of the air, the spirit that now worketh in the children of disobedience.—2^o Cor. 11 : 13, 14, 15 ; Eph. 2 : 2.

But, as I was saying, he had no lack of followers, who ran to him—still being in the ways of Love-of-the-world and of Desire Designing-to-be-up-in-the-world and of Sensual-delights—to be soothed and stayed up in their ways. For, as much as he might say against these guides and ways, they understood from him it would be the same in the end, and the rest was not essential; and so for joy they would sing, “two worlds for us—the present to our liking, and the other for our perfecting—the lacks of the first to be made up in the other, without pains-taking, labor or self-denial—that is the way and guide for us.” Others attended him to be soothed, stayed up and if possible cured, who had the tremors, through being taken of a well grounded fear of hell and damnation, and whose minds were acted upon by these as a man’s body is who hath the fever and ague. He told all such that their fears were groundless, that hell was the grave, a quiet resting place for the body, and damnation was but the cutting off of the old Jews from the visible church-membership which they had before the destruction of Jerusalem, the destruction of their nationality and subsequent dispersions

and privations, and that neither Jews nor Gentiles have any thing to fear on that score in the world to come.

Let him say what he would of God, men or things, in this world or the world to come, he would still steep, wrest and press hard and often, to draw out this cordial—"Let it be as it will, all will be saved at the last." And when this extract was found too weak to quiet and to brace them, then he would be up for a public decocting and pressing, called "a public discussion," into which he would throw compounds taken from the books and mouths of orthodox and heterodox; and if he could throw an honest defender of God's truth into the mass and squeeze and press him to yield, or not to yield, that the true might be false and false might be true, he would exultingly exclaim "here is a cordial for all your fears. its strength has been tested, my opponent has been silenced, Save-all has prevailed. You may follow me without fear. Lift up your heads all ye workers of iniquity. Though you take the ways of transgressors, with all their hardships in time, and glory and rejoice in them to the end, yet all shall be saved, and the king of the country of true happiness will receive, acknowledge and approve of you, and make you holy and happy forever."

And though he threw a mist over a book that often laid on a soft cushion before him, and also was found on tables and stands in more or less of the dwellings of his followers, yet in that very book the world of woe would loom up in blackness, as really and truly as the world of joy in its brightness. And the anguish and cries and complaints of some of the inhabitants of the world of woe, would wail and be heard out of that

book ; and an Almighty voice as of thunder would sound the cause of the existence of that dark world and of their being there without hope. Yet did he labor to prove by that very book that there was a world of brightness and joy, and every soul went there ; while a world of darkness and woe, with the souls of the wicked in it, was a delusion, and then wind up with saying, "And my friends you see there is no world of woe. Every one goes from earth to heaven, and there abides, and so are saved, and it is proved by this very book." But let him do his best, the next time he or his followers opened this book, gloomily would rise the world of woe, the way leading to it, and the travelers reaching and plunging into it.

Sometimes these things would rise up before their minds' eyes without the book, and the gloom and flashes dash up into their faces, and the wails and the curses of the lost howl in their ears, and they would start as if the earth was breaking beneath them ; yet this guide would do his best to persuade them it was only the relict of an old prejudice, or a vapor of the brain, resulting from a jaundice or an ill humor of the body. But after all, by times this guide and his followers would shake in their shoes ; and the naming of these things to them was as naming a prison to a criminal, who was shaking with fear of being taken there at once. They would talk the more and louder as their fears grew higher ; and were like a boy in a graveyard at midnight, whistling hard to keep his courage up.

This land, too, is subject to the earthquake, and hundreds and thousands of the followers of Save-all have gone down the gaps and chasms and slippery places ;

and have had this question settled in the land of terrors, destruction and desolation—that the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. Some few—very, very few, have gone down as if they were going to the land of happiness, and a few have said as much; but the most have been ready to say, when the earth quaked about them, and others when it gaped to take them in, that Save-all's doctrine and guidance might do well enough for this world, but not for a passage out of it and an entrance upon another. Others have gone down as senseless and indifferant as beasts, and never came to themselves till they lifted up their eyes in hell, being tormented in its flames.

There was another guide who offered his services to the world. His name, and he gloried in it, was Doubt-all. The Doubt-alls are an ancient family. Doubt-all-of-old was the son of one Searching, who made it his business to sound the ocean with a straw and sweep the skies with a feather; and because he could do neither, he was ready to think that the reality of the being of sky, earth and sea, was all in his eye. He had to wife Science-falsely-so-called. Doubt-all-of-old, their son, had his mother's look and tongue and his father's work and mind.—Rom. 1 : 21, 22.

But Doubt-all of our day and time is of different immediate parentage. It is said, and that quite openly, that he is a natural son of Save-all, by an intrigue with a girl of the town, called Reason-run-wild. Doubt-all, like his predecessor, has a knowing look and way of speaking, and an inquisitive disposition; and also has in hand a straw to sound the ocean, and a feather to

sweep the skies. Yet is he very near sighted, and much like an owl or bat—seeing better in the dark, for the catching vermin and insects, than in the light, for the seeing of man, the right, the finger-prints of Jehovah, the hills and vales of the better country, and the deep pit and the black smoke of the world of woe. His weak eyes he took from his mother, who, though she belonged to a family of sound sight and sense, and had a sister older than herself, called Reason-guided-by-truth, who was so clear sighted that she could see as high and as deep and as far as one can think well—and though Reason-run-wild at the beginning was as fair and sure and clear sighted as her sister; yet by her many rambles in the dark, and her abusing herself with all that choose, and taking day time for sleeping time, her sight became so short and weak that she could hardly see an inch from her nose, and doubted of even that. Yet she would swear and stand to it that she could see as far, yea, farther than any other, and that what instinct was to beast, fish and fowl, such was she to the world. Save-all, also, being somewhat in her company, hath, it is said, as a consequence, the same defect in his sight. So, by some he is thought to be honest, when he assures his followers that, go right or wrong, they shall come out well at the last. As for his honesty, I leave that to be judged of by one who sees, hears and knows, and will judge of the whole.

Doubt-all having offered his services, pointed to a path covered with fog. “There,” said he, “the farther you go, the more you will doubt; to be doubtful of every thing and certain of nothing is glorious. It is more than wealth, office, or pleasure; for it leaves you

free to get any or all of these, and by any means you like, providing you do not expose yourselves to civil law, and that you may evade when you can, which is easily done; for it is like a low fence, serving to keep in the small ones, while the large and the tall step over with impunity." Wonderful, strangely wonderful! Quite a number tried to follow him and found as he said that the farther they went the more doubtful they became, until the darkness was like the three day's darkness in Egypt—a darkness that could be felt. And when they had taken one step they could not tell where the next would lead to, and this they called freedom and happiness; for, said they, a man may do that in the dark for his pleasure, that he would not in the light, and before eyes that would see the whole.

But in spite of the mists that hung over this way, and all the smoke and dust that Doubt-all could raise from books written by Knowledge-in-part and False-philosophy, and fragments of fossil remains, to shroud the way in the greatest obscurity; yet would there come blasts and flashes that would part and drive the mists and the smoke away for a little, and then the discoveries made by these flashes were such as to make the teeth chatter in the head of Doubt-all and his followers. But choosing darkness rather than light, the mists would shut down again and all become dark and uncertain, till the earth and the pit would give a gasp and then down they would go, saying—"it is a leap in the dark, I know not where I shall bring up." Others would cry out "the pit's mouth is opened and there are horrible forms in the room, to thrust me down;" as I heard a man of this sort say, as I stood by his bed,

and as his body was going down in death, and his soul to the world to come. Oh, Doubt-all, Doubt-all, what a wretched company and path are thine !

There was another guide still, who stepping boldly forth said openly to all "my name is Lose-all. Doubt-all is my father, and Folly my mother, nurse and instructor ; and I and all others are only come-by-chances." Looking to the sky and then to the earth, and then above and around him in triumph, he exclaimed : "I see neither God, providence, heaven or hell, or difference between right and wrong, therefore there are no such things. Eat, drink, and make merry and take your fill. Make the most of the present, and yonder is what will end it, and when it will end, you can have nothing to suffer and nothing to enjoy." Looking where he pointed, I saw a grave fallen in, a coffin decayed, a few bones in a heap and a fleshless skull, with dirt in its eye-holes and dead worms in its nostrils ; while oblivion and despair embracing each other, settled and hung over the whole, as a cloud of black smoke before a storm. Alas, alas, cried I, Oh Lose-all, what hast thou to give in exchange for the good man's faith, fear and hope. "Naught," said he, "but to live and to die as the beasts. So follow me, and find joy in the thought."

As thousands with myself were brought to a stand crying, "Who will show us good?" I heard the voice of one crying, "If any man thirsts, let him come unto me and drink. Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." As I turned

and looked to him who spake, I beheld his countenance full of divine benignity and glory, as the sun at its rising in a cloudless summer's morning. He stood with the boldness of a lion, and the meekness and innocence of a lamb. His raiment was white as the light, and his voice was as the voice of God, walking in the garden in the cool of the day.

As I heard and looked, he pointed to a way that leads upward and onward to heights on which rests a divine splendor, like the gilding of the sun on the cloud tops, when he is just going out of sight. The way was very straight and plain, so much so that the wayfaring man though a fool erred not therein; and all the world, from the rising of the sun unto the going down of the same, could see it, and could tell how they were going who walked therein. Millions on millions could and did judge of the steppings of them in the way—whether they went straight on, stepping in every step marked for them in the way to take, or stepped this side or that, or quite over it or from it. Yea, many who never betook themselves to the way, made it their business to while away their time in watching and judging of the walk of the travelers in the way; judging of their walking by the lines and marks of the way, so very straight and plain is this way.

At the entrance of the way, there is a gate that corresponds with it. It is not to be mistaken, for there is none other like it in the world. It has written upon it: "I am the door, by me if any man enter in he shall be saved," and, "him that cometh to me I will in no wise cast out." It has moreover a light in it, so that it can be seen and found in the darkest times; and so great

is this light that it lighteth every man that cometh into the world. I said that this gate corresponds with the way into which it gives entrance. It is straight; so much so, that a man, woman or child that will go through it, has to throw completely away from them the old man with his deeds, and self beside. And yet, it is wide enough for any and every human being in the world to pass through it, if they will.

Just by, and in front of this gate, is a fountain filled with blood, that flowed from the smitten rock. And it required that all who will go through the gate shall first plunge and bathe and wash themselves in this fountain; and marvellous power it hath, to cleanse and take entirely away the deepest stains and the deadliest filth. For what all the world cannot do, by washing with snow-water ever so long, this fountain can do at once.

This way, I was told, is the only way that can bring a pilgrim to the country where the sun never goes down, where they have no night, or mourning days; but where there is fullness of joys and pleasure forevermore, and life without end—where the King of kings and Lord of lords, and the just made perfect, and the spirits of all deceased children, and the angels of God, are, and shall be forever; and where none but those who are like these shall enter.

And though this way, towards its end, goes down into a valley, covered with a shadow, and through it runs a river of waters, so cold that it freezes the blood in one's veins and stops the breath and takes the soul out of the body, there is nothing to fear. For there is light sown for the upright which waves like a harvest

of gold through the valley; and such provisions are here for the comfort of the travelers that I have seen many there clapping their hands and shouting for joy, and saying that it was next door to heaven. Yea, having been in these cold waters to my loins, I know it all to be true. Thousands on thousands who have come there, and passing through the valley and stream, have been heard singing, "I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." And as to the cold river, many have not felt its chill as they passed. Others that were tossed with its surgings would cry out, "the angels have come—the angels have come! The Lord is with me—I see heaven opened—my father is waiting—I am ready—I am ready! Lord Jesus, receive my spirit;" and so go through and enter into the city of God, and find themselves at home. "Yea, children, too, in passing through this valley and river, have I heard thus cry out, and then the angels would take them in their arms, and carry them to the bosom of the Father of the faithful in paradise.

But, as I was saying, he that stood at the head of the way crying "Come unto me all ye that labor and are heavy laden and I will give you rest," did not content himself with offering himself to guide all the world, or any soul in it, in this way to the state of true happiness, and give them or it an abundant and everlasting inheritance in that better country. But he sent out his servants—for he had many servants and hearty—these he sent out among the vast crowd, to stand at the head of all other ways, crying, "Turn ye, turn ye: for why will ye die." "As I live, saith the Lord, I

have no pleasure in the death of him that dieth, but that he turn and live." I saw them standing at the head of the way of Love-of-the-world, and of Desire Designing-to-be-up-in-the-world, and of Sensual-delights—crying in their master's name, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price. Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not. Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." At the head of Save-all's, Doubt-all's and Lose-all's way, others of these servants cried, "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of the disobedient."—Eph. 5: 6.

By the crying of these servants, attended by a certain power which their master had sent with them, and said should be with such always, there was a wonderful moving among the crowds in all the ways of the world; so that hundreds and thousands betook themselves to this guide. Many, very many of those who came, were so black that there was not a white spot upon them. Others were swollen all out of the form of a sound minded human being, by reason of a very windy matter that they had let into their hearts, called pride. Others were so bloated with a disease, called sordidness, that they could not see out of their

eyes, though wretchedness was before them begging for bread. This disease affects a man's feelings as the dropsy does the blood—turning all to dead waters. Others again, there were in cases like lobsters and crabs, and who had outgrown their shells, but were not quite out of them; for they form a strong coat of mail, but are a stiff and uncomfortable attire to wear. These shells are called *The-righteousness-of-the-law-without-faith*.

These, with many others, that time would fail me minutely to describe, presented themselves to this guide, crying, "What must we do to be saved?" Whereupon he pointed to the fountain and gate and the way, saying, "*Strive* to enter in at the strait gate: for many I say unto you shall *seek* to enter, and shall not be able, when once the master of the house is risen up and shut to the door. Upon which, many sprang forward and plunged and bathed and washed themselves in the fountain; and the Ethiopian-black and scarlet-red sinners, came out of it snow-white saints. The proud came out of of it, the very picture and with the spirit of true humility, thinking soberly of themselves, as they ought to think. The sordid came out in the likeness of pure beneficence, with a heart having room in it for God to reign alone, and for good will to mankind. And those who plunged in with their shells on, lost them at once, and felt that those whom the Son makes free, are free indeed; and exclaimed as they emerged from the fountain, "Being justified by faith, we have peace with God through Jesus Christ our Lord."

Then I saw them pass through the gate, and as soon as they found themselves in the way, they walked and

leaped and sang for joy, and said one to another, "we had thought this to be the hardest thing in the world, but now have found it the easiest. This is the Lord's doing and marvellous in our eyes. Unto him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, be glory and dominion for ever and ever, amen." And as they sang, there came as it were harmony and melody from heaven and mingled with their notes, and their notes and themes were one. They felt that saints above and saints on earth, but one communion make. They were all arrayed in fine linen, clean and white, and were directed to see that they always had it on, and kept it unspotted from the world.

This guide then put into their hands, heart and mind, a book of counsel, which taught them how to think, feel and act right toward God and man, in this world and the world to come. He also gave to each of them a map, which is nothing more nor less than a picture of his walk when he was a sojourner on earth—that they should follow in his steps and walk as he walked. To each he also gave a pocket compass, called Good-conscience, the needle of which is truth, to assist in directing their steps, if at any time mists or obscurity should fall on them. He moreover gave to each of them a perspective; the glasses of which are testimony, reason and evidence, in a case made of persuasion, and is called faith. By this glass a man can see farther back than creation, and forward beyond the bounds of time, and can see far into eternity and invisible things. He gave them sandals for their feet, called the Preparation-of-the-gospel-of-peace, a staff called Promise-to-steady-

their-steps, and many of his servants, who knew the whole way and were traveling to the celestial country, to be with them and assist them. And more than all, he gave them one as a helper, who is Almighty, to lead them into all truth, and to comfort and help them as they had need, and that to the end.

And so they moved right on, looking straight before them, and when they came to any place in the way that is hard for flesh and blood to get over, they had only to look that they were shod with the Preparation-of-the-gospel-of-peace, and they would go over it, as easily as over the smoothest and pleasantest steps in the way. And if they came to any height or difficult ascent, they would wait upon their Lord, and their strength was renewed, and they would mount up as on the wings of an eagle, and run and not be weary, walk and not faint; joyfully singing, "I can do all things through Christ who strengtheneth me." And if at any time their soul fainted as it were by reason of the way, they found it was not by reason of the way, but by reason of their looking or wandering from the way. For when the way—its beginning, progress and ending, was again in their eye, and they again in the way, they rejoiced as a strong man to run the race.

This way had a hedge on either hand, not of thorns, but of myrtles, for fragrance and trees of righteousness, and for fruits; which hedge was sometimes called, the Perfect-law-of-liberty, and sometimes the Commandments-with-promises. Among the myrtles, and on the trees of righteousness, ran the true vine, laden with large clusters of luscious red grapes, for the cheering and sustaining of the pilgrims. And through the

whole way, from the end to the beginning, flowed streams of the river that makes glad the city of God. And these are such streams, to cleanse, refresh and strengthen, as there are none others like them in the whole world. And there are on this way also, houses furnished with the best the heavenly country affords, and set at the end of every six days journey; and as many places of refreshment between, as any one chooses, which are supplied with milk, wine and honey, manna and wholesome meat, all free to the pilgrims, who are invited to a regular use of the same. And there also comes down a divine radiance upon these travelers, that makes their faces shine with the beauties of holiness. And so they travel on.

Some are longer and some are shorter, in coming to the last heights, which bend down into the valley of the shadow and the cold stream. For the time requisite for a good traveler to accomplish his journey, lays not with luck and chance, but with the Eternal one.—John 21 : 22. But they that endure to the end, are sure to reach the end, and to obtain eternal life, and joy in heaven. The heights that bend down into the valley of the shadow, lay right over against the better country and the city of God, and many in reaching this height, cry out, “I see—I see—hallelujah—hallelujah !” and a glory appears upon them, as brightness on gilded spires on distant hills, when the sun is just going out of sight. I have stood by the beds of some, who were passing through the valley and the narrow cold stream, and as the departing spirit was leaving the body, with my mind’s eye I have seen the pearly portals swing open, the shining ones waiting, and ministering spirits

with the spirits of the departed enter in through the gate into the city ; and melody and joy would fall upon mine ear, and I have thought I was there. But the gate would close, and I find myself here waiting in service my release from earth and admission to heaven.

I asked the guide how it was that this way had been established for the world, or any soul in it, to reach and abide in the state of true happiness, in the better country, if they would ?

Hereupon the scene changed, and I saw a vast multitude of beings like myself, and I with them, standing on a narrow strip of time, fainting, failing, thirsting, dying, in front a vast and impenetrable thicket, filled with venomous serpents and ravenous beasts, and along the edge of it a dark and yawning abyss.—Isa. 59 : 2. To go back was impossible ; for that whereon any had just stood, had left them ; neither had we power to break through the thicket, escape the serpents and beasts of prey, leap the pit, and enter upon the goodly land, that lays beyond. I saw the goodly land, and the continuing city, the paradise of God, and the river, and the tree of life, and the angels of God, and on a throne high and lifted up, the Ancient of days looking compassionately down on the vast crowd, which were expiring in the distance and rolling into the pit.

I heard the voice of the Ancient of days, saying—“ whom shall I send, and who will go for us ? ” Then there was silence in heaven, and the angels listened and looked with unspeakable interest. And I beheld, and one like the Son of man came to the Ancient of days, and they brought him near before him, and he said to the Ancient of days : “ Sacrifice and offering

and burnt offering for sin, thou wouldst not : but a body hast thou prepared me. In burnt offerings and sacrifices for sin, thou hast had no pleasure. Lo I come, in the volume of the book it is written of me, to do thy will O God." He who, being in the form of God, thought it not robbery to be equal with God, made himself of no reputation, was made in the likeness of men, took upon him the form of a servant, and so appeared in the world, proclaimed that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." And thus setting himself to the work before him, he labored by day and by night. He went about doing good, proclaiming the good news of the kingdom. He prayed and strove and worked with power.

Though fury was not in him, yet the briars and thorns and serpents and wild beasts were set in battle against him—Isa. 27 : 4. He knew he must go through and cut and tread them down, or no way could be opened for the escape of the perishing.—Luke 24 : 46, 47. The serpents flew and hissed at him, and the wild beasts gnashed their teeth and roared upon him. In sweat and blood and tears, he toiled on, and the way opened before him ; and every now and then a voice would come from heaven saying : "This is my beloved Son, in whom I am well pleased ; hear ye him."

While some attended to him, and many slighted him, yet he toiled on, till torn and pressed by the burden that lay on him, he sweat great drops of sweat, as of blood falling to the ground. And it wanted but a little to open the way of life and set up the door of hope completed ; and he, wounded, bleeding, groaning, sink-

ing, dying, in giving the finishing stroke, gave up the ghost, exclaiming, "It is finished"—and he lay lifeless in the earth. At the early dawn of the third day, the earth quaked, the doors of the grave fell away, and he arose and came forth alive, leading captivity captive, with gifts for men. Yea, for the rebellious also, that the Lord God might dwell among them.—Ps. 68 : 18 ; Eph. 4 : 8, 11.

And I beheld his temples, and they had been torn, and his hands and feet and side, and they had been pierced. And as I beheld, he ascended to heaven, and a bright cloud received him out of my sight. I knew it was him who loved me and gave himself for me, and had a right to command me, and in righteousness would save me. And as I pondered and mused, I heard him again from heaven, setting up a door of hope and saying, "If any man serve, let him follow me ; and where I am there shall also my servant be." With my whole heart and soul, I replied—"Thou shalt guide me with thy counsel, and afterwards receive me to glory !"

Friend, what is *thy* decision ?

BENJAMIN PHELON.

MR. PHELON was born June 1, 1806, at Halifax, in the county of Yorkshire, England. His early advantages were ordinarily good, and pious parents threw around him the genial influences of a practical Christianity. He speaks also of the salutary effects of faithful sabbath school instruction upon his youthful mind. These instrumentalities, in connection with the influence of an intimate friend who had become an earnest seeker after religion, induced him to embrace Christianity when about sixteen years of age. He was baptized in November, 1822, and united with the General Baptist church at Haley Hill, in his native town. This church was then under the pastoral charge of the Rev. Joseph Ellis.

Not long after this, he became convinced that he ought to enter the gospel ministry. His first sermon was preached at a private house in Halifax, January 30, 1825. His text upon that occasion was Judges 3 : 20. Two years subsequent to this, and after preaching more or less, and with good acceptance, to several congregations in the vicinity, he entered the General Baptist Academy at Heptonstall Slack. This institution was designed expressly for the education of young men for the Christian ministry, and was then under the charge of the late Rev. Richard Ingham. As is common with the educational institutions of our English Baptist brethren, it combined both a theological and classical training in one curriculum of study. And

while the theological portion was by no means insignificant, the classical was also considerable; and in Mr. Phelon's case at least has not been entirely forgotten. For, in visiting him a while since, we found him busily engaged in poring over his evidently much used Virgil.

He remained at this institution three years; and during this time, as well as to some extent before, he with others supplied the pulpits of the General Baptist churches at Allerton, Clayton, Bradford, Keighly, and Haley Hill. He also continued to supply these churches in a similar manner for some three years after he left the Academy. In the meantime, he was solicited to become the pastor of the church of which he was a member, at Haley Hill—an invitation which he saw fit to decline.

In the summer of 1834, he spent several months at Derbyshire, studying under the direction of the Rev. J. G. Pike, and employing his sabbaths in supplying the pulpits of one or another of several adjacent congregations. In December of this year, he embarked for America, and arrived in the harbor of New York, on the first of January, 1835. He spent a few weeks in New York city with Dr. Barker, who was preaching to what was then an independent Baptist church, and preached a number of times to his congregation. A note from Mr. Sutton, who was then in this country, induced Mr. Phelon to visit New England.

His first sabbath, after leaving New York, was spent at Pawtucket; from whence, by the advice of Mr. Sutton, he went to the village of Apponaug, in the town of Warwick, Rhode Island. There was then no

church in the village, but one was soon after organized, called the Central Warwick Freewill Baptist church. After preaching here about two years and a half, and losing his wife, he went to the city of Boston, where he remained only about a year—preaching to what was then called the first Freewill Baptist church in that city. From Boston, he removed to Centerville, in the town of North Providence, Rhode Island, and became the pastor of the Freewill Baptist church in that place. After remaining here about a year, he received and accepted a call to become again the pastor of the first church in Boston. This time, he remained two years, and then went to Nashua, New Hampshire, where he remained and preached one year.

From Nashua, he removed to Fall River, Massachusetts, and commenced operations again on entirely new ground. A hall was hired, and meetings were commenced. Only a very few attended at first, and for a time, we believe that Mr. Phelon was his own sexton and principally provided his own support. At the time of the “great fire,” which destroyed a large part of the town, the hall in which his meetings were held was burned, and many of his congregation were scattered, and others were stripped of all their property. But nothing daunted, he procured another place of worship, and persevered in building up a Freewill Baptist interest in the place. Though every inch was won at the price of vigorous and ceaseless toil, yet success attended his efforts. A little church was formed, and eventually a very neat and commodious meeting house was erected.

The somewhat celebrated “strike” of the operatives

and mechanics of Fall River, occurred while he was residing in the place. With Mr. Bronson, the pastor of the Baptist church, Mr. Phelon earnestly espoused the cause of the operatives. He did not hesitate to speak in their behalf; and contributed very largely to the editorial columns of "The Mechanic," the organ of the laborers. And yet his zeal was so judicious, manly and straight-forward, that he retained the respect of the capitalists, whose policy he so strenuously opposed.

Between three and four years since, and after preaching in Fall River some six years, he decided to accept a call to become again the pastor of the Central Warwick church, at Apponaug, where he still remains.

Like most of the ministers of the denomination, he seldom writes a sermon in full; and therefore, much to our regret, declines to furnish a complete sermon for this work. He has, however, placed the following sketch of one of his sermons, and which was published in Zion's Banner in 1841, in our hands, with permission to insert it in the stead of a more finished production.

SERMON.

CRIMINAL PRAYER.

BY BENJAMIN PHELON.

Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.—JAMES 4: 3.

THE wisdom that cometh from above is widely apart from that which is from beneath, in its principles, sources and effects. Of the former, James says, “But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits without partiality, and without hypocrisy.”—3: 17. Of the latter, James speaks thus, “But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish.”—3: 14, 15.

Contests, divisions, and quarrels, or disputes, in churches by whom the Prince of Peace is acknowledged as head, leader, and example, are earthly in their nature. Hence it is asked, “From whence come wars and fightings among you? come they not hence even of your lusts that war in your members? Ye lust, and have not; ye kill and desire to have and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.”—James 4: 1, 2, 3. Criminal prayer, faultily addressed

to God, is earthly in its character. This kind of prayer we would notice, and present to you a few thoughts upon it in the following order. First, prayer; secondly, in what respects our prayers may be amiss; thirdly, the criminality of prayer offered amiss. How necessary that we all should beseech God, to teach us how to pray?

I. We would notice what prayer is.

“Prayer is the offering up of our desires to God for things lawful and needful, with a humble confidence to obtain them through the alone mediation of Christ, to the praise of the mercy, truth and power of God.” The following remarks may contribute to give us a more enlarged view of its nature.

1. Prayer is desire, petition, or supplication.

Various terms, such as the following, are employed to express the above elements of prayer. “*Ask*, and it shall be given you; *seek*, and ye shall find; *knock*, and it shall be opened unto you.”—Matt. 7: 7, 8, 9, 10, 11. “The Lord will hear when I *call* unto him.”—Ps. 4: 3; 4: 1; 145: 8; Rom. 10: 12; 1 Cor. 1: 2. “That Daniel,” his enemies said, “which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his *petition* three times a day.”—Dan. 6: 13. “And the Lord said unto him,” Solomon, “I have heard thy *prayer* and thy *supplication* that thou hast made before me.”—1 Kings 9: 3. “And Jacob was left alone; and there *wrestled* a man with him until the breaking of the day.”—Gen. 32: 24. Prayer, as taught us in the preceding scriptures, is an utterance of our desire to the God of heaven.

2. Prayer has its peculiar characteristics.

The following we would mention. "For he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."—Heb. 11 : 6. "Laboring *ferrently* for you in prayers."—Col. 4 : 12. "The effectual *ferrent* prayer of a righteous man availeth much."—James 5 : 16. "Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth *not out of feigned lips*."—Ps. 17 : 1. "Continue in prayer."—Col. 4 : 2. 1 Thess. 5 : 17. "If I regard iniquity in my heart, the Lord will not hear."—Ps. 66 : 18. "God be merciful to me a *sinner*."—Luke 18 : 13. Faith, fervor, sincerity, constancy and self-abasement, will ever attend acceptable prayer.

3. The scope of prayer.

Individuals can pray for the things that they need. The Lord's prayer beautifully teaches this. Christians can "pray one for another."—James 5 : 16. All men may be prayed for. "I exhort, therefore, that, first of all, supplications, prayer, intercessions, and giving of thanks be made for *all men*."—1 Tim. 2 : 1, 2. All that we need, and all that we would shun, can form a part of our petitions at the throne of grace.

4. The different ways in which we may pray.

Mentally, we may pray like Hannah, when she spake in her heart.—1 Sam. 1 : 13. Ejaculatory, as the publican.—Luke 18 : 13. In our closet, as recommended by Jesus Christ.—Matt. 6 : 6. General prayer, as at the dedication of the temple.—1 Kings 8 : 22, 53. Social prayer, as the disciples.—Acts 12 : 12. In the family, as David did when he blessed his household.

Lastly, all prayer to be effectual, must be addressed to God through Christ, in the strength of the Holy Spirit. "And whatsoever ye shall ask *in my name*, etc.—John 15 : 13. "Likewise the spirit also helpeth our infirmities: for," etc.—Rom. 8 : 26.

How blessed a duty and privilege is prayer. Through this medium we can have access into the holy of holies. We can invoke the presence of God, adore him, confess our sin, seek all needful grace and blessing, plead with God, dedicate ourselves to him, and thank and bless him. Who would not pray? Who does not pray? Prayerless souls sustain an inconceivable loss. Sinner, will you not pray?

