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REMORAL TO THE PROPERTY OF A DESCRIPTION OF THE

From Dr. Sievens' History of Methodism Did Wester desirate by his O d'entier of e un Methodist Secieties an Episcepal Chuich?

CONCLUBED

T. Charles Westey was a rigid High Churchman, and opposed to all ordinations by his brother. I he latter knew his views so well that he would not expose the present measure to interruption by acquainting him with it till it was consummated. Though Charles Wesley was a presbyter of the Church of England, and in the town at the time, yet other presbyters were s immoned to meet the demand of "proprie y and universal practice" on such occasoas, while he was carefully avoided .--Now why this remarkable precaution against the High Church prejudicesof his braher respecting ordinations, if he did not in these proceedings ordain? If it be replied, that Charles was not only opposed to his brother's ordaining a bist op, but equally to his ordaining to the other o lices of the ministry; and, therefore, the o linations might have been confined to t e latter, and yet such precautions be proper, it may then be asked again, how can we suppose Coke to be now ordained t these lower offices when he had already received them, and exercised them for

8. As soon as Charles Wesley learned these proceedings he was profoundly af flicted. His correspondence with his brother * shows that he understood them in Tie marier that the American Methodists do, and Wesley never corrected this interpretation. He defends himself, but never denies the facts. Charles Wesley speaks of Coke's "Methodist Episcopal Church in Bultimore," alluding to the name as samed by the American Church at its org mization in that city. Wes'ey, in his reply, utters not a word in denial or dis approval of this title, but simply vindi eates the necessity of his course in respect to the American Methodists. Charles Wesley, in response, speaks of the dec or's 'ambition" and "rashness." Wesley though he knew the Church had been organized at Baltimore with the title of "E piscopal," and had used the very word bishop," but not as a personal title, says: "I believe Dr. Coke as free from ambition as covetonsness. He has done nothing rashly that I know." Charles Wesley, in his letter to Dr. Chaudler, a clergyman about to sail fir America, speaks of his brother having "assumed the episcopal character, ordained elders, consecrated bishop, and sent him to ordain our lay preachers in America;" showing thus what the office really was though the name was changed. Evident's it was only the ap pellation of bishop, applied to the super intendents in person, that Wesley disap

9. The Conference at which the Church was organized terminated January 1, 1785 The Minutes were published by Coke with the title, ' General Minutes of the Conferences of the Methodist Epispecal Church It America." The Minutes, as has been s ated, expres ly say that the American so cisties were formed into an Episcopa Church, and this, too, at the "recommendition" of Wesley. By July, Coke was with Wesley at the British Conference By the 26th of the preceding June, his own Journal, centaining this phrase, was i ispected by Wesley. Coke also took to England the American Minutes, and they were printed on a press which Wesley use I, and under his own eye. The Balti more proceedings were therefore known to Wesley, but we hear of no remonstrance from him. They soon became known, by th: Minutes, to the public; and when Coke was attacked in a newspaper for what he had done, he replied, as we have seen, through the press, that "he had done noteing but under the direction of Mr. Wes-1 y." Wesley never denied it. How are all these tacts explicable, on the supposition that Coke and Asbury had ambitious-

ly broken over Wesl-y's restrictions? 10. One of Charles Wesley's greatest fears was, as we have noticed, that the English preachers would be ordained by Coke. He had prevailed upon his brother t) refuse them ordination for years. He now writes, with deep concern, that "not a preacher in London would refuse orders from the doctor." "He comes armed with your authority to make us all Dissent'rs. Now, why all this sudden disposition of the Eaglish preachers to receive orders from the doctor," if it was not understood that he had received episcopal powers, and they despaired of ever getting ordination from the national bishops? If it is replied, they believed, with Wesley, that, under necessary circumstances, presbyters could

ordain, and therefore desired it from Coke, is in the town at the time of the ordina- treat to an equally untenable one, by al "He comes armed with your authority?" or devices these titles, but simply vindi- ed in the prime of his manhood. They of 12 lines or less; for first in vertice, and be come for his authority as a presbyter he obtain- cates his ordinations, and cays that Toke were the well-considered and fully demonyears before he knew Wesley.

