

# Religious Intelligence.

AND BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ.—PETER.

TERMS.—ONE

DOLLAR A YEAR, IN ADVANCE.

VOL. III.—NO. 1.

ST. JOHN, NEW BRUNSWICK.

FRIDAY, JANUARY 4, 1856.

WHOLE NO. 105.

## ARTICLES OF FAITH, OF THE FREE C. BAPTIST CHURCHES OF NEW BRUNSWICK.

### BEING AND ATTRIBUTES OF GOD.

The Scriptures teach that there is only one true and living God, who is a Spirit, self-existent, eternal, immutable, omnipresent, omniscient, omnipotent, independent, good, wise, holy, just, and merciful; the Creator, Preserver, Governor of the Universe; the Redeemer, Saviour, Sanctifier, and Judge of men; and the only proper object of divine worship. The mode of his existence, however, is a subject far above the understanding of man. Finite beings cannot comprehend him.

### CREATION, PRIMITIVE STATE OF MAN, AND HIS FALL.

Sec. I. CREATION.—1. Of the World. God created the world and all things that it contains, for his own pleasure and glory, and the enjoyment of his creatures.

2. Of the Angels. The Angels were created by God, to glorify him, and obey his commands. Those who have kept their first estate he employs in ministering blessings to the heirs of salvation, and in executing his judgments upon the world.

3. Of Man. God created man, consisting of a corporeal body, and a thinking, rational soul. He made him in the similitude of God to glorify his Maker.

### SECTION II.—PRIMITIVE STATE OF MAN AND HIS FALL.

Our first parents, in their original state of probation, were perfectly righteous; but, in consequence of the first transgression, the nature of their descendants is now unholy, that none by virtue of any natural goodness can become the holy children of God; but they are all dependent for salvation upon the redemption effected through the blood of Christ, and upon being created anew unto holiness through the operation of the Spirit; both of which are freely offered for every descendant of Adam.

### OF CHRIST.

Sec. I.—The Son of God possesses all Divine perfections. His Divine perfection is proved from his titles, his attributes and his works.

1. His Titles. The Bible ascribes to Christ the titles of Saviour, Lord of Hosts, the First and the Last, God, true God, great God, God over all, mighty God, and the everlasting Father.

2. His Attributes. He is eternal, unchangeable, omnipresent, omniscient, holy, and is entitled to divine worship.

3. His Works. By Christ the world was created, he preserves and governs it, he has redeemed man, and he will be their final Judge.

### SECTION II.—THE INCARNATION OF CHRIST.

The Word which in the beginning was with God, and which was God, by whom all things were made, condescended to a state of humiliation in becoming united with a body like ours, polluting sin excepted. In this state, as a subject of the law, he took our infirmities, was tempted as we are, but lived our example, and rendered perfect obedience to the divine requirements.

### HOLY SPIRIT.

1. The Scriptures ascribe to the Holy Ghost the attributes of an intelligent being. He is called "He that knoweth, to move, to give information, to command, to forbid, to send forth, to reprove, and to be sanctified against."

2. The attributes of God are applied to the Holy Ghost: such as eternity, omnipresence, omniscience, goodness, and truth.

3. The works of God are ascribed to the Holy Ghost: creation, inspiration, giving of life, and sanctification.

4. The same acts, which, in one part of the Bible are attributed to the Holy Ghost, are in other parts said to be performed by God.

5. The Apostles assert that the Holy Ghost is Lord and God. From the foregoing, the conclusion is, that the Holy Ghost is in reality God, and one with the Father in all Divine perfections. It has also been shown that Jesus Christ is God, one in essence with the Father. Then in essence these three, the Father, Son and the Holy Ghost are one.

### ATONEMENT AND MEDIATION OF CHRIST.

1. Atonement. As sin cannot be pardoned without a sacrifice, and the blood of beasts could never actually wash away sin, Christ gave his life a sacrifice for the sins of the world, and thus made salvation possible for all men.

2. Mediation of Christ. Our Lord not only died for our sins, but he arose for our justification, and ascended to heaven, where as mediator between God and man, he will make intercession for us till the final judgment.

### THE GOSPEL CALL.

By virtue of the atonement, which is designed to counteract the effects of the fall, man is placed in a salvable state; the grace of God, the influences of the Holy Spirit, and the invitations of the Gospel are given to the men, and by these they receive power to repent and obey all the requirements of the Gospel. We mean not, through the provision it is free and absolute, yet in its application it is expressly conditional. Salvation, then, being freely provided, and made capable through grace, of obtaining it, it is the person who can be blame but himself?