II. In what respects our prayers may be amiss.

1. All prayer which lacks the preceding qualifications are amiss, because God enjoins upon us so to pray.

2. Prayers which ask for prosperity and blessings upon things which God has cursed, are amiss.

War, slavery, intemperance—can they be prayed for by a Christian, except that they may be done away? Can the rumseller, or distiller, or the fraudulent dealer, ask God to bless his business? Can any evil thing be prayed for?

3. Prayer is amiss when it is selfish and worldly.

Who can pray to become rich? God may make you so, but nothing higher as to worldly possessions can be prayed for than Agur's wish.—Prov. 30 : 8. Or as Christ taught—"Give us this day our daily bread."

4. Prayers exclusively denominational are amiss.

Find the scripture, if you can, where Christ teaches

you to pray exclusively for your denomination, or where he requires you to pray that your sect may be superior to all others. Yet there is a considerable portion of prayer which, if literally translated, amounts to this, "make us greater, or exalt us (no matter what sect,) above all others." This prayer is amiss.

5. All prayer which is not reasonable and scriptural, is amiss.

Some address God for their minister that he may have a double portion of his spirit. There is no sense in this prayer, unless the petition asks to make man twice as great as God himself. This prayer therefore asks for what is impossible.

6. Prayer for the spread of Christ's kingdom out of the appointed course he has chosen, is amiss.

Thus, prayer without effort—prayer, without works, is dead. Yet how many pray for the prosperity of the church and the conversion of the heathen, and do not help with either purse or hand. Is not this kind of prayer amiss?

7. Prayers to men, beseeching them to pray for us, without prayer to God ourselves, is amiss. Read Sam. 12 : 9, and you will see this error. So praying to saints, etc., is amiss.

III. The criminality of those prayers which are offered amiss.

1. A man who knowingly prays amiss is guilty.
2. Such prayers dishonor God and religion.
3. They are a waste of time, effort, and breath.
4. Success cannot attend such prayers. Hence a religious community under the influence of such prayers will droop, if not die.

By way of conclusion, we would say, that in order to pray aright we must be acquainted with the bible.

The soul must be warmed with the grace of God in order pray acceptably.

M. J. STEERE.

MARTIN JENCKES STEERE is the son of Stephen and Sarah Steere, and was born in Smithfield, Rhode Island, October 15, 1814. His paternal grand parents were Friends. The facilities for intellectual and moral culture in the neighborhood in which he was brought up, were rather scanty. But in addition to those at home, he was sent abroad to school for a time; and subsequently engaged in teaching, in the district where his father resided.

“Having,” as he says, “very early contracted not a few evil habits, among which—and that which led me nearest to the verge of ruin—was gambling, it was not without a struggle, witnessed only by the All-seeing, that I gave my heart to God, in 1833.” In a time when those around him were indifferent to religious things, he became constrained to repent, give his heart to his Savior, and openly embrace Christianity—which he accordingly did. In the spring of 1834 he was baptized and joined the second Smithfield Freewill Baptist church, at Georgiaville, then under the care of M. W. Burlingame.

In the fall of the same year, he commenced preaching, in the same school district where he commenced teaching—that is, as he says, “right at home.” He speaks of the evidences of his call to the ministry as possessing nothing peculiar. They were like the evidences of other duties. “All things considered,” to use his own language, “I felt that I could satisfy my

own conscience and the Great Master, in no other way. No other calling appeared satisfactory. I desired no other. I entered the vineyard of the Lord cheerfully. Before conversion, I used to preach to the echoing walls of my vacant school room. But though I entered upon the calling, which I have till this day pursued cheerfully, it was not without a deep sense of its responsibility. But I have ever felt that the responsibility of assuming it was small, compared with that of neglecting it, relative to any who can be useful in it."

Soon after he commenced preaching, he repaired to Parsonsfield Seminary, in order to better fit him to pursue the calling of a Christian minister. While there, he offered himself, and was accepted, as a missionary to Orissa. But his health proved to be inadequate, and he was compelled to relinquish the design. He fitted for college at the Fruit Hill Seminary, in Rhode Island; but instead of entering college, he entered his own sick room. From this sickness he did not recover, so as to be able to resume his studies at school.

Partially recovering his health, after a time, he was ordained, and became the successor of Mr. Burlingame, as the pastor of the church with which he first united, and in the neighborhood where he was brought up. This was in 1837. This charge he retained, until the spring of 1839, when his health completely failed, and he was obliged for a time entirely to desist from preaching. About this time he was appointed one of the editors of the *Morning Star*—a position which he has ever since retained.

After some three years, he accepted a call to become the pastor of the Freewill Baptist church at Apponaug,

in the town of Warwick; but with this express condition, that the church should have no claim upon any service, beyond a single sermon on the sabbath. His health almost immediately began gradually to improve, and while he remained at this place he pursued a regular course of the ordinary college studies. He remained at Apponaug three years, and during that time was called to weep at the grave of his wife.

He then received a call from the church at North Scituate, which he accepted; and spent three years with that church, as he says, "in labors and trials abundant." While here, he was married a second time. At length he decided to resign the charge at North Scituate, and accept a call that was extended to him to settle at Greenville, with the first Freewill Baptist church in the town of Smithfield.

At the expiration of his first year, at this latter place, he received a call to become the pastor of the church at Waterford, Massachusetts, and under such circumstances that he deemed it duty to comply with it. He still remains at Waterford, although he has received repeated and pressing solicitations to remove to other and apparently more prominent localities. Among other requests of the kind, in 1851, he received a call to become the pastor of the Freewill Baptist church in Boston, but he thought it best to decline the proposition.

He has been a prominent member of several General Conferences; and at that held at Comeaut, Ohio, in 1839, took an active and approving part in the proceedings relative to the somewhat celebrated case of Dr. William H. Housley, of Kentucky—by which large numerical accessions to the denomination were virtually



Martin J Stone

rejected, simply because of their connection with slavery. At the General Conference, held at Unadilla Forks, New York, in 1844, he was appointed by that body to write a work on the subject of licentiousness. In compliance with this appointment, he wrote a little work, entitled *The Friend of Chastity*, which was published by the Printing Establishment, and we believe has met with a ready sale.

The accompanying portrait, and the following sermon, will perhaps impart all further necessary information concerning his outer or inner man.

S E R M O N .

AN APPEAL TO YOUNG PERSONS.

BY MARTIN J. STEERE.

I have written unto you, young men, because ye are strong.—
1 JOHN, 2: 14.

I proceed to fulfil the promise made last sabbath, to address young persons to-day. I do this, not only because I see a necessity for it, in the many untoward circumstances, accompanying the growth and modifying the character of the young, of both sexes, of the present age: but also, and the more cheerfully, because of the strong sympathy I hold with them,—struggling as they are, between good and evil, between appetite and selfishness, on the one hand, and virtue and holiness on the other.

Human life is a campaign. From the opening of the first bud of rational ideas, till the bloom of earthly existence is full, and even till its last faded petal is seemingly lost in the winter of the grave, the soul knows nothing but conflict. As the wrecked mariner, having made the sands of a barbarian coast, becomes the object of vehement strife between the different members of the clan into whose hands he has fallen, so the person, thrown upon the shores of time, is at once beset with the strangely opposite influences of good and evil, of every character and degree; each acting in its own proper direction, and with its own peculiar force. as if

resolved to possess the victim, or sunder his being in the struggle. This struggle for "*man-soul*," we have said, continues through every age of life; but at none is it so wild, so fierce, and so determined, as in the age of childhood and youth. At that age, the opposing forces being more nearly balanced, "the battle hangs in even scale;" whereas in after years the one has gained at least a partial ascendancy, and the other carries on but a feeble warfare.

You, my young friends, are in the heat of this conflict. Millions of influences, led on by the prince of darkness, are struggling with as many led on by the prince of light, to make conquest of your souls; to win you to vice and perdition on the one hand, or to virtue and heaven on the other. The good of all worlds fear for the result. As they see you for a time bend to vice, they tremble. Again when they see you erecting yourself to virtue and holiness they rejoice. God is not indifferent, but affording you all the aids possible to moral, accountable beings.

Such, my young friends, is your struggle between this world and God. And, O, if I may but be enabled to awaken you to a clear and sufficient consciousness of it, so that you will perceive and feel that every volition of your mind is, according as it is virtuous, or vicious, indicating a tendency of the conflict to ruin on the one hand, or redemption on the other, then will I rejoice—rejoice that you, if lost, will not chide my neglect; if saved, will glorify God, on my account.

The author of our text is known in the scriptures as "the disciple whom Jesus loved." He had not only seen the Lord in person, and leaned upon his bosom,

and witnessed his transfiguration, and wept at his crucifixion, and rejoiced at his resurrection, and stood in mute astonishment at his ascension, but he had seen *many years*—was gray with time, worn with toil, and heavy with experience. His word is therefore clothed with the greater authority.

That veteran disciple, as he looked forward to what should be after him—as he contemplated the greatness of the work which the church had to do, and the violent opposition in the midst of which it must be done, turns to inquire after her human resources. And he finds them in her young men, who, having subdued “the lust of the eye and the pride of life” were ready to ascend to the battles of the cross. And that he may make the young and victorious stronger, preparatory to greater victories, as the result of battles fought over his own grave, he writes to them words of counsel and encouragement.

Permit us now, young friends, to say several things to you, and

First. Let it be remarked, that although we cannot turn to all of you of either sex, as those who receive the word of God into your hearts, and have overcome the evil one, still we can turn to you as the “strong”—as those who constitute the hope, and the only human hope, of the advancing world.

The fathers, where are they? Gone, gone—all gone! And very soon we who are a little more advanced in years, shall have been gathered to them. On the wide earth none will soon be left, save those who are now just ascending the stage of life, wearing the badges of its prime and pride and conscious strength. On you,

my young friends, the ends of the world must soon fall. Unlike the strong Atlas, you are more than fabulously to bear up the earth. Whatever work is to be demanded, you are to perform—whatever dignity, you are to sustain—whatever high places of trust and power, you are to fill—whatever virtue is called for, you are to maintain—whatever truth is to be defended, you are to be its champions. And the command to worship God will rest upon none but you, and the younger growth around you. Well then, may we turn to you, as to those in whom, and in whom alone, the great trust of universal humanity—the vast responsibility for the whole world—is soon to be committed.

We appeal to you, in behalf of the State, which anxiously awaits its fall into your hands, and in behalf of the church, which upon its knees implores its great Head to “make you perfect, stablish, strengthen you,” that you may worthily bear its infinite responsibilities, and under God, carry it forward to the conquest of the nations. To you, young friends, we appeal, that you prepare yourselves to bear above our ashes the banner of the all-saving cross, with the firm grasp and step of wise and pious virtue. For unless *you* do it, it will not be done, and so our graves shall be desecrated. Unless society thrive in *your* hands, it will not thrive at all. Unless the world progress under your auspices, it will not progress at all. And if it retrogress, you must stand responsible for its retrogression. Arouse, I beseech you, to a rational view of the duties that are so soon to devolve upon you. You cannot then fail to feel deeply your need of high and peculiar qualifications. “In committing to you her interests and privileges, so-

ciety imposes upon you corresponding claims ; and demands that you be prepared to fill with honor and usefulness the places which you are destined to occupy." And this demand is confirmed and sanctioned by the awful voice of your Maker, God !

Secondly. We proceed to remark that, from considering the vast amount of thinking, care and toil which the world is to demand of the next generation of mature life, we can turn to you, young friends, as to those who are not only strong but every way conditionally competent to it. There can be no fear that the interests of church or state shall suffer in your hands, provided you feel and act as you should, in view of becoming, under God, its sole guardians. Your capabilities of wisdom and goodness and strength, are not inferior to those of your predecessors in the administration of human affairs ; while your facilities for developing them are far greater. You are not, therefore, to stand where the fathers stood ; but, after their decease, to advance onward from the point to which they conducted you and where they left you. To do this you are competent, and as those who are to carry forward human enterprise, you are under the most imperative obligation to accomplish it.

We have said that you are competent *conditionally*. For though we see in you the germs of sufficiency for the responsible trust which society and the church are about to confide to your hands ; still there is room left for anxious solicitude, whether those germs shall be so nursed by education and piety, that they shall actually develope themselves in the full qualification for your future duties.

“ Full many a gem of purest ray serene,
The dark, unfathomed shades of Ocean bear ;

Full many a gem is born to blush unseen,
And waste its sweetness on the desert air."

Many a human capacity, in the full development of which, the world would see a man capable, under God, of conducting human society through its most fearful crises, is doubtless now sunk quite out of sight in darkness and pollution.

Nor is this true of communities under the degradation of heathenism, mohamedanism and despotism only. Even in the most enlightened Christian communities, so many and so powerful are the circumstances which may combine to prevent the full development of the man from the child and youth, that, in reference to even *them*, the poetry above may be safely quoted. Were all the treasures of ocean's bosom thrown upon the dry land, how rich might all men become. Were all the wild flowers of untrodden solitudes transferred to the vicinity of the dwellings of civilization, how would every garden be a beautiful parterre. And so if all the hidden treasures of the human mind were developed, if all the germs of strength in the child were nourished up to their fullest possible growth, how rich the world would be in "wisdom and knowledge and joy."

We see in you, young friends, all that is necessary as a ground of your qualification to become, under God, the repositories of the world's universal trust. The sufficient germ we see! And it is with the hope of inspiring you with zeal in the culture of it, that we address you as we do to-day. Feel that for your future duties, preparation is necessary! For that preparation this is the season. Be watchful, be vigilant, be active!

And here let me say, that the responsibility which you are to bear, and for the support of which you are in youth to prepare, is not limited to time. You are to bear it on to eternity, and stand beneath its awful pressure before the judgment seat of God. For all that is committed to you, you are as stewards to give account, and stand responsible, in the day when God, in Christ, shall judge the secrets of all hearts. And hence, all your responsibility for the interests of the world, both temporal and spiritual, resolves itself ultimately into responsibility for *your own salvation!* Your good is made to depend, as a condition, upon the good you do or attempt to do to the world. Your obligation is to the world and God; and you are, through Christ, blessed and saved only as you faithfully discharge it. Impressed with this sentiment, we trust you will list attentively to our third point of remark, which is—

Thirdly. The consideration of the means by which you may be prepared for the work lying before you. And the first we notice is—

1. Cool consideration. Far from us be the thought of binding down the young mind to the staid and sober thoughtfulness which becomes age, or which “says of laughter, it is mad!” or that looks with suspicion upon every mirthful flow of the juvenile spirits. Let the young laugh and be happy! But on the other hand, we would not have them so altogether children, as to betray no foreshadowings of the future man, in seasons of sober thoughtfulness. Says an eminent divine, “of the gay and thoughtless triflers, society has nothing to expect. They may have their little day of sunshine and pleasure; then they will vanish and be forgotten as

if they had never been. * * * * Beaus, fops, and the whole pleasure loving fraternity, are short lived creatures. They look pretty in the gay sunshine of summer; but, poor things, they cannot endure the approach of autumn and winter, they have their little hour of enjoyment and that is the end of them."

You, young friends, are not triflers. And we are unwilling that you should trifle with yourselves or be trifled with by others. Your duties are not trifles. You must not trifle with them. You are to pause and think what they are, and what fitness is on your part necessary—what you are capable of becoming and accomplishing, and what are your liabilities of failure. You are to consider how you may make your youth bless your age, and your time bless your eternity. It is by prayerful consideration, that the higher and more awful, sublime sentiments of FOREVER settle down upon the soul. It is by this means that you are, under God, to raise yourselves on high, to look off like Moses from Pisgah, upon the long withdrawing future which awaits your advance, and upon the holy mount of God in which you *may* dwell forever. Be considerate then. Think, not only of present results upon the little sphere in which you are now acting, but of future results upon a sphere forever enlarging,—stretching away in every direction, infinite to all but God.

By sober consideration you will find the native power to obedience constantly increasing upon you, and you yourselves will be lifted up in spirit and in aim above the region of selfishness and sensuality. You will learn to pity those who, in their ignorance and self-conceit, are setting God and heaven at naught. Unlike the

thoughtless rabble, who are eager only for present gratification, and grasping at every pageant, you will learn a prudent cautiousness, and a salutary distrust of outward appearances—that pleasures often sing in the neighborhood of destruction!

In a word, by consideration, your desire for holiness and all that can aid in its attainment for heaven and all that can facilitate your progress towards it, for God and all that can bring you nearer to his presence, will be constantly becoming stronger. You will thereby learn your true dignity and the means of maintaining it. Unlike the thousands, who are now in age suffering the bitter consequences of youthful thoughtlessness, you will, by consideration, in this your spring time, sow happy and sound hopes for age and for eternity. Age may never be yours. A fact with which you will become so familiar by proper consideration, that, through “rich grace in Christ Jesus,” you can hardly fail of the necessary preparation for the eternity, into the hands of whose God you may early fall.

On this point, bear with me a moment longer. Awake to consideration! Without it you can make no progress, but must blunder forever headlong, backwards! It is essential to the soul that would save itself. Well, then, did the Jewish lawgiver say to a fickle, thoughtless people, “O that ye were wise, that ye would *consider* upon your latter end.” Nor was it strange that the king of Israel, when he thought (considered) on his ways, turned his feet toward heaven. Nor is it strange that many souls have been awakened by a tract, entitled “The Importance of Consideration.” It is in this mental action, that the germ of salvation

finds its first nourishment—that the soul first “comes to itself,” and awakes to its duty and its destiny. Let then the careless throng, living like the fabled grasshopper, with no higher object than the fleeting pleasures of the present moment, dance and sing around the “bubble joy,” which laughs in the cup of thoughtless folly, alike indifferent to the solemn Past and the eventful Future. Let them renounce all that is noble and sublime in their capabilities—let them persist if they will in being low and little and sinful; but as for us, my young friends, let us pause and consider, and do and live forever.

As another preparation for the responsibilities before you, we notice now particularly—

2. Self-improvement.

By your responsibilities you will understand the whole sphere of your obligations, from the present day, to the great day of “dread, decision, and despair.” Every individual’s self is under God, the source of his power. According to what he is in himself, will be the judgment finally passed upon him. Hence, on himself great care should be bestowed.

By self-improvement, we mean the improvement according to the will of God, of all that belongs to our being—physical, mental and moral. And at this we say, every young person should aim, in view of duties and responsibilities to which he is ever advancing. He is himself to exist, not only to-day, to-morrow and next day, but forever. As time is to educate him for eternity, so every present hour is to educate him for the duties of the next. And thus his whole duration is to be but a course of self-culture. He is to be forever im-

proving in all that ennobles and sanctifies, preparatory to ever-increasing responsibilities and joys.

By self-improvement, my young friends, you glorify yourselves, and prepare yourselves to transfer all the glory of your being to him who "became poor," stripped himself of glory, "for your sakes." By this, you glorify your generation,—creating just claims upon its lasting gratitude. By this, you glorify God. Without this, therefore, be forever dissatisfied! For the sake of it, meet all forms of labor and self-denial with a smile. Look forward to the work lying before you. Can you be satisfied to assume, or even accept, the positions which await you, without thorough self-improvement? Can you be content to take your place with those who are to be the sole legislative and political thinkers and actors for the nation—controlling its masses by your oratory, issuing your edicts from its council chambers, or even meting out its weal by your suffrage, without a comprehensive self-culture? Or, without this, dare you take the human control of the church—the responsibility of the ecclesiastical world into your hands? Dare you bear all these cumulative responsibilities on through the grave, to stand a trembling steward before the judgment seat of God, without all the self-culture possible to your being and circumstances! In a word, dare you be responsible for yourself, and account to God for yourself, as one who having passed through this world thoughtlessly and carelessly, goes at last, in frightful recreancy to his awful trust, to present his soul before his Judge? Dare you return the immortal Spirit to you committed, corrupted, and uninstructed, back to its Great Author? Young friends,

I know your answer. At that awful tribunal, before which the strongest and most inflexible heart trembles and melts, not the boldest of you would dare to stand, after having unworthily held the great and sacred trust which a dying generation is about to bequeath you. For the responsibility for all this, resolves itself into the responsibility for *your own souls!*

Then seek improvement. Let the giddy and thoughtless sport and flutter mid the pleasures of the present hour, as if its influence was not to be carried forward into the next; but, for yourselves, while you despise not a present cheer, seek in the midst of all, and above all, and as a subordinate end of all, your own improvement. Let the trifler indulge in his trifling, and reckon the god of carnal joys omnipotent to bless; but as for you, "count it all joy," when, at whatever toil and self-denial, you can add a degree of vigor to your intellect, or a line of beauty to your heart. For when you are making the best possible improvement of yourselves, you are but just fitted for the duties which are constantly devolving upon you. And here let me notice more specifically, a necessity which, though comprehensively involved in what we have already said, is worthy of a separate consideration. I mean the necessity of—

3. Submission to God—that submission which the holy scriptures require, and which is the first great essential to every thing noble in accountable existence. To this duty, then, my young friends, let me call your undivided attention. Not to a theological dogma, or to an ordinance, do I call you, though either of *them* may be important; but to immediate, unconditional submis-

sion to God. As to every one of you this is important, so to it every one is through grace competent. Every one of you may, through the grace given you, say and feel, "The Lord my God I will serve, and his voice will I obey." You may, because you have the ability, and you must, because there is necessity, "seek first the kingdom of God and his righteousness."

In attempting this, you must be guarded against all temptations to trust to baptism, or a religious education, or self-righteousness, or a fair outward character, a punctuality at a formal church service, or any other thing, as a substitute for salvation. You must be guarded most carefully against every thing which will be likely to neutralize in your mind the conscious sense of the necessity of absolute, unconditional, and immediate submission to God. Be assured that, however it may seem to man, who looks only upon time, with God, who views eternity, this submission is the "*sine qua non*" of all true improvement. As Christianity improves nations, as no other religion and no irreligion can; so the soul that is most under its influence—in other words, the soul that, guided by its light, submits most conscientiously to God, will, other things being equal, make the most rapid strides in self-improvement. As then you would make the most of yourselves, preparatory to a worthy performance of all your future duties, and to meeting your eternal destiny, first of all "submit yourselves to God."

John Adams, writing to his son John Quincy Adams, at St. Petersburg, in 1782, says, "Your conscience is the minister plenipotentiary of God Almighty in your breast. See to it that this minister never negotiates in

vain." It was to "God Almighty" that the future president was exhorted by his father to submit, through the medium of his conscience. And to him, my young friends, should every one of you submit. But this submission is comprehensive. It refers all questions of duty, whether of prayer, of penitence, of baptism, or of benevolence, obsequiously to the divine will. It knows no other will than God's. According to his will, renouncing self, and receiving Christ, it watches and prays, it labors and loves. The language of its subject is,

"Through floods, through flames, if Jesus leads,
I'll follow where he goes."

This "purpose firm" to obey God rather than self or man, is an essential aid, of which no young person should fail to avail himself, who contemplates his duty and destiny, this side the judgment seat—before it, and beyond it. And this, therefore, we urge upon you, as of first and absolute importance. Of first importance to the development of human power, in view of the work to which man is called. It involves all that is humble and spiritual and sublime in Christianity, and, though Christ, opens to the soul the gates of a glorious immortality. It is a duty, therefore, involved in the highest self-improvement, which no one can neglect, who acts with due regard to his responsibility to himself, to the world, or to his God.

Bear with me, my young friends, while, in conclusion, I tax your patience but a moment longer. Be ye well aware that you are fast solving the great problem of your existence. Where the needle of your destiny, now trembling it may be in dread uncertainty, shall

finally turn, depends upon no polar power, upon no astrological circumstance, upon no omnipotent decree, but simply upon yourselves. You are, under God, the star of your own hope. Your destiny lies concealed in yourself, subject for its development to your own volition and action.

Your character, you are to form. Before you is presented as a model the perfect life of Jesus. But whether your life shall be formed upon it, or upon some one of the vicious models with which the world's biographical history teems, or whether rejecting all patterns, you rush along the course of strange and extreme individuality, remains to be seen. Tremendous as is the decision of your eternal case, you are yourself to make it—nay, you are now making! You are actually now determining the question, whether you shall bless your generation, send a saving influence down to the end of time, and yourself enjoy for time and eternity all the blessing which salvation can bestow; or, on the other hand, disregard your conscience, forget your creator, and go with the multitude to do evil, alike reckless of the misery possible both to the world and to yourself. Whether you shall live with a reference to your duty to men, and to God—whether you shall live above low ambition, pride and vanity—above the foolish and wicked practices which may be around you, resolved to be something, though others are nothing—this, we repeat, depends under God upon yourselves alone.

What will you do? What will you—but time fails. We must proceed no farther. We pray you in Christ's stead, be reconciled to God, and by patient toil, gather up so much sound and heavenly wisdom as shall render

you competent to act a generous and noble part in earth's affairs. May you be so truly wise, that inspiration may address you as those in whom "abideth the word of truth," who have overcome the evil one, and who are therefore in the highest and noblest and most glorious sense, "STRONG."

JOSEPH WHITTEMORE.

MR. WHITTEMORE is of mingled Welsh and Scotch descent, and was born in Salisbury, New Hampshire, September, 10, 1813. His parents were poor, and he lived at home but little after he was seven years old. At the age of twelve years, he went to live in the family of the Rev. Thomas Worcester, in his native town. While here, he made some considerable advancement in intellectual cultivation; but though he was before strictly moral, he says that in morality and virtue his course was now rapidly downward.

After the death of Mr. Worcester, when he was seventeen, he worked out one season, and also attended a term at the Franklin Academy, and then engaged for some time in school teaching. He taught in Salisbury, Springfield, Brookfield in Vermont, and Franklin in New Hampshire. He had now become a universalist in sentiment, and says that he thinks he was as careless upon the subject of personal religion as any individual could well be.

Relinquishing teaching, he went to Lowell, Massachusetts, and commenced business as a Brush dealer. Here he boarded in a religious family—as he says, “religious in a different sense from what I had been familiar with, except in the case of my sainted mother.” For a season, he most tenaciously clung to universalism; but Christian hearts most earnestly and perseveringly sought his rescue. At length, he came into that posi-

tion where he could enjoy no rest until he gave his heart to God, and found peace in believing.

He then united with the Congregationalist church in Lowell; but upon a careful examination of the New Testament, he soon after became dissatisfied with his baptism—having been sprinkled in his infancy. His pastor declined to immerse him; but removing to Nashua, New Hampshire, in 1835, the pastor of the Congregationalist church there, the Rev. Mr. Nott, consented to immerse him. Mr. Nott himself, has since become a Baptist.

About this time, Mr. Whittemore commenced speaking in public religious meetings, studying as he was able while carrying on his business. In the winter of 1837, his health failed, his business in consequence became deranged, and he was compelled to give it up. During the ensuing summer he spent some time traveling in Maine as a Bible agent, preaching some, and occasionally lecturing upon slavery. While thus engaged, he became acquainted with the Freewill Baptists, and when he returned to Lowell in the fall, he changed his church relations to the Freewill Baptist church, of which Nathaniel Thurston was then pastor. The winter and summer of 1838, was spent in study, and in attending a bookstore.

In September of this year, he commenced preaching to the Freewill Baptist church in Nashua, where he remained during the winter. Returning to Lowell, for a time he was the subject of great mental depression—preaching, however, occasionally in Lowell and Charlestown. After preaching for some time to a Protestant Methodist congregation, and also traveling a little as an

itinerant, he commenced preaching stately in Dougherty's Falls, where he remained until February, 1840.

In June of that year he removed to Tiverton, Rhode Island, and on the twenty-fourth of the following November was ordained as the pastor of the Tiverton Freewill Baptist church. In this place, but little had then been done by the temperance reformation, and he encountered some difficulties in striving to promote total abstinence—but over which he signally triumphed. Several revivals were enjoyed, and about eighty were added to the church. A new and excellent stone meeting house was also erected and paid for. Here he lost two of his children by death.

From Tiverton, he removed to Pawtucket, in January, 1846, and became the pastor of the Freewill Baptist church in that place. Two revivals occurred here in connexion with his labors. Besides baptizing twenty-five who united with the Freewill Baptist church, he baptized some for the Central Falls Congregationalist church. The Freewill Baptist meeting house was rebuilt, but the church was not able to raise funds enough fully to pay for it at that time. A part of the time, while he lived at Pawtucket, he was engaged in business, in the hopes of thereby securing a better support, but became in consequence considerably embarrassed.

Resigning the pastorate of the Pawtucket church, he eventually removed to Pawtuxet, preaching on the sabbath to the small church there, and laboring on a farm during the week. While he remained there, a number were baptized and added to the church.

During the winter of 1850—1, he supplied the pulpit of the Grafton church, in Massachusetts; and in the

following spring was selected as its pastor. He sustained that relation for a year; in which time, the church removed its place of worship from Saundersville to Farnumsville, and some thirty were added to its numbers. But in the beginning of winter his health failed, and he was obliged to desist from preaching. Partially recovering his health, he supplied the Olneyville pulpit for a while, in the former part of the summer of 1852, and has now been appointed a Home Missionary in the Rhode Island Quarterly Meeting.

He has been some two or three times appointed a delegate to the General Conference.

SERMON.

VARIETY AND UNITY OF THE CHURCH.

BY JOSEPH WHITTEMORE.

And in the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind. And the first beast was like a lion, and the second beast was like a calf, and the third beast had a face as the face of a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within. And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.—REV. 4: 6—8.

THE book from which this text is selected is generally considered particularly obscure and difficult to be understood. This I think is true. “The Revelation of Jesus Christ unto his servant John,” might have been all of it very clearly understood by him to whom the angel directly spoke; but to us there are some, perhaps many, things, hard to be understood, which the learned and unlearned have wrested to the destruction of many souls.

I have not selected this text because I deem myself better able to solve the mysteries of the Revelation than others, or because I design to attempt the exhibition of any new theory, but only because I think it involves the topic which I wish to discuss.

The text must be explained in conformity with the general design of the context.

The opening scene is sublime in the extreme. A

door is opened in heaven, the throne of God appears to view, the voice of a trumpet utters itself—"Come up hither," to heaven, to see things to come on earth. Jehovah sits on the throne, amid unutterable brightness and unearthly glories. Thunderings and lightnings proceed from the throne; as symbols of that awful sublimity and mighty power of him, whom no mortal can see and live—and whom John, though wrapt up in a divine extasy, "in the spirit," does not attempt to describe. He only says he was, "to look upon, like a jasper and a sardine stone."

