

paths, where is the good way and walk therein. Jeremiah. vi. 16. But it has come to pass now, that in order to keep in with the brethren and be popular we must feel, to a certain extent, what will take, and then preach it. I have witnessed in nearly all our churches the uniform but unscriptural practice, of the few being made to bear the burden of the many; and this is well known to be in direct opposition to common sense, reason, justice, and the scripture which reads as follows: "Bear ye one another's burdens, and so fulfill the law of Christ." Galatians vi. 2; and because I have candidly and honestly condemned this and similar practices I have been made to suffer in character and feelings, by being misrepresented, ignorantly and innocently by some, and no doubt wilfully and maliciously by others; I am not the servant of men to that degree yet, to study to know first, what will take, and then preach it; but I have prayerfully and carefully read the scriptures, and other things in connection with them, and studied to show myself approved unto God, a workman that needeth not to be ashamed, right dividing the word of truth, 2nd Tim. ii. 15, and I know that there is not one single man in the State, who has made more and greater sacrifices, in feelings, as well as pecuniary interest, to preach for the comfort and edification of the churches, than I have, and still I don't for a moment pretend that I have done anything more than simply my duty, and am a mere unprofitable servant at that, Luke xvii. 10. It was my settled opinion when I first went into the Gospel field, that I ought to give myself wholly to the work. 1st Tim. iv. 15, And it seemed to me to have once been in former days, the undivided opinion of our brethren generally. I thought and felt so in my younger days, but am fully established now in the correctness of my views, and I deemed it a matter of too much importance to be taken up and gone into, as a merely secondary consideration. I have acted and am acting out my views, by following my Lord and master, prayerfully looking to, and trusting in Him, and letting the dead bury their dead. Math. viii. 21:22, Previous to my going so I dreamed that I died a natural death without any pain, and that I stood by and looked on my poor mortal body with little or no regret. This circumstance seemed to remain fresh in my mind for a season, and I could not conceive the meaning or intention of it; till it was forcibly interpreted to me thus. I must forsake self, and resign all carnal interest, and devote myself, my time, my talents, my all to the work, whereunto the Lord by his spirit had called me.—Acts iii. 16, and though my affections and devotion for my dear family were, and are, of the purest and most fervent kind, yet there was and is still, a love, and power higher, deeper, purer, warmer, more fervent,

and unquenchable, propelling me and compelling me, on to a duty, once accompanied with the most pungent conviction, distress of mind, and deep agony of soul; yet now, though I have still to suffer under weakness, fear and much trembling still when I am blessed with liberty from the spirit of the Lord, it is to me the most delightful, soul cheering, heart gratifying employment which heart can conceive, tongue speak, or pen write, to speak of the glory of Christ's kingdom and talk of His power Ps. xiv, v 11 and preach the unsearchable riches of Christ, Eph. iii. 8; and I have clearly proven to all unprejudiced minds and to my own conscience specially, my undying devotion to the cause of God, by the very many sacrifices I have made as already mentioned, in serving the divers branches of the church to which I belong, and I know very well, as do many others, that by attaching myself to the church of Christ and defending the same I have demonstrated beyond a doubt, that I esteem the reproach of Christ greater riches than the treasures of Egypt and the world combined. Heb. xi. 26 And I do most humbly and devoutly beseech and pray the Lord to enable me, the very few remaining days allotted me in time, to bear up under my light affliction, 2nd Cor. iv. 17, and sore discouragements, with christain fortitude and resignation, and to continue in the faithful discharge of my duties, with more patience, more diligence, and more cheerfulness, and to strengthen the inner man, so that I may endure hardness as a good soldier of Jesus Christ. 2d Tim. ii 3. And in meekness and humility to bear reproach for the name of Christ, that the spirit of glory and of Christ may rest upon me. 2d Peter iv. 14. When not walking in darkness, I feel somewhat confident that my crosses, disappointments, trials doubts and fears have been sent upon me in mercy, by a kind and heavenly benefactor, in order that my faith which is much more precious than gold that perisheth, (1st Peter i. 7,) might be tried with fire, so that my weakness, frailty, vileness, and corruption and nothingness might be discovered and plainly exhibited to my poor, ignorant, benighted heart, and mourned over. And when I find myself in this condition, I feel to address my Lord and master in the following words:

Although some times thou seemest thy face to hide,
As if thou hadst withdrawn thy love from me
Tis that my faith might to the full be tried,
And that thereby I might more fully see
How frail and weak I am when not held up by thee.