### REPENTANCE.

The repentance which the gospel requires is a deep conviction, a penitential sorrow, an open confession, a decided hatred, and an entire forsaking of all sin. This repentance, God has enjoined on all men, and without it in this life, the sinner must perish eternally.

### FAITH.

True faith is an assent of the mind to the great and fundamental truths of revelation; an act of the understanding in giving credit to the gospel through the influence of the Holy Spirit, and a firm confidence and trust in the living God. The fruit of faith is obedience to the Gospel. The power to believe is the gift of God; believing is an act of the creature. Repentance and faith are required as a condition of pardon.

### REGENERATION.

As God is not doing, and hears a holy man, and he is regenerated before he can enter a state of happiness. This change is a re-

novation of the soul by the grace and spirit of God, whereby the penitent sinner receives new life, becomes a child of God, and is enabled to perform spiritual service. It is called a being born again, born of the Spirit, &c.

### PERSISTENCE.

As the regenerate are placed in a state of trial during this life, their future obedience is not determined. Consequently their eternal salvation is depending on their abiding in Christ; it is therefore their duty and privilege to be steadfast in the truth, to grow in grace, persevere in holiness, and make their election sure.

### THE CHURCH.

A Christian Church is an assembly of persons who believe in Christ and worship the true God, agreeably to his word. In a more general sense, it signifies the whole body of real Christians throughout the world. The church being the body of Christ, none but the regenerate, who obey the gospel, are its real members. Believers are received into a particular church, on their giving evidence of repentance and faith, and being baptized.

### SECTION I.—OFFICERS OF THE CHURCH.

The Officers in the primitive church were apostles, bishops, and deacons. The apostles were the special witnesses of the works and sayings of Christ; and of course this office ceased when their work was accomplished. The gifts perpetuated in the church are evangelists, pastors, teachers, helpers, and governments. These, however, do not appear to be distinct offices, but they imply different kinds of duties, which are performed by bishops or elders, deacons and others.

1. Bishops are overseers, who have the charge of souls—to instruct and rule them by the word. They are called elders, and they perform the duties of pastors, teachers, and evangelists. The qualifications required in a candidate for this office, are as follows:—He must be godly, and the husband of but one wife. He must be watchful, prudent, and have the regular exercise of cool, dispassionate reason. His conduct and manners must be decent, orderly and grave. He must be a lover of hospitality and of good men; ready to communicate and able to teach. He must be temperate; not quarrelsome; nor desirous of base gain. He must govern his family well; he must not be a novice, but experienced in the things of God, and have a character not justly liable to reproach. He must be especially called of God to the work, adhere closely to the doctrine of Christ, and be ordained by the laying on of hands.

The duty of an Elder or Bishop is, 1. to be an example to the flock in all things; 2. to preach the word, baptize, and administer the Lord's supper. He should assist in ordaining elders and deacons, and according to his ability, do the work of an evangelist and make full proof of his ministry.

2. A Deacon is a regular or stated servant of the church. For the qualifications required in a candidate for this office, see 1 Tim. iii. 8-12; Acts vi. 1-3.

Duties of a Deacon. 1. He should attend to the temporal wants of the poor members of the church.

2. As the design of his appointment was that the ministry might be freed from temporal care, the temporal wants of the church should be supplied. 3. Their being no other officer in the church to superintend its temporal affairs, it is inferred from the nature of his office that the deacon should attend to all the concerns essential to its prosperity, which do not devolve on an Elder. 4. From the important nature of his qualifications, it has been considered his duty to take the lead of religious meetings in the absence of the minister.

### SECTION II.—ORDINANCES OF THE CHURCH.

The following ordinances or institutions were appointed by Christ, and are obligatory on the church:—

1. Christian Baptism. This is the immersion of believers in water, in the name of the Father, Son and Holy Ghost, in which are represented their death to the world, the washing of their souls from the pollution of sin, their resurrection to newness of life, the burial and resurrection of Christ, their resurrection at the last day, and their engagement to serve God.

2. The Lord's Supper is designed to commemorate the sufferings of Christ, and to represent in the use of bread and wine the communion which saints have with him and with each other. Every true believer in Christ, being a member of his body, and part of his visible church, has not only a right to partake of his body and his blood in the Communion, but is under obligation thus to commemorate his death.