"Eternal, uncreated, infinite,
Unsearchable Jehovah, God of truth,
Maker, upholder, governor of all!
Above all praise, above all height of thought."

Before the throne sat four and twenty elders. I do not regard these as having any special reference to the Jewish Sanhedrim, or to the twenty-four courses of Jewish priests, established by David. But I think, in conformity to the grand design of the book, these were symbols of the true church of God, in both dispensations. The twelve tribes of Israel comprise the Jewish church, the twelve apostles of the Lamb represent the New Covenant church; and here, before the eternal throne, bow the four and twenty elders, representing the unity of the old and new dispensations, as they shall be one, when, with the fullness of the gentiles, the Jews shall be brought in, and as the prophets and apostles, Moses and Jesus, will be one in heaven, all wearing crowns of gold and white raiment, symbols of the dignity of such as became kings and

priests to God, as well as of the spotless purity of the saints composing the church of God in all time.

Then, again, before the throne burned seven lamps, which are said to be the seven spirits of God.

The number seven is employed here, as elsewhere, in the Revelation, to express fullness, completeness or perfection—as the seven churches, the seven angels, the seven seals, the seven vials, the seven trumpets. The number seven was used often by the Hebrews in the same sense ; as is seen by the sense in which they used seven patriarchs, seven kings, seven years, seven months, and seven days. This teaches us that the true worshipers of Jehovah enjoy the fullness of the spirit of God. To Christ it was given without measure, even on earth ; so will saints enjoy its fullness in heaven. The place occupied by these celestial worshipers, seen through the door in heaven, is a “ sea of glass mingled with fire.”—Chap. 15 : 1. Allusion is here doubtless had to the brazen sea in the temple at Jerusalem, which symbolizes the same thing. The brazen sea was a very striking type of the blood of the everlasting covenant, by which, or in which, we are washed from sin ; and the sea of glass mingled with fire, combining as it does, two powerful purifying elements, is a marked symbol of the cleansing blood of Christ, of the washing of regeneration and the renewing of the Holy Ghost, or the sanctifying by the spirit.

And there was a rainbow round about the throne ; in sight like unto an emerald. This is a vivid and appropriate representation of the covenant of promise, the saints' security, and the foundation of the Christian's hope. The covenant encircles the throne itself. True,

dark clouds are sometimes round about our God; yet showers of mercies are continually falling upon his people, and each mercy drop is a prism, through which the sun of righteousness shines, painting back upon the cloud, in celestial colors, the rainbow of promise, upon which is written in characters of light, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

We may now come to the more particular consideration of the text. "In the midst of the throne and round about the throne were four beasts." Commentators generally agree that the word *beast* is very improperly used in this description. It evidently should be rendered four living creatures. Dr. Clark says, "a beast before the throne of God in heaven sounds oddly." The vision of Ezekiel in the first chapter of his prophecy, is essentially one with this, and there these same emblematical beings are, as they should be here, called living creatures. In the sixth chapter of the prophecy of Isaiah, is recorded a vision also, in some of its parts, evidently designed to represent the same things as this does; and he calls the celestial beings which he saw, seraphim.

But Ezekiel clearly explains the light in which we should view these heavenly beings, and shows the impropriety of calling them beasts. When the vision is repeated in the tenth chapter, with increased grandeur and some additional emblems, he declares the cherubims identical with the living creatures, seen by him in his first vision by the river Chebar.

Now the question is, what do these living creatures, or cherubims represent?

Dr. Clark and others think there is reference to the four standards or ensigns of the four divisions of the tribes in the Israelitish camp, as they are described by Jewish writers. The lion, say the rabbins, was the standard of Judah on the east, with whom were joined Issacher and Zebulon. The calf, or ox, was the emblem of Ephraim, who, with the tribes of Manasseh and Benjamin, pitched on the west. The face of a man was the standard of Reuben, who, with Simeon and Gad, pitched on the south. The spread eagle was the ensign of Dan, who, with Asher and Naphtali, was on the north.

This description agrees with the four faces of the cherub in the vision of Ezekiel, already alluded to.

Christian tradition makes these four living creatures emblems of the four evangelists. The lion is an emblem of Mark; the ox, or calf, of Luke; the face of a man, or an angel in human form, of Matthew; and the eagle of John.

The four divisions of the tribes of Israel is supposed to represent the whole Jewish congregation; and the four evangelists the whole Christian church. The vision of the four living creatures, or cherubims, may be understood as combining the two dispensations and representing the church of God in all ages, on earth and in heaven. This view accords with the general design of the book of Revelation, as I understand it. I suppose this book embraces the entire period, from the creation of man to the general judgment; and hence comes to us as a historical and prophetic record of the whole church of God, on earth and in heaven.

The four living creatures, then, may be considered

as four emblematical qualities, or characteristics, of the church of God, in all time and all places.

In reference to the appropriateness of these emblems to represent the character of the church of God, a Jewish commentator, Rabbi Abin, beautifully remarks, in explaining Ezekiel's first vision: "There are four which have principality in this world; among intellectual creatures, man; among birds, the eagle; among cattle, the ox; among wild beasts, the lion. Each of these has a kingdom and a certain magnificence; and they are placed under the throne of glory, to show that no creature is to exalt itself in this world, and that the kingdom of God is over all."

These figures represent both the diversity and the unity of the kingdom or church of God—as there are some things in which these cherubim are dissimilar, as well as points in which they all agree.

I. The diversity of these cherubim, illustrates the variety in the church. The Christian is not a man of one idea, nor is the church of Christ founded upon a single isolated principle of goodness. It combines all that variety of excellency which fits it for every emergency—every trial to which it may be exposed in this world, as well as for future exaltation to the right hand of God.

The first cherub was like a lion—the king of the forest—the most noble undomesticated animal known to man. The lion is an emblem of power, strength and greatness, of courage and majesty. And these are the necessary elements to ensure victory and dominion. These, in their best sense, belong to the Christian church. Jesus Christ is called the Lion of the tribe of

Judah, and head over all things to the church. No weapon formed against the army of Israel shall or can prosper. God is her defence, her shield and buckler, and has pledged himself to give his (now) little flock the kingdom, with its greatness and power under the whole heaven. Never has the earth witnessed such examples of true greatness as have been developed in the church of the living God. The world has had her heroes, whose names figure upon the pages of history amidst the record of the dark crimes which they committed. Notwithstanding the world has loved its own, and attempted as much as possible to cover the moral deformity of her great men, still their names generally come down to us burdened with guilt and stained with blood. The names of such men as Alexander, Cæsar and Napoleon, will be remembered as long as the record of human crime is perpetuated; but Enoch, Noah, Abraham, Elijah, Paul, Whitefield, Wesley, Randall, and those, of a like precious faith, will have their names embalmed in everlasting remembrance. The Book of Life can never become obsolete, nor can the hand writing of the Almighty be blotted out! It is worthy of remark that in the entire history of the ante-deluvian period of the world, embracing nearly one-third of all past time, the name of but one monarch and murderer is recorded, while the generations of many of the faithful are carefully preserved. The name of the wicked shall rot, but the righteous shall be held in everlasting remembrance.

And where, I ask, do we find true courage? We can but admire a bold and fearless spirit, in whatever cause engaged; but that kind of courage and bravery

so much lauded by the world, is vastly inferior to that which swells the Christian's heart. To rush into the midst of danger, amid the excitement of the battle-field, to face the cannon's mouth unmoved, and dare the thousand deaths which prowl around the warrior's path, requires indeed a bold spirit. But it cannot be denied that this kind of bravery is often the result of cowardice. Thousands rush into the arena of war against their own convictions of right and justice; for no better reason than because they dare not meet the frown of a guilty world, by firmly maintaining the cause of the Prince of peace. Since the fall of man, there has been no age in which it has not required more courage to say, with the early disciples, "I am a Christian, and cannot fight," than it has to go with the multitude, and, by the blasts of fame cheered on, to do deeds of daring, and commit the crime of human slaughter. He who, in this world of sin, dares to do right, has indeed true courage, and he who has conquered himself, is a true hero.

But if it requires a courageous spirit to face the frown of worldly ambition, in Christian lands, how truly noble are the spirits of such men as leave their homes, their friends, their all of earthly good, and go to lands of moral darkness, to bear the good tidings of salvation to those who sit in the regions and shadows of death. The church in every age has produced men whom pestilence, famine or death, could not deter from carrying out the commission of their Lord—to preach the gospel to every creature. Nay, every true Christian will go at the bidding of his Master, or for the cause of truth, to prison or to death. The blood of millions of martyrs gives ample testimony to the true courage of the

Christian church. The Lion of the tribe of Judah is the king of Sion, and he must sit upon his throne until his foes become his footstool.

The second cherub was like a calf. The bullock was an object of worship among the ancient Egyptians, and in the days of hieroglyphics, was a symbol of patience and perseverance, as exhibited in agricultural pursuits. The bullock, or calf, is employed in the scripture to represent increasing strength and power. "And ye shall go forth and grow up as calves of the stall." And the meek, patient, persevering bullock submits his neck to the yoke of his owner, so the Christian takes upon him the yoke of Christ, and bears the burdens of religion without complaint or repining. As a follower of Jesus, who was a pattern of meekness and love, as well as the Lion of power, the Christian possesses a heart large enough for the lion and young bullock to lie down within it peaceably together.

Humility, meekness and patience, are as necessary to the growth and prosperity of the church, as power and authority. "The meek shall inherit the earth;" and those who humble themselves "shall be exalted."

The third cherub had a face as the face of a man. This denotes knowledge, intelligence, true wisdom. Wisdom is the principal thing. With all thy gettings, get understanding. The fear of the Lord is the beginning of wisdom. Christianity is the highest wisdom, and none are regarded by God so foolish as those who despise it. It is truly humiliating to man as a sinner, to trace the absurdities into which the greatest and best of men, destitute of religion, have fallen.

The world by wisdom knew not God. Without the

Bible, men have ever had confused and unsettled notions of the very existence of God ; and still more absurd and contradictory have been their ideas of his laws and government. Not one of all the wise men of this world, no ancient orator or philosopher, ever found or expressed those consistent views of the existence, attributes, government, will or worship of God, which the word and spirit of truth reveal to the humblest disciple of Christ. Religion is needed, not only on account of its own inherent excellency, but because it gives a right direction to all human knowledge and science.

Pure religion is the light of the world ; and, learned or unlearned, without it we are in the darkness of ignorance—ignorance of what it most concerns us to know. Godliness is true intelligence. What man is among animals, the Christian is among men.

The fourth cherub was like a flying eagle. This represents the elevated and lofty position of the Christian church. The eagle is the bird of most lofty flight ; the king of birds, as the lion is king of beasts. His sight is quick, strong and piercing, to a proverb. He is the only terrestrial being known which can look directly at the sun, in its most dazzling brightness, Job (39 : 27) describes the eagle as,

. “ Making his nest on high.
 The rock is the place of his habitation.
 He abides on the crag, the place of strength,
 Thence he pounces upon his prey ;
 His eyes discern afar off.”

Now, as the eagle, in his daring excursions, rises above the clouds of heaven, the regions of thunder and lightning and tempest, and approaches the very limits

of ether, and at a safe distance looks proudly down upon the contending elements, which dash in pieces birds of lesser wing; so the Christian, whose conversation is in heaven, rises above the world, and borne on wings of faith and love, regards the moral darkness of this world and the storms of sinful passions, from such an elevation, that the sun of righteousness ever sheds his beams around his head—so near heaven, that he can hear God say, “nothing shall harm you, if ye be a follower of that which is good.”

As the eagle can take the direct rays of the sun in his eye, and soar upward into perpetual sunshine, while every other eye quails in its rays; so the Christian, whose heart, and hopes, and treasures, are all above this dark tempest-beaten earth, can calmly look at Christ, the sun of righteousness, in all his upward flight to glory. Even while seated upon the great white throne, from which the heavens and the earth flee away in terror, and when he comes to judge the world in righteousness, and all the kindreds shall wail because of him, the church, like eagles floating upward upon the wings of a glory-gilded cloud, shall meet the Lord in the air, and at last stand triumphant upon the sea of glass like unto crystal, beholding God upon his very throne with joy and peace. And then shall all the redeemed unite with the angelic choir, who rest not day and night, in saying “Holy, holy, holy Lord God Almighty, who was, and is, and is to come.”

It is worthy of notice that the eagle is represented as flying—a flying eagle—always on the wing, always rising. So should the church, in all its members be growing in grace, living more and more above the world,

constantly seeking for that spiritual elevation, which brings us nearer and nearer to God and to heaven.

To what extent this emblem is designed to represent the church, it may not be easy to determine, but the assistance which eagles are supposed to render their young, in learning them the art of flying, may properly suggest the duty of Christians in reference to the youth, and especially their own offspring. “As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings,”—Deut. 32: 11; so should those who love God and live above the world, seek to teach others, and especially their children, the way of life and salvation—the happy art of flying to heaven.

I know this last text was designed to illustrate the care of God for men. But as God cares for us, so should we care for our fellow men. Benevolence is not only a central principle, but also a fundamental law of our holy religion. In a word, what the eagle is among birds, the Christian is among men.

II. We may now consider some respects in which these Cherubim are alike, which illustrates the unity of the church of Christ.

The fundamental principles of religion, or Christian graces—such as courage, patience, penetration or knowledge, benevolence and faith, which are emblematically represented in our text, have each a distinct existence, and may be separately considered; but no one of them alone can complete a Christian character, or justly represent the Christian church. It is the harmonious blending of these sacred characteristics that makes the perfect man, or forms the spotless church. Hence the

apostolic exhortation—2 Peter 1: 5—“Add to your faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.” Hence the points of unity in the emblematical beings under consideration.

In the first place, they were each full of eyes. Whether this is understood of the wings with which they were furnished merely, or of the whole body, it is pretty evident that they could see well. In this respect, they had decidedly the advantage of other creatures. Now, is not this a just emblem of the church of God?—of all true saints in all ages? Have they not always had eyes to see these things to which the world were totally blind? The most ignorant and lowly of God’s people have a spiritual discernment, which the most learned and gifted of the sons of earth have never enjoyed, and never can enjoy.

They had eyes before. This may represent the spirit of prophecy, which has ever been the gift of the church, and the church only—by which the history of the future has been as plainly written as the history of the past. Or it may refer more particularly to that wise foresight and preparation for death, judgment and eternity, which is only made by the members of the true church of God. The church is looking forward, by eyes of faith, to the promised rest, remaining for the people of God; and they see, too, the prospective doom of the ungodly, and knowing the terrors of the Lord they persuade men to flee from the wrath to come.

They had also eyes behind. Those who are wise study the past, and avail themselves of the advantages of its teachings. It is a precept of divine obligation to "Remember the days of old, consider the years of many generations : ask thy father and he will show thee, thy elders and they will tell thee."—Deut. 32 : 7. We may greatly profit by copying the virtues and wisdom of past ages, and should be warned by their crimes and follies. In either case, there is much advantage in studying the past—or having eyes behind.

And they were full of eyes within. These inward eyes are fit figures of self-knowledge. "Prove your own selves," is a divine precept. Nothing is more evident than the fact that sinners do not know their own hearts. The whole unconverted world, are, with the Laodicean church, saying, "I am rich and increased with goods, and have need of nothing ; and know not that they are wretched and miserable and poor and blind, and naked." They esteem themselves whole, and in no need of the balm of Gilead, or of the heavenly Physician. But when the eye-salve is applied, and our inward eyes are opened, and we begin to see the wretched state of our hearts, we feel the need of the cleansing blood of Christ ; and when pardon and renewing grace have been given, we must ever after feel the need of watching closely our own hearts, with the strictest scrutiny, lest the expelled evil spirits should return to their house again.

Nothing can be more important than strict, thorough, and frequent self-examinations. The church must indeed be full of eyes within, as well as before and behind,

that we avoid the snares of the devil and make our way safely through this sinful, tempting world to heaven.

Another thing in which these cherubim resembled each other was—they had each of them six wings about him.

Now, as we have abundant evidence that these living creatures are identical with the cherubim and seraphim of Isaiah and Ezekiel, of course they must be understood as employing their wings in the same manner.—See Isaiah 6 : 2. With twain he covered his face. This is a token of the self-abasement and humiliation, with which the saints approach into the presence of God. Even angels veil their faces before his awful presence. True humility must always attend the church in earth or in heaven.

With twain he covered his feet. The feet of the seraphim was an emblem of mortality. While with two wings their feet were covered, what a lively representation have we of the glorious fact revealed in the gospel, that “mortality shall be swallowed up of life.” This mortal shall at last put on immortality. When the saints awake from their graves, then shall mortality cease forever, and they all have bodies like unto Christ’s glorious body.

With twain he did fly. With the two powerful wings, faith and obedience, Christians can not only fly to heaven, but can ever be supported, even before the throne of the Eternal.

Another point of agreement in these celestial beings was—they were all engaged in the same employment. “They rest not day and night saying ‘Holy, holy, holy Lord God Almighty, who was, and is, and is to come.’”

This, certainly, is the proper employment of the entire church of God. That this ascription of praise to God and the Lamb is not confined to those who live in heaven, is evident from the closing words, "is to come"—to come the second time without sin unto salvation. With hearts and lives and lips, do all the saints in earth and in heaven delight to render glory and honor and praise to God their Redeemer forever. The language of the church is—

"I'll praise my Maker with my breath,
And when my voice is lost in death,
Praise shall employ my nobler powers ;
My days of praise shall ne'er be past,
While life or breath or being last,
Or immortality endures."

Such are some of the characteristics of the church of God. Such its courage, patience, wisdom, glory, and goodness. Such its grand diversity, and such its glorious unity.

1. From this subject, we may learn that the true church embraces every good thing. It is a universal reformatory association. It is the "light of the world," the "salt of the earth," the fountain of love and peace, and the tower of safety. It fits men for every relation and circumstance of this life, and elevates both soul and body to heaven. What else can this world need? Christianity is destined to unbind the heavy burdens and let the oppressed go free, to break every yoke, to speed the triumph of temperance, to banish licentiousness from the earth, and to beat swords into plowshares and teach the nations to love and prac-

tice peace. There is not a single principle of goodness known in the world, which does not belong to the Christian's creed, nor a single work of benevolence which does not properly come within the range of his duty as a follower of Christ. I repeat it, the world can need nothing better—nothing else than the complete and universal triumph of the church of the living God.

2. In the light of this subject, we may learn the true reasons why the professed church has not accomplished more for the salvation of the world than it has done. It might reasonably have been expected, that an association so large and of so long standing, and founded upon such glorious and heavenly principles, and so completely adapted to all the wants and woes of human nature, with Jesus Christ for its Captain, Priest and King, would long before this time have brought the whole world under its sacred control.

But the sad reverse is true. The great majority of men are still enemies to God and to his church. Religion has made but slow progress in the earth. Alas, why is it so? The answer cannot be found in any deficiency in the revealed system of religion, but in the fact that the world has been permitted to see so few exhibitions of perfect Christian character. All the principles of religion and every practice of Godliness may perhaps be found by ranging in our search over the entire Christian world. But, alas, how seldom do we find a man who has attained unto the stature of a perfect person in Christ Jesus? In one we may find the boldness and courage of the lion, in another the patience and meekness of the ox, in another the intelligence of an angel in human form, and in another the

loftiness and ambition of the eagle ; but there are few who combine all these graces in one character.

It cannot be denied that there is a lamentable lack of symmetrical development of graces in the professed church of Christ. We often find men whose passions or feelings are completely under the sway of religious enthusiasm, while they are entirely unable to give a single intelligent reason of their hope. Such men are poorly fitted to convince a sceptical world of the truth of the Bible. Others there are, who can reason profoundly, and clearly demonstrate the truth of the Christian theory, while they are entirely regardless of the practice of virtue, and their hearts are as cold as an iceberg. Such men can never convince the world of the value of religion.

While such is the state of the church, there can be but little unity of effort to bless and save the world. This is another reason of the limited success of the gospel in the hands of its professed believers. The church notwithstanding its variety must have unity, in order to bring the world under its influence. This unity can only be secured by a more thorough development of the principles and virtues of the church of God. There must be more symmetry and proportion than is at present exhibited by Christians, in order to the world's conversion. Be not deceived, God is not mocked ; and he will not abundantly bless a church, let it manifest ever so much zeal for the spirituality of the gospel, and adopt ever so many good doctrines, while it neglects or tramples upon judgment and mercy, or refuses to let the oppressed go free, or to plead the cause of the poor and the needy. Nor will he any more favor those who ride

their reforms over the Bible and the sanctuary, and reject the doctrine of salvation through faith in the Lamb of God.

The truth is, if this world is ever saved from sin and death, it must be done through the agency of the church of God. If the church ever accomplishes this mighty enterprise, it must combine in its creed and practice all the glorious variety of Christianity, that its true light may shine before men. When this emblematical representation of the church shall be fully realized, such will be its light, and goodness, and beauty, and power, that the prayer taught us by Jesus will soon be answered. —“Thy kingdom come, thy will be done in earth as it is in heaven!”

HOSEA QUINBY, A. M.

MR. QUINBY was born in Sandwich, New Hampshire, August 25, 1804. He embraced religion in early life, and became connected with the Freewill Baptists; and soon after felt called to enter the Christian ministry. But he also felt the need of a thorough educational training, and eventually determined to seek its attainment. In this, however, he met with discouragements and obstacles. By some of the Freewill Baptists of that day, it was deemed not only unnecessary, but absolutely wrong, for a young man to go through college, after he thought that God had called him to preach, and as a preparation for the work of the ministry. These of course endeavored to dissuade him from his purpose, and a few were quite strenuous and earnest in their opposition.

But there were others by whom he was earnestly encouraged, and he eventually graduated at Waterville College—being the first graduate, preparing for the ministry, who belonged to the denomination at the time of graduating. Tingley and Tobey—the first named being one of the earliest and most efficient ministers of the denomination—were classic scholars, and graduates; but both became such before their connection with the Freewill Baptists. Mr. Quinby preached considerable while in college; and through this and other means, prejudice against ministerial education was very much and rapidly lessened. About this time, a little volume appeared, in reply to a book containing some se-

vere and ungrounded charges against the denomination by a Rev. Mr. Butler. The reply, which it seems pretty effectually accomplished its purpose, is commonly reported to have been written by Mr. Quinby, while an undergraduate.

Soon after he graduated, he became the principal of Parsonsfield Seminary, and in a short time acquired an extensive reputation as a very efficient and popular teacher. Many of the young ministers of the denomination, and others who contemplated entering its ministry, resorted to Parsonsfield, to pursue a course of training under his instructions. Of these, there were quite a number who are now among the most active and influential ministers in the denomination.

He also continued to preach—quite as much as many of our earlier ministers, who were confined to their farms or their merchandize, for a considerable portion of the week. And now, as well as when he was in college, very manifest and gratifying results attended his preaching. At the first General Conference of the denomination, held in 1827, he was chosen the standing clerk of that body—a position which he retained during the first seven sessions, when he resigned the office, and received the hearty thanks of the Conference for his faithful and efficient services. He was also appointed one of the editors of the *Morning Star*, and continued to contribute to its editorial columns, until his increasingly arduous duties as a teacher gave him but little leisure for the use of his pen.

In addition to these things, while at Parsonsfield, he wrote a small treatise upon the subject of baptism, which has been quite extensively circulated, and has

received strong commendations from members of other communions. When the Freewill Baptist Quarterly Magazine was commenced, in 1828, he began the publication in its pages of a history of the Freewill Baptist denomination—the materials for which he had for some time been engaged in collecting. But he had published only a few chapters, when the Magazine was discontinued; and his numerous and pressing engagements have prevented him from resuming its publication in some other form—as we believe he still contemplates doing, and as it is very much to be hoped that he will ere long be able to do.

Upon the establishment of the Smithville Seminary at North Scituate, Rhode Island, he was selected to take charge of it as principal. This relation he has continued to sustain up to the present time; though through financial embarrassments the institution was sold at public auction, and has become his individual property. Here also, as at Parsonsfield, several who are now successful Freewill Baptist ministers, received a part or all of their academic training under his instruction; and others have pursued their preparatory studies here, who have afterwards stood high in their several college classes, and give promise of no little distinction and usefulness.

Since he has been connected with the Seminary at North Scituate, he has also been more or less engaged in preaching. Besides supplying for other ministers, and preaching upon particular and special occasions, he has been, at different times, and in one or two instances for some considerable length of time, the pastor of two or three of the churches in the Rhode Island Quarterly

Meeting—spending, of course, but little more than his sabbaths with them. Of late, he has not preached so much ; but is anxious to dispose of the Seminary to the denomination, that he may not longer be so closely confined by the duties of teaching.

For quite a number of years, he was the committee on the part of our General Conference, to carry on a correspondence with the General Baptists in England ; and when, in 1847, a delegation was appointed by the Conference to visit that body, he was elected as the first reserve delegate. Soon after the Theological Seminary was removed to Whitestown, New York, he was selected to deliver a course of lectures before the students of that institution—a service which he very satisfactorily performed. His degree of Master of Arts, was received in course from his Alma Mater.

We very much regret that Mr. Quinby has not found it practicable to comply with our request to furnish us with a sermon for this work from his pen.



Benjamin D. Peck.

B. D. PECK.

BENJAMIN DROWN PECK is the son of Joshua and Sarah Peck, and was born at Bristol, Rhode Island, April 11, 1813. When he was quite small, his parents removed from thence to Smithfield, Rhode Island. They were pious, and he speaks particularly of the salutary religious influence which his mother exerted over him. At one time, when he was a mere child, he became very sick, and to all human probability was nigh unto death. But his mother earnestly prayed for his recovery, and with a faith which perhaps only a faithful Christian mother can exercise, promised that if spared he should become a minister of the gospel. After his recovery, and frequently during his youth, she used to remind him of the promise she had made in his behalf, and in such a way that it produced a very beneficial effect.

But still, he lived apparently careless and indifferent toward religious things, much as many others do, until he was about twenty-five years old. He was at that time the superintendant of the sabbath school, in connection with the second Freewill Baptist church in Smithfield. For some two years, his attention had been more particularly exercised with the importance of personal religion; but these convictions were kept to himself, until the period above mentioned, when during a revival he made a public profession of Christianity. He was very soon after baptized and united with the Freewill Baptist church.

Besides the ordinary educational facilities which the place afforded, he spent two years in attendance upon the Academy at Bolton; and eventually acquired a pretty thorough acquaintance with English science and literature. He was also a close observer of men and things, and from them learned much that many in vain search for in books.

His first sermon was preached at Georgiaville, in November 1838, and in the following spring he commenced preaching statedly to the church of which he was a member, as the successor of Martin J. Steere. In 1840, he received and accepted a call to preach in Grafton, Massachusetts, where he was ordained on the fourth of June of that year. Here he remained for six years and three months; and the church increased from thirteen members, so that at one time it numbered some seventy-five. From thence he went to Waterford, and became the successor of Mr. Burlingame, as the pastor of the Freewill Baptist church in that village. After being there one year, he was nominated by the Free Soil Party as a candidate for the Massachusetts Legislature; and receiving a large number of the votes of all parties was elected—still retaining his relation as the pastor of the church.

In the spring of 1848, and at the close of his year of legislative service, he received a call to become the pastor of the Freewill Baptist church in the city of Portland. He deemed it duty to accept the invitation, but the church and society at Waterford parted with him with very much reluctance. He accordingly removed to Portland, where he still remains.

Very soon after his settlement there, he began to take

a prominent part in the temperance movement in that State. In company with Neal Dow, Esq., and others, he at one time attended a two days temperance meeting at Durham, Maine. As the result of that meeting, the order of Temperance Watchmen was originated, of which Mr. Peck has from the first been an active member. He is now the chairman of the central committee of that order for the State of Maine, and as such is the editor of the "Watchman," the weekly temperance paper published at Portland. He is also the chairman of the central committee for the entire order, and thus stands at its head.

All the labor and duties necessary to these positions, have been borne in addition to his ordinary pulpit and pastoral labors. He has also been closely and efficiently connected with the benevolent operations of the denomination, and frequently has been a member of some one or more of the executive boards of our benevolent societies.

The following sermon was delivered before the Portland Benevolent Society, which will account for its local allusions.

SERMON.

REFLEX INFLUENCE OF BENEVOLENCE.

BY BENJAMIN D. PECK.

Remember the word of the Lord Jesus, how he said: It is more blessed to give than to receive.—Acts 20: 35.

IN the concluding chapter of St. John's gospel, it is declared that there were many things which Jesus did, the which, if they should be written every one, the world itself could not contain the books. This passage, though highly hyperbolic, evinces this truth, that the record of the evangelists does not contain all the sayings, works and miracles of our divine Savior. We do not understand the apostle as declaring such a record an impossibility; but simply that there was no necessity for a more complete history. He means, if we rightly comprehend him, that there is now enough to confirm the divinity and glory of Jesus' mission—that the fundamental principles of his gospel would not be materially strengthened, nor the nature of our divine faith more clearly illustrated, by additional testimony, or by a more extended narration of the labors of the Master. Doubtless the record would have been very voluminous, but it might not have been an impossibility. It was not needed; therefore, it was not given.

Our text occurs for the first time in the New Testament, in the place where we now find it—neither of the evangelists having mentioned it. The apostle Paul first calls our attention to these words, and enjoins the

duty of remembrance. And certainly, the life of our great exemplar, as well as that of his immediate followers, impress the lesson with a moral force, not to be resisted by those who claim to be his disciples and the successors of men who counted all things loss that they might win Christ.

We regard these words as a precious gem of truth, and it will be our aim in this discourse to illustrate the principle and enforce the duty herein enjoined. That it is more blessed to give than to receive, neither accords with the wisdom of the world, nor with the selfishness of the unsanctified heart. Christian benevolence is not a product of this world, but an implantation from above. Yet under the kindly influences of Christianity, it will sometimes be developed here; and thus will a world of selfish beings be changed into the image of God, and a heavenly benevolence be duly manifested, to gladden and rejoice the delivered earth. Slowly, very slowly, indeed, will this divine philosophy be understood, appreciated and applied. Now and then, some few individuals, grieved at the wretchedness which they behold, will inquire, as did the originators of this society, cannot something be done to remove the burdens and afflictions of distressed humanity? and by putting forth an effort will learn to their surprise that there is a luxury in doing good.

