

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL, "Glory to God in the highest, and on earth Peace, good will toward Men." EDITOR AND PROPRIETOR

GEO. W. DAY, Printer. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, JANUARY 14, 1857. VOL. X.--NO. 3

Correspondence.

A Modern Hercules.

The following article should have appeared a fortnight ago, but in consequence of the sickness of our brother, it was laid aside.—Ed. Mr. Bennett, of the *Presbyterian*, after a short silence, has again appeared on the battle-ground in a new character, with an ancient coat of mail, and, if we may believe him, wielding a sword of four edges, of pure metal, and well burnished. He announces himself a Hercules, and strutting across the field with dignified stateliness, with the voice of a Stentor, whose voice was as strong and loud as that of fifty men, he bids defiance to all the army of Baptists and Anabaptists in the land.

A full portrait of this modern Pædobaptist hero may be seen, fully equipped, on the second page of the *Colonial Presbyterian*, done in three styles, namely, wood, steel, and lithograph. The second, in steel, is that which we shall copy for the entertainment of our friends, who may not have the pleasure of seeing the first edition in the *Presbyterian*.

The base, or pedestal, on which the knight in armour is represented as standing, is a huge snake, or water monster, copied from the old pagan mythology, and called by the mythological writers, a HYDRA. It is here represented with seven heads, though some writers say it had fifty. This figure is designed to represent the writer of the Reminiscences, or our humble self and other Baptist writers. We have then the principal figure, the far and long-famed Hercules, the great conqueror of all water monsters and other dangerous animals, as a suitable representation of the redoubtable Mr. Bennett himself!

That no one may mistake the identity of the latter, he has appended the history of both, and the wonderful exploits they have accomplished. Hercules, by the assistance of his friend, one Jolas, succeeded in utterly annihilating the old serpent, with seven or fifty heads. But, Mr. Bennett having neither a friend Jolas nor a man Friday to assist, is stated to have achieved, alone, and by his own sword, the work of utterly extirpating one of his victims. The comparison between the exploits of the two heroes is thus described: "Hercules first attacked it with arrows, but finding this unavailing, came to close quarters with it, and with his club destroyed the heads of his enemy." So much for Hercules. Now for Mr. Bennett's account of his own chivalry: "We seem to have met with some such subject in the columns of the *Visitor*. You cannot knock off one of its heads, but, behold! two or three, or four, start up in its place. Brother Nutter gives place to the editorial we, with the old name appended." And so our champion of Pædobaptism goes on describing himself and his feats of war to the end of the chapter.

As the editor of the *Presbyterian* thus claims kindred with the renowned Hercules, the demi-god of fable, and thinks himself equal to the task of even conquering Achilles, the son of the goddess Thetis, who was famous at the siege of Troy, we move, that, as Presbyterians do not make or worship saints, that the worthy editor have his name enrolled in the catalogue of pagan heroes! If Hercules slew this monster of many heads, and Gergon, who fed his oxen with human flesh; and the monstrous dragon that guarded the golden apples which grew in the *Ægle*, *Arethusa*, and *Hesperethusa*, and bore away the fruit, and killed the terrible lion that infested the country of *Nemæa*, and did other acts of prowess, which no other god or hero ever did, we say, if he deserves to be deified, surely our hero of North America, and conqueror of all the Anabaptists in the land, should not be left out of the list! He can put to silence the author of the *Reminiscences*, whom he proclaims as dead, for two or three weeks. He can cut off at one blow each, the head of *Nemo*, *J. D. C. Spurden*, "the editorial," and, indeed, all, if there are as many heads as was possessed by the Hydra, or monster serpent which inhabited the lake *Lerna*.

But, we must apprise the reader that we suspect the editor of the *Presbyterian* was only in a dream; and these victories were but the vagaries of a cool wily night. The visions of his head concentrating in an imaginary triumph over a prostrate foe, were undoubtedly committed to the record before he had time to clear away the misty imaginings of his sleeping mind. And since Mr. Bennett has called up to our recollection some of the mythic persons, whose history amused us in our boyhood, we would inquire of him if he ever saw the counterpart of a youth, who, in love with his own shadow in the water, and then pined away into a daffodil?