### SECTION III.—DUTIES OF THE CHURCH.

The duty of the Church is that obligation which the revelation of God enjoins upon it collectively, or as individuals, for the manifestation of his manifold wisdom, the perfecting of the saints, and the conversion of the world. In this obligation are included the observance of the ten commandments, entire obedience to the influences of the Spirit, to the instructions of the gospel, and to all the instructions and precepts of the Scriptures. Among the latter are the following particular requirements: Christian fellowship, secret and family prayer, domestic and social duties, watchfulness, administering to the necessities of the poor and afflicted, the support of those that preach the gospel, and the exercise of church discipline.

### DEATH.

The bodies of men, being subject to the calamities of the fall, all have died, or will die, except Enoch, Elijah, and the Saints that will be on the earth at the last day. But the soul survives the dissolution of the body, and immediately after death enters a state of happiness or misery.

### THE RESURRECTION.

As the transgression of Adam secured temporal death to all his posterity, so the obedience and resurrection of Jesus Christ render it certain that the bodies of all men will be raised from the dead. The saints will be raised in the likeness of Christ; but the wicked will awake unto shame, and everlasting contempt.

### THE GENERAL JUDGMENT.

As men do not receive the due reward of all their deeds in this life, there will be a general judgment, when time and man's probation will close forever. Then all men will be judged according to their works; the righteous will enter into eternal life, and the wicked will go into a state of endless punishment.

## RELIGIOUS SELECTIONS.

### Souls Ruined by Delay.

The masses now in their sins, hope and expect to be converted before they die. They assume that any time in life will answer for conversion, and very commonly flatter themselves that to-morrow will be at least as this day if not even much more abundant in its facilities for the great change. Little do they consider how startling is the testimony of facts on this very question, showing how fearfully the probabilities of conversion diminish as years roll away! We commend to the serious regard of all who have this great work yet to do, the following tables, made up of figures that cannot lie, and bearing full on the question most vital to the realization of their hopes of future repentance. They are from a sermon by the late Dr. Spencer.

"An accurate examination into the periods of life in which those whose lives of godliness give evidence of true religion, first began to be followers of Christ, furnishes an amazing demonstration of the folly and danger of delay! The probability of conversion diminishes rapidly as years roll on.

Make up a congregation of a thousand Christians. Divide them into five classes, according to the ages at which they became Christians. Place in the first class all those converted under 20 years; second class, all those converted between 20 and 30; third class, all those converted between 30 and 40; fourth class, all those converted between 40 and 50; fifth class, all those converted between 50 and 60. Then count each of the five classes separately. Of your thousand Christians, there were hopelessly converted,

under 20 years of age,	548
between 20 and 30 years of age,	337
between 30 and 40 "	86
between 40 and 50 "	15
between 50 and 60 "	3

Here are your five classes! But you complain of me; you ask, "Why stop at 60 years old?" Ah, well, then if you will have a sixth class, and can call it a class—converted between 60 and 70 years of age.

Just one out of a thousand Christians converted over sixty years old! What a lesson on delay! What an awful lesson!

I once made an examination of this sort in respect to two hundred and fifty-three hopeful converts to Christ, who come under my observation at a particular period. Of this two hundred and fifty-three, there were converted,

under 20 years of age,	118
between 20 and 30 years of age,	85
between 30 and 40 "	22
between 40 and 50 "	4
between 50 and 60 "	1
between 60 and 70 "	3

Beyond seventy, not one! What a lesson on the delay of conversion! What an awful lesson! How rapidly it cuts off the hopes of the delaying, as they continue on in life, making darker and darker the prospect as they are nearing the tomb! How rapidly the prospect of conversion diminishes! Far more rapidly than the prospect of life! Let the sinner delay till he is twenty years old, and he has lost more than half the probability of salvation which he had at twelve! Let him delay till he is thirty years old, and he has lost three-fourths of the probability of salvation which he had at twenty. Let him delay till he has reached forty years, and only twenty-nine probabilities out of a thousand remain to him. Let him delay till he has reached fifty years, and beyond fifty there remain to him only fourteen out of a thousand! What a lesson on delay! What an emphatic lesson! As an unconverted man treads on the vale of years, scarcely a single ray of hope remains to him! His prospects of conversion diminish a great deal faster than his prospects of life! The nightfall has come—his shades thicken fast—truth trembles for him when his feet shall stumble on the dark mountain of death!

