

I have seen wonderful progress in the religious world in my time. I was born nine years after the introduction of Methodism in New York by Barbara Heck and Philip Embury, and nine years before the organization of the Methodist Episcopal Church, and the election of its first bishops, Coke and Asbury. When my life began there were probably scarcely a half score of Methodist houses of worship on this continent, and there were only 3,148 members and nineteen traveling preachers. When I commenced my public life Methodism was still small, both numerically and financially. There were very few commodious churches except in the large cities, such as St. George's in Philadelphia, Light street in Baltimore and John street, New York. Our best churches of that day were very inferior compared with those of the present. Our meetings were mostly held, at the time I began to preach, in private houses, in barns, and wherever we could obtain shelter. There was much opposition shown towards us, and I have had stones hurled at me while preaching.

I joined the Methodist Episcopal Church in 1797, in Boehm's Chapel, I being at that time two years of age. My father, Martin Boehm, was many years a minister among the United Brethren, and was a bishop in that church.

I was licensed to preach January 6, 1800, by the Rev. Thomas Ware.

About four months after I was licensed to preach I attended the General Conference of 1800 in Baltimore. I was a witness of and a participant in the wonderful revival which prevailed in Baltimore during that General Conference. People fell under the mighty influence that rested upon them as they walked the streets. When I travelled Annessex Circuit, in 1801, with William Colbert, we received 800 persons into the church in that Circuit alone.

Bishop Asbury chose me to be his travelling companion in the spring of 1808— which choice the Philadelphia Conference ratified. My first tour with Bishop Asbury was from a point between Baltimore and Fredericktown, Maryland. We crossed the Alleghany Mountains on our way, and the ascent occupied thirty-nine hours. I have since crossed the Alleghanies several times in Express trains in a much shorter time. I had previously accompanied Asbury to the Alleghanies in 1803, where I left him to pursue his westward journey, while I returned to my work. During the western portion of this tour we visited the territory of Indiana, which was a vast wilderness. We travelled in it thirty-six miles and saw in all that distance only six human habitations.

I knew the South when there was but one Methodism in America. I wept when in 1844 we were rent asunder, and now, as I stand amid the thronging memories of a century, I plead and pray that Methodism North and South may become one again. I am in some sense at least a representative of the fathers of the church, of the preachers and bishops who toiled and sacrificed to lay the strong foundations of our beautiful Zion, and I am sure I do not misrepresent them when in their name and as almost their sole survivor I plead for a United Methodism throughout this great land.— This desire and prayer leaps strong and warm out of my heart, which, after beating for a hundred years, still beats as true and strong as ever for the welfare of the church to which its best love and zeal have been given.

In North Carolina, coming on from Wilmington towards Newbern, Bishop Asbury's horse became frightened and ran away. He was in a sulkey and I was on horseback. I suffered great apprehension of mind, not knowing what to do. I did not dare to pursue after him lest I should increase the horse's fright, and so add to the Bishop's peril. I began to pray, and if ever I prayed I prayed then, that God would deliver the Bishop from the destruction with which he was threatened. Suddenly the horse stopped, and became quiet and docile; and I rode up to the Bishop—and found him in much trepidation, but safe and thankful.

The Lord is good—a stronghold in the day of trouble, and he knoweth them that trust in him. As I attended and guarded and nursed Asbury, so am I attended, nursed and tenderly cared for by my beloved daughter in my weakness and age. My hope is bright, and I expect soon to meet my co-laborers on high.

The Rev. Dr. J. S. Porter then, in an address on behalf of the contributors to a purse for Father Boehm, said that he believed his continuous knowledge of Father Boehm had been longer in time than that of any other person present. Father Boehm

presented him with the first book he ever felt sufficient interest in to read through.

Prof. Buttz, of Drew Theological Seminary, received the purse for Father Boehm, and addressed the audience:

He said that Father Boehm little thought when he baptized Dr. Porter that he would greet him on the one hundredth anniversary of his birth with this token of the esteem of his younger brethren; and, in the name of Father Boehm, he thanked all the contributors to this memorial of their affection and esteem. Father Boehm gave thanks to God that although he had preached the Gospel since the year 1800, with an average salary of less than two hundred dollars a year, yet he could say to-day from experience that the divine promise was true in regard to the righteous, that they "Shall dwell in the land, and verily they shall be fed."