It The term Bishop was not personal ly applied in the Discipline to the Ameriafter the "organization" of the Cherch, and Wesley's objurgatory letter to Asbury was not written till four years after it. During all this interval, however, the A merican societies were called an "Episco-Coles, to confer on hom the clase of a pal Church." Six months after adopting Brilion, and to constitute the Ameri- the name, its Minutes were, as stated, inspected by Wesley, and published under his auspices; they were called the "Minutes of the Methodist Episcopal Church in America;" and they expressly declare that, "following the counsel of Mr. John Wesley, who recommended the episcopal it best to I coome an Epi-copal Church ; " yet, as has been shown, during this long interim, Wesley Lever uttered a syllable against this assumption! When his brother writes him, accu ing Coke of rashness, he replies that "the doctor has done not ing rashly;" and when Coke is accused in the London prints, he declares, un der Wesley's eye, and without contradiction, that 'he had done nothing without the direction of Mr. Wesley." What now do all these incidents imply? What but that Wesley did approve the American on the use of the personnal title of bishop, episcopacy-that it was established by his direction? Yet four years after, when the appellation of bishop was applied personally to the American episcopoi, this letter of Wesley was written. Wlat further does this imply? What but that it was not the thing he condemned, but the name; the thing had existed for years uncondemned, nay, defended by him; the very name "Episcopal," so far as it applied to the Church collectively, he did not con demn; but the personal title of bishop he disapproved, Lecause of its objectionable associations. Is it possible to escape this

> Thus we see that, whatever view we take of the subject, we are compelled to one conclusion : that Wesley did create and establish the American Methodist episcopacy. The man who gainsays such evidence must be given up as incorrigible. There can be no reasoning with him.

conclusion?

And now, what is the sum of this evi dence? It has already been presented with sufficient detail; but let us retrace he successive and decisive steps of the argnment. Here we have Wesley proposing to establish "the discipline of the Church of England' among the American Methodists, and to do so be ordains for them bishops, and gives them an episcopal regimen; yet, according to their antagonists, he never designed them to be a distinct Church, but only a "society" in the Protestant Episcopal Church! Wesley and Coke have "scruples," delays, references to antiquity, imposition of hands, and oth er solemn terms, conforming to the "universal practice" of epi-copal ordination and yet all concerning some nondescript kind of eppoints eat, analogous to that which is conferred up a missionary, in tharge over his brethren in a foreign sta tion! Wesley speaks of it as "ordaining," and of his refusing to u e the right before the Revolution because it would have in terfered with the "established order of the national Church;" and yet a mere secondary commission of C.ke, such an one as had existed in the person of Asbury for years, is the momentous interference with the established order of the national ·Church -though there was nothing in that order with which it could interfere, the national Church never having had any such appointments! Wesley solemnly "ordains" (loke; and yet it is not to the episcopal effice, though he had been ordained to all the other offices to which ordination is appropriate, years befere! Wesley ordains two other men to the office of elders, and at the same time separately and formally ordains Coke, who had already borne this office; but still Coke's new of fice is not the only remaining one that could be conferred upon him! Wesley refers to the ordination of bishops by the presbyters of Alexandria, in justification of Coke, and yet he does not ordain Coke a bishop! Wesley prepares for the American Church a Prayer Book, abridged from that of the Church of England, prescribing the English forms for the three offices of deacons, prosbyters, and bishops; the two former are allowed unquestionably to be what they are in England, and yet the latter is explained into something new and anomalous, answering to nothing ever beard of in the Church of England or in any other episcopal Church? In these forms the old names of two of the offices are changed to new but synonymous appellations, that of presbyter or priest to elder, that of bishop to superint indent; in the former case the change of the name is not days. for a moment supposed to imply a change of the thing; and yet in the other case, the change of the name invalidates entirely the thing, without a particle more evidence for it in the one case than in the other!

