

New Brunswick Baptist

AND CHRISTIAN VISITOR.

The Organ of the Eastern and Western New Brunswick Baptist Associated Churches.

Published on WEDNESDAY.

"Glory to God in the Highest, and on Earth Peace, Good Will toward Men."

[For Terms, see First Page]

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and walked the streets in godlike guise; and she has been treated every where, by kings and slaves, philosophers and fools, as an alien and a stranger. It has been the effort of Scepticism on one hand, and Superstition on the other, to mar her beauty and crush out her existence. The Pilate of Atheism and the Caiaphas of Fanaticism have united in crowning her sacred head with thorns, and transfixing her bleeding body to a cross. She has walked along the Via Dolorosa of eighteen hundred years; the ages, as they have marched by, have mocked and derided her; and, at every step she has taken upon this sin-cursed earth, she has been saluted with the horrid cry, "Crucify her! crucify her!"

With this fact before us, we see that the unpopularity of a creed is no proof of its falsity; the proscription of a sect is no evidence of its corruption. Regal Truth herself, fairest queen that ever ascended a throne, has always been unpopular; and her trophies have been secured amid agonies which have convulsed the world. The purest principles ever known among men have been proscribed and banished. The gospel itself, the grand source of divine illumination, was rejected by God's chosen people; and Christ, the mighty Saviour, when he came, was put to a shameful death. The very name we bear, and which reflects upon us such honour and dignity—CHRISTIAN—synonymously of all that is noble and excellent—was first applied as a term of reproach in the licentious city of Antioch, and for centuries designated a hated and persecuted race.

In the contest of sects and churches, there is no reason why any man should seek sight but truth. A church built on error rises only to fall; unless Christ crucified be the corner stone, and the doctrines of God's Word its massive pillars, it is but a house on sand, to be swept away by the first flood. He who has a creed which he does not dare throw out as a challenge to all men, but which must be concealed in cloisters, chained up in monasteries, or locked up in dead languages, is a slave, and walks a dungeon floor as narrow and circumscribed as that of Bonnard's.

My theme to-night, selected for me by the Young Men's Christian Union,—"Roger Williams and the Baptists."—I foresee me into a defence of, and a plea for, soul liberty; and no one will expect me to approach such a subject with fetters on my hands, nor padlocks on my lips. The subject itself is simply an appeal to history.

Roger Williams, that persecuted exile, that founder of a noble commonwealth, was not the originator nor the founder of the Baptists. He was but a standard bearer in the mighty army. The principles for which he contended were enunciated sixteen hundred years before he was born; in the darkest age the world ever saw they were not extinguished; and to-day they flourish over his grave. The banner which fell from his dying grasp was caught by other hands, and borne into the thickest of the fight. The Baptists have, strictly speaking, no representative man. Of the twelve thousand regular Baptist churches in America, I do not know of one that is named for any good man on earth, or any saint in heaven. Congregationalists have their Edwards churches and their Payson churches; Methodists have adopted the name of Wesley for many of their houses of worship; Catholics and Episcopalians have taken the names of saints—Mary, Anne, and many others, the apostles among the rest; but I never heard of a regular Baptist church which had the name of mortal man attached to it. Indeed, the grave of Roger Williams has been left to this day without a monument. Worthy of a pyramidal tomb, he sleeps in an unhonoured and almost unknown sepulchre. "Monuments have been erected," says Bishop Clark, "in memory of avial butcheries, and there are noble statues abroad in honor of men who never knew what it was to be noble or honorable. But there is not a slab of marble in the State with the name of Roger Williams inscribed upon it—not even to mark his grave."