It was reserved for Christianity to teach man, what has never otherwise been taught, and what without this divine illumination could never have been known—
“The brotherhood of man and the fatherhood of God.”
We have seen, in connection with the religion of Jesus, and under the patronage of the gospel of the blessed

God, scenes and exhibitions which, until the infusion of this divine element into the world, were never known. Under the fostering care of no other system of religion, have societies ever arisen to ameliorate the condition of suffering humanity. From Christianity, humanity receives its noblest impulses, and by its benevolence achieves its most glorious deeds. Societies like this, which I have the honor to address to night, are not known, save in a Christian land and among a Christian people. And even here, in our best estate, enlightened as we are, but few of us, comparatively, have learned that it is indeed more blessed to give than to receive. So poorly is the maxim now understood, and so weak is the faith predicated therein, that many, very many, of the professed followers of "him who for our sakes became poor, and went about doing good," scarcely dare give of their superfluous wealth, lest poverty and want should stare them in the face.

But from what has been done under the guidance of this divine word, we may obtain some conception of our duty, and form some estimation of what will be done, when a clearer light shall be manifest to our inward convictions, and a stronger faith shall characterize our life and labors. Then every Christian shall feel that he is the steward of God and the almoner of his bounties. Then selfishness shall be loathed and more dreaded than the leprosy or the plague. Then no Christian will dare be rich, in the superfluous accumulations of the world, unless he is also rich in faith and good works. Then the cause of evil and suffering will be sought for, and the remedy being at hand will be applied. Then men shall know by happy experience

that the reflex influence of a good deed is far better than the abundance of riches. Such a day shall come, and all of the philanthropic movements of this age are the precursors of its advent.

It is my object this evening to demonstrate the truth of this text, and to show by such facts and illustrations as may be adduced, that it is indeed more blessed to give than to receive. This is the experience of so few that it may be doubted, and the whole thing regarded as paradoxical—not susceptible of proof or worthy of sober consideration.

We shall not now raise the sometimes mooted question of disinterested benevolence, nor declaim for or against the truth of such a doctrine. It is sufficient for us to know that men act from motives, either good or bad. There are two great principles in the human heart, to which may be traced every thought we conceive and every action we perform. There is a wicked self-interest, and there is also a sanctified self-interest; and men always act from the one or the other. Selfishness is at the foundation of all intelligent action and controls all such action. These principles in the human heart may be termed selfishness and benevolence. The development of the latter principle, is sure to control the former, though it will never eradicate it from the soul. It is the work of Christianity to develop in the soul this divine element of benevolence, that it may permeate the whole man and govern all of his actions. Thus selfishness itself may be sanctified; and hence all may come to live and act from the highest and best of all possible motives, a sanctified self-interest—having, as did Moses, a regard to the recompense of reward.

My subject, then, is the reflex influence of active benevolence ; and upon this topic I found my appeal to you to-night. Two things characterize the men of the present day, more particularly and prominently it seems to us than formerly—great industry and great desire to be rich. It is well to be industrious, and it is well to be rich, when one can be so without being avaricious, penurious, or mean. But it is better to be Godlike and Christlike and to acknowledge the kindred bond of the race—thus making men happy, by co-operating with Providence in blessing a sin-cursed earth.

We have no opposition in our soul to rich men. On the contrary, we have a great respect for them. For the rich man, whose industry has accumulated its thousands, and who with those thousands prevents idleness and causes thrift in the community, we feel a degree of respect kindred to that which swells our hearts when we think of the great benefactors of the race. Our principles are not agrarian, for we are confident that Christianity repudiates agrarianism. What we say therefore in this discourse respecting the rich, must not be set down as originating in malice, or in any desire to promote a warfare among different classes of the community.

We have already spoken of a desire to be rich, as a striking characteristic of the men of our day. Now there is nothing hurtful in this desire, when it does not make haste, and accomplish its end by wrong means. When men get riches by fair and honorable means, and use the world as not abusing it, its possessions are perfectly legitimate. But the tendency is to forfeit the principle ; for, on this side of the golden mean, over-

whelming temptations abound. God, however, has not left us without a counter-influence ; making as he does a constant demand upon our benevolence, and placing the subjects of this demand right before us, and all around us. Suffering humanity cries out for relief, and wo betide that miserly mortal who in his eager pursuit of gold heeds not the cry of God's suffering poor. The Savior has said, "how hardly shall a rich man enter the kingdom of heaven." Not that such a thing is impossible, for it is very probable, yea certain, that many will enter therein. But the Savior knew that there is a strong desire in the human heart to get riches, and that the temptation is to determine to get rich at all events. Now how can the man whose affections are set on things below, and whose whole life is devoted exclusively to the getting of these things, enter the kingdom of heaven ? How can he be happy here ; and if happiness be not commenced in him here, when and where shall he look for its consummation ? To acquire is certainly our duty—to be benevolent and give is equally our duty. To exercise all of these faculties develops the true man and the Christian. But to exercise acquisitiveness only, develops the selfish principles of our nature. These recoil upon us to our discomfiture, cheating us of those true joys, which result from obedience to the universal law of love.

I. To indicate my meaning, and better illustrate my subject, let me give you a portrait. We will not be invidious, or call any particular individual to sit for us, while we delineate the characteristics of the miser. Yet ours shall be no fancy sketch ; for we warrant you any day a distinct view of the exact prototype, at your leisure.

He is one whose aim has been to get and never to give. His rapacity knows no bounds. His greediness is like the grave or the horse leech, which will never say "it is enough." This man rarely looks up as he walks the streets. His thoughts are earthly, gross, and sensual. He is thinking of his gains, and cares little for the suffering around him. It may be said his heart is fixed, not on God or doing good, but on his gains, his stocks, his dividends. He loves his gold better than his Savior, and thinks more of his bank notes than his reversion in heaven. His notions of heaven consist of material good, rather than of spiritual and immortal enjoyments and possessions. The symbolical vision of the Apocalypse, he would interpret literally; and thus that upper world of glory should become in fact, what the prophet's vision dimly shadows in figures, a golden-streeted city. Why should we be surprised if, at the close of his days, such an one exclaims, in the bitterness of disappointment, "Life is a failure—life is a failure!"

How can such a life be otherwise than a failure, for it is intrinsically wicked, its proper end and aim are frustrated, and the course marked out by the Creator is shunned for one of his own liking. Such persons give to time eternity's regard, and reverse the order of Providence, by setting their affections on things below and not on things above. They pay no heed to the command of the Savior, "seek first the kingdom of heaven and its righteousness." How then, I ask again, can anything but failure, utter failure, be looked for by him who discards the divine philosophy of benevolence, and thus makes his mortal existence one continued day of burden, accumulation and toil. To such there are no

intervals, or opportunities to develop the natural benevolence of the heart, or to acquire the heavenly habit of doing good, which the gospel so abundantly enjoins.

Can such persons be happy?—Yes! when man can outwit Omnipotence, and strike out a self-wrought happiness, unmeant by him who made us and the world we would enjoy. But not till then; for a man's life consisteth not in the abundance of the things which he possesseth. To be truly happy, we must not only acquire—we must give; we must dispense the bounties of God's providence. Wealth has no real value, and is of no essential benefit to its possessor, if he does not seek to make others happy with it, by supplying their wants and mitigating their distresses. For, in making others happy, we ourselves are enriched; and all of the comforts of this life, as well as of that to come, are greatly augmented. The avaricious man, though he lives many days and gets much riches, shall not enjoy life.

Avarice acts both negatively and positively. It shuts out, it keeps back, it withholds, what is outward and before us of good. The avaricious is unfitted to possess or to enjoy. Then, as we have said, it acts positively. It belittles, it hardens, it petrifies, it incapacitates the soul. It takes away even that which he hath, and casts the unprofitable servant into outer darkness. He may look for light, but there shall be no vision—for joy, but it shall not come. When he dieth, he shall carry nothing away. His glory shall not descend after him. It is not the whole of life to live a mere plodding, worldly, sensual existence, gathering and hoarding up riches, to eat by and by our soul and body as doth the canker. With many, it is a mystery,

and they desire to know how the benevolent man and the Christian can be happy, while suffering losses and subjected to affliction; but in the light of this subject it should not be a mystery.

An illustration of this truth is found in the history of the patriarch Job. From being a very rich man, he was, in the order of a very mysterious providence, reduced to utter poverty. No mortal surely ever had greater cause of complaint. Yet do we hear any murmuring from his lips? Not a word. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord," has no repinings in it; but, on the contrary, it is the completest triumph of exultant faith, under circumstances of the bitterest trial, which has ever yet fallen to the lot of man.

Now why is this? why this exultation under so great suffering? why does this poor afflicted servant of God break forth with an exclamation, which indicates that he is perfectly satisfied with his lot? I will tell you. When he had wealth, he bestowed it upon the needy, with a liberal hand. When it was in his power to do good, he did it. The poor, the afflicted, and the suffering, ever found in him a friend, a counsellor and benefactor. But we will let him speak for himself. Looking back upon what he had done in this respect he was enabled to rejoice and take courage. He found ample satisfaction in the contemplation of his former benevolent deeds. He says: "When the ear heard me then it blessed me, and when the eye saw me it gave witness of me. Because I delivered the poor that cried and the fatherless and him that had none to help him. The blessings of him that was ready to perish came upon me, and I

caused the widow's heart to sing for joy. I put on righteousness, and it clothed me. My judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out."

Here then, is the secret of the whole matter. And it was not in the power of satan, by all of the accumulated afflictions which he was permitted to bring upon this servant of God, to deprive him of the genuine satisfaction which a life of beneficence always affords. Job had done good as he had opportunity—had used the world as not abusing it—had made to himself friends of the mammon of unrighteousness, and now the reflex influence of these former good deeds overmasters all his pains. Surely it is more blessed to give than to receive.

II. An argument may be drawn from the bond of universal brotherhood. We are all brothers, we are all children of one common Father. It is not difficult for us to understand the relationship which subsists between ourselves and those who acknowledge the same parentage, who were born in the same house, grew up around the same hearth-stone, and were fed at the same table. We can understand also the reciprocal duties which grow out of this relationship, and however widely separated we may be in this world, and however diversified our lot, we can never forget this family tie, this bond of brotherhood, and we shall always feel bound to aid, assist and love those who are our brothers; and the family where this reciprocal love, this firm attachment, this mutual aid, does not exist, is not, and can never become, a happy family. I cannot—having the

means to assist—leave my brother to suffer in poverty and want, I cannot sunder the ligature which binds me to my father's children, without sooner or later enduring a greater loss than they endure by my neglect. The truth of these statements, it seems to us, none can deny. Extend now this family, take in the inhabitants of the city, the nation, the world, and you have the family of God, the equal children of our common Father—brothers all.

Whether you comprehend this or not, it is so. Our Father says it is so. The savage who shivers at the poles, the tawny son of the tropics, as well as all of every intermediate clime, are thy brothers. The poor prisoner, the suffering, emaciated victim of disease, the unfortunate, the indigent, the virtuous and the vicious—all in the places of wo, of want, and sorrow, are thy brothers, and demand thy aid. Thou canst not isolate thyself from any of thy Father's children. Man was not made to live alone, and by attempting it he forfeits his social nature, his Christian manhood, and becomes a savage—aye, something worse than a savage—a misanthrope.

Shall I riot in luxurious plenty, while my father's children, my own dear brothers, suffer in penury and want? Shall I be filled to repletion, shall my coffers overflow and my granaries of superfluous wealth stand out, to mock God, and tantalise his poor, while I in isolation, priest and levite like, pass by on the other side, as though I heeded not my brother? As well might I say to the hand, I have no need of thee, or to the foot, I have no need of thee. God has bound me by ligatures, which

I have no right to sever, to every human being ; and it is at my peril that I attempt it.

It is not enough that we leave our brothers alone, to struggle for themselves—that we do them no positive injury. We must do them a positive good. Our own happiness is intimately connected with our works of active benevolence. It is more blessed to give than to receive. This is the true philosophy ; and when God commands us to be benevolent—to give, and to do it liberally, he means to open to us thereby sources of enjoyment, which the mere accumulation or possession of wealth can never afford us.

The great duty then of God's children is to love one another. This duty on earth, takes the name and form of humanity. We are to recognize all men as brethren—no matter where born, or under what sky, or institutions, or religion, they may live. Every man belongs to the race, and consequently owes a duty to the rest of mankind. The command is, “Thou shalt love thy neighbor as thyself”—discard it, contemn it, trample upon it, as you may. This great law of humanity remains unrepealed.

III. Our subject finds an illustration in the life and example of the Savior. He not only declared, “It is more blessed to give than to receive,” but he actually went about doing good. Never did suffering humanity appeal to him in vain. He ever regarded the distressed with pity, and his mercy brought sure relief. At the sound of his voice, the deaf hear, the blind see, the lame walk, the lepers are cleansed, the sick are healed, and the poor have the gospel preached unto them. He cures the child of the ruler of the synagogue, raises to

life again the son of the widow of Nain, hears and answers the importunate prayer of the Syrophenician mother, and gives back again to the embrace of the disconsolate sisters the brother who had laid in the grave four days.

The Savior never neglected man's physical wants. Witness his regard for the multitude, when they were an hungered. He did not send them away empty; but commanding them to be seated, he performed a miracle and fed them. We cannot perform miracles—our Master does not require it; but we can do much, and more than this. We can fulfill the prediction of Jesus, which he declared to his disciples, amidst the miracles he was performing—"I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my father." How instructive to the Christian who would do good is the life and labors of Jesus? Let none say, I am poor and cannot give, but remember the widow and her mites. And remember, also, that he that giveth a cup of cold water to a disciple, in the name of a disciple, shall not lose a disciple's reward. We say then our Savior has taught us, both by precept and example, that it is more blessed to give than to receive.

One or two thoughts, which occur to us in contemplating the life of our divine master, we will briefly notice in this connection. The great mission of Christ into this world was to save souls. He came to seek and to save that which was lost. This was the burden of his mission, the object of his life and death. He entered upon this work with a heart full of love for man, with an energy commensurate with the object he had

in view, and with a knowledge of the obstacles to be overcome and of the means and agencies to be used in overcoming them. Our Savior knew, and by his example has impressed the lesson on our minds, that the surest avenue to men's religious convictions, and the best means under God to develop his religious nature, are acts of kindness and charity, manifested towards him amidst his bodily afflictions and sufferings.

All men see the beauty of charity. Acts of kindness are like apples of gold in pictures of silver. The soul of the sufferer is completely captivated by the deed which conveys to the famished body substantial relief; and nothing opens the heart so readily to religious impressions, or brings man so fully under the power of Christianity, as the simple act of relief, which honest Christian effort cordially bestows.

The lesson then which is taught us in the life and labors of our great exemplar is this—that to secure the attention of men to vital, heartfelt religion, to interest them in spiritual things, we must communicate to them temporal things. We must be practical Christians. We must go about doing good. Jesus went among the poor, distressed and suffering classes, and sought to do them good. The rich, the proud, and the mighty, were not prepared to receive him, and hence he could not do many mighty works among them. They turned coldly from his presence, looked indifferently upon his ministry, and regarded him as the friend of publicans and sinners. And so indeed he was. These distressed and outcast people he approached in kindness, and did overlook their bodily wants. Being desirous of reaching their hearts with the truth, with the life-giving truth of

the gospel, he freed them from their outward disabilities, and thus gained their ears, made them the recipients of spiritual instruction, and the subjects of the renewing grace of God. It is true, Jesus declared great principles, laid down important theories, promulgated and elucidated doctrines; but he infused into all of his system, by his example and spirit, the breath of life. Nothing is dead, nothing formal, nothing merely abstract or chimerical. All things are possible to him who hath faith. Religion is doctrinal, experimental, practical—of different elements, yet a unit—one thing, the one thing needful.

A religion then of abstract theories will not make a very deep or lasting impression upon a world of suffering mortals. To pass current with them, as a substantial good, it must show itself a practical verity. It must have to do with man as he is, meeting and supplying his physical, mental and moral necessities. It must possess in an eminent degree the elements of humanity.

Such, in contradistinction from all other systems of religion, is the gospel of Jesus, as taught, illustrated and exemplified by the master himself; and when this religion is practically carried out and applied by his followers, under the blessing of the Holy Spirit, it will convert the world. And men being converted by such a religion will remain firm. No opposition will deter them, or weaken their attachment to that faith which is in Christ Jesus our Lord. We think there were but few apostates from the religion of Jesus, among those who had been delivered from great bodily afflictions. Neither Mary Magdalene, nor blind Bartimeus, nor the

woman whom satan had bound eighteen years, nor any others, who had received like precious blessings from his hands, would have been very hopeful subjects for the great promoter of apostacy.

One of this class, whose eyes Jesus had opened, could not be induced by threats of being cast out of the synagogue to say that his master was a sinner. The answer of the young man, "whether he be a sinner or no, I know not, but one thing I know, that whereas I was once blind now I see," gives unmistakable evidence of the deep and favorable impression, which this kind act of the Savior had made upon his mind. In every point of light, in which we may contemplate the life of Jesus, we derive from his word and example a clear exposition of our text, an explicit declaration that it is more blessed to give than to receive.

To give, to be benevolent, is not only a duty, it is a privilege—a delightful privilege. God is continually giving forth of his bounties. We see a constant manifestation of God's munificence. He daily feeds and blesses all animate beings. He pursues also the sinner with his gifts, and sends his rain upon the just and the unjust, causes the sun to shine upon the evil and the good, and what is more and greater still, he so loved the world that he gave his only begotten son, that whosoever believeth on him might not perish, but have everlasting life. Will it be irreverent to conclude that it is with God himself more blessed to give than to receive; or rather, that it is in giving that the Divine being himself enjoys what otherwise he could not enjoy?

We cannot tell, it is true, what act of Deity affords him the greatest pleasure—whether it is in creating or

preserving the world. We can institute no comparison here. But when we see him pursuing all creatures with his bounties, blessing the earth with his gifts, and above all giving his son to ransom a race, we may safely conclude that in the administration of his providential government, and through the dispensation of his grace, he takes pleasure. The Savior has said, "be ye perfect, even as your Father who is in heaven is perfect." It is certainly then our duty to be Godlike, and especially should we desire to be like him by always co-operating with his providential arrangements. When the same benevolent spirit that influenced the deity is infused into our minds, we shall be like him. Then shall we realize the fulfilment of the promise, "they that dwell in love, dwell in God, and God in them." To be Godlike, then, should be our highest aim; for herein lies our greatest happiness, our truest felicity.

In conclusion, let me ask you to prove the truth of my statements to-night, by your liberality. Here is a society which will judiciously disburse your funds, and bless the needy with your bounties. I rejoice in the fact that this society organized so long ago, (in 1803,) before many of us assembled here to-night were born, has by the blessing of God continued until now; and by the same divine blessing, with your prayers and contributions it will continue, and dispense in a quiet way its kind charities to the poor and unfortunate.

It is a fact, and though it may have been stated in the hearing of some of you before it is well to reiterate again, that some who were donors to this institution, afterward became its beneficiaries. Thus the rich man may see

that he can boast of no superiority over his poor brother. Riches take to themselves wings and fly away. Deposit here, then, a moiety of that with which God has blessed you, and it may be like bread cast upon the waters. You shall find it after many days.

This Society was organized to distribute the united benefactions of the charitable to the needy in our midst—an object that justly demands our present attention. Other societies may be more imposing than this. They may be more comprehensive and far-reaching in their aims and efforts, and may obtrude themselves more distinctly into public view. Nevertheless this society has its place, and accomplishes its work in a quiet way. We feel interested in that charity which kindly goes forth to relieve the suffering and the poor, which penetrates the receptacles of sorrow, where humanity pines unpitied and unrelieved, and which carries consolation to the wounded spirit and substantial good to the famished body. Herein do we see a sublime revelation of the Christian idea of benevolence. Come friends, one and all, contribute liberally to the treasury of this institution, and thus realize to-night, as you leave this house, that “It is more blessed to give than to receive.”

D. P. HARRIMAN, A. M.

DAVID PILLSBURY HARRIMAN was born in Candia, New Hampshire, January 31, 1818. His parents were both pious, and his father was an able and much respected Freewill Baptist minister. A salutary and religious influence was in consequence steadily thrown around him, and his mind was early and deeply impressed with the importance and excellence of Christianity. He says that he can now recall no earlier fact in his history, than the habit of daily secret prayer. When he was nearly thirteen years of age, his mother died, without a moment's warning, either to the family or apparently to herself, and this still more forcibly influenced him to a consideration of religious matters.

But it was some three years after this, before he made any public expression of his feelings. When he did, a joyous change at once came over his mind; but as it did not come in the precise form and manner in which he had been looking for the peace of God that passeth understanding, he did not dare to receive it as such. "From this time," he says, "I frequently took an active part with professors of religion, both publicly and privately, never venturing to indulge a hope that I was a Christian, and often having my mind filled with the dark clouds of despair. In this manner I lived for years, often in that state of deep despair, the awful agonies of which no one can know but by sad experience, and which I often thought none but the lost in hell could know." At length, while attending the lite-

rary institution at New Hampton, in 1835, he went out one evening in company with a pious fellow student, and engaging for a considerable time in earnest supplication, his gloom and despair were removed, and great light and peace broke into his soul.

But after a season his despairing feelings returned, and he often wished himself a heathen, or an inanimate thing, that he might escape responsibility. He even for a time refrained from attending school, fearing that greater intellectual cultivation would only serve to increase his condemnation in the world to come. Eventually gaining more hopefulness and courage, he went to Parsonsfield, Maine, and prepared for college at the Seminary there, which was then under the charge of Hosea Quinby. While at that place, his hope gradually strengthened, and he was baptized by his instructor, and united with the Freewill Baptist church.

In September, 1839, he entered Bowdoin college, at Brunswick, Maine, where he graduated in due time. As he had but very limited pecuniary resources, with which to commence his course of studies, he was compelled to shift for himself, or else become connected with some denomination having provisions for such cases. Preferring the former course, he succeeded so that at the time he graduated, he was only about one hundred dollars in debt—the stronger, without doubt, for having been compelled to rely upon himself.

Having decided to enter the Christian ministry, he received and accepted a call to become the pastor of the Freewill Baptist church at Pascoag, in the town of Burrillville, Rhode Island, in the spring of 1844. Immediately after entering upon the duties of this posi-

tion, his people made him a very generous donation, entirely liquidating the debt he had contracted in college—an example worthy of notice and imitation. He was ordained, April 10, 1845, and in May, 1846, was married to Miss S. Ardelia Hobson, of Buxton, Maine.

He remained with the Burrillville church until May 1847, when he went to Saccarappa, Maine, and became the pastor of the Freewill Baptist church there. This position he occupied for some two years, after which he was for a time a Home Missionary in the Cumberland Quarterly Meeting. But receiving repeated invitations from the Burrillville church and society to return there, he finally decided to do so, and became again the pastor of that church in 1850. This position he still retains.

During his residence at Pascoag, he has been engaged more or less of the time in teaching a high school, and has also taken a deep and active interest in common schools, especially in the town where he resides. He was a member of the General Conference in 1850. The degree of Master of Arts was received in course from his Alma Mater.

SERMON.

THE DESOLATIONS OF ZION.

BY D. P. HARRIMAN.

The ways of Zion do mourn.—LAMENTATIONS 1: 4.

EVERY true child of God will readily perceive the propriety of giving to this book the title which it bears—"The Lamentations." The theme pursued—the subject dwelt upon here, is truly a lamentable one. No one, we fully believe, possessing the heart of a true Christian, ever could, or ever will, view it otherwise. The lamentable consequences involved in such a state of Zion as is expressed in the text, are calculated to fill the heart of the pious beholder with deep grief and mourning, and to spread over his path a dismal shade of gloom. Hence says the pious author of the text, "For these things I weep; mine eye runneth down with rivers of water, for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission, till the Lord look down, and behold from heaven. Mine eye affecteth mine heart, because of all the daughters of my city."

In a similar manner, must a similar state of Zion affect the hearts of her true children, in every age of the world. Professed disciple of Jesus! canst thou see the ways of Zion mourn now, as too evidently they do, and not feel in consequence something of the mournful lamentation that filled the aching heart of the pious prophet? Then mayest thou seriously doubt thine acceptance with God, and begin to tremble beneath the

impending woe, denounced against those at ease in Zion. O! it is better, far better, and safer to mourn in deep sympathy with her, when Zion mourns, than to turn quite from her in cold forgetfulness, to seek pleasure in sin. When Zion mourns let me mourn; then when she is comforted I shall be. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem to my chief joy"—is the language of every true child of the Lord.

I. In order that we may better profit by this subject, let us now inquire for the true import of the text. Zion was the name given to an eminence on which the Jewish temple formerly stood. It is sometimes called the city of David, from the fact that he took it from the Jebusites, and deposited there the ark of God. There it was that the people of God were accustomed to assemble for worship, and to enjoy the glorious manifestations of his power and love in their souls.

Hence, in process of time, the church of God came to be denominated Zion; which appellation has continued to be applied, with becoming propriety, to the Christian church down to the present day. The term, as used in the text, has reference both to the place and to the accustomed worshipers of the place. So deep was the heart-felt occasion for mourning, that, using a figure of speech frequently employed for increase of force, the very ways and gates are said to mourn—deserted and forsaken as they were by those accustomed to assemble there with joy and praise. So may the very aisles and walls of the deserted sanctuary be

said to mourn now, when forsaken by those who in former days have been accustomed to flock thither with joyous step and devotional heart, to bring their humble offering, and receive in return a refreshing shower of grace from off the mercy seat.

O, how many a faithful, sighing servant of God, in modern days, having threaded his lonely way to the almost empty sanctuary, has felt the cold chill of desolation and gloom press heavily upon his sinking spirit as he looked around in vain for those who formerly loved to flock around the temple gates of Zion! With emotions of unutterable grief and lamentation do such adopt the language and sentiment of the ancient godly seer. The ways of Zion do mourn. Her priests sigh, her virgins are afflicted, and she is in bitterness. O, that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. The very doors on their hinges as they mournfully swing to and fro, utter a mournful dirge over the reigning solitude. Such was evidently the feeling of the lamenting prophet; and such feeling, too, no doubt, many are fully prepared to appreciate at the present day.

II. In the second place, let us proceed to notice how changed were the scenes that called forth such doleful lamentations from the prophet's heart, from those that Zion had been accustomed to witness. "Now did that city sit solitary, that had been full of people." Did you ever visit a happy family circle of parents and children in the days of their prosperity and domestic felicity, when all the silken cords of parental and filial affection vibrated in sweet unison, where wrangling,

strife or discord had never been admitted, where long separation had never been endured, where all the reciprocal duties had always been duly appreciated and observed, and where loneliness was an unadmitted stranger? And have you again visited that family, finding only a widowed, heart-broken parent, and perhaps one lone orphan child, while some had been borne to the dark, cold grave, and others, from wrangling strifes and jarring discords, have strayed into distant parts and sunken into debauchery, guilt and shame? Then may you form some faint conception of the mournful change that had come over Zion.

Beautiful for situation had she been, the joy of the whole earth, the city of the great King. God was known in her palaces for a refuge. The kings that passed by saw it, and so they marvelled; they were troubled, and so they hasted away. The sound of joy and sweet melody had been there; and the voices of thousands uttered in grateful adoration to him—the bright effulgence of whose glory filled the temple. Now she that was great among the nations, and princess among the provinces, had become tributary. She weepeth sore in the night, and her tears are on her cheeks. Now her ways do mourn, because none come to her solemn feasts—all her gates are desolate. Her adversaries are the chief; her enemies prosper. She has become a hissing and a by-word among the nations. Her children are gone into captivity, before the enemy; and of the few remaining, desolate and oppressed, one is pouring forth his copious lamentations over the departed glory. O, Zion! how great is the change that has come over thee! Thy joy is turned into sadness,

thy light into darkness, thy glory into shame, thy melody into mourning, and thy notes of praise into mournful lays of lamentation! Truly, this has ever been a world of changes! But need it be so? or at least, need such mournful changes as these occur?

III. In the third place, let us inquire for the cause of this change; and, indeed, the cause of such a change may well demand our earnest search. If we turn back to an earlier date in Zion's history, while as yet she had not received the sweet name she here bears, we may find her heavenly guardian—notwithstanding her oft-repeated childish recreancy—discoursing with her on the tenderest and most familiar terms, and delineating to her the conditions on which she might rely upon his protecting power and presence, in defending her interest, and promoting her prosperity.

It was while yet the infant host of Israel stood together in the land of Moab “on this side Jordan”—as in scripture language—with their faithful leader yet with them, though about to bid them a long farewell, that God made plain to them the conditions of their future happiness and prosperity. And thus he proceeds—“And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city and blessed shalt thou be in the field.” Then follows a list of blessings sufficient, if worthy of them, to exalt any people

to the point nearest the heavenly glory, attainable in this life ; and which blessings were fully and promptly bestowed, in so far as the conditions were complied with.

The divine communication continues—" But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe and do all his commandments and statutes which I command thee this day, cursed shalt thou be in the city, and cursed shalt thou be in the field"—" the Lord will smite thee with madness and blindness and astonishment of heart ; and thou shalt grope at noon-day as the blind gropeth in darkness ; and thou shalt not prosper in thy ways ; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee." Here also follows a dark catalogue of curses and woes, which in unerring succession fell upon their guilty heads, as they swerved from the divine counsels ; and over the awful realization of which, the heart-stricken prophet, in the text and context, is pouring out his lamentations.

And need we look further for the cause of mourning in Zion ? That God whose glory had filled the temple, and lit up the hearts of its votaries with divine light and joy, had been forsaken and forgotten. His precepts had been neglected, and his laws trampled upon. His sabbaths profaned, and his name blasphemed. His counsels spurned, and his mercies abused. Then, as he had long before apprized them, his strong, defensive arm was withdrawn, and his guardian care withheld ; leaving them to develop the workings of their treacherous hearts, and afford a solemn warning to all coming generations against apostatizing

from the Lord Jehovah. Could we expect any other result to follow such a course, than what did follow? Then might we reasonably doubt the existence of the God of the Bible.