Charles Wesley, being a High Churhman,

is kept unaware of his brother's proceed-

he is no bishop, but the same presbyter preced ng pages. No reader who has fol that he had been among them for years! lowed this narrative will need an addition the eye of Wesley, and in these Minutes against its egitimacy, founded in the tra mode of Church government, we thought | ment;" but no remonstrance is heard from | Wesley, to pronounce the apostolic succes We sley! When Coke is condemned in sion "a fable which no man ever did, or and yet kis American proceedings were an | ment of modern times. ambitious plot, contrary to the will of Wes ley! The American Methodists had borne the title "Episcopal Church," with Wesley's ful approval, for four years, when, demas, but the office which, for four years,

> And now, looking again at this series of arguments, will not the American Mechodists be acquitted of presumption when ritual praigr e.' they assume that they may here make a taiumphant stand, surrounded by evidence accumulated and impregnable? The noble ecclesiastical system under which it has pleased God to give them and their families spiritual shelter and fellowship with his saints, and whose efficiency has their opponents would represent, an imposition of their preachers, and contrary to the wishes of Wesley, but was legitimately received from his hands as the providential founder of Methodism.

he had left uncondemned, nay, had vindi-

If Wesley's strong repugnance to the mere rame of hishop had been expressed ed to put it off no longer." before its a loption by the American Church, it would probably not have been adopted. Still, the American Church was held now is the day of salvation. now a separate organization, and was at perfect liberty to dissent from Wesley on a matter of more expediency. The Church thought it had good reas ns to use the name. The American Methodists were mostly of English erigin. The people of their country among whom Methodism was most successful, were either from England or of immediate English descent, and had been educated to consider episcopacy a wholesome and apostolical government of the Church. The Church approved and had the office, why not then have the name? especially as, without the name, the office itself would be lable to lose, in the eyes of the people, its peculiar character, and thereby fail in that appeal to their long established opinions which Methodism had a right, both from principle and expediency, to make? The Figlish Establishment having been disselved in this country, and the Protestant Episcepaliar's not being yet organized on an independent basis, and the episcopal organization of the Methodists having preceded that of the Protestant Episcopalians, the Methodist Church had a clear right to present itself to the American public as competent to aid in supplying the place of the abolished Establishment, having the same essential principles without its pecu-

liar defects. May not the circumstance of the as sumption of an episcopal character, nominally as well as really, by the American Methodists, be considered providential? Episcopacy, both in America and England, as reached an excess of presumption and arrogance. The moderate party, once declared by Bishop White, of the Protestant Episcopal Church, to include a large majority of American Eepiscopalians, * has nearly disappeared. Was it not providential, under these circumstances, that a body of Uhristians should appear, exceeding every other in success, and nominally and pract-cally bearing an episcopal character, without any of its presumptuous pretensions? Amid the uncharitable assumptions of prelatical Episcopalians, the Methodist Episcopal Church stands forth a monument of the laborious and simple episcopacy of the early ages; its success as well as its humility, contrasting it signally with its more pretentious but feebler sister. It has thus practically vindicated episcopacy as an expedient form of ecclesiastical government, and assuredly it needs vindication in these

Such, then, is the evidence which should, with all men of self-respectful candor, conclude decisively the question of Wesley's design and agency in the organization of American Methodism.

Driven from this ground, objectors re-

* Case of the Prot. Epis. Church in the U- ited ings till they are accomplished, though he tates, etc., p. 25.