It is a singular circumstance, related on good authority, that when, years since, the grave of Williams was opened, "not a vestige of any bone was discoverable, nor even the lime dust which usually remains after the gelatinous part of the bone is decomposed. Completely had disappeared all the earthly remains of the founder of the State of Rhode Island and the commingled mass of crumpled black slate stone and shale. But on looking down into the pit, which the sextons were clearing it of earth, the root of an adjacent apple tree was discovered. This tree had pushed downwards one of its main roots in a sloping direction, and nearly straight course, towards the precise spot that had been occupied by the skull of Roger Williams. Then, making a turn conforming with its circumference, the root followed the direction of the backbone to the hips, and thence divided into two branches, each one following a leg-bone to the heel, where they both turned upwards to the extremities of the toes of the skeleton. One of the roots formed a slight crook at the part occupied by the knee joint, thus producing an increased resemblance to the outlines of the skeleton of Roger Williams, as if, indeed, moulded thereby, by the powers of vegetable life."

Thus, as that tree absorbed the body, flesh and bones, of that noble man, so did the great domination whose views he adopted absorb his spirit and his remarkable genius, incorporating into its own living trunk and branches the principles that

made him what he was, until strength was imparted to every fibre, and beauty to every leaf, and sweetness to every bud; and the essence of him who once struggled for soul liberty is merged in the immortality of the tenets for which he became an exile and a wanderer.

My object at this time is threefold:— To state the distinguishing tenets of the Baptists; and define the position they have occupied under various names from the times of Christ;

To show the antiquity of those tenets, and the reception they have met in the different ages of the world;

To exhibit the influence of those tenets on the governments and religions of men, and our indebtedness to them.

In the discussion, Roger Williams will appear only as a single actor in the scene, where millions are concerned. Principles, not men, have changed the fates of empires, colored the tide of human history, and affected the constitutions and creeds of earth. Ideas, not things, have entered with the energy of omnipotence, and the immortality of an endless life, into the structure of religious liberty. Principles and ideas—principles vitalized, ideas working—made Roger Williams what he was. The same principles are yet existent, the same ideas are still working.

To be continued.

A NEW AND DANGEROUS DOCTRINE.

BY REV. D. NUTTER.

The following letter was written at the request of a Ministering Brother, whose mind became entangled with the Second Advent doctrine, namely, that man has no soul, separate from this animal life; and that after death he has no consciousness until the resurrection. As I learned when in your city last summer that this "Yankee Notion" had been imported into New Brunswick, I send a copy for publication, in the "Baptist and Visitor."

REV. A. W. —DEAR BROTHER,—According to your request, I here give you my views on the new developed doctrine of no-soul; and my reasons for considering it an anti-Christian and dangerous error. I consider it dangerous because it is the main ground of Atheism and Infidelity. The Atheists and Infidels believe that man has no soul, except animal life; and that when he dies he has no more consciousness. Our new teachers, is leading many persons same train of reasoning, introduced by the dark gulf of annihilation. When a man has no soul, separate from this animal life, he has no soul, it is but a short and easy step to the conclusion that he will never again see the light; but that death is the last of him! To me it appears, therefore, that it is one of Satan's devices, under the garb of religion, to undermine the religion of the Bible. Besides this strange notion, the Adventists have incorporated into their creed the denial of Christ's divinity; considering Him as only a prophet or great teacher. Still they profess to trust and hope in Him for salvation. But if Christ be but a man how can we be saved by him? God says, "I look unto me and be ye saved for I am God and not man." Again: "Cursed is man that trusteth in man, and maketh flesh his arm." It is worthy of consideration, that, for eighteen hundred years, all Christians, of every name and sect, have believed in the separate existence of the soul; and that when the body dies, the souls of the saved return to God, to dwell with Him. This has been the hope and solace of Christians in all their tribulations. To deny this is to take away half the sublimity of our religion; and place us in the condition of those "who have no hope."