But Zion's going into deep mourning, being left desolate and forsaken, under such circumstances, argues nothing in favor of infidelity; but rather corroborates the truths of revelation. "Shall I not visit for these things," saith the Lord; "and shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land. The prophet's prophesy falsely, and the priests bear rule by their means; and my people love to have it so. Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they shown difference between the unclean and the clean; and they have hid their eyes from my sabbaths, and I am profaned among them."

Her princes in the midst thereof are like wolves ravaging the prey, to shed blood, and to destroy souls, to get dishonest gain; and her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, thus saith the Lord, when the Lord has not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. These were deeds concerning which they needed no further disclosure of the divine mind, even in that far back age, in order to know what to fear and expect with unerring certainty to follow.

They might, as they did, from time to time, affect a

superficial sanctity ; and amid impending woes, and actual calamities, as harbingers of coming wrath and ruin, show an empty semblance of godly fear and veneration. But while such things were committed, or remained in the past unrepented of, "Ichabod" was indelibly written by the finger of the Almighty upon the destiny of Zion. Amid the wide spread apostacy, and general wreck, one there was to weep over the waste places of Zion, and lift up the voice of true supplication to the God of glory and of might : in merciful answer to which one, and the only one chance of rescue and salvation was disclosed. "Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord. For he doth not willingly afflict, nor grieve the children of men."

God was yet merciful, and delighted not in the final and eternal destruction of the rebellious. His arm was not shortened, that he could not save, though withdrawn : nor was his ear heavy that it could not hear. But their sins formed the dreadful separation between them and him. O, the depth of that fountain of love and grace, that can wash away such mountains of guilt, and sin, and shame, and cleanse the soul from the last stain ! But so, to the praise of God's great name, it is. Upon genuine repentance and faith, is full forgiveness and free grace freely offered to all. "Return unto me, and I will return unto you, saith the Lord of hosts : "O, Israel, thou hast destroyed thyself ; but in me is thy help." And here lay her only help. Form what plans she might invent, whatever schemes she could enter into, whatever alliances with the enemy she pleased, the

departed glory of Zion could not be redeemed, but by a deep humiliation of heart, and returning to the Lord whom she had forsaken.

Having thus considered the state of Zion in the prophet's day, and incidentally noticed the only hope and means of her reformation from that mournful state, let us now endeavor to apply the subject for our own benefit.

It is a grievous fact, too painfully obvious to be questioned, that the ways of Zion do mourn at the present time. In order for this to be substantially the case, as in the prophet's day, it is by no means necessary that the same external, visible circumstances should exist now as then. This would, in fact, be utterly impossible. The real elements of Zion's prosperity are always the same, in every age of the world, viz. God's divine presence, by his defensive power, and his comforting, reviving and sanctifying spirit and grace, secured by humble, faithful obedience to his revealed will. Under no other circumstances can Zion be said to be in a prosperous state, than when her children are daily growing in grace and in the knowledge of the Lord and Savior, Jesus Christ: when her light, as such, is shining with deeper and deeper intensity upon the world around, bringing to light hidden sins and iniquities, followed by the cleansing and healing spirit and grace of God.

But is it so now? Is God's smiling presence manifest now in the midst of Zion? Does the bright and dazzling effulgence of the divine glory shine upon her, carrying joy ineffable to the hearts of her children, and inspiring them with indomitable courage, and self-sac-

rificing zeal, in leaving all for Christ, to go forth in the Christian work and labor of winning souls to him? Is it manifestly the supreme study of Christians generally, to know God's will now concerning us, that we may do it, and that before all things else? In short, are the spirit and zeal which Jesus uniformly manifested, while here laboring in the flesh, exhibited in the lives of his professed disciples, in carrying forward the work which he began and committed to their charge? If so, the ways of Zion do not mourn, but rejoice.

But is not the opposite, to a fearful and an alarming extent, the case? Do not the threatening frowns of the Almighty cast a dismal shade over us? Can we not, by the still glimmering light of past history, see the rank elements of approaching ruin and desolation, steadily and vigorously at work, and hastening to a dreadful consummation, unless speedily averted? Do not Zion's children, who live on the most intimate terms with her King, see that from day to day which fills their hearts with sadness and lamentation?

Is not the light which is taken for that of God's smiling favor, in reality nothing else than man's frail reason, and the lurid glare of a vainly confident, skeptical philosophy, calculated to allure only to deceive and destroy? Is not the pretended zeal for the cause of Christ, to a fearful extent at least nought but that which

—"Contentds for names and forms,
Its party to increase?"

Is it not manifestly the supreme study, with great numbers, so to construe and interpret God's revealed word and will, as to chime in with existing sins—daub-

ing with untempered mortar, seeing vanity and divining lies, saying—"Thus saith the Lord, when the Lord has not spoken?" There is evidently a wide difference between making it one's supreme study to know God's will, in order to do it, to the utmost extent possible, and studying to find out how far he may disobey that will, and indulge in known sins and neglect of plain duties, and yet be a Christian, and win heaven. And have we not indisputable evidence that the latter is the case, to a wide extent? Most certainly facts of this kind are continually passing before our eyes. O, how many are there in our midst, and on every hand, who are living in the habitual neglect of almost all admitted Christian duties, and indulging daily in manifest transgressions, led on by a worldly and selfish spirit, violating the sabbath, neglecting the sanctuary, forsaking prayer and conference meetings, seldom at the communions of the church, living prayerless, unwatchful lives, and yet tell us they have a hope that sometime, and somehow, they shall get into heaven; but by what indefinable means they are unable to tell.

But a present salvation is the only sure ground of hope for a future and eternal salvation, and for want of this the ways of Zion do mourn. She can never, in truth, but mourn, when the spirit of her king and Redeemer has departed from her midst. Substitute whatever else you please in place of the Holy Ghost; all will be of no avail. Learning, genius, talent, eloquence, riches, splendor—all good in their places—are empty and worthless as substitutes for the spirit of Jesus in the midst of Zion. True, gorgeous temples and gilded sanctuaries may sparkle with earthly luster, and charm

the worldling's eye, and sweet melody and flowery eloquence may enchant his ear; and yet, when the hour is past, he may turn away with no lasting impression left upon his heart, that he has been where God is—that he is a perishing, guilty sinner, fast sinking into quenchless flames, and that Jesus stands with arms of mercy stretched out over the yawning gulf to save him, if he will accept salvation. It needs more than human weapons to defend Zion's interests and promote her prosperity; though human means are ever to be used as instrumentalities, and these to be baptized with the Holy Ghost. Without this, one may possess the wisdom of a sage, the eloquence of Cicero, the wealth of Croesus and the physical strength of Hercules; and yet be far outdone in the cause of the Redeemer, by the weak, illiterate disciple, on the altar of whose heart glows the constant flame of love to God and love of souls.

In the next place let us turn to consider the cause of the spiritual declension of the present time. This cannot but be an inquiry of the utmost importance. But still there is something besides the inquiry, of equal importance; and that is, that we come to it with the right spirit. By this is meant that we come to the inquiry with the honest and settled purpose of finding it out, and then of laboring to our utmost to remove it at all events.

There is great liability and danger of shrinking from the attempt to remove the cause, when discovered, on account of its involving necessary labors, crosses and sacrifices, which we are unwilling to undertake. No doubt thousands have felt so distressed—perhaps alarm-

ed—on account of the spiritual declension in their own hearts, that they have been led to seek out the cause, and of course have readily found it, as all may, if they set about it in real earnest ; but seeing that its removal involves such cross-bearing duties and sacrifices, they choose rather than to meet these, for the present, at least, to endure the evil consequences : or, which is very frequently the case on the other hand, they labor to persuade themselves that the evil, after all, is not so great as at first appeared ; and that they are in pretty good standing before God, on the whole, or at least, about as good as the generality of professors around them. And here the matter terminates, while the cause for mourning goes on.

As with individuals, so with churches. All have truly felt and realized at times, that the wheels of Zion were obstructed, the true light was not reflected around, saints were not edified and growing on the true spiritual food, sinners were not converted, and declension was reigning. The cause has been looked for and found. Its removal required growing pride to be stained, self to be humbled, neglected crosses to be taken up, cherished and perhaps popular sins to be repented of and forsaken ; all of which had become so incorporated into the very church's existence, that to remove the cause seemed so like cutting off a right hand, that it has been neglected, and so the whole body, as such, left to perish together.

So also with the cause of Zion generally. The contest, clear through the present dispensation, is between life and death. "For whosoever will save his life, shall lose it ; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." We may

feel the life of faith and grace declining in the soul, and see that it is in consequence of a revival of the life of sin. Both cannot continue together. One must become extinguished, for the other to survive. What then is the cause of Zion's mourning at the present time? Or, modifying the question, to render it more practical—what is the cause of her continuing in a mournful state of declension? To this question the answer is obvious. The elements of a carnal life have long been creeping into the heart of the church, and in many cases imperceptibly, in consequence of being presented by satan under new and different phases from those under which he has been accustomed to present them. In the mean time, the true spiritual life has been declining. All can easily see at once that the true original cause of declension was departing from the Savior, refusing to observe his precepts and obey his statutes.

These are the days in which satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness. As such they have been, and still are, coming in amongst the children of Zion to lead them away from the truth; which they more easily have been doing in consequence of such transformation. Little sins thus introduced—obscure at first, have been developing themselves, and already have attained to enormous magnitude.

A few see, acknowledge and deplore these sins, and are endeavoring in the strength and name of Zion's king, to remove them. Thank God, they need not be discouraged. Many more see and partially acknowledge these sins but rather than endeavor to devote

their energies towards the removal of them, choose to go on and suffer the consequences ; while many more still prefer to join hands with the devil, and try to make it out that these sins are not near so bad and great as others think they are, or even that they are no sins, but rather virtues. Such we are aware is the case in regard to the great sin of American Slavery. And such is the case, too, in regard to thousands of other sins, causing spiritual declension. The unwillingness to meet the consequences, of putting away all known sins, and to return to the path—the cross-bearing and self-denying path of Christian obedience, is the essential cause why the ways of Zion continue to mourn. Doubtless many may not be fully aware of the extent to which they are implicated in existing sins. But the reason is, they choose darkness rather than light, lest their deeds be reproved.

Having thus considered the mournful fact, its causes, and the lamentable consequences, and having anticipated the only possible remedy, who of us are ready to lay open our hearts, to admit the light of God's truth and the influences of his holy spirit, to bring out every hidden, cherished sin, that it may go before us to judgment ? In so doing, lies our only true hope of eternal life. If our sins, which cause the ways of Zion to mourn, follow us to judgment, unrepented and unforgiven, they will most assuredly arise as swift witnesses against us before the Almighty.

Dark as the frowning cloud of God's displeasure now brooding over us may be, it is still penetrable by the prayer of faith. Strong as the current of worldly-mindedness and unbelief may be, we may yet victoriously

meet it, by relying upon the strong arm of the Redeemer for support and looking steadily to him for direction. True, we have no sins to repent of and seek forgiveness for but our own. But it may be of essential service to mourn over, and lament the sins and woes of others, as Jeremiah of old did. This we are unprepared to do, till ours are washed away by the blood of the Lamb.

Who can estimate the salutary effect of one faithful, weeping, godly Jeremiah, upon the mourning interests of the Redeemer's cause? Many have become almost discouraged, and forsaken our solemn feasts and assemblies. O, let all such, with the remaining few still holding on, once more rally together, weeping between the porch and the altar, and crying—"Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people—where is their God? Then will the Lord be jealous for his land, and pity his people." For he declares—"Therefore also now, saith the Lord, turn ye even to me, with all your heart, and with fasting, and with weeping, and with mourning, and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."—"Return unto me and I will return unto you, saith the Lord of hosts."



George J. May.

G. T. DAY, A. M.

GEORGE TIFFANY DAY is the son of Benjamin and Cynthia Day, and was born at Concord—now Day—Saratoga county, New York, December 8, 1822. When he was about three years and a half old, his parents moved to Scituate, Rhode Island, and from thence, in less than two years, to Hebronville, Massachusetts. At this time, he had read all the books belonging to the library of the sabbath school which he attended. But as his father was poor, and the family was large—his father having fourteen children by his first wife and one by a second—his early educational advantages were quite limited, and he very soon went into a cotton factory. Sometimes, when he did attend school, he worked in the mill until nine o'clock in the morning, and returned to it at four in the afternoon.

His parents were Congregationalists, and were strict and careful in the religious training of their children. He was taught the catechism, and when about five years old was sprinkled, or christened, by the Rev. Thomas Williams. He says that he then wondered much what it all could mean. When he was twelve years of age, his mother died; and from that time the family was scattered, and he went to live with an elder brother who was engaged in manufacturing. Subsequently he lived for a time in Lonsdale, Rhode Island; and while there was often absent from the sanctuary on the sabbath, sometimes, as he says, from necessity and sometimes from choice, and his associations were not always of the best character.

While he was living in this place, in the winter of 1839-40, a revival of religion occurred there. For quite a time, and until the revival had nearly subsided, he seemed to be entirely unaffected by it. "One day," he says, "I was meditating upon the matter. The question was asked me—'are you willing to live longer such an ungrateful life?' I pondered and decided.—'Will you live hereafter in obedience to God?'—Another season of reflection, and the last decision was made. Only an hour had passed, and I felt that I was in a new relation—entering upon a new life." He soon, however, found that his convictions of scripture doctrine would not allow him to unite with either the Congregationalists or Calvinistic Baptists. Becoming acquainted with the Freewill Baptists, through hearing a sermon from Martin Cheney, he went to Olneyville, and was baptized by Mr. Cheney, on the second sabbath in May, 1840, uniting with the Olneyville church.

Soon after this, he went to Maine, where he resided for some two years. During this time, it was often whispered around among his acquaintances, that he would be a minister, and these whisperings found something more than an echo in his own bosom. He read, within about a year and a half of this period, some twelve thousand pages wholly by candle light. Up to this time, he had been mostly employed in cotton factories, but his thirst for knowledge now became so great that he returned to Rhode Island and commenced attending the Seminary at North Scituate. With some little interruptions, he pursued his studies here for about two years; and, as he says, "with the usual difficulties in deciding," now determined to enter the Christian ministry.

About this time, he spent a part of a winter in Bristol, Rhode Island, pursuing Latin privately, and writing and delivering lectures. A part of another winter was also spent in teaching in that place. In the spring of 1845, he entered the Freewill Baptist Theological Seminary at Whitestown, New York. Here he spent about two years, during which he went through with all the studies embraced in the ordinary three years' course of study. At the close of this time, he accepted invitations to address a couple of literary societies connected with the institution. Both of these addresses were afterwards printed, separately, in pamphlet form.

Before leaving the institution, he received and accepted a call to become the pastor of the Freewill Baptist church in Grafton, Massachusetts. At this place he remained until 1850, when he went to Ohio and became the principal of the Geauga Seminary, a Freewill Baptist institution at Chester. He also at the same time occupied the pulpit of the Freewill Baptist church in that place. During this year, he was appointed one of the editors of the Morning Star.

After remaining there upwards of a year, he was elected professor of the Latin Language, Rhetoric, Logic and Political Economy, in Michigan Central College, a Freewill Baptist institution, located at Spring Arbor, Michigan. About the same time he also received a call to become the successor of Mr. Cheney, as pastor of the church at Olneyville, Rhode Island. This latter post, he eventually decided to accept, and has now entered upon its duties. He is, moreover, to be the biographer of Mr. Cheney. The honorary degree of Master of Arts was recently received from Hamilton College.

SERMON.

CHRISTIAN PHILANTHROPY.

BY G. T. DAY.

“ Look not every man on his own things, but every man also on the things of others.—PHILIPPIANS 2: 4.

SIN, acting on society, tends to repel and isolate. It nurtures selfishness, and dries up the fountains of sympathy. Its office is to deaden the moral sensibility of its victims, to lessen their attachment to justice, to divest duty of its sacredness, to weaken or sever the bond which fraternizes the race. It renders men more or less insensible to the necessities of others, and dedicates them to their own aggrandizement. Mutual censure and recrimination began in Eden, immediately subsequent to the first act of sin.

The same cause operated to divide the human race into clans and parties and tribes, so soon as its members became numerous enough to render separate combinations feasible. And then commenced active hostilities. Jealousy and ambition drew their swords and disputed for dominion. “ The earth was filled with violence.” And no sooner was the victorious clan freed from foreign terrors, than there sprung up dissension within its own bosom. And, in this multiplying process, the unity of the race has either faded from the memory, or, recollected, it has lost all its practical power. And were it not that these repellent tendencies of sin were

partially counteracted by necessities which nothing but society can meet, its ultimate results would appear in the disruption of all social ties, and in a form of life where each being is the center and circumference, the alpha and omega of his plans and efforts.

Nothing, therefore, can succeed in the regeneration of the world, which fails to provide a remedy for this repelling tendency of sin. Love must come before peace; unity must precede strength; sympathy must be the herald of moral justice.

Christianity recognizes this necessity and meets it. Centuries before its advent, it was predicted as the allayer of strife, the transformer of weapons of war into implements of husbandry. It aimed not only to set man and God at one, but to set men at one, who had been estranged from each other by the same means that had built up a barrier between them and God.

In this respect, Christianity is peculiar. It borrowed nothing from the systems that had preceded it. Looking into the depths of human want, it sought no mere superficial changes. It paid no compliments to the gods which its by-gone teachers had taught it to reverence. Its first cry was a call to repentance. Its first teaching was a shower of beatitudes on the bowed heads of virtues which had been excluded from the categories of human greatness. It taught the value of souls, the beauty of forgiveness, the majesty of love, the divinity of undeserved beneficence.

It is this feature of the gospel that finds its development in the apostolic precept, selected as our text. It is an inspired word frowning condemnation upon the narrow selfishness which looks only to its own aggran-

dizement ; and a voice of encouragement, dropping into the ear of Christian philanthropy—"Look not every man on his own things, but every man also on the things of others."

The duty here enjoined is urged upon us by the following considerations.

1. Every one is deeply indebted to the labors of others for the influences which are blessing his own life.

Whatever may be said, abstractly, about the inherent energy of human character, of its power to create or combine the circumstances that shall be favorable to its appropriate development, it is generally true, in fact, that circumstances do very much in determining both the inner and outer life of human beings. It may be true that a heathen, in the heart of China, has the power to break away from the dominion of surrounding influences, and live a high moral life. But will he be likely to do so? is the more rational and practical question. It might be possible for a Margaret Prior to come up from the Parisian Opera, or for a John Howard to rise from the loathesome cellars of the "Five Points"; but what rational man looks for such prodigies? Beneath the dictation of a Russian lord, or passing through the various stages of American despotism, it may be possible for as just views of life to find a home, as prevail among the children of Science and the worshippers in New England sanctuaries; but it is weakness and presumption alone that are found looking for such products. Good social influences yield half our joy, and secure half our benefits.

But, for the valuable influences about us, we are chiefly indebted to others. We are not the formers of

our own age, in any save a most limited sense. The social agencies about us we may not boast over, as though we had created them. Even if they had never seen the light until we had summoned them forward, they were brought to the birth through the painful labor of by-gone ages. Not a generation of good men has passed away without leaving our own times a legacy. Life is a scene differing much from what it would have been, if Enoch had not walked with God, if Noah had not preached righteousness, if Abraham had not listened to the call from heaven, if Moses had not taken off his shoes in Horeb, if David had not armed himself with faith against Goliath, if Isaiah had not told his visions, if Daniel had not gone cheerfully to make a home with the Lions, if the Baptist had not roused Judea, if Paul had not sailed to Rome, if Luther had not gone to Worms, if John Robinson had not preferred fidelity to distinction. From such men and such deeds come blessings which brighten our sky and gladden our hearts, though the eye fail to discover their origin. Nor is our connection with the past less real or important because we often fail to discern the bond. The currents of human influence often run beneath the surface of life, and are often invisible when they do not. No virtue has lived on earth, recorded or unrecorded, but may be regarded as a personal benefactor.

And this is equally true of agencies now acting about us, which are less strictly religious, but without which religion would be almost certain to fail of success. Taking our first step into life, we totter and fall into the arms of parental solicitude and love. Food comes to us long and regularly before we acquire the knowl-

edge or the ability necessary to its preparation. Watchful eyes descry our dangers while we are blind to them. Patient skill corrects our false impressions, and puts us on the road to knowledge. Hard, crooked hands have grown rough and unsightly in tearing up the forests, and plucking down the mountains, and filling up the valleys, which were ready to quarrel with our right to subsistence. Deep, earnest thought, such as heats the brain and chases sleep away from the pillow, brings principles that would have eluded our search, and implements which lessen our labor an hundred fold. The social machinery moves on beautifully about us, offering us its ready advantages, bought by the experiments and labor and sacrifice of a thousand years. Books wait to fill us with their silent but glowing thoughts, which have found expression only through the agony of effort.

Pagan nations have put ingratitude to benefactors into the catalogue of capital crimes. But there can be few forms of ingratitude more criminal than that which consents to receive all these advantages, to appropriate them thoughtlessly and selfishly, and to make no effort for the discharge of the obligations they create. Nor let it be said, that though we might be indebted to the benefactors of the past, we are under no obligation to the present and future. It is in this very form that our indebtedness is to be met. "The past has done much for us; we owe it largely; and it has given the present and future an order on us for payment."

2. By laboring to promote the good of others, we are taking the most effectual means to promote our own.

There is philosophy which true expediency will en-

dorse as well as duty which obligation acknowledges, contained in the second commandment—"Thou shalt love thy neighbor as thyself." In making provision for the general interest, Christianity never winks out of sight that which attaches to the individual. It does what nothing else ever sought to do—it renders identical the effort which is required to promote the welfare of others, and that which is the condition of guarding our own. Heretofore, every contribution to the fund representing the social wealth, has been regarded as so much withdrawn from the coffers of private possession.

Effort for others awakens sympathy for ourselves in return. Cold and selfish as are human hearts, few of them remain wholly unmoved under the influence of Christian effort expended in their behalf. A kind effort for our sake, especially if we have no apparent claim on the service rendered us, is not soon forgotten. Memory is not alone in keeping the deed alive. A grateful sensibility has canonized it, and associated it with all holy thoughts, with all forms of moral beauty, with all the elements of tender and pleasant experience. And the occasion is only waited for to reciprocate the favor. And by making grateful debtors of a multitude, their free service for our good will do more than our unaided hands could accomplish, besides sweetening the larger blessing with social good will.

The esteem, the sympathy, and the love of those about us is not only higher, but even surer wealth than abundance of bank and railroad stock,—than many houses and lands called after our own names. The latter form of property may be swept away in an hour, and leave the millionaire a beggar at the doors of those

on whom he has hardly condescended to bestow a glance; the former will only be increased by misfortune, until misfortune shall almost cease to appear a calamity. Such gains are only secured by benevolence, and, once ours, they are beyond the reach of trover and replevin.

And so, too, such effort in behalf of others is always doing much to improve our social circumstances—to sanctify and ennoble the mouldering agencies about us. I have already spoken of the bearing of society upon our real interests. Pure society is the bliss, corrupt society the curse of existence. Almost every advantage we may claim, may be rendered valueless by dwelling where it is liable to be torn from us at any moment. Property would be worth very little in Arabia, and intelligence and skill would be likely to do little in making life tolerable in a Peruvian mine, or on a rice plantation in Georgia. And on the other hand, Penn's life among the red men in the heart of the forest, had its pleasant and precious features.

Now whatever is done for the good—the improvement of others, is so much accomplished to improve and renovate our social state. Every beneficent energy roused from torpor, every generous impulse excited, every selfish passion allayed, every just principle taught and enforced, every aspiration for improvement kindled, every philanthropic idea begotten, every Christian purpose born, is multiplying the fountains of our own joy, and adding to the quickening power of the agencies to which we are daily subject. Every one of our valuable interests will grow more secure, the temptations to evil will have less weight, the ascent to pros-

perity and to heaven will be less steep and difficult, while the nations which urge us on, gather numbers and force. And from this great law might government learn a lesson as well as individuals.

And so, too, will such effort for others benefit us by means of the discipline implied in itself. All outward good is included in that which is inward; all temporal in that which is spiritual. The highest gains are those which put us in possession of moral power, of heavenly virtue. To find ourselves becoming less earthly in tendency and pursuit, more trustful, more dutiful, more reverent and more pure, is to be attaining the supreme good. And this toil for others is just what does this work for us. It opens our eyes to a wider circle of interest than we should otherwise see, it gives a larger and freer play to our sympathies, it calls for self-denial, it links us more closely with the great cause which was deemed worthy of Christ's labor, it nurtures heroism and devotion by exhibiting the magnitude of the interests which we go abroad to secure. God formed us for such a sphere, and adapted our nature to its duties. No joy is so pure as that which springs up in the soul beneath the ministry of beneficence; no toil brings back moral energy to the toiler like that expended in works of Christian love. Such a soul finds here a response to its benefactions, like that which the generous stream receives, when the ocean meets its out-pouring with the wealth of the overflowing tide. "It is more blessed to give than to receive," because larger gifts come back again upon the soul, warm with human gratitude and bright with divine benedictions.

3. Such a life of labor in behalf of others, is involved in the fundamental idea of Christianity.

“He went about doing good,” is the brief but significant account which one of his distinguished disciples gives of Christ. It is the compendious history of the God incarnate. And in this beneficent ministry he was only obeying and illustrating the law of his great evangel. He only fulfilled the righteousness which belongs to the kingdom of reconciliation and love. “If any man have not the spirit of Christ he is none of his.”

True, no man may aspire to Christ's dignity of character and office. No other hands may lay an offering on the altar of sacrifice whose atoning results are so magnificently grand, whose reconciling efficacy can reach so deep or wide, whose ascending smoke thrills a despairing race with such joyful hopes. Among “principalities and powers” “THE NAZARENE” must ever stand up in infinite pre-eminence—among the consecrated heights of time, CALVARY must tower heavenward, solitary in its glory. Still, Christ's life and teachings contain the principles which determine the duty of all men. They unfold the “new commandment,” which swallows up, and illustrates the spirit of the old. They indicate what may and what may not be done on earth with God's approval. They limit the prerogatives of the “old time,” when the Jew might toil for aggrandizement at home, and forget the necessities of his needy gentile neighbors. They unfold to us the last directions of heaven. Whether conforming or refusing to conform to precedent and opinion, they cry out in the audience of the world, “This is the way, walk ye in it.”

That men are bound to conform to the law of Chris-

tianity, at all times and under all circumstances, none will probably deny. Whatever authority may attach to any other teaching, it can have no binding force when contravened by the gospel. Inclination is no guide when Christianity has a distinct prescription. No supposed interest lying in the way of our submission to Christ, can warrant us in setting aside his command. There can be no doubt that our duty, as pointed out in the gospel, and our real welfare are found in the same path, even when they seem most opposed. But the interest is to be sought through the duty—not set up as the standard by which to measure it. The two will sometimes seem at variance; if they did not, there would be no room for faith. It requires no confidence to follow one who leads us just where and only where self interest prompts us to go. We exercise no trust in accepting opinions already entertained, or in consenting to adopt a course, the reasons for which our sensuality comprehends. Christianity is not such an uninstrucive teacher or worthless guide. It has great spiritual truths to announce, unlooked for directions to give. Satisfying us that her utterance is divine, she speaks with the assurance of a prophet, and the authority of a monarch; and he who takes from or adds to her teaching is a bold presumer, rushing into terrible perils.

And it would seem impossible to doubt that effort for the good of others is thus fundamental in Christianity: Christ pleased not himself. He was made sin for us who knew no sin, that we might be made the righteousness of God in him. He suffered for our sins. He who was invested with the glory of the Godhead, made himself of no reputation and became obedient unto the

death of the cross, that he might bring us up to share in God's glory and joy. And wherever he is found during his stay on earth, he is dedicated to the work of human welfare. He seems ever forgetting himself, in his intense interest for others. If he speaks of himself, it is only to set forth his character and objects, to clear himself from aspersions which prevent his gaining access to the needy hearts about him, or to point on to the future, when he is to sit as the judge, and try human character by the same standard of practical benevolence he sets up before the world in his own life.

He may be teaching the eager multitudes who crowd about the shore of the sea, or sit on the well in his weariness and talk to the woman of Samaria, about the water of life. He may be multiplying the loaves and fishes to feed the fainting thousands, or opening the eyes of the despised beggar by the wayside; he may be confronting the Sanhedrim with the majestic assertion of his innocence, or inwardly sighing in silence over the spiritual blindness of the disciple who openly rebukes his allusion to his coming cross; still, always from the time when he asks his chiding parent, "Wist ye not that I must be about my Father's business?" till he rises to the zenith of his sublime career, whence he breathes out the plea, "Father, forgive them, for they know not what they do," he is on the highway of beneficence—he is writing on every milestone for the eyes of the ages, "*Life is sacred to human welfare.*" And he who can study the teachings of such a gospel, and inspect the life of such a model and still fail to recognize beneficent labor for others as the great crowning characteristic of the New Testament religion, must

have gazed with an eye strangely, if not criminally dull.

4. Such labor in behalf of others is the divinely appointed method of showing our love to Christ. "If ye love me keep my commandments," is one of Christ's own brief but vital prescriptions. And the "new commandment" which specially distinguished the Savior's teaching is, "Love one another as I have loved you." All divine teaching, as he interpreted it, resolved itself into this, after love to God had been insisted on. His practical directions all lead to this result. He tells his disciples to heal the sick, cast out devils, to give freely as they have received. A grateful man whom he had cured comes to him, to show and speak his thanks, and asks to stay with him; but is at once despatched to his friends that they may receive the tidings of life. A young ruler would be his disciple; and he is at once bidden to sell his vast possessions and give to the poor. Thrice does he repeat the question to the disciple who had had much forgiven him—"Simon, son of Jonas, lovest thou me?" and having secured pledges of his affection, he responds to him—"Feed my sheep," "Feed my lambs."