The truth is, Mr. Bennett was dead, or as he says, "quiescent," before we were, for we published the last article in the dispute before the suspension, and not finding anything in the next week's *Presbyterian* referring to us, by the advice of the editor of the *Visitor*, we stopped the discussion. Does this look like being silenced? Yet, Mr. Bennett comes before the public boasting of his prowess, and the victory he had gained in his Lilliputian war. Comparing us to one of the heads of his fabled Hydra, which he had cut off, and as he would persuade his readers had forever put to silence.

This boasting and bravado reminds us of Goliath, the champion of Gath. The comparison of the two will evince a cowardly spirit in both. Goliath despised David in his heart;—he cursed him by his gods—and said to him, "Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the field." So Mr. Bennett's fable, which he has appropriated to himself, as the Hercules, boasts that with his club he had beaten to pieces one of the heads of the Hydra in the *Visitor*, and this is applied to ourself. So again, "our friend Nutter has during two weeks become quiescent, &c." And here we have Mr. Bennett and old Goliath in close proximity. Indeed, the family of boasters and bravadoes is large, and we think hereditary. Tom Paine, in his famous, or infamous "age of reason," swaggers across the battle field and says, "I have now gone through the Bible as a man would go through a wood, with an axe on his shoulder, and fell trees. Here they lie, and the priests if they can, may replant them." But, had he done any execution? No. He had, like our friend of the club, hurt nobody, had hurt nothing. He might have said, "I have now gone through the Bible as a hog would go through a garden, and root up the plants with his merciless snout. Here they lie, and the gardener if he can may replant them."

Another of these renowned and redoubtable champions, of which we are reminded, was Don Quixote, who fancied everything he saw belonged to chivalry.—In spite of Sancho's remonstrances, he rushed headlong on, cutting and slashing at everything he saw. Wind-mills were huge monsters, whose heads, like the heads of the Baptist Hydra, must be smashed to pieces—a drove of sheep was in his dreaming imagination, a vast army, who, like those in the *Visitor*, must be beaten down or beaten back—and the barber's basin was carried off in triumph, not to sprinkle children, but as a trophy of victory, being, as he imagined, the helmet of Mambrino!

If, in the commencement, Mr. Bennett did not understand our position, and it is evident he did not, he had no more right to meddle with the controversy than Quixote had to redress grievances. If he did not know, and purposely jumbled truth and error together, he cannot, for a moment, be considered as a reasoner, but as an insidious enemy.

D. NUTTER.

Mr. Bennett, of the *Colonial Presbyterian*, has considered it important to make some remarks and explanations on our last communication on his criticism on our article, "A purely converted church." We do not see that there is much in this editorial to remark on. But we have a promise of more next week, and shall, perhaps, either receive conviction of some egregious error, under which we have been labouring, or find some point of doctrine which may require our notice. Let it be which it may, we pledge ourself to give it that attention which it demands.

Mr. Bennett adheres to his original critique on our observation, that the Baptists had prospered and attained their present standing and influence, by the blessing of God on their labors. And with some modification in the language, goes on still to repeat his former assertions that it was not the blessing of God, but something else, that gave us that success. But Mr. Bennett must be reminded that his present statement and explanation, is quite a different affair from the original gross buffoonery with which he treated the subject.

When Mr. Bennett abandoned the charge which he first made upon us, he did not acknowledge his mistake, but continued his attack in a new form; and now says, "We changed our position to suit his new definition." Now, we appeal to every man, who has paid any attention to this discussion, if Mr. Bennett would have given up the ground on which he assailed us at first, merely because we had denied having said what he attributed to us, if such a sentiment had been advanced by us? Would he have let us off with "we will say no more on that point," if he could have laid his finger on the words he charged us with? But, we will leave this with Mr. Bennett's own conscience; having no doubt but he will yet own he was mistaken.

We admit that the passage from 2 Cor. 12. xvi. has been differently explained by Commentators; and while we adhere to our exposition in another place, which is the opposite of Mr. Bennett's we have no expectation of settling the question.