Can we, my dear brother, look forward hundreds of years, in which we must not only have a body and soul in the grave, and feel that resignation and triumphant joy, which Christians have been wont to entertain, from the assurance that, tho' absent from the body, they would be present with the Lord? Again; the Christian is united to Christ, as a living Head. If, then, we die, body and soul, how can it be said, *Because I live, ye shall live also*? Christ said to Martha, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." But, in what sense is it true that his disciples never die, unless the soul, which has been renewed in Christ, lives on with him in glory, and that forever? We have, in our natural state, borne the image of the earthy Adam, who was a sinful and dying head. In Christ, sin is pardoned, the soul justified, sanctified, and shall be glorified. Now can we believe for a moment that Abel, who offered by faith a more excellent sacrifice than Cain, has perished in the grave, body and soul, for six thousand years? Or Moses, who esteemed the reproach of Christ greater riches than all the treasures of Egypt, for he had respect to the recompense of the reward; did he only hope for this reward after the lapse of three or four thousand years?

Every Christian is an heir of God, and a joint with Jesus Christ; and it is to be believed that these objects of his love, for whose redemption He laid down his life, will be left to perish in the grave, and be separated from Him thousands of years? When Christ promised his first disciples, that in a little while they should see Him again, did He not mean that at death they should be received in to the mansions of glory, and so be forever with their risen Lord? But, my Dear Brother W—, we look at this subject in the light of eternal truth; and if this subject is not clearly determined by that, I will cheerfully give up my present views, and become a disciple of the new doctrine. Let me, then,

refer you to the following passages of holy writ. Rev. 6: 9 "I saw the souls of them that were slain for the Word of God, &c. And they cried day and night, with a loud voice, saying, how long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?" Rev. 14: 13, "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labors, and their works do follow them." Eph. 3: 16, "That he would grant you according to his riches in glory, to be strengthened with his Spirit in the inner man."—Here, you see, is an inner man, as distinct from the body, the outer man, on which the Spirit operates; as in Rom. 8: 16: "The Spirit of God beareth witness with our spirit, that we are the children of God." This shows as plainly as words can express, that there is in man a spirit, which can hold communion with spirits; and when disembodied takes its place with "the spirits of just men made perfect." In like manner, there are ministering spirits, sent forth to minister to the heirs of salvation. As no one knoweth the mind of man, save the spirit of man which is in him, so the things of God knoweth no man but by the Spirit of God; it clearly proves that there is a soul or spirit in man, which is the subject of renewing, enlightening, regenerating grace, and which shall be glorified.—The distinction between the bodily organization and the spirit in man, is strongly marked when the Saviour said—Luke 24: 41, "The Spirit truly is willing, but the flesh is weak." So Paul makes the distinction, when he says, "The flesh lusteth against the Spirit; and the Spirit against the flesh; so that these two cannot agree." And again, "With my mind I serve the law of God; but with my flesh the law of sin." Now all this cannot be said of the body, or breath, or animal. Intelligence is an attribute of the soul, as distinct from the body; and only the spirit can think, reason, and be capable of loving, fearing and worshipping God. When Jonah, chap 2: 7, said, "My soul fainted in me," it would not be his breath, or animal life.

We will now, my brother, if you please, consider some texts where some persons are said to be in heaven, or expected to go there immediately after death. Of the former, the angel who conversed with John was no other than a Spirit, who, in a former age, lived in a body on earth, as we do now. See Rev. 19: 10, where he says when John would have worshipped him: "See that thou do it not, for I am thy fellow servant, and of thy brethren, that have the testimony of Jesus." So in chap. 22: 9, he repeats the same words, saying, "And of thy fellow servants the prophets." If these angels were brethren and prophets, does it not clearly prove that men have souls; or a separate existence in Heaven? So with Lazarus and the rich man. One was carried by angels into the bosom of Abraham; the other lifted up his soul in hell, being in torments. So the thief also, when he died was with Christ in Paradise.