These facts and figures are not capricious. They do not come of chance, nor of causes that might operate just within the sphere of Dr. Spencer's observation and no where else. They result from universal laws of mind, and in the case of those under religious training from infancy, are sure to be developed everywhere. Not that salvation is not rich and free enough—not that its offers go forth lamped with limitations—nothing of this sort, only that the hindrances of conversion are chiefly in the sinner's own breast—the fruit of his own depravity, and are augmented daily under the fearful strength of habit, and the terribly hardening power of sin. The main point is—Will the sinner ever bend his earnest attention and incline his very heart to the claims of God? Resisting while young, he rapidly acquires a terrible power of resistance, and ere he is aware, he has himself reared a barrier mountain high in the way of his own repentance and salvation.—Oerlin Evan.

### BEAUTIFUL SENTIMENT.—We live in the midst of blessings till we are utterly insensible of their greatness and of the source from which they flow. We speak of our civilization, our arts, our freedom, our laws, and forget how large a share of all is due to Christianity. But Christianity out of the page of man's history, and what would our laws have been—what is Civilization? Christianity is mixed up with our very being and our daily life. There is no familiar object around us which does not wear a different aspect because of the light of Christian hope.

## A Substantial Dream.

"Friend Wesley," said a Quaker to the Rev. John Wesley, "I have had a dream concerning thee. I thought I saw thee surrounded with a large flock of sheep, which thou didst not know what to do with. My first thought after I awoke was, that it was thy flock at Newcastle, and that thou hadst no house of worship for them. I have inclosed a note for £100, which may help thee to build them a house."

Many professing Christians have beautiful dreams about doing good, but those who practically remember their dreams, and act as did the Quaker, are few. My brethren, let us not end with dreaming, but, on the contrary, let us be doers of the work; dream if you like, but let your dreams come to something substantial in the current coin of the realm, or in deeds of devotedness. If at any time you have a day-dream about contributing to the support of any Christian institution, or needful object of charity, do it before you sleep, if possible. When the Spirit said to Philip, "Go hear and join thyself to this chariot," we read that "Philip ran thither." He did not only "go" but "he ran," and the conversion of the premier of Ethiopia was the result and reward of his immediate and prompt obedience.

My dear fellow-Christian, let us be prompt, considerate, faithful, devoted stewards of the grace of God! Have you talents, time, money, influence—let all be employed for Jesus, with all your heart. Seek earnestly to obtain a fresh anointing of the Holy One, and you may be made to know all things, and be "of quick understanding in the fear of the Lord." "I will run the way of thy commandments when thou shalt enlarge my heart."—British Messenger.

WORK AND REST.—Many Christians know how to work, but do not know how to rest. Meetings, schemes, committees, writing, printing, but little meditation, and less prayer!

Luther used to say, in some of his busiest seasons: "I have so much to do, that I find I cannot get on without three hours a-day of praying." It was the praying which made him so great a doer.

Brainerd was another of the Lord's great doers. And he also was nerved for his doing by living much alone with God. In his diary, he writes, "Was perplexed for want of more retirement. I love to live alone in my little cottage, where I can spend much time in prayer. Oh! a barn or stable, hedge or any other place, is truly desirable, if God is there."

"Your strength," says God, "is to sit still." Christians are weak, because they do not practice the heavenly art of "sitting still." Let us rest in the love of strength. Work is good; but it does not tell, because it is the product of the impatient, restless "flesh," rather than of the calm, restful "spirit." "Old Adam is too strong for young Melancthon." Men are interested, but not converted, reformed, but not renewed.

Christian brother! you feel this, don't you? And you wonder what it is which is wrong. You read of men in other days whose words of fire and you see a few such men now. But they are not men whom the world notes; they are plain, simple, unassuming men; and you cannot understand wherein their "great strength" lies.

Look at that stripling with his "sling and his few smooth stones out of the brook." You do not comprehend this either. If you had been there that day, you would have advised him to put on "Saul's armour." But David had other armour, which your dimmed eye cannot see. He had been alone with God in the wilderness,—that made him what he was.

### THE MINISTRY AND THE PRESS.

The pastor errs egregiously who fails to give the due credit to the newspaper press, as an agent of the evils he would correct, or an instrument of the good he would accomplish. The time has come when newspapers are almost universally read. The family that takes no newspaper is now the exception to the universal custom. And if companionship with a fellow infidels leaves some impression on the mind, much more does the weekly visit of a friend, in the shape of a newspaper, beggar a regard and confidence which give him incalculable power in leading the opinion and forging the character of those who welcome his regular arrival. Probably every minister can trace a great many erroneous and foolish notions, which meet him in some of the families of his parochial charge, directly to the newspaper they take. If so, how plain it is that the proper preventive or corrector of such evils is a newspaper of a different character; and how can he act wisely, how can he act faithfully, if he do not do what he can to introduce such a needed antidote into such families!