But, our Editor, in almost every paragraph he writes, betrays a spirit of ill-will towards the Baptists, and deals largely in detraction. He pretends that the Baptists make no converts amongst educated people, and people of rank, but that all their success has been with the working classes and uneducated. He says, "One thing strikes us as curious, namely, the small success which has ever attended the Baptists among settled, educated people." He adds, "We do not know more than two or three small congregations of Baptists in all Ireland." Is not this a most curious proof of his position? He also re-

fers to Scotland, England, and America. And pray who did Mr. Bennett write these statements for? Not surely for any but his own sect. He will excuse us if we dwell here a little. Who, we ask, was it that said, "Have any of the Pharisees believed on him? But this people that know not the law are cursed." Who was it who said, "As for this sect, we know that every where it is spoken against." And on the other hand, who was it that said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes?" We hope Mr. Bennett will seriously ponder these quotations, and if he refers these invidious distinctions to the Baptists, he will spare the great Master.

But, we observe, without claiming any great honor, that the whole statement is an egregious mistake! We do not charge the Editor of the *Presbyterian*, with a willful falsehood, though we most certainly thought he was better posted up on these subjects. We own that we are not fully acquainted with the progress of presbyterianism in the world. But, we had believed that they had made no greater accessions among either the rich or the poor, than the Baptists had. We know places as extensive as Ireland, where there are as few presbyterians as there are Baptists in that country; and where the education of the people is far in advance of that of the people in that unhappy country.

Take for instance the neighboring State of Maine, or the whole extent of New England, and where will you find a better educated people, or a country on the globe where there are one half the facilities for a common or a literary and scientific education? And what is the comparison between the prevalence of Baptist and Presbyterian principles, amongst that universally educated people? While there are tens, yea hundreds of thousands of the former the latter are scarcely known.

But how stand the matter in these provinces? Mr. Bennett would persuade us out of our senses, or he presumes greatly on the stupidity and credulity of his presbyterian readers! Does he expect to make the world believe, that he and his brethren in this land possess all the learning? and that the Baptists are a set of ignorant barbarians? "Surely ye are the men, and wisdom will die with you." The Presbyterians have existed in these provinces quite as long as the Baptists; and have had full as great facilities to propagate their views. Why then have they not cut out this Baptist error? And why have they not demolished all the heads of the Baptist Hydra, before our modern Hercules came upon the stage? Was it because the people here were too ignorant to discern between their right hand and their left, that Mr. Bennett's brother Ministers have not converted the whole country? Perhaps it was by the force of truth, operating on the common sense of the people, that led them to reject the dogma, that believing parents bring forth spiritual children. Perhaps the same axe that John the Baptist laid at the root of the Jewish hereditary tree, has in the hands of his successors been effectual in prostrating our hereditary christianity. "Think not to say within yourselves we have Abraham our father; for God is able of these stones to raise up children unto Abraham."

As it respects the Baptist preachers of old, as illiterate men, and men of one idea, or dwelling on a few points, Mr. Bennett is greatly deceived. It is true they had not studied the classics, or the whole round of the sciences; nor, on the other hand, did they believe that a state of rudeness and ignorance was preferable to knowledge. But, although they were not generally versed in mathematics, geometry, and astronomy, they knew more than our erudite Editor supposes they did. They had studied in the school of Christ, if they had not sat at the feet of a Gamaliel. They knew more of systematic and Bible divinity than many a learned doct, into whose brains the schools of literature and theology had stuffed bushels of learned lore. And as to their manner of preaching, ploughmen and cobblers, as Mr. Bennett supposes them to be, they were more sound in the faith, more eloquent in diction, and more logical in argument than one half of those divines who delight to ridicule their labors and disparage their usefulness. Mr. Bennett winds up his lucubrations on the subject, by promising us something more next week. We are exceedingly glad that our respected brother has treated us to something more serious and solid than fable and frolic, and we have tried to meet him with becoming respect, and sincerely hope we shall yet have the pleasure of discussing the subjects on which we differ, in a spirit of christian candor, and to the edification of our respective readers. And as our good brother has expressed his ignorance of our amount of learning, we take this opportunity to assure him that we have nothing to boast of in that line, and that if he only handles "the sword of the Spirit, which is the word of God," skillfully, we shall be easily conquered, and even be proud to be numbered amongst his captives, taken in a war for truth.

D. NUTTER.

Brussels Street Baptist Juvenile Missionary Society.

St. John, Jan'y., 9th 1857.