Is it not a shocking idea to advance, that Christ had no soul; and ceased to exist when he died, until the resurrection? This may pass with Socinians and semi-infidels, who deny his power and God-head; but not with you, my dear brother, who have formed the most exalted ideas of "Him who loved us and gave himself for us." When Paul told his brethren, Phil. 1: 23, that he was in a "strait betwixt two; having a desire to depart and be with Christ, which is far better," what did he mean? or where did he expect to be? Is rotting in the grave for thousands of years, being with Christ? or, is this better than serving Christ and his cause, and saving souls, here on earth?—To me, my brother, these inspired declarations close up the controversy, and are, to me, and I believe will be to you, satisfactory.

But, permit me to refer you to Stephen, Acts 7: 59, who, when he was dying, looked up into heaven, and seeing the glory of God, and Jesus standing on the right hand of God, said, "Lord Jesus receive my spirit." Did not this man, full of faith and of the Holy Ghost, know what he was saying, and hoping for? This doctrine of no-soul, was one of the heresies of the old Sadducees; for they not only denied the resurrection, but also the existence of angels and spirits. Please just notice how our Saviour rebuked this error. "Have ye not read in Ex. 3: 6, 16, 'that which was spoken by God saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob.' Here our Saviour assumed that these three patriarchs were then in existence, though they had been dead many hundred years. He therefore added, 'God is not the God of the dead but of the living.' And is not this equally true of every saint that has died since the world began? It is a blessed truth, my dear brother, that Christ has no dead friends; for as sure as He lives they shall live also. 'He gave eternal life to as many as the Father had given him.' What do you think the Saviour meant when he said, 'Take heed that ye despise not one of these little ones that believe in me; for I say unto you that their angels (or spirits) made glorious angels do always behold the face of my Father who is in heaven.' Is not this the glorious hope that supports you in your present protracted sickness, while waiting on the brink of eternity, and ready to launch away, when your Master shall give the command?

Now, I appeal to my brother W—, whether he would not believe any doctrine which had a half of the evidence to support it, as is here produced, to prove the separate existence of the soul after death? If all these texts can be explained away, what doctrine then can be proved? Can the statement, justification, adoption, salvation,

or even the resurrection from the dead? But my friend, I am willing to rest the whole dispute on one single passage of Scripture. It is this: 2 Cor. 5: 6, 8,—"We are confident, knowing that, whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." But I have not referred you to all that is recorded in the Word of God, in support of this cheering doctrine,—cheering to them who love our Lord Jesus Christ; but terrible to the enemies. "Fear not them that kill the body, but have not power to kill the soul; but fear Him who can cast both body and soul into hell." "What shall it profit a man if he gain the whole world and lose his own soul? Here, then, is an existence separate from animal life, and man cannot take that away. What does the apostle mean in 1 Thess. 5: 23, where he prays that "their spirit, soul and body may be preserved blameless?" Read also 1 Kings 17: 21, 22, and Eccl. 3: 21.

Man cannot be a religious being by any material organization, but only as spiritual. In regeneration the change is not in the body, nor in the faculties, but is effected in the hidden man of the heart. And I would admonish every man before he believes or listens to the teachers of this anti-Christian doctrine, to examine closely whether they believe in the new birth at all. For my own part I am persuaded they believe no such thing, let them disguise the fact as they will.

But, in conclusion, I say, this no-soul doctrine is a very cold, dark, uncomfortable, deathly doctrine! It is disguised infidelity—one of Satan's hellish devices to deceive souls to perdition; and that under the disguise of Christianity. Then, my brother, strengthen your inward man with the blessed assurance, that neither death nor life, nor angels, nor principalities, nor powers, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus; and be assured that, as soon as their work is done on earth, and their trials on earth are ended, they shall take possession of their mansions above. These are the latter days in which false prophets, and false Christs shall arise and deceive many, and, if it were possible, shall deceive the very elect. We have Millerism, Second Adventism, Spiritualism, Mormonism, and other Isms, in abundance; and, as it is a day of speculation—even religious speculation—we must not wonder if we see many led away by their pernicious doctrines. May we be steadfast, immovable, always abounding in the work of the Lord, and our labor shall not be in vain in the Lord. So prays, Yours truly,

D. NUTTER.

CHRISTIANITY IN AFRICA AND ENGLAND.