The speaker then addressed Father Boehm, on behalf of the younger members of the Newark Conference, expressing their cordial greetings on his reaching the hundredth anniversary of his birth. But they paid their tribute not merely to the fact that he had lived so long, but that he had lived so well. The constant answer in every Conference has been, "Nothing against Henry Boehm."

The Rev. Jacob Todd, of Philadelphia, said Father Boehm belonged not to any particular locality, but to the whole church. We could not localize him if we would, and we would not if we could. His birth occurred within the bounds of the Philadelphia conference.

Correspondence.

For the Christian Messenger.

LETTER FROM AN INVALID MINISTER.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. Rev. xxi. 4.

What a theme for contemplation! What a contrast between the christian's present condition and his future home. This world has been (not inappropriately) styled a vale of tears. It is so, to some extent, to all the human race. But especially for the Christian. Truly pious souls, although at times filled with joy, must ever see, hear or feel, while in this world, some evil thing, that to them is a source of grief. As they look abroad they see the world lying in wickedness; millions of their fellow-beings shrouded in the darkness of heathenism, with no knowledge of the only way of salvation through Jesus Christ. And they weep over and pity those perishing souls. They look around the so-called christian countries, and they see the majority of the inhabitants in a condition more sad, if possible, than the poor benighted heathen. Because although they do hear of Jesus, and are invited and even urged to come to him, that they may have eternal life, yet, they reject and despise the blessed Saviour and choose to perish in their sin, and the truly pious children of God can but weep as they think of, and pray, and labour (for all those things the pious will do) for the salvation of such persons. And then, there is often even in the church of God here on earth, something over which the pious can but weep, worldliness, pride, covetousness, evil speaking of one another, jealousness, &c. Sometimes a brother, manifesting great love to-day, manifests the opposite spirit to-morrow; and often when kind loving sympathy is greatly expected, how sad to receive only harshness and slander. But all this and much more, has to be endured, by pious souls, while sojourning in this "vale of tears." Perhaps the greatest source of sorrow after all, is found within their own breast. O how they mourn as they reflect upon their own imperfection and sin, and how they long to be holy that they may glorify God as they wish to do. But they find it impossible, and can only sigh, and hope for the blessed future. But, when the christian has endured the furnace, having fought the last battle, with sin, and satan, he shall be admitted through the gates, into the holy, happy city so graphically described in Revelations xxi.

And O how changed; his weakness has become strength, his corruptible is now incorruptible, his mortal is now immortal, his sorrow is turned into everlasting joy. Yes; the soul, and body too, once so full of trouble, and racking pain, is at last at rest, perfect peace, blest society, no more envy, no slander, no evil speaking no longer any source of sorrow, God himself has wiped away the last tear. And now begins the song, that is never to cease, "To Him that has loved us, and washed us in his own blood," "Saying thou art

worthy, for thou has died, and has redeemed us. And O, shall I be there? yes through the amazing grace of God I hope to be among that glorified host, seeing then, that such bliss awaits the pious soul, what are the trials of the present life, Paul says, I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us. And doubtless, he reckoned right. Dear Brethren in Christ, think of your future Home, and "count it all joy when ye fall into divers temptation." Our troubles and our trials here will only make us richer there, when we arrive at home. Let us but prove faithful in following Christ, our conflicts will soon be past. Let us not faint, or be weary in well doing, but wait upon the Lord, for such shall renew their strength. Let us be in earnest to bring others to Jesus, for it is earnest souls that succeed in winning others. Think of the *Eternal Loss* those must sustain, who die out of Christ. Poor souls, O that they could but see, as I sometimes do, and as Jesus did when He wept over doomed Jerusalem, the awful end of the wicked, surely they would turn and live. May the Holy Spirit awaken the careless, hardened sinner, and lead them to Christ, before they shall awake in hell. And to this end dear fellow christian, let us ever labour, and pray.
Yours truly,
R. S. MORTON.

For the Christian Messenger.

BOSTON CORRESPONDENCE.

SEMI-CENTENNIAL AT NEWTON.

Dear Editor,—

The exercises in connection with this interesting occasion began on Tuesday afternoon June 8th. A large number of Alumni and others gathered in the Baptist Church to listen to a historical sketch of the Institution by President Hovey. He gave the reasons that induced American Baptists fifty years ago to plan and found the Seminary, and the features of character manifested in so great an enterprise. They saw the importance of an educated ministry, Theological as well as Classical, and had faith to believe that God would bless an undertaking that had His glory for its object.