It was resolved at the last Monthly meeting of the Brussels street Baptist Juvenile Missionary Society that a synopsis of the proceedings, the report of their Missionary for the month, and the address delivered

by a member of the Society be forwarded to the *Visitor* for publication. The amounts received from the Missionary Boxes in the Vestry and the other collections amounted to but £2 4 4 which is £6 2 4 less than their monthly expenditure. Many of the Sabbath school Papers and Tracts after having been read by the children were handed in for distribution among the poor and destitute. A committee was appointed to solicit the Rev. S. Robinson to preach a sermon and take a collection for the Society on some Sabbath evening, and due notice of the same to be given in the *Visitor*. Brother Lugin was appointed to deliver an address at the next Monthly meeting to be held the first Tuesday in February.

The Missionary (Rev. Jarvis Ring) labouring around the suburbs of the City, gave the following report of the last month. Preached 15 sermons, visited 48 families, some of them twice, and prayed with 26, held 4 prayer meetings with the colored friends in the neighbourhood of the Bethel. Has organized a flourishing Sabbath school near the Marsh Bridge numbering 40 scholars which promises much success for the advancement of the Redeemer's Kingdom. The Lord appears to be working among the people in that locality. The meetings are well attended and the people are very anxious that they should be kept up, and by preserving zeal a large and flourishing church may be gathered there in a few years. The prospects are also brightening at the Bethel.

An address was then delivered by Brother Joseph Read Junr, Cor., Sect'y. of the Society. He first referred to the Society as being the only one carried on by Juveniles in these Provinces so far as his knowledge extends. He then portrayed the many benefits Juveniles would receive by belonging to such Societies, such as the cultivation of their minds with feelings of benevolence and christian principles, and he here endeavoured to impress upon their minds that the way to be happy was to try to make others so. He then showed the influence they would be capable of exerting when they come to enter upon the active duties of life, and also the Missionary cause would derive from the youth, having their minds trained in such Societies.

He then took a retrospective view of the progress of the Society from its commencement when it was but a feeble band and held its meetings, not in a spacious vestry like the present, but in a workshop, and then went on to show the vast amount of good by the blessing of God the Society is capable of doing. He here showed various ways by which the Society can be a blessing, and in order to accomplish this, they must be governed by right motives, have strong faith in God, and be a working society. As an illustration of this, he gave extracts from the life of Carey, and other great men.

He then alluded to the exalted privileges enjoyed by the youth here, and urged the necessity of commencing the New Year with redoubled diligence in bestowing upon others the same blessings they enjoy, and at the same time reminding them of the necessity of not forgetting their own souls while trying to do good to others.

The meeting was further addressed by Rev. G. Robins, Rev. J. Ring, and N. S. Demill, Esq.

NEW CANAAN, Jan. 10th, 1857.

Dear Brother,—Believing that you and your numerous readers are always pleased to hear of the prosperity of Zion, I am happy to inform you of the state of the cause of Christ in this place. On the eve of the last day of the past year a good congregation met in the house of God to give thanks for the favours of the past and implore blessings in time to come. In that meeting many appeared to feel a heavenly influence while a bright cloud descended upon us, abundant in mercy. Our hope revived, and faith told that the time to favour Zion had come; that the Master had come and called upon us to arise and shine; that our prayers were heard; that our captivity was about being turned. A young man rose at the close of the service and told what the Lord had done for his soul; the next day he followed his Saviour in Baptism. The Sabbath following seven more were buried with Christ in baptism, and so gloriously has the work progressed, that twenty-one are received and will be baptized (D. V.) next Sabbath, making in all twenty-eight. We trust that many more will come, and a very great harvest be gathered in. Dear brethren pray for us that the Word of the Lord may have free course and be glorified.

Your's in Gospel Bonds,
JAMES WALLACE.

Privileges of Life Members and Directors of the American and Foreign Bible Society.

"Each Life Member of this Society is allowed annually to receive from the Depository for the year current the value of one dollar, and each Life Director the value of two dollars and a half in Bibles and Testaments for gratuitous distribution."

This Society does not engage in the indiscriminate circulation of the Sacred Scriptures. The thing we believe leads directly to a disregard of God's Word and in numerous cases, especially among Catholics, to its de- veneration. We have facts upon this point that we cannot mistake. There are however many persons within the circle of the friends of this society, such as orphans, apprentices, servants, boatmen, stage-drivers and the like, not to men-

tion scholars and teachers in Sabbath schools and Bible classes, who would appreciate the Bible all the more because bestowed as a gift. It was with this benevolent and charitable object in view that the Society adopted the above rule.