not in view of his new appointment, but | tion; and yet it is no ordination, but a leging that the episcopal organization of because he was a presbyter of the Church species of appointment against which he | the societies in America is to be attributed of England, then it may be properly ask could have had no episcopal prejudice to the influence of ambitious counsellors ed, why did they not seek it before, for | Waatever! When he learns the facts be over Wesley, in the imbecility of his old Coke had been a presbyter among them is overwhelmed with surprise, and in his lage. It has already been shown that he for years! Why start up with such a de- correspondence exclaims against his "bro- as yet betrayed no such imbecility; but it mand all at once as soon as they learned ther's consecration of a bishop," and "I'r. Las still more conclusively been demon-The Advacate is published every Wednesday of the new position of Coke? And Low Coke's Methodist Episcopal Church" at strated that the coclesiastical opinions could Charles Wesley say, in this case, Baltimore, and Wesley, in his replies, nev- | which sanction this great act, were adopted from a bishop of the English Church had "done nothing rashly," yet there was strated convictions of two score years, between before he knew Wesley. . Ino bishop, no episcopal effice appointed in force he yielded to the unavoidable necessidistinct opiscopal Church established, but ty of giving them practical effect. Few Coke had fabricated the whole! When lasts in the history of Methodism are more can superintendents till about three years | the preachers in England, trained under | interesting and instructive than the gradepiscopacy, hear of Coke's new chice, they | ual development of Wesley's own mind and are, to the great alarm of Charles Wesley; | character under his extraordinary and acsuddenly reized with a desire to be ordain- | cumulating responsibilities; it has there ed by Coke, though they fully knew that | fore been studiously traced throughout the In six months after the organization of the all word in refutation of this last objection American Church, Coke publishes its Min- | to the American Methodist episcopacy, and utes, with the fitle, "Methodist Epicopal | no possible ground of argument remains Church in America,' in London, under for its opponen's but the prelatical charge it is declared that Wesley "recommended | ditional and exploded ecolesiastic sm of obthe episcopal mode of Church govern solete ages. Methodists are content, with the public prints for his proceedings, he ever can prove," and believe that, in this publicly replies that he had done "noth- age, they need not anxiously challenge any, some other time; but 'now is the acceping without the direction of Mr. Wesley;" advantage which their of oneuts can claim ted time. You and your Bible disagree. no reluke follows from Wesley but Coke from a pretersion so incompatible alike And if nothing else kept you from salvagoes on as usual, presiding in his Confer- with the letter and the charity of the Gos tion, this would be enough. I besech

> suaded there hath been no such succession interrupted succession; but there is a great appearance, and, humanly speaking, a certainty, to the contrary, that the succe sion bath often been interrupted." Frehbishop Whateley says "there is not a u inister in all Christeudom who is able to trace up, with approach to certainty, his spi-

Now -- The Accepted Time.

have so often given from the pulpit, to surprised the Christian world, is not, as any who were willing to converse with you upon the subject of religion."

me, because---"

I have got so far as that yet, so that salvot on is for me now.'

fore I say, now is the recepted time, now else, and it would come up again, 'now is is the day of salvation.'

of mind, as to be prepared to become a Christian now."

"Why, I don't know; but I have not much deep conviction. I know that I am a sinner against God, and I wish to turn to Him, and live a different life."

am all wrong; I feel an opposition to God about their own hearts!

ly, while it is call to-day."

But I don't suppose I can be ready to come to religion so quick."

accepted time." "But I never began to think seriously about my religion till last Sunday."

"Why I want to get ready." "And are you getting ready? You

don't think I am any nearer to it than I · I don't think you are. And I suppose

the reason is, that you don't believe 'now is the accepted time."

Rejent now. Flee to Christ now, in 'the accepted time." "I have not conviction enough yet."

'Then it cannot be 'the accepted time'

"Then it cannot be 'the accepted time." "Well, sir, I,-I,-I am not ready now." "Then it cannot be 'the accepted time'

ences, and maintained in his new position; pel, as well as with the Christian enlighten-Wesl y was in good company among Church men in his denunciation of the "fable" of the suc ces ion. Chillingwerth said, "I am fully per-B shop Stillingfleet declares that 'this succes Wesley writes his letter to Ashury: and Headley asserts: "It buth not pleased God, in his yet it is not the mere personal tit e he con | pro idence, to keep up any proof of the least probab lity, or moral possibility, of a regular un-

A young man called upon me one Sabbath evening, and as soon as we were seated, he said to me-

"I have accepted the invitation that you "I am glad to see you," said I.

'I den't know," he replied, "as I have anything to say, such as I ought to have; but I am convinced that I have neglected religion long eneugh, and I am determin-

"That is a good determination," said I, Behold now is the accepted time, be

"I was going to say, sir, I don't suppose.

"You to d me that you were 'determined to put of religion no longer; and there | Then I would begin to think of something

"But I don't wish to be in a hurry, sir ' He says, 'I thought on my ways and turn- cept that; but wherever I read, that would ed my feet to thy testimonies. I made come to my mind. It annoyed me and haste, and delayed not to keep thy com- tormented me. Finally, I legan to quesmandments.' 'God now commandeth all tion myself, why it was that this plagned men, everywhere, to repent,' and you are me so much? And I found it was because one of them. And if you are like David, I was not willing to be saved by Christ. 1 you will make haste and delay not' to was trying to do something for myself, keep Ged's commandments.