It began in a meeting held in the vestry of the First Baptist Church, Boston, May 25th 1825, and the school was formally commenced November 28th of the same year. The spirit of its founders may be seen in their meeting that day at the house of Father Grafton, Pastor of the Church at Newton, to invoke God's blessing on their cherished school. The Doctor paid a tribute of respect to the good men who labored so hard for its welfare. Of each of the Professors he spoke briefly saying of the seventh in order of appointment, himself, that "he knew too much and too little, to speak with much confidence."

The work it has accomplished has been principally of a spiritual character and therefore impossible for us properly to estimate. About seven hundred have studied within its walls. Of these three-fourths have been pastors, some occupying high positions among their fellows, others not much however outside their own parishes, but "doing work of which an angel might be proud." Fifty-four have gone to the Foreign field to preach the gospel among the heathen. The Doctor did not wish to number them among the martyrs, nor say that a student about to engage in missionary labor was on the verge of entire sanctification, but regarded it high and holy work for Christ. Fifty-five have labored as Professors in Colleges and Seminaries and he was of the opinion that Professors of Natural Science would be vastly benefited by a course of Theological learning.

Twenty-two have been Editors and held high positions in that department. The Doctor concluded by suggesting ways in which it might be improved. The building called from respect "The Old Mansion House" might be supplanted by one more in keeping with the times. The same might be said of the gymnasium. The fund for the support of a teacher of Elocution should be increased so that we could be at work all the time. Lectureships should be provided on subjects in harmony with the work of the Institution. Scholarships for helping needy students could also be well used. The eight already established are doing good. But twenty-five at least are needed and could be judiciously expended.

EVENING MEETING.

The meeting in the evening was under the auspices of the Associated Alumni.

Rev. E. Robinson, D. D., President of Brown University occupied the chair and gave the first address on "The Means and Methods of Progress in Theological Education." He noticed the improvements in the original texts of the Scriptures and also the changes in the grammars of the Greek and Hebrew languages. The latter be regarded as not improved merely but revolutionized. Vast improvements have also been made in dictionaries, not so great as in grammars, but yet greatly facilitating the study of the Scriptures. To these may be added the increased knowledge of all forms of Archaeology. The change in the method of study is still more remarkable. Instead of going to the Bible with the foregone conclusions of the framers of the creeds, students go now to the source. Interpretation was largely mixed with traditions, now the meaning of the language is sought. Regardless of creeds we ask what did the Spirit of God mean in giving the language. After a long struggle this has been adopted as the first principle of interpretation. The Bible is no longer like a compositor's case from which a doctrine can be made up to suit the spirit of the times. Lastly he spoke of the change of view in reference to God and religion. They have been brought from mediæval universalism to great realities.

Rev. A. N. Arnold, D. D., of Chicago, spoke of the Beneficiary Element in Theological Education. He believed in it because 1. Ministers were called from the poorer classes. This might be expected, because most of Christ's followers were from that class. Ministers who knew what want meant, or at least were not brought up in luxury, could better sympathize with those in the same position.

2. Ministers were shut out from acquiring wealth and were entitled to aid, if necessary, from their brethren. He met the objection that it interferes with the independence of ministers by saying that it should be given in moderate sums. If he were entirely removed from all care there might be some danger, but when given to supply what his utmost efforts failed to accomplish, such fears were groundless. Again, that it leads to corruption in the ministry, was answered by an appeal to the work accomplished by the American Educational Society, by which during the sixty years of its existence six thousand Congregationalist ministers have been helped, and they were a noble devoted class of men. That Society, lately united with one in the West, spends annually one hundred and fifty thousand dollars in educating ministers.

He presented a plan lately adopted in the West, of giving a young man a certain sum of money without interest, and after he became a pastor, crediting him with what he owes his church might contribute. In this way a fund once raised would be self-perpetuating.

Rev. G. D. Boardman, D. D., of Philadelphia charmed the audience by lofty ideas and exquisite diction. He spoke of the relations between the Seminary and the churches, showing that the "perfecting of the saints" was an important part of the minister's work, for which he required all possible preparation. The development of character must be earnestly sought.— Man compared with what is potential in him is yet in his incipient state. Progress was emblazoned on the banner of the 19th Century and this was Pauline. He "pressed forward." Darwin deals with what he thinks man was, and therefore looks world-ward. Paul looks to what man can be, and therefore angelward. The agency to accomplish man's perfection is the christian ministry and for the training of the ministry we must have the Seminary. "The cedars that flourish in our pulpits were nourished on yonder beautiful heights, they were transplanted from that sacred Lebanon."