The Board however have met with embarrassment in their endeavours to carry out their benevolent object. Those wishing to avail themselves of the privilege of the above rule were found in most cases to reside remotely from the Depository. The Board, therefore, in this exigency made the temporary experiment of creating local depositories for this object, but found it to be attended with confusion and considerable additional expense, while it made provision after all but for only the few comparatively in the immediate vicinity where such depositories were located. They have therefore been under the necessity of making arrangement for this matter through our collecting agents, who at stated times are found in all parts of their respective fields, and with whom a supply of Scriptures is deposited for this purpose. Life Members and Directors therefore of the American and Foreign Bible Society can hereafter receive their annual quota of Scriptures according to the above rule by personal application, or better by written order, either to the Depository Agent, Bible House, 117 Nassau Street, New York, or to any of our collecting Agents.

The Post-office address of our Agents for this purpose is as follows:—
Rev. Samuel Boothby, North Leeds, Me.; Rev. A. Brown, Concord, New Hampshire.; Rev. J. Hodges, Jr., Cambridge, Mass.; Rev. J. V. Ambler, Lanesboro, Mass.; Rev. J. Keach, Stillwater, N. S.; Rev. L. Ranstead, Binghamton, N. Y.; Rev. L. B. Chamberlin, Cincinnati, Ohio.; Rev. L. H. Moore Marshall, Calhoun Co., Mich.; Rev. J. L. French, Philadelphia.

HORACE T. LOVE, Cor. Sec.

Mr. Spurgeon and his Critics.

We clip the following from the *Glasgow Examiner* of Oct. 25th, last. It was suggested by the Surrey Garden's calamity, and the comments thereby elicited. It is a Scottish defence of our young friend,—and a right genial one—an offset against the ribaldry of the *Caledonian Mercury*.—

We have been very much amused with the way in which the press has discussed the subject. The *Times*, with its usual respect for Dissent, says that Mr. Spurgeon belongs to one of the many bodies of Dissenters. It could not at once state, what all London knows, that Mr. Spurgeon belongs to the baptists. It also says that he is not above 25 years of age, when within the last two weeks it was stated in every paper that he had recently completed his 22nd year. The Thunderer is often as far behind as its neighbours in matters of fact, and it can also distort facts to answer a purpose. It does not just say that Mr. Spurgeon is to blame for the loss of life that happened, but it writes in such a way as to give the idea that it does not understand what right one belonging to Dissenters has to be popular. Other Church papers are sage in their opinions. They admit that, in this the third year of Mr. Spurgeon's Ministry in London, his popularity continues to increase, and on the fatal evening some 20,000 persons were crowding to hear him. These are facts that cannot be denied; but, then, though numbers are fixed and absolute the character of the crowd may be brought into question. It is therefore stated that he is popular among the poor, and even some of the middle classes. The report however if it proves anything, proves that many of the killed and wounded belonged to good society.

It would be no reflection on Mr. Spurgeon were it true that only the poor follow him, for the poor are, to say the least, just as good judges as their betters are; but the fact is, all classes in the metropolis wish to hear, and are present at his sermons. It is further insinuated that it is mere curiosity that draws the crowd. Well, so be it. It is something in this age of excitement and variety even to awaken curiosity. It is said that it is merely to hear the odd sayings of the preacher, facts disprove that altogether. Much shorter space than three years will cure the itching after odd sayings; but in this case the mania to hear Mr. Spurgeon has been for three years reaching a climax, and it is a question if it has even reached it yet. The fact is, Mr. Spurgeon is an interesting preacher because a textual preacher. His discourses will ever be fresh, because they are illustrations of the text, which contains a variety which never can become tiresome. In reading his sermons it is seen that they are often a mere expansion or amplification of the text. So long as he thus preaches so long will his sermons be fresh as that exhaustless source whence they are drawn. Mr. Spurgeon it is alleged, did he attempt to preach as others do, and as others recommended him to do, he would just be like them. But he does not choose to do so and why should he? Must he be stripped of individuality to please the fastidious? Must he so speak as to drive away the anxious crowds who wish to hear him? A local contemporary very self-complacently advises those whose ministers draw no crowds to thank their Maker that they are under so mild and unattractive an administration! Well, that is at least an instance of being thankful for small mercies. That some paper, and others, hint that it is a crime to be popular, and that error is more popular than truth.