About forty years ago an English missionary stood in one of the wild valleys of Africa, where a quiet Christian village, with its church and school, now stands as a memorial of successful labors; and surrounded by the pagan chief and his councillors, he opened to them the news of salvation by Christ, and inquired whether they would receive his message, and submit to the teaching of the Gospel. After consultation it was said in reply,

"We never before heard of such things about the soul. We have doubts and fears; uneasy feelings and sorrow have come, but we did not know where to find rest. Before you spoke we were like people in an egg shell; it was dark; we could see nothing; we could understand nothing. There was the sky, here were the mountains, there were hills; but we did not know who made them, nor could we tell where we came from, or where we were going. Stay and teach us, and we will hearken."

About 1293 years ago, a lone missionary stood on the banks of the Derwent, in East- Yorkshire, not far from the little town of Wighton, or "the Town of the Altar," and waited the result of a deliberation on the part of Edwin, a pagan Anglo-Saxon Chief and his court. The question then was, "Shall this new religion be received?" A priest said, "O King, consider what this is which is now preached to us, for verily I declare to you that, if we have hitherto professed has no power or utility in it."

It remains, therefore, if upon examination you find these new doctrines which are now preached unto us better and more efficacious, for us immediately to receive them without any delay." And then, an old Thane said, "The present life of man upon earth, King, seems to me, in comparison of that time which is unknown to us, like to the swift flight of the sparrow through the room wherein you sit at supper in winter, with your commanders and ministers, a good fire having been lit in the midst, and the room made warm thereby, whilst storms of rain and snow rage abroad; the sparrow, I say, flying in at one door, and immediately out at another, whilst he is within, is safe from the winter storm; but after a short space of fair weather soon passed over, he immediately vanishes out of sight into the dark water from which he had emerged. So this life of man appears for a short space; but of what went before, or what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed." The question was settled as it was in the other case in the African valley; and the blessings of the same Gospel are now inherited alike by the children of the Yorkshire converts, and the Christian offspring the old Nainquas—London Review.

MANNER OF PREACHING.

An editorial in the Journal and Messenger, on Preaching and Hearing, says this paragraph: "A lady, recently, in giving her views of the preaching of a minister, to whom she had listened several times, said, 'I thought it was the business of the minister to feed the sheep. This man don't feed us. He only throws clubs and stones at us, and sends us blinding and hungry home.' Many a one might gather a useful hint from this, as to the proper mode of dealing with the flock of Christ. Harshness, severity, fault-finding, accomplish but little good in the family, the church or the world. True, it is the pastor's duty to admonish and

rebuke, to correct error and reform sin; but always in the spirit of the Master. A scolding minister never yet succeeded in anything, but in scattering the flock, and weakening his hold upon the affections of his people. There is a magazine of power in an affectionate spirit and kind words.

Miscellaneous.

A SPEEDY ANSWER.

A few days ago, says the *New York Observer*, Mr. L—, a missionary laboring in this city among the Jews, received five dollars to give to a certain poor man whose case had come to his knowledge; the poor man is a minister of the gospel, but reduced to great distress. Mr. L— found him in Amos St., in a state of much suffering and handed him the money. The poor man was amazed and speechless for a few moments, but reaching to a little book, he took it up and opened to a record he is accustomed to make of particular exercises of his mind, a sort of journal, and showed Mr. L—, what he had written that very morning, viz: "Spent two and a half hours in earnest prayer for five dollars," and now said he, "here it is, the Lord has sent it." In the morning he prayed, at night he received.

A LIVING SOUL IN A DEAD CHURCH.