The meeting ended by an address from Rev. G. D. B. Pepper, D. D., of Crozer Theological Seminary, on The Future of Theological Education. His principal points were the acknowledgement of God, and the Bible as His revealed will. It was profound, deep, comprehensive, like the mind of its author.

THE GRADUATING EXERCISE.

came on Wednesday. The pouring rain did not prevent the pouring in of a crowd of earnest listeners. Twenty-five received diplomas, ten of whom gave orations.— Nova Scotia was represented by Messrs. N. C. Saunders and W. A. Newcomb, the latter of whom gave an excellent address on The Ascetic Idea in Christian History in his usual happy and forcible manner. The essays were all good and elicited much applause. No one could listen to these

productions and the sentiments they contained and doubt the importance of Newton Theological Institution.

After the usual dinner in an adjoining tent, several short addresses were made by former students and an exquisite poem, prepared for the occasion, read by Dr. S. F. Smith:

Newton has passed through the uncertainties of infancy and the dangers of youth and is fast reaching maturity. God has been with her the past fifty years and can make her still more efficient in the future. With His blessing, Gardner Colby at the head of the Trustees, and Dr. Hovey of the Faculty, the denomination feels that she must succeed. I am sorry to trespass on so much of your space, but as this occasion and the subjects discussed, are of such general interest I shall expect the exercise of your leniency.
Yours,
H. M.
Newton Center, June 10, 1875.

For the Christian Messenger.

BREVITIES.

BY J. C.

Grace is the dawn of glory.
We cannot do good without getting good.
The path of duty is the path of safety.
He who has nothing but Christ has a glorious portion.

We honor God as much by suffering patiently as by working diligently.

It is better to dwell in a cottage with Christ than in a palace without Him; it is better to be a poor man on the road to heaven than a rich man on the way to hell.

Steady progress in the way of God is better than fitful starts; step by step we climb the mountain and not by sudden bounds.

Those who forsake the House of God forsake the Lord as well; when the prodigal wandered from his father's house he wandered from his Father too.

Saints on earth and glorified spirits in heaven drink from the same stream; the only difference is that departed saints are nearer the fountain-head.

Christ must dwell with us on earth before we can dwell with Him in heaven.

IN MEMORIAM.

MRS. MARY BRIDGE.

relict of the late Wm. Bridge, departed this life on Saturday the 15th inst., at the advanced age of 84 years. She was baptized nearly 50 years ago into the fellowship of the 2nd Cornwallis Baptist Church, and by God's grace adorned her profession until summoned to join the church triumphant. Sister Bridge was a strong-minded pious woman and much respected by the community generally. She leaves a son and three daughters to mourn the loss of a fond mother. "The memory of the just is blessed." I. W.

MR. NATHAN SCHOFFIELD.

died very suddenly at his residence at Pleasant Valley, on the 16th inst., of inflammation of the lungs, brother Nathan Schoffield, aged 67 years. Brother S. was baptized many years ago in the youthful manhood by the late Rev. Theodore Harding. He was an industrious upright man and in his death he was much cheered by the hope that had sustained him through life. May God's grace sustain this bereaved widow and fatherless children.—B.

MISS BERTHA COALDWELL.

closed her earthly career on Tuesday, the 2nd inst., at Dea. Cogswell's at Port Williams, Cornwallis, whither she had gone to enjoy a pleasant visit with her friends and kindred. She died at the early age of 16 years, of Consumption. She was the second daughter of brother John M. Coaldwell, of Gould Settlement, Cornwallis Mountain, and was greatly beloved and respected not only in her own family circle but by all who knew her. To a naturally amiable disposition and an attractive person was added the best of all accomplishments that of true piety. During special religious services held in her father's neighbourhood early last Winter, she found the Saviour precious, and was one of a courageous happy company who were buried with their Lord in baptism on a pleasant Sabbath morning in December. Her early death is much lamented, but, to her, death was doubtless gain.

May divine grace support the sorrowing parents and kindred, and may we all hear God's voice bidding us be ye also ready! "How blest are they whose transient years Pass like an evening meteor's flight! Not dark with guilt nor dim with tears; Whose course is short, unclouded, bright." —B.