TO GIVE IS TO BE LIKE CHRIST.—His example was a constant illustration of benevolence. "He pleased not himself." "Though he was rich, yet for our sakes he became poor." "He made himself of no reputation." He even endured the cross that we might not perish. Would you be like Christ, reflecting his light and illustrating his spirit, without which you are none of his? Renounce every selfish consideration, and condescend all that you have and are, to his service and glory. And is there not the highest blessedness in imitating our great exemplar, in breathing his spirit, in following his footsteps, as he "went about doing good?"

## CORRESPONDENCE, ETC.

### New York Correspondence.

No Election of Speaker in Congress.—*Improbable Character of Members.—Duties a subject of Prayer.—Duty of Christians.—Erroneous opinion of some.—Baker the Murderer.—Disagreement of the Jury.—Ind state of Society.*

New York, Dec. 15th, 1855.

Mr. Editor.—There have been during this week two subjects of intense interest before the public. Of one of these I have spoken in connection with the Speakership of the lower house of Congress; and its relation to the Kansas troubles. All the week the b-blotting has been going on without an election, unless that unlooked-for event has taken place to-day. The pro-slavery party vote has been seventy-four uniformly; the anti-slavery one hundred-and-six, wanting but seven to secure the election, while some forty scatter their votes, and thus prevent the election. One thing of interest to your readers, I must mention in this connection, and that is, the "improved character of the behaviour in this branch of Congress. The attempt to introduce slavery into a large part of our free territory so aroused the free states that they have sent a very different class of men to Congress from what has too often been our practice; mere politicians bankrupt in moral character, have had less chance of election now than usually, for most deeply has the religious sentiment been touched. Quiet Christians, who never thought nor cared for politics before, have been led deeply to feel their obligation to put forth their efforts to elect to office men fearing God. Though a severer test to the angry passions of men has never been presented than so far during this session, yet has there never been equal dignity in the lower house during such a struggle. Of my own personal knowledge I can say some of the most pious and devout men in our nation are in that branch of Congress; men who make their Congressional duties the subject of daily prayer; men who are not ashamed to ask an interest in the prayers of their brethren in those duties. This is a result most cheering to the Christian heart and one that should press to every weight of responsibility on the conscience of every Christian in lands blessed with constitutional government. Even in countries ruled by despots, it is the duty of the Christian to pray that God may dispose the hearts of rulers that the church may be permitted to carry forward its holy work. But in countries where the suffrages of Christians have any influence in deciding who shall be invested with authority, they add to this neglect the sin of wrong action. Indeed I have known Christians whose habit it was to pray in words daily for the overthrow of intemperance and crime, and then pray by their vote, for those whom they know strengthen the bands of wickedness. Is it not shocking in such cases to hear them praying to God to give them those who rule in the fear of God. They pray "thy will be done," and then fight against it. Is it not right in such a connection to observe that there is a patriotism which always consists with the highest consecration to God. When children neglect their duty to parents out of pretended respect to the will of God, they are not more foolish than Christians who pretend that in their love of God, they forget to love their country; they forget to care for the advantages with which unborn generations ought to be blessed in regard to education and piety, in their love to God. Who more devoted to his "Father's business" than was Christ, and yet who was more devoted to his parents! Who so better patriots than he for the land of his birth! Do not many Christians impose upon themselves in other respects by the fallacy which I am striving to expose? Do not some in their well meant zeal for the conversion of others, neglect to train their own children in the nurture and admonition of the Lord? Do not some in their ardour for the conversion of the world, forget to seek the conversion of their neighbors? Forget to labour in the Sabbath school, forget in their pretended love of all churches, the assembling of themselves together; forget in their pretended love of spirituality the study of God's word and the attendance upon the prayer meeting?

But that second thing I had almost forgotten, and I turn to it with loathing. Baker, the murderer of Poole has been on trial for a number of days, and it has been expected he would receive his sentence this week, but the jury could not agree, three being for a verdict of manslaughter in the second degree, and nine for murder. The case must be tried again. But why should a trial for murder, be exciting in a city where there are three hundred and sixty-five murders in a year? The peculiarity has been, that it has by the course pursued in taking testimony fully brought to light the lower strata of society, and it would be difficult to conceive any thing more profane, more cruel, more God-defying than what prevails right here among us in the class whose life has been disclosed by this trial. Of course the particulars are not such as can be spoken of here.

mercy of God I am spared to see nearly the close of another year. To me it has been a year of many mercies both in temporal and spiritual things. The Lord has blessed the labour of my hands, and given me a supply of the good things of this life; he has also blessed me with health to enjoy the fruits of my labour.