Will disobeying God put you in a better state of mind, do you think?"

cept d time."

such as I never felt before. "Then repent and turn to God instant-

it off no longer, and I told you 'now is the

"And so yea want to put it off a little longer."

have tried it for a week." "No sir," said he in a sad manner, "I was at first."

"Oh, yes, I do; for the Bible says so." "Then don't wait for any other time.

"But I have not faith enough."

"But it seems to me, it is too quick," said he earnestly.

"Then it cannot be 'the accepted time,' and the Bible has made a mistake.'

'But, sir, my heart is not prepared." "Then it is not 'the accepted time." With much embarrasement in his manner, he replied,--

"What shall I do?"

"Repent and turn to God, with faith in Christ to save you as a lost unworthy sinner, now is 'the accepted time'"

He appeared to be in a great strait He sat in silence with very manifest un-

"Is it possible that any one should repent, and give up the world, and turn to God so soon, when I began to think about | small, crispy voice, far up the reck, callit only last Sunday?"

"'Now is the accepted time," said I. Again he sat in thoughtful silence, and ifter a time he asked me,--"Is salvation offered to sinners now?"

'Yes, now. 'Now is the day of salva-"But it seems to me I am not prepared

now to give up the world." 'That very thing is your difficulty-Yeu are not prepared; but now is the se cepted time.' You wish to put eff your repentance and conversion to Christ till you, my dear friend, delay no longer .-Now is God's time. 'Deny yourself, and take up your cross, and follow Jesus Christ.' You told me you were determined to put off religion no longer. I suspected you did not know your own heart, and therefore said to you, 'now is the accepted time." And now it has become manifest, that you meant to put off reli-

gion till some other time, all the while.' "It seems hard to shut up a man just to the present time," said he, in an implor

"If you were a dying man, and had only an hour to live, you would not say so. You would be glad to have the Bible say to you, 'now is the accepted time,' instead of telling you, you needed a month or a week to flee to Christ. It is mercy in God | we live for:" to say to you, 'behold now is the day of

"Will you pray with me?" said Le. I prayed with him, and we separated. The last words I uttered to him as be left the door, were, "now is the accepted

salvation, when you do not know as you

will live till to morrow messing

Just one week afterwards he called upon me, "to give an account of himself," as he said,-

"I have got out of my treable;" said he Now I trust in Christ, and I am recon "Well, I don't know as that text is for | eiled to God, or at least I think so. I thought you were very hard upon me last "Yes, it is for you," said I, interrupt- Sanday night, when you hammered me, and hammered me with the text,-now is the accepted time.' But I could'nt get away from it. It followed ne everywhere. I would think of one thing, and then that would come up, 'now is the accepted time the accepted time.' I tried to forget that text, but I could not. I said to myself. "You eught to be in haste. David was, there is something else in the Bible exand I wanted more time. But it was not "I don't suppose I am in such a state done. Everything failed me. And then I thought, if 'now is the recepted time,' I may go to Christ n w, wicked as I am So I just prayed for mercy, and gave up and placed us here to prepare sail, and

all to Him.' The idea of this young man was new to me. It had never entered my mind, that when one wants more time, it is "Legue he is not willing to be saved by Christ "I ren turn to him. Now is the ac- suppose that it is true. A delaying sinner is a legalist. Self righteonsness de body. "But I find my heart is full of sin; I lays. How little the procractinating know

The Beauty of Faith.

The world's ideas of beauty are as false as its ideas of hereism. A fit le round-"You said you were determined to put ness of feature and freshness of color, and alone,' said a dying Christian. "I can many cry out, "How lovely!" But it is trust the words of God; but when they the loveliness of a statue or of a painting, are the words of man, it costs me an efnot of a being made in the image of God. fort to think whether I may trust to them." Within that rounded and painted casket This was the testimony of one who died there may be a duli pebble or a paste dia in the morning of life. 'Charles, bring mond, instead of a gem-like soul. He who me the Bible," said a dying mother .is attracted by the outside show is disgus- The weak sufferer laid her thin, pale ted when he sees the poverty within-a hand on the blessed book, and said, 'I rest golden case for a penny-worth of glass in Christ.' How pleasant are the last beads! But spiritual beauty will so mir- hours of a Christian; and how often have ror itself in the plainest features and flash they borne to the trembling the assurance out from the smallest, the most deeply set that ceath has no sting, and the grave no gray eye, as to make deformity levely - victory! Who would not bear the cross It will etherealize a pale, furrowed, irregu- on earth, to wear a crown in Heaven? lar face, until it seems angelic.