And still more. Lest this duty should have its sphere unduly narrowed by selfish interpretations, there is told the touching story of the good Samaritan, to make the circle of love and beneficence as large as the world. And then to settle the question forever, whether acceptable service can be rendered to God, in the absence of practical love to man, Christianity thus speaks: "If a man say I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he

hath seen, how can he love God whom he hath not seen?"

To our Savior, we can impart no good directly. All things in heaven and earth are his. He has no necessities which our hands can directly relieve. The very gifts we should carry to him would bear the seal of his goodness which gave them to us. Even the body in which he dwelt of old is no more among men, to invite their compassion and their ministry of relief. He is throned above in power and light and joy. The fountain of his own glory and bliss flows independent of our contributions. But he does bid us reciprocate his services—he does bid us live not to ourselves, but to him who died for us and rose again. And so there is no appropriate method of reciprocating his beneficence except by doing the good to others—in whose persons he stands before us—which love prompts us to do for him and to him. Doing such a work for “the least” among men, in his name and from love to him, we are represented as doing it unto his own person. This is the labor divine wisdom appoints;—this is the channel, fashioned by heavenly hands, through which human love flows back to the Redeemer.

5. Such labor in behalf of others promises the largest and richest success—promises to render life more significant than any other form of action.

It is not now for any—even the superficial—student of history to look with contempt on the power of a beneficent life. Human deeds are the germs, of which the flowering and the fruit are the products of ages separated by centuries from the planting. Every where about us are seen results wide and magnificent, traceable to

what was deemed the obscurest origin and the simplest agencies. A deed of whose doing few took note, and which even those few forgot the following hour, may now be seen, perchance, in its consequences, looking down upon us from some institution, enthroned in the reverence and love of nations. Some word, inspired by the spirit of the gospel, was dropped, it may be, in years long departed, into a few ears, to be sneered at and crowded out of memory; and to-day it may be somewhere discovered, stalking over continents with the tread and jar and terror of revolution. Many a faithful but at the time apparently inefficient life, has been since disclosed, and always to make us feel awe-struck before its power.

Not a few who went to the grave in sadness that so little had been done by their toil, now stand up before us as the illustrations of what one human life can effect. We look back to see no earnest Christian toiler in the shadows of the distant past, without beholding monuments commemorative of his doings, towering up every where along the vista. The distant dead seem mightier to our eyes than did they to the vision that descried them moving in the flesh; and this not solely nor chiefly, because "distance lends enchantment to the view," but because we see the multiplying trophies of their power. And all this is adapted to teach us the value of life—to make us give ourselves to its work earnestly and trustingly, assured that our labor is not in vain in the Lord.

But if the past would enable one to do so much and to act so long, how much more is it true of the present! The elements of influence were not then understood as

now, nor could they have been so easily summoned into service if it had been otherwise. The comparative isolation which was then a necessity with the masses, has now become almost an impossibility. The "vox populi" finds utterance in other forms than through the lips of a few self-constituted exponents of human wishes and wants. Men are not now hidden in the penumbra of some official who fills the whole ground of the national picture. Genius and beneficence, though first seeing the light in obscurity, have the waiting world before them, ready to accept their ministry.

And the channels of intercourse run now in every direction, and communicate with all lands, and well nigh with all hearts. The confusion and dispersion of Babel, are being rapidly counteracted by the fraternizing agencies of these latter times. A benevolent project, a valuable discovery, an inspiring hope, is now unfolded, and a few weeks suffice to make it the possession of distant nations. A peasant speaks, and without the aid of Pentecostal miracles, the peoples of many lands hear him, each in the tongue with which the ear has always been familiar. Men, whosoever they be, having a worthy word to speak, or worthy deed to perform, need never want for hearers or unfortunates to accept the ministry. There is scarcely a land so isolated, or a tribe so inaccessible, but has stood revealed to the eye of exploration, and waits for a blessing, such as even the humblest of us may give. Lips wait to take and drop our benedictions into the ear of our antipodes, and hands are stretched out to catch our humblest offerings, and toss them into the lap of suffering,

waiting for gifts beyond the oceans. New enterprises yet weak and in their infancy, but marching on toward the future with promise and power, crave the aid of the feeble, and return thanks for the sympathy of the obscure.

Such is our world, and such are the favored times in which our ministry is to be exercised. Life may be the running of a glorious career—the spreading wide and far of a rich benefaction. Let even a weak nature ally itself with the great cause of Christian philanthropy, and it shall become quickened with energy. Let it echo the inspired predictions of love, and imitate the active goodness of God, and its own voice shall come to ring like a prophets, and its life among men shall reveal an element which shall be hailed as divine. Its own age may indeed be blind to its dignity and thankless over its benefactions, but its dignity and beneficence are no less real, and its coronation is sure. Wilberforce walked up to Westminster to plead for Africa between walls of hisses and sneers, malice dragged forth the bones of Wicklyffe from the grave, burned and scattered them to the winds with execrations, and the Nazarene was mocked by the derisive populace in his last hours on the cross; but now the freed isles break into singing, at the name of Wilberforce, and the wild shout of African gratitude comes swelling over three thousand miles of billow as a chorus, to which the heart of humanity everywhere dances. Wicklyffe is canonized wherever a pure worship goes up unpinioned to the great Mediator, and the martyred man of sorrows is forever the magnet of all holy souls on earth and in heaven. “Go and do likewise,” and look for a like reward.

If there were no rational hope of success, it were perhaps innocent to withhold labor for human good. Indeed to toil for an object recognized as unattainable, is said to be impossible. But the means of success are in our hands ample and abundant as philanthropy itself could desire, or obligation consent to accept.

And what a thought is that of retaining all these abilities, and refusing to employ them! of having it in our power to bless so widely, and yet withholding the blessing! of holding in trust the resource lent us to be used for the good of others, and letting it lie unused, or selfishly appropriating it to our own aggrandizement! What account is to be given of such hoarded or squandered wealth? What is to be said in reply to the charges urged against us by the needy and dying—in body and spirit—whom Providence placed at our door, like Lazarus at the gate of Dives, or laid across our path like the victim of the thieves in the way of the Priest and Levite—when they tell of our denial of the crumbs of charity, or of our passing by on the other side? As the long and fearful tale of human wretchedness is rehearsed, as victim after victim appears and passes in review, like a living monument of sorrow, how is the crushing weight of conviction to be thrown off from our hearts, as we remember that heaven gave us the power and means of their relief, and urged us to succor them, and that we have cheated them of the bounty of which divine love appointed us the almoners?

“Look not every man on his own things, but every man also on the things of others.” Be no more selfish. Listen to the prayer of the needy, to the sighing of the prisoner, to the wails of heathenism, and to the half

suppressed sigh of the fainting slave. It shall dignify life with inherent grandeur and outward success ; it will both prove and nurture love to Christ ; it will be worth a library of commentaries on the spirit of the gospel ; it will most effectually minister to your own welfare ; it will be an appropriate and grateful response to the benefactions of the past and present ; it will give an hundred fold value to the life which is, and lay up an eternal treasure in that which is to come.

REMARKS.

1. Every church organization which does not inculcate practical love to all men as a universal duty, is so far defective in character, and untrue to its real mission. No matter what else it may do, if it neglect this it is fundamentally faulty. It may have frequent and regular services, support eloquent teaching, multiply its numbers, wield power and influence, reign in its prosperity, and be envied in its success ; still, if the spirit of love and labor for others be not growing in and through it, the prosperity is a mocking phantom. Their temple of worship may tower up grandly, yet pining and ignorant and dying poverty may be groaning out its soul-agony beneath its very shadow.

Its seats may be regularly crowded with the affluent and the powerful, and yet the spirit which seeks and saves the lost may seldom enter. The majestic swell of organ and choir may roll along its aisles, and echo from the vaulted roof above, but it is not acceptable praise. To an earthly eye, the painted sunlight that falls on column, pavement and wall may seem significant of glory, but to a spiritual vision every line of light discloses nothing but "Ichabod." The massive, ornate

structure may appear a special, chosen dwelling place of the Holy One, but its shekinah has faded away, and the lips of the heavenly oracle are cold and dumb. It is not a habitation of spiritual life, but a gorgeous tomb, whose damp, chill air would make an angel shudder, and whose ghastly spirit-corpses are terrible to behold, because no promise of a resurrection breaks over them from the sky.

2. This view of human duty, if it be correct, must be practically accepted before the gospel is to be honored, or rational Christian hope justified.

Christianity asks no mere verbal eulogies. It was comparatively little satisfaction to Christ to have Nicodemus confess his messiahship, to receive the eulogy of the Herodians, or hear Pilate repeat his statement that there was no fault to be found in him. If any satisfaction were desirable from perceiving that the conviction of these men was endorsing his pretensions, it must have been of short duration, when it was seen that this conviction was blended with a willingness to give Him up to reproach and contempt and death. The kiss of Judas may have indicated a confidence in his former master, but was it therefore deserving of gratitude? Barren words in recognition of Christian duty, fulsome panegyrics gravely pronounced over Christian philanthropy, are heard in infidel conclaves, and on the stage of the pandering theater; they are sprinkled over the pages of licentious romance, and break even from the lips of brothels; soulless trade repeats them and unprincipled avarice mumbles them over as a litany while counting its rusty coin. A convention of misers would unanimously vote John Howard and Elizabeth Fry to

be models of human goodness, and a nation of self-seekers would ratify the action with tossing of caps and tempest of hurrahs. What then? Is this wordy avowal a fulfillment of their duty? Is an indulgence to trample beneficence under foot, purchased with a confession that it ought to be held sacred? Is a life whose chief feature is a disregard of the Christian law, to be atoned for by calling the law "holy and just and good?" Nay verily. It is the confession that proves the fearfulness of the sin.

Nor is any class to be singled out as the sole representatives of Christ's deep humanity. It is not to be the distinctive badge of missionaries to southern Asia or to the distant ocean isles. It does not belong alone to the occupants of the pulpit, or to the heroes in the van of reform. Nor yet is it a duty which is divorced from place and power, and which goes only to tabernacle with the cottager sweating in his narrow field, or with the widow toiling in patient weariness for the group of little ones that hang on her labor. That interpretation of the gospel is both false and mischievous, which makes the authority—the binding force of its vital precepts, dependant on position or outward circumstances. Christianity has but one law of duty, and this goes and binds everywhere. No man is exempt, because no exceptions are recognized. High or low position cannot repeal it; neither wealth nor poverty nullifies its claim. The spirit it everywhere breathes and inculcates is that of active love, and that is to be accepted by all who set up any valid claim to its benediction.

Nor is the obligation to be escaped by the plea that we want means and ability to bless others. From

some, and it may be from what have seemed to us the chief spheres of beneficence, we may indeed be excluded. Few of us could, perhaps, were we never so well disposed, repeat the life of Wilberforce, or Howard, or Judson. Providence assigns us other, and what we are wont to deem humbler spheres. But we fall into a sad and grievous error, when we deem the exercise of Christian philanthropy, even in its highest forms, dependent on place or power. Every quality of Christian greatness may belong to any sphere of life. The universal duty may be honored in universal life. There are blessings every where to be scattered, and needy objects every where on which to scatter them. There may be those who have even less than the "two mites which make a farthing" to give in the form of money, and yet benefactions may be scattered which will make the gifts appear greater in the eye of heaven, than the piles of gold and silver poured out by the rich.

All may scatter about them the sunshine of a kind, meek, patient spirit; they may utter consoling and sympathetic words, they may persuade to goodness by the magnetic attraction of a beautiful and faithful life, and by the tones of gentle reproof and hopeful encouragement. And to do this in our varied spheres, amid the temptations to peevishness and the petty vexations that goad and sting the spirit, to be always kind and loving toward the wayward, to possess our souls in Christian patience when temptations to be harsh and reckless thicken—is often to exercise a measure of self-denial larger than that which went to the stake with martyrs; it is to meet the injunction of the text more

fully than have some, whose reputation for Christian philanthropy is high and wide.

3. There are not a few special reasons which urge this subject on the attention of men, and especially on the attention of Christians at the present time. Religion has come forth from the cloister and marched out into the world. This is well; for her long fasts and silent vigils and midnight meditations have no redeeming power. Till she speak and act, it is as though she were not. But her mission in society has not always been fully honored. The dust of the earth sometimes remains unshaken from her sandals, her garments are sometimes spotted with worldly defilement, and her spirit has not always been preserved from stains. In the person of her disciples, Christianity has encountered the money changers—not always with the scourge of small cords, but to take her place at the tables and pocket the gains of questionable trade.

Compromises are made with mammon, concessions are rendered to policy. The duty of universal love is being practically questioned. Gain is becoming a passion; and their hearts are not always least set on it, who pray with fervor and profess with zeal. The simple mission of individual beneficence finds not very many votaries. It is sometimes openly repudiated, but perhaps more frequently evaded by a heartless or half hearted donation to a missionary treasury. To these last we have no objection, but insist that they have no right to be regarded as releasing from the duty of active, hearty effort to raise the sinking, relieve the oppressed, secure reverence for the rights of the helpless, and moral redemption for the race.

At such a time the voice of Christian Duty should be uttered distinctly in every sphere. It should be rung out in the streets, as the tide of life rushes by in its fierce hurry toward its unthought of goal. It should stand beside the merchant at his desk to quicken his conscience. And luxurious wealth, rolling along in its flashing chariot, should be startled by its trumpet call. Genius, wayward and self complacent, should be rebuked for its selfishness; and especially should the halls of legislation not be passed by in the effort to renovate life and enthrone the law of love.

Our era is one of unexampled energy and activity. Gigantic forces are summoned forward and harnessed to the wheels of enterprise. Projects more vast than enthusiasm would have dared to whisper half a century since, are framed and executed, and no man wonders. If this active energy could but be guided by Christian philanthropy, what moral conquests might be achieved! The luster of righteousness would be shed on all lands, the earth would leap up in her regenerated gladness to greet the smile of her king, and the great voice in heaven would swell over their fellowship the cry—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ!"

T. H. BACHELER,

TAPPAN HILTON BACHELER was born in Bridgewater, New Hampshire, in the year 1817. While he was quite young his father removed to New Hampton. From the time that he was nine until he was sixteen years of age he resided away from home, and did not have the most salutary influences thrown around him.

When nearly sixteen his father removed to Holliston, Massachusetts, and he accompanied him. He was now brought under an entirely new set of influences. He had begun to love the intoxicating bowl, but the early temperance reformation was then exciting some interest there, and he was saved through the beneficent power of the pledge. A revival of religion also soon after occurred, in connection with the labors of the Methodists, and during its progress he embraced Christianity and became connected with that people. He, however, insisted on being immersed, though the minister in charge strenuously endeavored to dissuade him from it.

He was soon after appointed a class leader, and it was not long before the subject of the ministry began to occupy very much of his thoughts. Besides the reluctance of his own mind, friends opposed the idea of his entering the ministry; but his convictions of duty increased until he decided to yield to them, and become a preacher. An exhorter's license was offered him, but his sentiments on the subject of baptism forbid him to think of becoming an administrator in the Methodist church. Accordingly he changed his ecclesiastical re-

lations, and joined the Freewill Baptist church at Waterford, Massachusetts, then under the charge of M. W. Burlingame.

He now received license to preach, and was invited to labor with the Freewill Baptist church in Grafton. In the following spring, he received a call to preach with the second Smithfield church at Georgiaville, Rhode Island. He remained at Georgiaville about two years and half, and was ordained in October, 1841. Upon leaving Georgiaville he became the pastor of the Freewill Baptist church in Pawtucket. While in this place he published and edited a little weekly paper called at first the Christian Soldier and afterwards the Rose and Lily. It proved, however, a financially unprofitable concern. After preaching in Pawtucket some three years and a half, he accepted an invitation to become the pastor of the Freewill Baptist church in Taunton, where he still remains—having been there upwards of six years.

S E R M O N .
SALVATION CONDITIONAL.

BY T. H. BACHELER.

What must I do to be saved?—ACTS 16: 30.

THAT God created man upright and holy, intending that he should ever maintain the same character of purity; that he gave to man a perfect law with a design that he should obey it and ever be happy; that man voluntarily, without the least necessity, wickedly transgressed this law, and became thereby mortal, subject to sin, estranged from God, “dead in tresspasses and sin,” a child of wrath, with all the dreadful penalty of an inflexible law hanging over his devoted head; and that this must have continued the eternal state of man, without any provision being made by the great Author of the violated law—to say that these things are in accordance with truth and revelation will scarcely be denied by any who have a just claim to candor, good sense and an unprejudiced mind.

But that the most ample provision has been made, by him whose law has thus been violated, for the rescue and redemption of man, I shall here assume without laboring directly to prove. Few, indeed, in this day of light, who believe in revealed religion, will deny that the blessing of the provision is co-extensive with the curse of the transgression.

Most cheerfully then do we admit that the atone-

ment was made for man—not for one class or one condition merely, but for all. But it is said by some that if Christ died for all, if the atonement was made for all, and if its author is the Savior of all, then all are safe, all will certainly be saved. To this, I reply, that if there are no conditions upon which man is to receive the blessings flowing through the atonement, then it does follow that all will ultimately become holy and happy. But on the other hand, if there are indispensable conditions set forth in the gospel, it follows that these conditions must be complied with, in order that those for whom the provisions were made, reap the advantages thereby provided. The object of the present discourse is to prove from the oracles of truth—

I. That eternal salvation is made to depend upon our complying with certain conditions.

II. That all men will not comply with these conditions.

I. Salvation conditional.

1. Repentance is made a condition of salvation.

In Ezekiel 18 : 30, we find these words : “ Repent, and turn yourselves from all your transgressions ; so iniquity shall not be your ruin.” By reference to the two following verses, and indeed to the chapter in general, it will be seen that the “ ruin ” here brought to view is not of a temporal kind, but that it refers to the soul. If this passage does not refer to final salvation, then how shall the twenty-seventh verse of the chapter be interpreted ?—“ Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.” Now if soul here means life, the reading

is, "he shall save his life alive," which would be without sense. It may be observed, that in the verse first quoted, repentance is made the condition of saving the soul.

Again, Luke 13 : 4, 5—"Or those eighteen, upon whom the tower of Siloam fell, and slew them; think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay; but except ye repent, ye shall all likewise perish." "Likewise" appears here to signify also. Their perishing referred to here, is thought by some to point to the destruction of Jerusalem. But supposing these persons to have been no more than forty years old at the time our Lord addressed them, then at the destruction of Jerusalem they would have been eighty. Now to suppose that they all lived till that time, and then perished in that manner, is unreasonable. Our Lord's meaning appears to be that they also should perish forever, if they did not repent; making repentance a condition of the salvation of the soul.

Luke 16 : 13—"And he said, nay, father Abraham; but if one went unto them from the dead, they will repent." Here is presented a man who had spent his life in neglect of God—had died—lifted up his eyes in torment, and desired Abraham to send Lazarus to his father's house, to testify to his five brethren, lest they should come to that place of torment. But Abraham said, "They have Moses and the prophets, let them hear them." Then follows the verse first quoted, in which repentance is presented by the rich man, as the condition of saving the soul, which sentiment Moses is made, by the Savior, to endorse in these words: "If they hear not Moses and the prophets, neither will they

be persuaded though one rose from the dead." This passage will be found very difficult of explanation, upon any other supposition than that repentance is prerequisite to salvation.

Acts 11 : 18—"Then hath God also unto the gentiles granted repentance unto life." 2 Cor. 7 : 10—"For godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death." Here, in the first instance, life through repentance, and in the second, repentance to salvation, are presented. Now if repentance be not essential to salvation and life, how is it possible to give any rational interpretation to these passages?

2. Faith is a condition of salvation.

That faith is made an essential condition of salvation, will appear very plain, I think, from the following quotations. Acts 16 : 31—"And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The question proposed in the preceding verse by the jailor was, "what must I do to be saved?" This must refer to the salvation of the soul; for the apostles had not escaped from the prison; therefore there was no danger of his falling under the penalty of the law for letting the prisoners go, which penalty was death. Moreover, the prisoners would have been the last persons for the jailor to ask how he should save his life for letting them go. And then believing on the Lord Jesus Christ, according to the direction of the apostles, would have been far more likely to procure his death, than to save his life.

1 Tim. 4 : 10—"For therefore we both labor and suffer reproach, because we trust in the living God, who

is the Savior of all men, especially of those that believe.' Eph. 2 : 8—"For by grace are ye saved, through faith ; and that not of yourselves ; it is the gift of God." 1 Peter 1 : 3-5—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Upon this passage I remark : 1. That an incorruptible inheritance and salvation, reserved in heaven, are presented. 2. It is by the resurrection of Christ from the dead, that this inheritance is obtained. 3. It is for those who are kept by the power of God, *through faith*. These three facts establish the matter beyond controversy, that faith is made a condition of future, eternal salvation.

3. Obedience is presented in the gospel as a condition of future, endless life. To substantiate this position, I would present the following scripture quotations :

2 Thess. 1 : 7-10, "And to you who are troubled, rest with us ; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony was believed) in that day." In this case, the "vengeance" of the Lord Jesus is presented as falling

on those who know not God and *obey* not the gospel. They are to be punished with everlasting destruction. The period when this terrific judgment is to be inflicted, is particularly pointed out, viz: "when he shall come to be glorified of his saints"—at his second advent. Now, in all seriousness we ask, is not the disobedience of the wicked here made the ground of their "everlasting destruction?" And if so, does it not follow that obedience is a condition of eternal salvation?

Again, Hebrews 5: 9—"And being made perfect, he (Christ) became the author of eternal salvation unto all them that obey him." I observe that in order that it should be possible for Christ to become the author of eternal salvation, it must be admitted that man had forfeited his title to that salvation. For Christ could not have become the author of that, to man, which he was already entitled to. If, then, Christ became the author of eternal salvation to man, man was under an eternal penalty of the law. And as the obedient are particularly specified, as those for whom Christ became the author of eternal salvation, therefore the conclusion is irresistible that obedience is here presented as a condition of future, endless life.

Having, as I think, sufficiently established my first proposition, I pass to a consideration of the second.

II. All men will not comply with these conditions.

To spend time in attempting to prove that all do not comply with these conditions in this life, would be labor lost. For so clear and certain is this point already, that no well informed person will for a moment contend against it. I take this admitted fact, however, as evidence that all never will accept the terms of salva-

tion, as presented in the gospel. If the power of divine truth, and the operations of the mighty spirit of God, together with all the sacred influences which are brought to bear upon the sinner's mind here, utterly fail, in numberless instances, to accomplish their design, is it not candid to infer that they may eternally fail, even admitting, what we are by no means prepared to admit, that these sacred influences should eternally continue to be exercised?

It may be further remarked, that the entire absence of all scriptural evidence that all men will comply with these conditions, may be taken as evidence that all will not embrace salvation on these terms. In a matter of such magnitude, and of such infinite importance to the human family, as the eternal future presents, we are to expect at least some traces of evidence that all will ultimately comply with the conditions upon which salvation is offered to man—provided such is to be the result. But where is this evidence to be found? We search, but we search in vain; it is not in the sacred record.

Now when we come to inquire for evidence to establish the opposite position, viz., that all will not accept these conditions, we are not at a loss. Take as an illustration the following: Luke 16 : 26—“And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.” That this account refers to the unexplored future, we think there is no reasonable ground to doubt. That the condition of an impenitent man is portrayed, seems equally clear. What, then, does the great im-

passable gulf mean? What, but the eternal decree of Jehovah, based on incomprehensible wisdom and justice, that then there can be no complying with the oft-slighted offers of salvation?—no reprieve, no escape.

Once more, Matt. 25 : 46—“And these shall go away into everlasting punishment, but the righteous into life eternal.” Now that the “life eternal” here relates to endless, peaceful existence, who will venture to deny? Yet, admitting it, does it not irresistably follow, that the “everlasting punishment” is endless, unhappy existence? The very same word is used in the original Greek, to express the duration of the state of the wicked, that is used to express that of the righteous. Can it not then be as easily shown that the righteous in heaven will sin and be thrust out, as that the wicked in punishment will accept the conditions of the gospel, and be admitted to life eternal?

In scripture, we read of the judgment coming after death, of giving account of the deeds done in the body, and of receiving according to that we have done, whether it be good or bad; but nowhere of another judgment, or of giving account afterward for deeds done in the spirit land. From this, the inference is clear that probation does not extend there. Therefore there can be no complying with the terms of salvation.

If, then, these two great principles are established, we clearly perceive the fallacy of the hope of those who are relying on the expectation that all will ultimately comply with the conditions of salvation, and secure eternal felicity.

We perceive, from a consideration of this subject, the high importance of immediately attending to the affairs

of the soul—of accepting the grace of God that bringeth salvation and the conditions upon which it is offered, without running the risk of eternal banishment from God; and not strive to find out some other way to enter the pearly gates of the New Jerusalem.

Finally, we are led to infer the vast importance of time. If this momentous work must here be done—if an eternal weight of glory dependeth on the fleeting moments of our brief existence here, of what golden worth is time to us! May all, whose eye may chance to glide over these pages, know the worth of time, and use it to the honor of the great Giver, that they may at last have part in the first resurrection, receive an abundant admission into the New Jerusalem—with Abraham, Isaac and Jacob, to go no more out forever.

E L I N O Y E S , D . D .

MR. NOYES was born in Jefferson, Maine, April 27, 1814. He was converted and joined the Calvinistic Baptist church at the early age of ten years. Not very ample means for intellectual culture were then afforded in that part of the country, but he resolutely and perseveringly improved such as came within his reach—spending his pocket money, slight though it was, for books instead of toys and temporary gratifications.

When about twenty years of age he commenced preaching, and at about the same time, or a little before, he formed an acquaintance with the Freewill Baptists. In order to get better acquainted with them, and become more correctly informed as to their doctrines and practices, he set out on a journey of two hundred miles to attend the seventh Freewill Baptist General Conference, held at Strafford, Vermont, in 1833. On the road thither, he traveled in company with Joseph White—than whom perhaps no one was then better fitted to attract such a mind as his toward the denomination. In the spring after his return, he became connected with the denomination, and was licensed to preach.

He had been considerably exercised with thoughts concerning a missionary life; and meeting Mr. Sutton at the General Conference, an acquaintance commenced which soon ripened into intimate friendship, and Mr. Noyes eventually decided to become a missionary. He immediately commenced making such preparation as

it was thought would best fit him for the position he intended to occupy. A considerable portion of the time was spent in study. He was ordained at a Yearly Meeting held at Lisbon, New Hampshire, in the summer of 1834. The ordination sermon was preached by Dr. Cox, of London, England, then on a mission to this country, as a delegate from the English to the American Baptists. Mr. now Dr. Sutton was also present and took part in the services.

In September, 1835, he sailed from this country for Orissa in Hindostan, in company with Mr. Sutton and the Rev. Jeremiah Phillips of Central New York, the latter of whom was to be his colleague in the missionary field. The first year was spent with the English General Baptist mission at Cuttack, in learning the language and in teaching the English school connected with the mission. From thence he went to Sumbhulpore, and after a time to Balasore, where he remained until he returned to this country, in a little more than six years after he left it. While at Balasore, and besides successfully conducting the affairs of the mission there, he traced out and became acquainted with the Santals, a hill tribe generally regarded as the aborigines of the country, and which had not before attracted the notice of the Europeans. They had not a written language, and he at once set about missionary operations among them; but sickness compelled him to return to his native country before very much had been accomplished.

Upon his return, he traveled for some fourteen months as a missionary agent. After this, he preached at Lynn, Massachusetts, about nine months, and the church en-

joyed an almost continuous revival under his labors. He then spent nearly a year at Hallowell, Maine, when he received an appointment from the Home Mission Society to go to Boston, to build up if possible a Free-will Baptist interest there. During this time he enjoyed a very fine opportunity to study Hebrew, and soon after he went to Boston acquired considerable reputation as a successful teacher of that language.

About this time he published a small work entitled "The Strength of Hindoism," being the first attempt, in this country at least, to give a connected and philosophical account of Hindoism as a religious system. This was very favorably received; and not long after he published a Hebrew Chart and also a Hebrew Reader, suggesting some improvements in the method of teaching the language. But just before the issue of this latter work, and in 1846, he received the honorary degree of Master of Arts from Franklin College, Tennessee, and also from the Wesleyan University in Connecticut.

The General Conference, in 1847, appointed him, by an almost unanimous vote, one of the delegates from the Freewill Baptists to the General Baptists of England. Besides visiting that body of people, attending their annual Association, and traveling much among their churches, he also spent some three months in other parts of England, Scotland and Ireland. At the General Baptist Association, held at Boston, England, he preached a sermon on the Freedom of the Will, which was published by request of the Association.

After preaching in Boston five years, and raising up a church there of nearly a hundred members, he resigned his charge in that city, and became the pastor of the



Eli Hayes

Freewill Baptist church in North Scituate, Rhode Island. He remained there but one year, when he received and accepted a call to become the pastor of the Roger Williams church in Providence, which position he still occupies. In the winter of 1850, he read a discourse on the book of Job, before the Rhode Island Ministers' Conference, by which it was published. Since that time a dedication sermon, on the Spirituality of the Bible, and a treatise on "The Apostolic Succession," have been published from his pen. The honorary degree of Doctor of Divinity was conferred upon him by Hamilton College, New York, in 1851.

He has been one of the editors of the Morning Star for about ten years.

S E R M O N .

MIRACLES.

B Y E L I N O Y E S .

Thy testimonies are wonderful; therefore doth my soul keep them.—PSALMS 119: 129.

The word testimonies refers to those parts of the sacred scriptures, which were in being at the time the psalmist wrote, and may now appropriately be applied to the entire bible. The term wonderful is a translation of a word which also signifies miraculous. The text may therefore be understood to assert that God's written word is a book of wonders or miracles; and this is the very fact that commends it to the heart of the pious man—the written words of God are miraculous, therefore, says the psalmist, "my soul keepeth them."

Now, we argue the truth of the bible from the fact that its teachings commend themselves to our judgments, or in other words, because its teachings so well accord with nature. When we say that the bible must be true, because it represents God as a wise, holy, just and good being, we intimate that we have previously learned from nature that the attributes of wisdom, holiness, justice and goodness are essential attributes of the Deity. If the bible taught a contrary doctrine of God, we would not believe it.