I rejoice to learn that this year has been one of prosperity in your churches in the Province. I have regularly learned through your paper, the good news from afar; and your people have cause of devout thanksgiving to God that he has blessed the labours of his servants among them. I hope that with the number added to you, your churches have also increased in piety, holiness, and benevolence, and that the year to come may be one of still greater power and blessing.

I was much gratified to hear of the prosperity of the Springfield Church, and that brother French's labours had been crowned with success. I trust the absence of brother Lake this winter will not be a discouragement to them. He had been expected here for some time, and anxiously looked for by a number of friends, as well as his own children, and we were exceedingly glad to see him when he arrived. By him I unexpectedly received some presents from friends in New Brunswick, which afforded me much pleasure, but I should have been much more gratified to see themselves. I was expecting brother Scribner here during the autumn, and had engaged a house and farm for him, and was sorry to hear of his disappointment.

We have had no special revival of religion here, but have kept up the worship of God on the Sabbath in a school house about a mile from my residence. We have preaching a part of the time, and a very flourishing Sabbath school has been in existence during the summer, which has been a great help to our meetings. Wishing you and the cause every prosperity.

I remain your brother in Christ,

THOMAS CHRISTIAN.

### A Negro Class Meeting.

The Washington correspondent of the "Morning Star," after describing a meeting which he attended in the "Foundry" Methodist Chapel in that city, gives the following graphic account of a Class Meeting among the blacks, which he attended at the "Asberry" chapel on the same day:—

"Asberry chapel is connected with the same parish—'Foundry' for the white people—'Asberry' for the black and intermediate. At the latter there was a general class meeting in the P. M. It was not put upon paper then; it cannot be now! The class-leader (coloured) opened the meeting by prayer—true prayer—partly spoken, partly signed, partly groaned—all, like a feeble, sorrowing child calling upon a tender parent. Arising from his knees, he said, 'Brethren and sisters, I have felt better, and I have felt worse—I glory in the cross of Christ! I have no more to say. Now, each one tell us how you feel.' A very aged man said, 'I thank God I have four eyes; these two (putting his hand to his eyes) to see the things of this world; and two in here (putting his hand to his breast) to see the things of Christ's kingdom. These ones (putting his hand to his eyes again) are growing dim; but the others see clearer, grow sharper, say the promised land and the glorious mansion of Massa Jesus.'"

An intelligent-looking young man arose and said, 'I am a stranger. This the first time I meet you in Asberry church, but I am stranger to this religion. My body belongs to me, but my soul is free. It enjoys the "glorious liberty of the sons of God!"'

An aged mother broke out with great earnestness, "My face is set toward, and my back is turned square on the devil, and he is all out of sight."

A young lady (who might as well claim a place at "Foundry" as at "Asberry") said, "I am hunted as a partridge upon the mountain, but I am hid in the cleft of the Rock! Blessed be Jesus,—he will keep my soul!"

Another said, "Go back! no, I won't think of going back. I can't think but little, and what I do think I am determined to think of Jesus!"

Still another said, "I have put my hands to the plough, and I am going to plough my furrow out. If she strikes a stone or a root and hops out, I'll tip her over the point, and stick to the handles, till she comes into the work again."

Their singing was earnest and spirited, if it was not scientific. If there was not perfect harmony, there was great power in the music, when their earnest and united voices rolled out these words:

"O stand the Storm,

It can't be long;

We'll anchor by and-by."

If one did not feel the storm beating in his face—he waves surging beneath his feet—and gaze with anxious eye to the "anchoring ground" just before him—then there were no music in him, and his imagination were asleep beyond hope of waking. Here all could sing and do sing, with a relish and zeal, as if the whole soul was filled with the thoughts of Him whom they would praise.

In other class meetings, where there are ruder faces, and more cultivated intellects, no feebler hearts, only here and there one can join in the most familiar songs of praise, because, forsooth, they have no voice, and would make a jar—as if to conform to science!

The perusal of the following Letter from brother Thomas Christian in Illinois, will be gratifying to his numerous friends, who were acquainted with him during his residence in this Province.

BELVIDERE, ILLINOIS, Dec. 25, 1855.

DEAR BROTHER.—Through the kindness