That we deny. Truth is more popular than error, and ever has been. Why did the multitudes follow the Great Teacher? Not only to see his Miracles, but they marvelled at the gracious words which proceeded out of his mouth. We do not mean to compare that Divine Teacher with any merely human teacher; but though Divine he is an example in many things, and it might be difficult to prove that he should not be an example to those who stand up to speak to their fellow men. Truth is the only popular thing in the world. Error has had followers for a time, but that time is short, but the reign of truth is eternal, and among enlightened men it is always popular. We are told that crowds gape after the Roman miracles. Do they so in this country? Do they so in London? Unless they do the facts aside from our purpose. Even miracles too may be popular, not because they are false, but because they are prevarications of truth. Miracles are for signs to them that believe not, and even mock-miracles excite attention because they are counterfeits of the true. We do not need to write any defence of Mr. Spurgeon's popularity, because there are few men who either say that it is a sin to be popular or that he has used improper means to obtain his popularity. He began to speak to the children of a Sabbath-school—others gathered around him. The meetings increased till half London are at his heels. If there is any fault, it is the people's, not the minister. But our readers may rest assured that a London crowd will not long follow either an impostor or a fool—the man who can sustain and increase his popularity there for three years is neither.

[From the Religious Herald.]
Experimental Preaching.

Dr. Wayland, in a late number of the *New York Examiner*, has some very truthful and timely remarks on "Experimental" Preaching, from which we present a brief extract below. There is reason to fear that that part of the preacher's duty has been too much overlooked of late years; that instead of the old-fashioned experimental style of preaching, a desire is too prevalent in the minds of some preachers to produce discourses, or moral essays, as they might be termed; while others bend their energies to doctrinal subjects; and thus experimental preaching is very nearly overlooked and forgotten. There is no preaching that so takes hold of the heart of the hearer as the experimental. Let the preacher feel the force and power of his subject, and as he presents it to his audience in the earnestness and sincerity of a warm and feeling heart, they will as naturally sympathize and feel with him, and show forth the fruits of such preaching, as the parched earth drinks in refreshing showers of rain, and brings forth fruits accordingly. Dr. Wayland says:—

"The common error of discourses from experimental texts is, that they are prone to become doctrinal. Thus, if a minister should take as a text, 'My soul thirsteth for God, the living God; when shall I come and appear before God?' he would be very likely to go into an argument to prove that the devout soul longed after God, and show the reasons for it, closing with a string of miscellaneous inferences. How much better, after explaining distinctly what was meant, to illustrate the fact from the experience of David, as given in the Psalms and elsewhere; from the experience of Paul and other eminent saints, whose lives have been recorded by the pen of inspiration; and from the experience of pious men of a later age; closing with the blessed assurance of our Saviour, that those who hunger and thirst after righteousness shall certainly be filled. It may be said that this is not logical, it is merely declamatory. Good; but it is just such declamation as the Holy Spirit has used abundantly. It is such declamation as strengthens and confirms the soul of the saint, and marks the line of separation between the saint and the sinner. Can logical preaching do more than this?"

The chief source from which we are to derive experimental, as well as other religious truth, is, of course, the Holy Scriptures. If we would read the lives of holy men as the Spirit has given them, meditating on them devoutly, placing ourselves in their condition, and comparing, and contrasting our sentiments with theirs, we should both improve ourselves in piety, and find much matter for preaching. The lives of Christians under trial, as in sickness, bereavement and discouragement, especially in times of persecution and martyrdom, afford a rich field for the illustration of experimental religion.

Another source from which the experimental preacher will draw abundant supply of truth and illustration, is found in the examination and observation of his own heart, and the observation of the working of religion in the hearts of others. Why should a man hesitate to exhibit the dealings of God with his own soul, the struggles against indwelling sin, and the best modes of resisting it, his doubts and fears, and the way of their removal? He need not, of course, mention his own name, nor obtrude himself on his people; but by thus unfolding what he has himself felt, he will find that he is binding himself to them by a tie that nothing but death can sever. And then he will learn much by visiting his people, and conversing from house to house on their religious condition and progress. If they become familiar with him, they will love to unobscure their souls to him. In sickness and affliction, he will be their dearest friend.

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