Reasoning implies the comparison of two things, one of which we measure by the other. In measuring cloth, the yard-stick—land, the surveyor's chain—and

fluids, the quart measure, may be the standard. We conclude there is just five yards of cloth, because its conformity to the standard has taught us this fact. In our examination of the bible, the revelations of nature must be our standard. But, it may be asked, how are we to compare the miracles of the bible with any thing we find in nature, since the very explanation given of a miracle, viz., "that it is an event that takes place contrary to the known and established laws of nature," precludes at once the idea of looking for them in nature? This objection is more apparent than real, as will shortly appear. It must be admitted that the most common events of nature are effected as directly and fully by the agency of God, as are the miracles of the scriptures; and the only difference between them is that one is of common and the other of rare occurrence. If the bible be rejected for its miracles, then the volume of nature should also be discarded for the same reason.

In comparing the miraculous character of the bible with nature, I shall not confine myself to the miracles, technically so called; but shall notice its doctrines and teachings, which imply supernatural action, showing that all have their prototypes in nature.

I. It has been objected to the bible, that it records numerous prodigies, wrought by men, which are entirely contrary to the laws of nature, and to the experience of mankind.

But do we not witness wonders equally great in nature? Take one of the most common events—the rising of the sun. Night has thrown her funeral pall over the world. All is darkness except the stars, which seem to pin up the curtains of heaven. Animate nature is wrapped in

quiet slumber, till at length the eyelids of the morning lift their lashes of golden light above the horizon and soon cover the heavens with a thousand brilliant tinges. The stars are extinguished; and when the sun looks forth upon his domains, prepared as a strong man to run a race, all nature rejoices in the light of his countenance, and a world of inertness and death is reanimated with life and activity.

Or, witness the change from winter to spring. Dead nature is restored to life. The snows and ice, that have covered the face of the earth disappear, the lakes and rivers that have long been bridged over, affording a pathway to man and beast, now lave their shores with their limpid waters. The grass begins to shoot up from the dark brown earth, till the valleys and plains are covered with nature's richest carpet. The rugged and death-stricken forests begin to live and put forth their foliage, till their leafy crowns throw a sombre shade upon the earth, and perfume the air with a thousand odors. The birds of heaven, knowing their time, return to sing anthems for a new creation, and the beasts of the forest come forth from their lurking places, to seek their food in due season, while man goes forth to his toil; for he knows that according to what he sows he must also reap. Is not here a change, which nothing but its commonness prevents from being miraculous?

Who has ever witnessed a storm at sea, and has not felt that in such an event, an agency was concerned no less real and mighty, than that employed in raising a dead man to life? Now all is calm. Not a ripple agitates the surface of the mighty deep. As far as the eye can extend all is beautifully tranquil. But a cloud

arises in the west, at first not much larger than a man's hand. It increases in size and blackness, and the whitened locks that adorn its crown stand up most fearfully. Its cold, threatening breath is now heard sighing through the ship's rigging, and the stout hearts of the sons of the ocean almost tremble. They have scarce time to furl their sails, when the gale strikes, throwing the gallant ship almost upon her beams end. Her masts bend like willows, and her sails skim the boiling brine. The mountain waves rear high their hoary heads, and hurl around their whitened locks in wild profusion. At every plunge it would seem that the old ship would find her grave, and no one of her crew be left to record the wonders of God in the mighty deep. But the storm subsides, and the joyful mariner can look up into a cloudless sky, and say to him who controls the elements, "Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them." Do we not see the mighty power of God in all these things?

No one can deny that the rising of the sun, the growth of a single spire of grass, the convulsion of the elements in nature, or the calm that ensues, are as much beyond our comprehension, and as forcibly suggest to our minds the absolute necessity of an Almighty agency, as would the resurrection of a man from the dead. All these wonders of nature would be miracles were they not so common.

And what adds greatly to the mystery of these works of nature, is that though God permits us to look upon them continually, and examine them as closely as we please, we are unable to understand how they are ac-

complished. A dark veil is between ourselves and the hand of the divine operator, who ever chooses to dwell in the thick darkness. Nay, we are oft-times unable to have a sense of the process. We may gaze constantly upon the field of waving grain, but we cannot feel conscious that we see it grow. Thus, God permits us to look constantly upon myriads of prodigies, as great as any of the miracles of the bible, though we perceive not the process by which he performs such wonders. Why should it be thought incredible that a God whose works of nature are so miraculous, should raise the dead?

But absolute miracles, technically so called, have been wrought in nature.

Whoever admits his own existence, must admit that that fact implies a miracle. From whence did I originate? My reason answers, from my parents, and they from their parents. But there must have been a beginning to this genealogical chain, however remote into the past it may be stretched. My reason as clearly and as positively decides that the human race must have had a beginning, as it decides that I sprang from my parents. Such an origin could not have been in accordance with any law of nature with which we are acquainted, and hence must have been a miracle. Not only so, but the creation of each pair of brute animals swells the number of miracles, and any rational man must admit them, whether he acknowledges the miracles of the bible or not. And when we take into account the vast myriads of animalculæ, discernible only with the nicest microscopes, we shall feel that we are living in the midst of innumerable living attestations that all animate nature lies based on the miraculous action of the Deity.

It was formerly believed that different climates and habits were sufficient to account for the different complexions and features of the human race, but our modern naturalists have, we think, exploded this theory, and have shown that no external natural circumstances could have caused the difference that exists between the European and African. What then is the plain inference? Not what is drawn by many of our modern naturalists, that the human race is not referable to a common parentage. This is by no means necessary. Should our men of science, by mere scientific investigation, demonstrate that no external circumstances were sufficient to account for the great variety of human languages, would it be just to infer that such diversity of language was sufficient to explode the idea that the human race descended from a common stock? Such a view would directly contradict the bible, which informs us that the language of men was miraculously confounded at the building of Babel. Admitting then, all the premises of the naturalist—that climates and habits could never have caused the difference that exists between different classes of men, we must still insist that the fair conclusion is, that a miracle has been wrought, and not that the race does not refer to a common parentage. Thus science, which at first seems to look with threatening aspect at revelation, really appears to increase the number of those miracles, treasured up in the volume of nature; the perfect *fac similes* of those that stand recorded on the pages of revelation.

II. Another of the miraculous characteristics of the bible, is its doctrine of Divine Providence. It maintains that God constantly watches over his creatures

with the solicitude of a parent. He has left nothing—not even the falling of a sparrow or a hair—to chance, or to any subordinate deity, nor to any law; but he opens his hand, and supplies the wants of every living thing. Man is the special object of his regard, for whom all inferior nature was made. Now this doctrine staggers the heathen, the infidel, and the philosopher. But does not nature utter the same language?

1. Geology teaches that myriads of years were requisite for the fitting up of this earth to be the abode of man. Granite, lime and the metals were laid up to be used in architecture and in the arts. For ages, the earth's surface was covered by immensely tall trees, waving their thick, sombre foliage over a few reptiles. No man gazed on the sublime scene. Not even a vertebrated animal roamed beneath the night-like shade, and neither voice of man nor beast broke the death-like stillness. Shall we ask of what use were these immense forests? Let the comforts of our glowing grates declare. Let the fifteen hundred American steam vessels, whose iron lungs are moved by the life-inspiring heat of these ancient forests, lift up their voice. Let the fifteen thousand steam engines in Great Britain, which perform the work of two millions of men, and that move machinery that would require the strength of nearly four millions of men—let them give in their testimony, and tell us that they are all daily fed by the coal formed from these mighty forests; and let them assert that all their toil is for man. Thus we may learn that the solicitude of God for man induced him to lay plans, which required ages for their development. Let the richest and most fertile soils, which yield their hun-

dred fold, and annually crowd the storehouses of man with the choicest fruits of earth, let them bear witness that God has for ages caused inundations to work for man, for whose sake all nature was created.

The stately pile of masonry, and the very lime that covers the walls of our temples, may tell their tale of God's providential care for man. Let them tell us that one seventh part of the earth's crust is formed from the bones of animals, that swarmed on the earth during former epochs. Thus the very fragments of the past are gathered up and brought forward for the convenience of man.

If the physical earth has been a safe depository of all material substances of the past that could be of service to man, so the world of mind has kept with equal security every idea of the past that could be of importance to present or to future generations. All the good of the past in politics, medicine and religion, has been faithfully preserved, and should be woven into all present systems. That philosophy, which supposes that this earth with its myriads of intelligences has been rolling through the heavens six thousand years for nothing, and that present reformers are to discard the past and begin anew, is exceedingly unphilosophical, and is unworthy to be trusted with the interests and destinies of humanity. Nay, a God of infinite wisdom has taken better care of his world, than such a theory supposes. He will not allow even reformers to destroy his creation, but will make the wrath of man to praise him, while the wrath that cannot be overruled for his praise "he will restrain." Homer and Anacreon, Plato, Aristotle and Demosthenes, may cultivate, elevate and ren-

der exact, a language in which a Paul may write of that gospel, whose excellency still remains "unspeakable;" and a profligate Burns and a Moore may originate rhythmical measures, which will ever form the skeletons of our sweetest songs of Zion. Our best sacred music is based upon the measures of Burns, clothed with the lofty sentiments of David.

Is there nothing wonderful in all this arrangement and management of the past, so that all of its excellencies are brought forward, for the good of man in this and in all succeeding ages? Do we not in these things read the same wonderful doctrine of an ever present and watchful providence for the good of man, which is recorded on the pages of the bible? What then is gained by rejecting revelation, because it contains this mysterious doctrine, when we are forced to meet the same in nature on every hand?

2. Time would fail should we even glance at those phases in the government of God, of which we are constant spectators, and which declare in the plainest manner that his eye runs to and fro in the earth. The balancing of the sexes in about equal numbers, the natural love of offspring implanted in the bosom, and natural sympathy to fill the place of parental love toward the orphan, the proper balancing of inventions and discoveries by causing them to come along when most needed, and that wonderful provision he has placed in the human system for healing its own wounds and diseases, do all proclaim the watchful providence of a benevolent Creator, as clearly as it is revealed in the bible.

3. The doctrine of the resurrection is another of the

wonders of revelation, at which many have been staggered. In all ages many have thought it "a thing incredible that God should raise the dead." It is asked, how can particles that have been scattered to the four winds, many of which have entered into the composition of other bodies, be collected and distributed to the many bodies that may have possessed them?

1. Let us remember, first, that we do not consider identity of particles, but identity of form, essential to identity of body. The old man of seventy-five is the same being and we say he has the same body that he had when an infant. And yet the man of science assures us that all the particles which composed his body have been replaced by others; and that such a change has taken place several times. Now in the resurrection all that will be needful to preserve identity of body, as men have always been accustomed to regard it, will be for God to give a body whose features shall be uniform with those of the former body.

2. We need bodies now to enable us to communicate with material things. May we not at some future period, in the history of eternity, need them for a similar purpose? God has an immense universe of worlds; and as our eternal life is to consist in learning the only true God, he undoubtedly intends to place no limits to our contemplations of his works. For this purpose, we shall need material bodies.

3. Neither is nature wanting in analogies, which are equally mysterious as the resurrection, and strongly suggestive of that great doctrine. The passing of decayed vegetable matter into the beautiful rose and lily, and the transmigration of a worm into a butterfly, seem

to say to us that it should not be thought incredible for a God who accomplishes such wonders to raise the dead.

IV. The destruction of this earth by fire, is another of the mysteries of revelation which seem to many incredible. But does not nature suggest the same catastrophe?

1. It is certain that the elements of destruction are in this world. The increase of heat as we descend into the earth, reduced to mathematical relations, would be sufficiently intense, at the depth of twenty-one miles, to melt the solid granite. According to this theory, the interior of the earth is one complete mass of liquid fire, constantly rending and shaking its thin crust. The atmosphere, too, and also the water, contain the principles of combustion, and a very slight change might indeed cause the "elements to melt with fervent heat." Such are the agencies beneath, around and above us, that the destruction of this world by fire appears more than probable. In view of such facts as these, Pliny was forced to exclaim. "It is the greatest of all miracles, that a single day should pass without a universal conflagration."

2. The doctrine is still farther confirmed by the fact revealed by geology, that several destructions of the earth's surface have already taken place, through the agencies of fire and water. The same may take place again, and there might be realized all those fearful phenomena foretold in prophecy. As each destruction has been succeeded by a higher and better dispensation, so we may presume that the general conflagration will be succeeded by a new earth of superior beauty to the

present; and this seems to be clearly intimated by Peter—"Nevertheless we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness."

V. We shall notice but one more of the miraculous revelations of the bible, and which has served as a stumbling block to many—the doctrine of the judgment. How are all the secret acts and thoughts of men, many of which have long been forgotten, to be brought again to light? But here nature again reveals a tale that may well make the ungodly tremble.

1. The earth has faithfully chronicled its physical history. Its animals, their manner of life, their tracks, and even the drops of rain and dew, with the ripples caused by the water upon the sand, and the direction in which the wind blew, are now found faithfully recorded on numerous strata of stone. Now as mind is superior to matter, may we not suppose that an All-wise creator has been as exact to arrange for the chronicling the events of the mental world, as he has been to preserve the events of inferior nature? May not human thoughts and acts find a tablet upon which they may be indelibly written, and which will endure when the material world shall be dissolved?

Says Prof. Hitchcock—"From a principle long since settled in mechanics, that action and reaction are equal, it will follow that every impression, which man makes by his words or his movements upon the air, the water, or the solid earth, will produce a series of changes in each of those which will never end." According to this theory, which I think no one can deny, our very words produce undulations of atmosphere, which will

extend in every direction through all eternity. No matter what opposing undulations meet them; a mind far less than infinite would be able to calculate the impression that a word would make upon the universe for a given time, and also to determine that its influence would be unending. We may therefore regard the whole universe of matter as a volume in which even all our words are faithfully recorded for eternity, so that by our words we shall be either justified or condemned.

2. The reaction of light may also treasure up human conduct. A flash of lightning on the earth might be seen by a spectator on the moon, who was possessed of vision sufficiently strong, one second and a fourth after its occurrence, on the sun in eight minutes, on the planet Jupiter in fifty-two minutes, on Uranus in two hours, on Neptune in four hours and a half, on the star Vega in forty-five years, on a star of the-eighth magnitude in one hundred and eighty years, or a star of the twelfth magnitude in four thousand years, on one of the most distant about six thousand years after its occurrence. Now one with vision sufficiently keen might, taking different stand points in the universe, behold at this very time every event of our earth's history. From one of the most distant stars, the earth might now be seen issuing from the hand of the Creator. From nearer stand points, the deluge of Noah, the sojourn of Abraham, the anointing of David, the dedication of the temple, and the tragic scenes of Calvary, might all be seen as though passing at this very moment. Every act of our lives is now, and must ever be, visible to the eye of him who fills infinite space.

3. According to the celebrated author, whom we have just quoted, light reflected from our bodies makes an impression on all surrounding objects, similar to that which is made upon a silver plate coated with iodine and bromine. If this be so, we are constantly enstamping a daguerreotype upon the surrounding universe, which, though faint, an eye less than infinite may be able to read. Neither need the wicked think to screen themselves behind the curtains of darkness; for modern chemistry has detected a principle in darkness, which can without the interference of light enstamp a faithful daguerreotype. Such discoveries may well fill the wicked with consternation. They had supposed that the mantle of night had forever covered their vilest deeds, but as they awake from the sleep of death they will see that darkness itself has turned out to be a faithful photographer, and has hung the universe round with faithful pictures of themselves. Thus every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire. The darkness and the light are both alike to God, and what has been done in darkness will be known in the light.

Thus the wonderful revelations of the bible find a perfect prototype in the volume of nature. The two, agreeing, confirm each other, and bid us look up to their common author—the one only true and living God, “who alone doeth great (*neephlot*) miracles.” Who of common intelligence can fail to recognize in nature a God “that doest *miracles*?” and who that is acquainted with the scriptures could fail to see that their miraculous character identify their author with the author of nature. If nature is of God, then the bible is also of God; for

both are characterized by similar wonders. Let the believer rejoice that his faith rests in a book of mysteries. "Thy testimonies are wonderful, therefore my soul keepeth them." They are wonderful, and no cunningly devised fable. They are wonderful, and hence are a worthy production of the God who alone has power to work miracles. They are wonderful, therefore my soul clings to them, as affording food congenial with its own nature. Their miraculous character excites all my wonder and reverence, as everything calculated to excite the human soul to reverence and worship must sink down into the depths of mystery.

The incomprehensible wonders of the Almighty give us the best introduction to him; as they are his fittest emblems, the most appropriate symbols for representing the name of him whose judgments are a great deep and whose ways are past finding out, who dwelleth in light unapproachable, and whom no one hath seen or can see. If we finite beings would honor this great INVISIBLE and UNKNOWN, let us, overcome with awe, fall before him, and with our soul adore him as the God of WONDERS.

VALUABLE WORKS

PUBLISHED BY

GOULD AND LINCOLN,

59 WASHINGTON STREET, BOSTON.

ANNUAL OF SCIENTIFIC DISCOVERY FOR 1850; or, Year-Book of Facts in Science and Art, exhibiting the most important discoveries and improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Meteorology, Zoology, Botany, Mineralogy, Geology, Geography, Antiquities, &c.; together with a list of recent Scientific Publications; a classified list of Patents; obituaries of eminent Scientific Men; an index of important papers in Scientific Journals, reports, &c. Edited by DAVID A. WELLS, and GEORGE BLISS, JR. With Portrait of Prof. Agassiz. 12mo., cloth, . . . \$1.25
paper covers, . . . \$1.00

This work will be issued annually, and the reading public may easily and promptly possess themselves of the most important facts discovered or announced in these departments.

As it is not intended for scientific men exclusively, but to meet the wants of the general reader, it has been the aim of the Editors that the articles should be brief and intelligible to all. The Editors have received the approbation, counsel and personal contributions of Professors Agassiz, Horsford, and Wymau, of Harvard University, and many other scientific gentlemen.

THE ANNUAL OF SCIENTIFIC DISCOVERY, FOR 1851; Edited by DAVID A. WELLS, and GEORGE BLISS, JR. With Portrait of Prof. Silliman. 12mo., cloth, . . . \$1.25
Paper covers, . . . \$1.00

Each volume of the above work is distinct in itself, and contains entirely new matter.

THE POETRY OF SCIENCE; or, The Physical Phenomena of Nature. By ROBERT HUNT, author of "Panthea," "Researches of Light," etc. First American, from the second London edition. 12mo., . . . cloth, . . . \$1.25

"The author, while adhering to true science, has set forth its truths in an exceedingly captivating style."—*Commercial Advertiser*.

"We are heartily glad to see this interesting work re-published in America. It is a book that is a book."—*Scientific American*.

"It is one of the most readable, interesting, and instructive works of the kind, that we have ever seen."—*Phil. Christian Observer*.

CYCLOPÆDIA OF ANECDOTES OF LITERATURE AND THE FINE ARTS. Containing a copious and choice selection of Anecdotes of the various forms of Literature, of the Arts, of Architecture, Engravings, Music, Poetry, Painting and Sculpture, and of the most celebrated Literary Characters and Artists of different countries and Ages, etc. By KAZLIT ARVINE, A. M., author of "Cyclopædia of Moral and Religious Anecdotes," octavo, . . . cloth, *in press*.

CYCLOPÆDIA OF SCIENTIFIC ANECDOTES, containing a selection respecting the various Sciences and Mechanical Arts, and of their most distinguished Votaries. By KAZLIT ARVINE, A. M., author of "Cyclopædia of Moral and Religious Anecdotes." One volume, . . . cloth, *in press*.

The two works together, will embrace the best Anecdotes in Ancient and Modern collections, as well as in various Histories, Biographies and Files of Periodical Literature, &c. The whole classified under appropriate subjects, alphabetically arranged, and each supplied with a very full and particular Index of topics and names. Both the above volumes will first be published in numbers—sixteen in all, at 25 cents each—making together two large octavo volumes, of about 700 pages each, illustrated with numerous fine engravings. The first number will be issued about the first of April, to be continued semi-monthly until completed.

VALUABLE SCIENTIFIC WORKS.

THE FOOT-PRINTS OF THE CREATOR ; or, the Asterolepsis of Stromness, with numerous illustrations. By HUGH MILLER, author of "The Old Red Sandstone," &c. From the third London Edition. With a Memoir of the author, by LOUIS AGASSIZ. 12mo,.....cloth,....1,00

DR. BUCKLAND, at a meeting of the British Association, said he had never been so much astonished in his life, by the powers of any man, as he had been by the geological descriptions of Mr. Miller. That wonderful man described these objects with a facility which made him ashamed of the comparative meagreness and poverty of his own descriptions in the "Bridgewater Treatise," which had cost him hours and days of labor. *He would give his left hand to possess such powers of description as this man*; and if it pleased Providence to spare his useful life, he, if any one, would certainly render science attractive and popular, and do equal service to theology and geology.

"Mr. Miller's style is remarkably pleasing; his mode of popularizing geological knowledge un-ercompassed, perhaps unequalled; and the deep reverence for Divine Revelation pervading all, adds interest and value to the volume."—*New York Com. Advertiser*.

"The publishers have again covered themselves with honor, by giving to the American public, with the Author's permission, an elegant reprint of a foreign work of science. We earnestly bespeak for this work a wide and free circulation, among all who love science much and religion more."—*Furitan Recorder*.

THE OLD RED SANDSTONE ; or, New Walks in an Old Field. By HUGH MILLER. Illustrated with Plates and Geological Sections. 12mo,.....cloth,....1,00

"Mr. Miller's exceedingly interesting book on this formation is just the sort of work to render any subject popular. It is written in a remarkably pleasing style, and contains a wonderful amount of information."—*Westminster Review*.

"It is withal, one of the most beautiful specimens of English composition to be found, conveying information on a most difficult and profound science, in a style at once novel, pleasing and elegant. It contains the results of twenty years close observation and experiment, resulting in an accumulation of facts, which not only dissipate some dark and knotty old theories with regard to ancient formations, but establish the great truths of geology in more perfect and harmonious consistency with the great truths of revelation."—*Albany Spectator*.

PRINCIPLES OF ZOOLOGY : Touching the Structure, Development, Distribution, and Natural Arrangement of the RACES OF ANIMALS living and extinct, with numerous illustrations. For the use of Schools and Colleges. Part I., COMPARATIVE PHYSIOLOGY. By LOUIS AGASSIZ and AUGUSTUS A. GOULD. Revised edition. 12mo,....cloth,....1,00

"This work places us in possession of information half a century in advance of all our elementary works on this subject. * * No work of the same dimensions has ever appeared in the English language, containing so much new and valuable information on the subject of which it treats."—*Prof. James Hull, in the Albany Journal*.

"A work emanating from so high a source hardly requires commendation to give it currency. The volume is prepared for the *student* in zoological science: it is simple and elementary in its style, full in its illustrations, comprehensive in its range, yet well condensed, and brought into the narrow compass requisite for the purpose intended."—*Silliman's Journal*.

"The work may safely be recommended as the best book of the kind in our language."—*Christian Examiner*.

"It is not a mere book, but a work—a real work in the form of a book. Zoology is an interesting science, and here is treated with a masterly hand. The history, anatomical structure, the nature and habits of numberless animals, are described in clear and plain language and illustrated with innumerable engravings. It is a work adapted to colleges and schools, and no young man should be without it."—*Scientific American*.

PRINCIPLES OF ZOOLOGY, PART II. Systematic Zoology, in which the Principles of Classification are applied, and the principal groups of animals are briefly characterized. With numerous illustrations. 12mo,.....[in preparation]

VALUABLE SCIENTIFIC WORKS.

THE EARTH AND MAN: Lectures on COMPARATIVE PHYSICAL GEOGRAPHY, in its relation to the History of Mankind. By ARNOLD GUYOT, Professor of Physical Geography and History, Neuchâtel. Translated from the French, by Prof. C. C. FELTON, with illustrations. Second thousand. 12mo,.....cloth,....1,25

"Those who have been accustomed to regard Geography as a merely descriptive branch of learning, drier than the remainder biscuit after a voyage, will be delighted to find this hitherto unattractive pursuit converted into a science, the principles of which are definite and the results conclusive."—*North American Review*.

"The grand idea of the work is happily expressed by the author, where he calls it the *geographical march of history*. Faith, science, learning, poetry, taste, in a word, genius, have liberally contributed to the production of the work under review. Sometimes we feel as if we were studying a treatise on the exact sciences; at others, it strikes the ear like an epic poem. Now it reads like history, and now it sounds like prophecy. It will find readers in whatever language it may be published."—*Christian Examiner*.

"The work is one of high merit, exhibiting a wide range of knowledge, great research, and a philosophical spirit of investigation. Its perusal will well repay the most learned in such subjects, and give new views to all, of man's relation to the globe he inhabits."—*Silliman's Journal*.

COMPARATIVE PHYSICAL AND HISTORICAL GEOGRAPHY; or, the Study of the Earth and its Inhabitants. A series of graduated courses for the use of Schools. By ARNOLD GUYOT, author of "Earth and Man," etc.

The series hereby announced will consist of three courses, adapted to the capacity of three different ages and periods of study. The first is intended for primary schools, and for children of from seven to ten years. The second is adapted for higher schools, and for young persons of from ten to fifteen years. The third is to be used as a scientific manual in Academies and Colleges.

Each course will be divided into two parts, one of purely Physical Geography, the other for Ethnography, Statistics, Political and Historical Geography. Each part will be illustrated by a colored Physical and Political Atlas, prepared expressly for this purpose, delineating, with the greatest care, the configuration of the surface, and the other physical phenomena alluded to in the corresponding work, the distribution of the races of men, and the political divisions into States, &c. &c.

The two parts of the first or preparatory course are now in a forward state of preparation, and will be issued at an early day.

MURAL MAPS: a series of elegant colored Maps, exhibiting the Physical Phenomena of the Globe. Projected on a large scale, and intended to be suspended in the Recitation Room. By ARNOLD GUYOT.....[in preparation]

KITTO'S POPULAR CYCLOPÆDIA OF BIBLICAL LITERATURE. Condensed from the larger work. By JOHN KITTO, D. D., F. S. A., author of "The Pictorial Bible," "History and Physical Geography of Palestine," Editor of "The Journal of Sacred Literature," etc. Assisted by numerous distinguished Scholars and Divines, British, Continental and American. With numerous illustrations. One volume, octavo, 812pp.....cloth,....3,00

THE POPULAR BIBLICAL CYCLOPEDIA OF LITERATURE is designed to furnish a DICTIONARY OF THE BIBLE, embodying the products of the best and most recent researches in Biblical Literature, in which the Scholars of Europe and America have been engaged. The work, the result of immense labor and research, and enriched by the contributions of writers of distinguished eminence in the various departments of Sacred Literature,—has been, by universal consent, pronounced the best work of its class extant; and the one best suited to the advanced knowledge of the present day in all the studies connected with Theological Science.

The Cyclopædia of Biblical Literature from which this work is condensed by the author, is published in two volumes, rendering it about twice the size of the present work, and is intended, says the author, more particularly for Ministers and Theological Students; while the *Popular Cyclopædia* is intended for Parents, Sabbath School Teachers, and the great body of the religious public. It has been the author's aim to avoid imparting to the work any color of sectarian or denominational bias. On such points of difference among Christians, the *Historical* mode of treatment has been adopted, and care has been taken to provide a fair account of the arguments which have seemed most conclusive to the ablest advocates of the various opinions. The *Pictorial Illustrations*—amounting to more than three hundred—are of the very highest order of the art.

VALUABLE SCIENTIFIC WORKS.

LAKE SUPERIOR : its Physical Character, Vegetation and Animals, compared with those of other and similar regions, by L. AGASSIZ, and contributions from other eminent Scientific Gentlemen. With a Narrative of the Expedition, and illustrations by J. E. Cabot. One volume octavo, elegantly illustrated,.....cloth,....3,50

The illustrations, seventeen in number, are in the finest style of the art, by Sonrel; embracing Lake and Landscape Scenery, Fishes, and other objects of Natural History, with an outline map of Lake Superior.

This work is one of the most valuable scientific works that has appeared in this country. Embodying the researches of our best scientific men, relating to a hitherto comparatively unknown region, it will be found to contain a great amount of scientific information.

CHAMBERS' CYCLOPÆDIA OF ENGLISH LITERATURE. A Selection of the choicest productions of English Authors, from the earliest to the present time. Connected by a Critical and Biographical History. Forming two large imperial octavo volumes of 700 pages each, double column letter press; with upwards of 300 elegant illustrations. Edited by ROBERT CHAMBERS,.....embossed cloth,....5,00

cloth, full gilt, extra,....7,50

sheep, extra, raised bands,....6,00

The work embraces about one thousand Authors, chronologically arranged and classed as Poets, Historians, Dramatists, Philosophers, Metaphysicians, Divines, etc., with choice selections from their writings, connected by a Biographical, Historical, and Critical Narrative; thus presenting a complete view of English Literature, from the earliest to the present time. Let the reader open where he will, he cannot fail to find matter for profit and delight. The Selections are gems,—infinite riches in a little room,—in the language of another "A WHOLE ENGLISH LIBRARY FUSED DOWN INTO ONE CHEAP BOOK!"

☞ The AMERICAN edition of this valuable work is enriched by the addition of fine steel and mezzotint Engravings of the heads of SHAKSPEARE, ADDISON, BYRON; a full length portrait of DR. JOHNSON; and a beautiful scenic representation of OLIVER GOLDSMITH and DR. JOHNSON. These important and elegant additions, together with superior paper and binding, render the AMERICAN, superior to all other editions.

CHAMBERS' MISCELLANY OF USEFUL AND ENTERTAINING KNOWLEDGE. Edited by WILLIAM CHAMBERS. With elegant Illustrative Engravings. 10 vols.

cloth,.... 7,50

cloth, gilt,....10,00

library, sheep,....10,00

☞ This work has been highly recommended by distinguished individuals, as admirably adapted to Family, Sabbath and District School Libraries.