JOHN BUNYAN'S FLUTE -- A Mr. Howell, tailor, Gainsborough. Eng, has in his possession the flute with which paid the paster's salary, for 42 years, in Bunyan beguiled the tediousness of his one sum, on the very day it became due, captive hours. Bunyan is said to have and nearly at the same hour of the day, manufactured it in prison out of the leg except when pay day came on the Sabof a stool, which being re-placed in the bath, and then the money was paid the stool, when the turnkey attracted by the day before! Such punctuality deserves sound of music, entered the cell to take imitation, especially in these stringent it away, escaped "confiscation."

Talk of the Lichen on the Rick.

ET THE REV JOHN TODD, D. D. Far up the side of the mountain the naked rock shot up still higher. Hereinel very high as you looked upward. The rock was even on us thee, and was rati perpendicular. On its surface were four kinds of lieben growing - Form hat whose leaf was very sumil, to the list, which was quite coarse and large. We sometimes see such lichen on an old fence, en old trea or an old house. The face of the huge rock was almost conered with it As I sat down under the shadow of the mauneasiness for a few moments, and then ask- tain, waiting for my friend I gazed at the lichea and began to wonder, in my own mind, what it was created for, and of what use it could be, when I seemed to hear a

· Mother how old am I?" "Why, my child you have but just begun to live. You are only eighty years

old yet!" 'And how old are you?"

Vol. call myself young, for I am only five hundred and twenty five years old." I now listened with all my ears, for I knew it was the lieben talking among themselves. I felt sure they would say

more, and I took out my pencil to put down what they would say. Pretty soon I heard the same little voice say, "Mother, ain't you discouraged?"

"Discouraged! at what, pray?" "At your size! Five hundred and twenty years old, and how very small you

"Not so small, either! I cover six inches square already, while there's my poor grandmother, almost eleven hundred years, cld, and she covers only five inches. even now! Very few, I am happy to say, of the liebes family, who have worked harder or accomplished more than I have though I do say it myself."

"Well, mother, of what use is it to eling to this great rock, and hang here summer and winter, amid storms, and cold, and winds beating upon us? Here I have clung and been trying to gnaw into this rock for eighty years, and have not yet got my roots in half an inch. What's the use? We might as well die and drop-eff. No-body would miss us or care. What do

"To raise wheat."

* Raise what 2" "Raise wheat, to be sore."

"Pray, mother, whatdo you mean? We lichen, away up here on this cold rock. raise wheat! If that ain't funny!"

Listen, my child. This huge moun tain is all solid rock. It it was all pounded up it would make soil on which men would raise wheat. But it is now very hard, and there is nothing to pound it and turn it ieto powder. And so God has created us, the lichen to have our home here, to elling to it, to gnaw it, and with a kind of send we have, to crumble and dissolve it. Don't you remember that the very last year, you rolled down two little grains of the rock? Well, every grain we hake fails down, then the rains wash it into the little brook, and the brook carries it into the river, and, the river raises it up, and it overflows its bank, drops it just where the old soil is worn out and tre wheat needs new. The Nile thus carries down little particles from the mountains, and makes Egypt so fruit-

"Oh! mather, how often can I graw ff rock enough to raise a kernel of

 Perhaps once in thicky years." "Oh! what show work! When will

what you decount this year raise when ?' "Te, maps five landred years tence .--God sees that there a l' be old mon and little chimben upon earth then, and they will want bread, and so he has created tes of this rock ready to mise wheat. Thus he is in thre, and provides, and markets even the poor little lichen useful; and if ve do our day, his smile will cheer us, and though we can do but little, a very little, yet that little will do good to some-

The lichen st pped talking, but I did not stop thinking. What would my young reader have thought had be been there?

Lust Words.

'Talk to me now in Scripture language

A WORTHY EXAMPLE.—The Boston Congregationalist states that Rev. Dr. Burnham's church, Rindge, N. H., has times.

* Jackson's Charles Wesley, chap. 26.