A warm Christian heart can warm a whole church. It often happens when a church is cold, and its devotions are formal and chilling, that a few earnest words from a young convert, or from an older disciple full of the love of God, will change the whole current of feeling, and stir the church to fervent prayer and zealous labor. A correspondent of the *N. Y. Chronicle* gives an incident in point:

At length there came to our town a Welshman, who set up a little shoe store, and ran out a modest sign, intimating that John Wells was ready to make boots and shoes at low rates, and to cobble old ones for the people of Slowtown. It was in December, and our prayer-meeting on the Friday of the week of the new shoemaker's appearance promised to rival the winter atmosphere in its chilling coldness. But twelve persons were present, and of that number who should make one, but John Wells, a short, stubbed man, looking mightily in earnest. We went on in our usual way. Dea. B., brother A., brother C., all deplored in solemn accents the spiritual dearth of the times. In fact, the substance of the whole was a dissatisfied moan. I noticed that John Wells sat uneasily while the brethren were painting everything in such sombre colors, and asserting that God had hidden His face from us. And just as I had finished my usual wail, up rose in haste the sturdy Welshman.

"Where am I?" he exclaimed, quite excitedly, and with the true Welsh accent. "Where am I? Is this a Christian meeting? Are these converted men? my brothers? and have they no faith? God's face behind a cloud? No, no, you're in the cloud! God is here, but you won't look to see Him. God is waiting to help you, but you haven't faith enough to go to work and let Him help you. I'm a poor man, not one year knowing my Father, and yet I never asked Him without an answer, and you who have been with Him this many year think He's behind the cloud and will not hear prayer! O, where's your faith!"

And John went on to tell how God has answered the prayers of such a sinner as he; how He had enabled him to bear affliction; how He had blessed his labors and surrounded his humble fringed with converted children. He denied that Zion was answering the prayers of God was answering prayer in many places, and read a touching letter from a sister in his native land, telling how glorious were the manifestations of Divine power in Wales.

As he went on, his simple eloquence touched our hearts, and when he had finished, one after another rose, some with tears, to confess their lack of faith and zeal, and instead of throwing the blame on others' shoulders, each was emulous to bear it himself. We saw that the trouble was in our lack of faith, and we boldly asked for more, and expected more than we had for years. And God was, indeed, among the two or three gathered in that little room in His name, and now for the first time in many months, really aware of their strength and prevailing power.

John Wells' faith had saved the church. His confident assurance of faith became infectious, and we all dared ask for mighty things, and anticipate the fulfillment of our prayers. We talked much of the meeting during the week, and on Sunday our pastor stirred our hearts with a powerful sermon. Our next prayer-meeting was a fuller one, and the spirit of the Lord seemed to be indeed among us. In the general desire for speaking and praying, we had to cut ourselves off to short, pointed exhortations and brief prayers. So we went on, every week the meeting growing larger until the room was crowded, and we were no longer content with one meeting a week, but assembled every night for prayer. Many voices were heard, and we trust many souls have been born into life in that room, now glorious with the evidences of the presence of the Spirit.

READ OF ALL MEN.

A minister of God from a foreign land, once remarked to a Christian assembly in this city, "To one who reads the Bible, there are twenty who read professing Christians." How important, then, that we should all shine as moral light-houses, that may not, from our shortcomings and sin, be a shipwreck of their immortal souls!

LABOR! LABOR!

LABOR is needful to moral excellence, says Professor PICKNEY. Need we be told that our appetites, passions, and propensities require restraint and proper training? that human nature is a garden, where weeds grow in wild luxuriance, choking the tender vines of virtue? that the former must be lopped and trampled down, yea, rooted out, and the latter trained into sunshine and perseveringly watered? Does not the language of the Master point to labor in this field? And so great is the labor requisite for subduing passions and properly regulating the moral feelings, that the Lord declareth by the mouth of the "wise man," "He that ruleth his spirit is mightier than he that taketh a city." If evil passions are followed, strength is induced, feeling is hardened, conscience is seared, and the whole soul rendered impervious to remorse. Toil in transgression did this for a Hazeel; it did this for a Robespierre; each became the demon at the idea of which