My motives and designs have been very often impugned by my brethren, and often, no doubt, in divers instances from the purest motives; but it does my poor drooping heart good to know that the Lord knows all my purposes, intentions, designs, and that my utmost desire has ever been, and is now, the honor and glory of God, the discharge of my duty, the

peace, the comfort, the edification and building up of his dear children in their most holy faith. When along some lonely, weary road I am meditating and pondering over these things, I rejoice to merely hope, that my light afflictions are ordered by the Lord, and will but serve to bring me to the feet of Jesus, where boasting is excluded: Rom. iii. 27, and where every poor trembling child of God finds succor and support and where I am made ashamed of murmuring and repining at my lot which is better for me than I deserve. If Paul, that faithful, chosen, called, inspired Apostle, endured with long suffering afflictions, distresses, necessities, stripes, and imprisonments, 2d Cor. vi. 4:5, how dare I a poor vile useless worm to complain of my very—very light afflictions when incured too in part, by my own indiscretions? "The afflictions of the gospel" as well as the comforts, consolations, hopes and joys of God's ministers, are intended for those who hear, as well as those who preach, so that they that sow and they that reap, may rejoice together, John iv. 36, and he that is not thus lead about and instructed, can't sympathise with poor mourning souls, counsel the tempted, encourage the dejected and cast down and bear the infirmities of the weak. In this same school of experience we are made to learn meekness, humility and fortitude and to be patient in tribulation, Rom. xii. 12, in order that we may be able to comfort with the comfort wherewith we ourselves are comforted of God. 2d Cor. i. 4. After having written much of what I consider my experience, I feel to say in conclusion that although I am passing through, and must continue to pass through, sore trials, much tribulation, perplexities and discouragements, which fall to the lot of the servants of God generally, yet a consciousness within of my renewed devotion to the cause of God, together with my honesty and integrity will I trust, neutralise and overcome all the sorrows, trials and persecutions, which I have fallen heir to; and I trust likewise, that I have a wellgrounded hope that Jesus has born all my sorrows, removed all my iniquities, and is my blessed surety; and that I am justified by his righteousness, called by the effectual operation of His grace, which will enable me to pass through all my corruption, all my infirmities, fiery temptations, dark providences, and the hidings of God's countenance, and at last, to be glorified and eternally saved in Christ, beyond this vale of tears where sin, sorrows, satan and self will depress me no more, but where Christ will be all in all, and the days of my mourning will be ended. Isa. 60. 20.

I have addressed you, my dear young brother, at a much greater length than I intended, or you expected when you requested me to do so, but I have written only a part of my experience, and my sincere prayer is, that it may prove to be of some little

benefit to you at least; and if the Lord should see fit to call you to the important work in which I am trying to serve Him, may your path be less thorny than mine, and may you be as is best for all faithful servants to be, and that is, "as wise as serpents, and harmless as doves."

I have not given you the dates of my Baptism, ordination to the ministry, and the name of the brethren who officiated, but it is written and will be reserved for another time.— I feel to say that I am well nigh done writing, and done with time and sense nearly. I have advanced from infancy to youth, from youth to manhood, from manhood to old age, looking now here, now there, in vain for contentment or pleasure, till now alas! I am tottering down the steps of age with the impression fixed indelibly in my heart that, "all is vanity and vexation of spirit. Ecclesiastes iv. 6:1,2:8. Being very nervous, and having suffered considerably with Rheumatism in my right hand and fingers, I have written this badly to say the least of it. And the very cold weather that was at hand when I wrote most of this my experience, made it a task indeed on me. If I could write over and correct it, probably it might look and read better but I can't undertake it. I leave it optionalary with you to print, or not. Yours to serve in the gospel.

R. D. HART,

(By Request of Sister M. Y. Govey.)
THE POSTURE OF THE BODY IN PRAYER.

Our attention has been called to this subject by a beloved sister in Christ, and although comparatively it may be a trival matter, yet everything that pertains to the worship of God, both as to the letter and Spirit, form and reality, is of consequence, and should not be disregarded or lightly esteemed. In all matters of faith and practice, what the Scriptures teach, should be our rule and directory, and to them we appeal as the umpire to decide and settle every question that may arise in the militant kingdom of Christ. The question is whether according to that rule, is it proper to stand, sit, or kneel in prayer? not whether one may pray if the heart is right! for the coarsest bodily position will not supply that deficiency, as we may truly say with the poet:

"For God abhors the sacrifice
Where not the heart is found!"

and the scriptural inquiry will show that kneeling, or bowing down before the Lord is the true position for all true worshipers to assume, and nothing but the pride of the heart, that hateful sin, that spirit by God abhorred, that creeps secretly in and fills a haughty worm, as Hart says prevents all from a cheerful compliance with it. The Scriptural precept and examples in support of that position are abundant, both in the Old and New Testaments, a few of which we will present for the consideration of our brethren, on "the true