"It would be difficult to find any miscellany superior or even equal to it; it richly deserves the epithets 'useful and entertaining,' and I would recommend it very strongly, as extremely well adapted to form parts of a library for the young, or of a social or circulating library, in town or country."—George B. Emerson, Esq., *Chairman Boston School Book Committee.*

CHAMBERS' PAPERS FOR THE PEOPLE. 12mo, in beautiful ornamented covers.....

This series is mainly addressed to that numerous class whose minds have been educated by the improved schooling, and the numerous popular lectures and publications of the present day, and who consequently crave a higher kind of Literature than can be obtained through the existing cheap periodicals. The Papers embrace History, Archæology, Biography, Science, the Industrial and Fine Arts, the leading topics in Social Economy, together with Criticism, Fiction, Personal Narrative, and other branches of Elegant Literature, each number containing a distinct subject.

The series will consist of sixteen numbers, of 192 pages each, and when completed, will make eight handsome volumes of about 400 pages each.

VALUABLE SCHOOL BOOKS.

ELEMENTS OF MORAL SCIENCE, by FRANCIS WAYLAND, D. D., President of Brown University, and Professor of Moral Philosophy. Forty-seventh thousand.—12mo.,.....cloth,....1,25

MORAL SCIENCE ABRIDGED, and adapted to the use of Schools and Academies, by the Author. Thirtieth thousand,.....half mor.... ,50

The same, **CHEAP SCHOOL EDITION**,.....boards,.... ,25

This work is used in the Boston Schools, and is exceedingly popular as a text book wherever it has been adopted.

ELEMENTS OF POLITICAL ECONOMY, by FRANCIS WAYLAND, D. D. Twenty-first thousand. 12mo.,.....cloth,....1,25

POLITICAL ECONOMY ABRIDGED, and adapted to the use of Schools and Academies, by the Author. Seventh thousand,.....half mor.... ,50

The above works by Dr. Wayland, are used as Text Books in most of the Colleges and higher Schools throughout the Union, and are highly approved.

PALEY'S NATURAL THEOLOGY. Illustrated by forty Plates, with selections from the Notes of Dr. Paxton, and additional Notes, original and selected, with a Vocabulary of Scientific Terms. Edited by JOHN WARE, M. D. 12mo.,.....half mor....1,25

ROMAN ANTIQUITIES AND ANCIENT MYTHOLOGY; by C. K. DILLAWAY. Illustrated by elegant Engravings. Eighth edition, improved. 12mo., half mor.... ,67

THE YOUNG LADIES' CLASS BOOK; a Selection of Lessons for Reading, in Prose and Verse. By EBENEZER BAILEY, A. M. Fifty-second edition,.....half mor.... ,84

BLAKE'S NATURAL PHILOSOPHY; being Conversations on Philosophy, with Explanatory Notes, Questions for Examination, and a Dictionary of Philosophical Terms, with twenty-eight steel Engravings. By J. L. BLAKE, D. D.,sheep.... ,67

BLAKE'S FIRST BOOK IN ASTRONOMY; designed for the use of Common Schools. Illustrated with steel-plate Engravings. By JOHN L. BLAKE, D. D.,half bound..... ,50

FIRST LESSONS IN INTELLECTUAL PHILOSOPHY; or a Familiar Explanation of the Nature and Operations of the Human Mind. By SILAS BLAISDALE,.....sheep,.... ,84

THE CICERONIAN; or, the Prussian Method of Teaching the Elements of the Latin Language. Adapted to the use of American Schools. By Professor B. SEARS, Secretary of Massachusetts Board of Education. 18mo.,.....half mor.... ,50

MEMORIA TECHNICA; or, the Art of Abbreviating those Studies which give the greatest labor to the Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c. By L. D. JOHNSON. Second edition, revised and improved,.....half bound..... ,50

PROGRESSIVE PENMANSHIP, Plain and Ornamental, for the use of Schools. By N. D. GOULD, author of "Beauties of Writing," "Writing Master's Assistant," etc.,.....in five parts, each.... ,12½

LETTER SHEET SIZE of the above in four books,.....stiff covers, each.... ,20

The copies are arranged in progressive series, and are likewise so diversified by the introduction of variations in style, so as to command the constant attention and exercise the ingenuity of the learner, thus removing some of the most serious obstacles to the success of the teacher. They are divided into FIVE SERIES, intended for the like number of books, and are so arranged and folded that a copy always comes over the top of the page on which it is to be written.

There are ninety-six copies, presenting a regular inductive system of Penmanship for ordinary business purposes, followed by examples of every variety of Ornamental Writing.

☞ This work is introduced into many of the Boston Public and Private Schools, and gives universal satisfaction.

WRITING COPIES, Plain and Ornamental, from the "Progressive Penmanship," bound in one book,.....,16%

VALUABLE RELIGIOUS WORKS.

THE LIFE AND CORRESPONDENCE OF JOHN FOSTER. Edited by J. E. RYLAND, with notices of Mr. FOSTER, as a Preacher and a Companion. By JOHN SHEPARD. A new edition, two volumes in one, 700 pages. 12mo,.....cloth,....1,25

"In simplicity of language, in majesty of conception, in the eloquence of that conciseness which conveys in a short sentence more meaning than the mind dares at once admit,—his writings are unmatched."—*North British Review*.

RELIGIOUS PROGRESS ; Discourses on the Development of the Christian Character. By WILLIAM R. WILLIAMS, D. D. Second edition. 12mo,.....cloth,....,85

"This work is from the pen of one of the brightest lights of the American Pulpit. We scarcely know of any living writer who has a finer command of powerful thought and glowing, impressive language, than he. The present volume will advance, if possible, the reputation which his previous works have acquired for him."—*Albany Evening Atlas*.

"This book is a rare phenomena in these days. It is a rich exposition of Scripture, with a fund of practical, religious wisdom, conveyed in a style so strong and so massive, as to remind one of the English writers of two centuries ago; and yet it abounds in fresh illustrations drawn from every—even the latest opened—field of science and of literature."—*Methodist Quarterly*.

LECTURES ON THE LORD'S PRAYER, By WILLIAM R. WILLIAMS, D. D. 12mo, cloth,....,85

MOTHERS OF THE WISE AND GOOD, By Rev. JABEZ BURNS, D. D., Author of "Pulpit Cyclopedia, etc." Third thousand. 16mo,.....cloth,....,75

A beautiful gallery of portraits of those who not only were "wise and good" in their own generation, but whose influence, long after they were slumbering in the dust, went forth to live again in their children. A sketch of the mothers of many of the most eminent men of the world, and showing how much they were indebted to maternal influence, for their greatness and excellence of character is given. Works of this nature cannot be too widely circulated or attentively read.

UNIVERSITY SERMONS. Sermons delivered in the Chapel of Brown University. By FRANCIS WAYLAND. Third thousand. 12mo,.....cloth,....1,00

"The discourses contained in this handsome volume are characterized by all that richness of thought and elegance of language for which their talented author is celebrated. The whole volume is well worthy of the pen of the distinguished scholar and divine from whom it emanates."—*Dr. Baird's Christian Union*.

THE CHRISTIAN'S DAILY TREASURY ; a Religious Exercise for every day in the year. By E. TEMPLE. 12mo,.....cloth,....1,00

THE EXTENT OF THE ATONEMENT, in its relation to God and the Universe. By THOMAS W. JENKYN, D. D. From the third London Edition. 12mo, cloth,....,85

ANTIOCH ; or, Increase of Moral Power in the Church of Christ. By P. CHURCH. D. D. With an Essay, by BARON STOW, D. D. 18mo,.....cloth,....,50

PHILOSOPHY OF THE PLAN OF SALVATION ; a book for the times. By an AMERICAN CITIZEN. With an Introductory Essay by CALVIN E. STOWE, D. D., 12mo,—cloth,....,62½

THE CHURCH MEMBER'S HAND BOOK ; a Plain Guide to the Doctrines and Practice of Baptist Churches. By Rev. WILLIAM CROWELL. Third thousand. 18mo, cloth,....,38

PRACTICAL COMMENTARY ON PHILIPPIANS, by Dr. A. NEANDER. Translated by H. C. CONANT. With an account of the Closing Scenes of the Author's Life, by RAUH. 12mo,.....cloth.

DR. NEANDER'S COMMENTARY ON EPISTLE OF JAMES. [in preparation.]

VALUABLE WORKS.

- THE UNION OF THE HOLY SPIRIT AND THE CHURCH**, in the Conversion of the World. By THOMAS W. JENKYN, D. D. Second thousand. 12mo., cloth, . . . ,85
- REPUBLICAN CHRISTIANITY** ; or, True Liberty, as exhibited in the Life, Precepts, and Early Disciples of the Great Redeemer. By Rev. E. L. MAGOON, Author of "Proverbs for the People," &c. Second edition. 12mo., cloth, . . . 1,25
- PROVERBS FOR THE PEOPLE** ; or, Illustrations of Practical Godliness, drawn from the Book of Wisdom. By Rev. ELIAS L. MAGOON. Second thousand. 12mo., cloth, . . . ,90
- COLEMAN'S PRIMITIVE CHURCH**. The Apostolical and Primitive Church, Popular in its Government and Simple in its Worship. By L. COLEMAN. Author of "Christian Antiquities ;" with an Introductory Essay, by Dr. A. NEANDER. Third thousand. 12mo., cloth, . . . 1,25
- LIFE OF PHILIP MELANCTHON**, comprising an Account of the most important transactions of the Reformation. By FRANCIS A. COX, D. D., LL. D., of London. 12mo., cloth, . . . ,75
- THE IMITATION OF CHRIST**. By THOMAS A KEMPIS. Introductory Essay, by T. CHALMERS, D. D. New and improved edition. Edited by H. MALCOM, D. D. 15mo., cloth, . . . ,38
FINE EDITION, 15mo., cloth, . . . ,50
- THE SAINT'S EVERLASTING REST**. By RICHARD BAXTER. 16mo., cloth, . . . ,50
- BUCK'S RELIGIOUS EXPERIENCE** ; a Treatise in which the Nature, Evidences, and Advantages are considered. By Rev. C. BUCK, London. 12mo., cloth, . . . ,50
- CHRISTIANITY DEMONSTRATED** : in four distinct and independent series of Proofs ; with an Explanation of the Types and Prophecies concerning the Messiah. By Rev. HARVEY NEWCOMB. 12mo., cloth, . . . ,75
- MEMOIR OF HARLAN PAGE** ; or, the Power of Prayer and Personal Effort for the Souls of Individuals. By WILLIAM A. HALLOCK. 18mo., cloth, . . . ,38
- MEMOIR OF ROGER WILLIAMS**, Founder of the State of Rhode Island. By WILLIAM GAMMELL, A. M. With a Portrait. 12mo., cloth, . . . ,75
- THE CHURCH MEMBER'S MANUAL** of Ecclesiastical Principles, Doctrines, and Discipline. By Rev. W. CROWELL ; Introduction by H. J. RIPLEY, D. D. Second edition, revised. 12mo., cloth, . . . ,90
- THE PERSON AND WORK OF CHRIST**. By ERNEST SARTORIUS, D. D., General Superintendent and Consistorial Director at Konigsberg, Prussia. Translated from the German. By Rev. OAKMAN S. STEARNS, A. M. 18mo., cloth, . . . ,42
- THE INCARNATION**. By ROLLIN H. NEALE, D. D., Pastor of the First Baptist Church, Boston. 32mo., gilt, . . . ,31¼
- THE CHURCH-MEMBER'S GUIDE**. By Rev. JOHN A. JAMES. Edited by J. O. CHOYLES, D. D. New edition. With an Introductory Essay, by the Rev. HUBBARD WINSLOW, cloth, . . . ,38
- THE CHURCH IN EARNEST**. By Rev. JOHN A. JAMES. Seventh thousand. 18mo., cloth, . . . ,50
- PASCAL'S THOUGHTS**. Thoughts of BLAISE PASCAL, translated from the French. A new edition ; with a sketch of his life. 12mo., cloth, . . . 1,00
- THE LIFE OF GODFREY WM. VON LEIBNITZ**. By JOHN M. MACKIE. On the basis of the German work of Dr. G. E. GUHRAUER. 18mo., cloth, ,75
- MY PROGRESS IN ERROR AND RECOVERY TO TRUTH** ; or, a Tour through Universalism, Unitarianism, and Skepticism. 2d thousand. 16mo, cloth, . . ,63

VALUABLE WORKS.

FIRST IMPRESSIONS OF ENGLAND AND ITS PEOPLE, by HUGH MILLER, author of "Old Red Sandstone," "Foot Prints of the Creator," etc., *with a likeness of the author.* 12mo.,.....cloth,....1,00

SCENES AND LEGENDS OF THE NORTH OF SCOTLAND, by HUGH MILLER. 12mo.,..... cloth.

CRUDEN'S CONDENSED CONCORDANCE; a new and complete Concordance to the Holy Scriptures. By ALEXANDER CRUDEN. Revised and re-edited, by DAVID KING, D. D. Seventh thousand. 8vo.,.....cloth backs,....1,25
sheep,....1,50

"The present Edition is better adapted to the purposes of a Concordance, by the erasure of superfluous references, the omission of unnecessary explanations, and the contraction of quotations. It is better as a manual, and is better adapted by its price than the former larger and expensive edition."

SACRED RHETORIC; or, Composition and Delivery of Sermons. By H. J. RIPLEY, D. D., Professor in Newton Theological Institution. To which are added, DR. WARE'S HINTS ON EXTEMPORANEOUS PREACHING. Second thousand. 12mo.,..... cloth,.... ,75

ANCIENT LITERATURE AND ART. The Importance of the Study of the Greek and Roman Classics. Miscellaneous Essays on subjects connected with Classical Literature, with the Biography and Correspondence of eminent Philologists. By Professor B. SEARS, Secretary of Massachusetts Board of Education, Prof. B. B EDWARDS, of Andover, and Prof. C. C. FELTON, of Cambridge. Second thousand. 12mo.,..... cloth,....1,25

MODERN FRENCH LITERATURE, (Chambers' People's Edition,) by L. RAYMOND DE VERICOUR; REVISED, WITH NOTES, alluding particularly to writers prominent in late political events at Paris. By WILLIAM STAUGHTON CHASE, A. M. Second thousand. With a fine portrait of LAMARTINE. 12mo.,..... cloth,....1,25

"This is the only complete treatise of the kind on this subject, either in French or English, and has received the highest commendation."—*N. Y. Evening Post.*

THOUGHTS ON THE PRESENT COLLEGIATE SYSTEM in the United States. By FRANCIS WAYLAND, D. D., President of Brown University. 16mo.,....cloth,.... ,50

THE MARRIAGE RING; or, How to make Home Happy. From the writings of JOHN ANGELL JAMES. BEAUTIFUL ILLUSTRATED EDITION. 16mo.,..... cloth, gilt,.... ,75

ONESIMUS; or, the Apostolic Directions to Christian Masters, in reference to their Slaves, considered. By EVANGELICUS,..... cloth,.... ,25

CHRISTIANITY AND SLAVERY. A REVIEW of Drs. Fuller and Wayland on Slavery. By WM. HAGUE, D. D. 18mo.,..... paper cover,.... ,12½

CHRISTIANITY AND SLAVERY. STRICTURES on the Rev. Dr. Hague's Review of Drs. Fuller and Wayland on Domestic Slavery. By the Rev. THOMAS MEREDITH, Raleigh, N. C. 18mo.,..... paper,.... ,12½

SCRIPTURE NATURAL HISTORY; containing a descriptive account of Quadrupeds, Birds, Fishes, Insects, Reptiles, Serpents, Plants, Trees, Minerals, Gems, and Precious Stones, mentioned in the Bible. By WILLIAM CARPENTER, London; with Improvements, by Rev. G. D. ABBOTT. Illustrated by numerous engravings. Also, Sketches of Palestine. 12mo.,..... cloth,....1,00

THE CHRISTIAN REVIEW. Edited by JAMES D. KNOWLES BARNAS SEARS, and S. F. SMITH. 8 vols.,..... half cloth, lettered,....8,00

Single volumes, (except the first,) may be had in numbers,.....1,00

☞ The Christian Review contains valuable contributions from the leading men of the Baptist and several other denominations, and is a valuable acquisition to any library.

WORKS ON MISSIONS.

- THE MISSIONARY ENTERPRISE**; a collection of Discourses on Christian Missions, by American Authors. Edited by BARON STOW, D. D. Second thousand, 12mo, cloth,.... ,85
- THE KAREN APOSTLE**; or, Memoir of KO-THAH-BYU, the first Karen Convert. With Notices concerning his Nation. By Rev. FRANCIS MASON, Missionary. Edited by Prof H. J. RIPLEY. 18mo,..... cloth,.... ,25
- MEMOIR OF ANN H. JUDSON**, late Missionary to Burmah. By Rev. J. D. KNOWLES. A new edition. Fifty-fifth thousand. 18mo,..... cloth,.... ,58
FINE EDITION, plates, 16mo,..... cloth, gilt,.... ,85
- MEMOIR OF GEORGE DANA BOARDMAN**, late Missionary to Burmah,—containing much intelligence relative to the Burman Mission. By Rev. A. KING. With an Introductory Essay. By W. R. WILLIAMS, D. D. New edition. 12mo,.... cloth,.... ,75
- MEMOIR OF HENRIETTA SHUCK**; first Female Missionary to China. With a Likeness. By Rev. J. B. JETER. Fifth thousand. 18mo,..... cloth,.... ,50
- MEMOIR OF REV. WILLIAM G. CROCKER**, late Missionary in West Africa, among the Bassas. Including a History of the Mission. By R. B. MEDBERY. With a Likeness. 18mo,..... cloth,.... ,63
- A HISTORY OF AMERICAN BAPTIST MISSIONS**, in Asia, Africa, Europe, and North America, from their earliest commencement to the present time. Prepared under the direction of the AMERICAN BAPTIST MISSIONARY UNION. By WILLIAM GAMMELL, Prof. in Brown University. With seven Maps. Sixth thousand. 12mo,..... cloth,.... ,75
- ✉ Letters from the Missionaries now in the field, and who are the best qualified to judge of its accuracy, have been received, giving their unequivocal testimony to the fidelity of the work.

HARRIS' WORKS.

- THE GREAT COMMISSION**; or, the Christian Church constituted and charged to convey the Gospel to the world. A Prize Essay. By JOHN HARRIS, D. D. With an Introductory Essay, by WILLIAM R. WILLIAMS, D. D. Seventh thousand. 12mo,..... cloth,.... 1,00
- THE GREAT TEACHER**; or, Characteristics of our Lord's Ministry. By JOHN HARRIS, D. D. With an Introductory Essay, by H. HUMPHREY, D. D. Twelfth thousand. 12mo,..... cloth,.... ,85
- MISCELLANIES**; consisting principally of Sermons and Essays. By J. HARRIS, D. D. With an Introductory Essay and Notes, by JOSEPH BELCHER, D. D. 16mo, cloth,.... ,75
- MAMMON**; or, Covetousness the Sin of the Christian Church. By J. HARRIS, D. D. 18mo,..... cloth,.... ,45
- ZEBULON**; or, the Moral Claims of Seamen stated and enforced. By J. HARRIS, D. D. 18mo,..... cloth,.... ,25
- THE PRE-ADAMITE EARTH**. Contributions to Theological Science. By JOHN HARRIS, D. D. New and Revised edition. One volume, 12mo,..... cloth,.... 1,00
- MAN PRIMEVAL**; or the Constitution and Primitive Condition of the Human Being. A Contribution to Theological Science. By JOHN HARRIS, D. D. With a finely engraved Portrait of the Author. Third edition. 12mo,..... cloth,.... 1,25
- “His copious and beautiful illustrations of the successive laws of the Divine Manifestation, have yielded us inexpressible delight.”—*London Eclectic Review*.
- THE FAMILY**; its Constitution, Probation, and History; being the THIRD volume of “Contributions to Theological Science.” By JOHN HARRIS, D. D.[In preparation.]

FOR SABBATH SCHOOLS.

- RIPLEY'S NOTES ON THE GOSPELS** ; designed for Teachers in Sabbath Schools and Bible Classes, and as an Aid to Family Instruction. By HENRY J. RIPLEY, Prof. in Newton Theol. Inst. With a Map of Canaan. Two volumes in one, . . . half mor. . . . , 1,25
- NOTES ON THE ACTS OF THE APOSTLES** ; with a beautiful Map, illustrating the Travels of the APOSTLE PAUL, with a track of his Voyage from Cesarea to Rome. By HENRY J. RIPLEY. One volume. 12mo., half mor. . . . , 75
- MALCOM'S BIBLE DICTIONARY** of the most important Names, Objects, and Terms found in the Holy Scriptures ; intended principally for Sabbath School Teachers and Bible Classes. By H. MALCOM, D. D. One hundred and third thousand. 18mo. half mor. . . . , 50
- SABBATH SCHOOL CLASS BOOK** ; comprising copious Exercises on the Sacred Scriptures. By E. LINCOLN, , 12½
- LINCOLN'S SCRIPTURE QUESTIONS** ; with Answers annexed, giving, in the language of Scripture, interesting portions of the History, Doctrines, and Duties exhibited in the Bible, , 68½
- THE SABBATH SCHOOL HARMONY** ; containing appropriate Hymns and Music for Sabbath Schools, Juvenile Singing Schools, and Family Devotion. By N. D. GOULD, , 12½
- HOW TO BE A LADY** ; a Book for Girls, containing useful Hints on the Formation of Character. By Rev. H. NEWCOMB. Tenth thousand, cloth, gilt, . . . , 50
- HOW TO BE A MAN** ; a Book for Boys, containing useful Hints on the Formation of Character. By Rev. H. NEWCOMB. Tenth thousand, cloth, gilt, . . . , 50
- ANECDOTES FOR BOYS** : Entertaining Anecdotes and Narratives, illustrative of Principles and Character. By Rev. HARVEY NEWCOMB. Sixth thousand 18mo., cloth, gilt, . . . , 42
- ANECDOTES FOR GIRLS** : Entertaining Anecdotes and Narratives, illustrative of Principles and Character. By Rev. HARVEY NEWCOMB. Sixth thousand 18mo., cloth gilt, . . . , 42
- ANECDOTES for the Family and Social Circle.** 18mo., cloth, . . . , 63
- LEARNING TO ACT — FEEL — THINK.** 18mo., cloth, gilt, each, . . . , 33
- THE GUIDING STAR** ; or, The Bible God's Message. Designed to illustrate the second and third questions of the Westminster Catechism. By LOUISA PAYSON HOPKINS. 18mo.,
- An exceedingly interesting and instructive work for youth, on the evidences of Christianity.

NATIONAL SERIES OF AMERICAN HISTORIES.

By Rev. JOSEPH BANYARD. VOLUME ONE OF THE SERIES,—

PLYMOUTH AND THE PILGRIMS, or, Incidents of Adventure in the History of the First Settlers, with Illustrations. 18mo., cloth, in press.

Other volumes of the series are in course of preparation. This series of Histories will embrace the most interesting and important events which have occurred in the United States since the first settlement of the country ; exhibiting, also, the trials and adventures of the early colonists both at the North and the South, their peculiarities of character and manners, their intercourse and conflicts with the natives, the gradual development of their institutions, sketches of their prominent men in both the Church and the State, Incidents in the Revolution, with various other subjects of interest of more recent date. It is intended to be a NATIONAL SERIES OF AMERICAN HISTORY, adapted to the popular mind, and especially to the youth of our country, illustrated with numerous fine engravings ; each volume to be complete in itself ; yet when all are published, to form a regular consecutive series, consisting of twelve or more volumes, 18mo., of about 300 pages each.

HYMN BOOKS.

THE PSALMIST ; a New Collection of HYMNS for the use of the Baptist Churches. By BARON STOW and S. F. SMITH.

Pulpit edition	12mo, (large type),	Turkey morocco, gilt edges,	3,00
"	" 12mo, " "	plain morocco,	1,50
"	" 12mo, " "	sheep,	1,25
Pew,	" 18mo,	sheep,	,75
"	" 18mo,	morocco,	1,00
"	" 18mo,	morocco, gilt,	1,25
"	" 18mo,	Turkey morocco, gilt,	2,62½
Pocket,	" 32mo,	sheep,	,56¼
"	" 32mo,	morocco, plain,	,75
"	" 32mo,	morocco, gilt,	,83½
"	" 32mo,	embossed morocco, gilt edges,	1,00
"	" 32mo,	tucks, gilt,	1,25
"	" 32mo,	Turkey morocco,	1,50

THE PSALMIST, WITH A SUPPLEMENT. By R. FULLER, and J. B. JETER.— Same price ; style and size as above.

THE SOCIAL PSALMIST ; a new Selection of Hymns for Conference Meetings and Family Devotion. By BARON STOW and S. F. SMITH. 18mo,.....sheep,.... ,25

WINCHELL'S WATTS, with a Supplement. 12mo.....sheep,.... ,50
32mo,.....sheep,.... ,67

WATTS AND RIPPON. 32mo,.....sheep,.... ,56¼
18mo,.....sheep,.... ,88

THE CHRISTIAN MELODIST ; a new Collection of Hymns for Social Religious Worship. By Rev. JOSEPH BANVARD. With a choice selection of Music, adapted to the Hymns. 18mo,.....sheep,.... ,37½

THE SACRED MINSTREL ; a Collection of Church Music, consisting of Psalm and Hymn Tunes, Anthems, Sentences, Chants, &c., selected from the most popular productions of nearly one hundred different authors, in this and other countries. By N. D. GOULD,..... ,75

COMPANION FOR THE PSALMIST ; containing original Music, arranged for Hymns in "The Psalmist," of peculiar character and metre. By N. D. GOULD,.... ,12¼

WORKS ON BAPTISM.

JEWETT ON BAPTISM. The Mode and Subjects of Baptism. By M. P. JEWETT, A. M., late Minister of the Presbyterian Church. Twelfth thousand.....cloth,.... ,25

JUDSON ON BAPTISM. A Discourse on Christian Baptism : with many quotations from Pedobaptist Authors. By ABONIRAM JUDSON, D. D. Fifth edition, revised and enlarged,.....cloth,.... ,25

ESSAY ON CHRISTIAN BAPTISM, By BAPTIST W. NOEL. 16mo,....cloth,.... ,60

BIBLE BAPTISM. A beautiful Steel Engraving, nine by twelve inches in size, representing in the centre a Church and a Baptismal scene, &c., and in the margin are arranged all the texts of Scripture found in the New Testament alluding to the subject of Baptism. An elegant ornamental picture for the parlor,..... ,25

ELEGANT MINIATURE VOLUMES.

GILT EDGES AND BEAUTIFULLY ORNAMENTED COVERS.

THE BIBLE AND THE CLOSET. Edited by Rev. J. O. CHOULES, D. D.....	,31¼
THE FAMILY ALTAR; or, the Duty, Benefits, and Mode of conducting Family Worship,.....	,31¼
THE FAMILY CIRCLE; its Affections and Pleasures. Edited by Rev. H. A. GRAVES	,31¼
THE MARRIAGE RING; or, How to Make Home Happy. By Rev. JOHN A. JAMES.	,31¼
THE CASKET OF JEWELS, for Young Christians. By JAMES, EDWARDS, and HARRIS,.....	,31¼
THE ACTIVE CHRISTIAN; from the writings of JOHN HARRIS, D. D.....	,31¼
DAILY MANNA, for Christian Pilgrims. By Rev. BARON STOW, D. D.....	,31¼
THE CYPRESS WREATH; a Book of Consolation for those who Mourn. Edited by Rev. RUFUS W. GRISWOLD,.....	,31¼
THE YOUNG COMMUNICANT; an Aid to the Right Understanding and Spiritual Improvement of the Lord's Supper,.....	,31¼
LYRIC GEMS; a Collection of Original and Select Sacred Poetry. Edited by Rev. S. F. Smith,.....	,31¼
THE MOURNER'S CHAPLET; an Offering of Sympathy for Bereaved Friends. Selected from American Poets. Edited by JOHN KEESE,.....	,31¼
THE ATTRACTIONS OF HEAVEN. Edited by Rev. H. A. GRAVES,.....	,31¼
** Sets of the above, put up in neat boxes, convenient for packing, and forming a beautiful "Miniature Library," of twelve volumes,.....	
THE SILENT COMFORTER; a Companion for the Sick Room. By LOUISA PAYSON HOPEKINS,.....	,31¼
GOLDEN GEMS, for the Christian. Selected from the writings of Rev. JOHN FLAVEL, with a Memoir of the Author. By Rev. JOSEPH BANFARD,.....	,31¼
<i>The above complete in fourteen volumes, in a neat box,.....</i>	
	4,37½

ELEGANT DOUBLE MINIATURES.

THE WEDDING GIFT; or, the Duties and Pleasures of Domestic Life. Containing the "Marriage Ring" and the "Family Circle." One volume,.....	,50
THE YOUNG CHRISTIAN'S GUIDE to the Doctrines and Duties of a Religious Life. Containing "Casket of Jewels" and "Active Christian." One volume,....	,50
THE MOURNER COMFORTED; containing the "Cypress Wreath," by Rev. R. W. GRISWOLD, and the "Mourner's Chaplet," by JOHN KEESE. One volume,.....	,50
DAILY DUTIES; containing the "Bible and the Closet" and the "Family Altar."— One volume,.....	,50
THE CHRISTIAN'S PRIVATE COMPANION; containing the "Daily Manna" and the "Young Communicant." One volume,.....	,50
CONSOLATION FOR THE AFFLICTED; containing the "Silent Comforter" and the "Attractions of Heaven." One volume,.....	,50
** Sets of the above in neat boxes, six volumes,.....	
	3,00
ORLANDINO; a Story of Self-Denial. By EDGEWORTH. 18mo,....cloth, gilt,....	,38
THE HEAVENLY FOOTMAN; or, a Description of the Man that gets to Heaven; together with directions how to run so as to obtain. By JOHN BUNYAN. 32mo,.....	
	cloth, gilt,.... ,31¼





This book is DUE on the last date stamped below.



INTERLIBRARY LOANS

DEC 13 1983

Due Two Weeks From Date of Receipt

UC SOUTHERN REGIONAL LIBRARY FACILITY



AA 000 832 881 7

20

500
1374
084167

