

King, Jesus! and in spreading the sacred flame of love, thou shalt still be saved to the uttermost! He also dwelt largely on these words: 'Where sin abounded, grace did much more abound.' He asked, show did sin abound? had it not overspread your whole soul? were not all your passions, tempers, propensities and affections, inordinate and evil? did not pride, anger, self-will and unbelief all reign in you? and when the Spirit of God strove with you, did you not rebel all his convictions, and put him far from you? Well, my brethren, ye were then the servants of sin, and were free from righteousness; but now being made free from sin, ye are the servants of God, and holiness shall overspread your whole soul, so that your tempers and passions shall be henceforth regulated and governed by him who now sitteth upon the throne of your heart, making all things new: they shall, therefore, be all holy. And as you once resisted the Holy Spirit, so now you shall have power to resist, as easily, all the subtle frauds and fierce attacks of Satan; yea, his suggestions to evil shall be like a ball thrown against a wall of brass! it shall rebound back again; and you shall know what that meaneth, 'The Prince of this world cometh, and hath nothing in me.'

He then with lifted hands, cried,—'Who will thus be saved? Who will believe the report? You are only in an improper sense called believers who reject this. Who is a believer? One that believes a few things his God hath spoken? Nay, but one who believes all that proceeded out of his mouth! Here, then, is the word of the Lord: 'As sin abounded, grace shall much more abound!' As no good thing was in you by nature, so now no evil thing shall remain. Do you believe this, or are you a half believer only? Come, Jesus is offered to thee a perfect Saviour: take him, and he will make thee a perfect saint. O will you plead for the murderers of your Lord? Which of these will you hide as a serpent in your bosom? Shall it be pride, anger, self-will, or accursed unbelief? O be no longer beloved! Bring these enemies to the Lord, and let him slay them.

Some days after this, being in Mr. Fletcher's company, he took me by the hand, and said, 'Glory be to God for you my sister! Still bear a noble testimony for your Lord. Do you repent your confession of his salvation?' I answered, 'Blessed be God, I do not.' At going away, he again took me by the hand saying with eyes and heart lifted up 'Bless her heavenly Sower! It seemed as if an instant answer was given, and a beam of glory let down! I was filled with deep humility and love; yea my whole soul overflowed with the unutterable fullness.'

CLASS MEETINGS.

These separate associations to the subjects of his ministry, were formed by the profound and comprehensive wisdom of the venerable founder of the Wesleyan connexion, for the purpose of adapting personal instruction to the case of every individual, and of bringing the whole body under kind and watchful ministerial discipline. The experience of a century has proved their salutary and effective operation. Their principle is founded in the sympathies of human nature, and recognized throughout the oracles of God. Social feelings are thus enlisted in the services of religion; the more difficult and abstract ministrations of the pulpit are brought down to special states and circumstances: a surveillance more minute than could without such aid be exercised, and a compactness, only to be gained by combination may be ranked among the benefits resulting from this portion of Wesleyan discipline. To those whom observation or experience may have guided to reflection on the complicated character of man,—and by whom the human heart in its inexplicable mazes has been read and studied, and actions, words, thoughts, feelings, motives analyzed, it will appear a change of no small

magnitude to be entrusted with the oversight of others, and to incur, on their account, responsibilities to God; and to the church. The faithful and judicious exercise of such an influence as the charge implies, requires much caution, and no ordinary measure of the wisdom from above. Truth, to be effectively imparted should be clearly understood; and the work of grace upon the spirit must be personally experienced, before its progress can be traced correctly on the hearts of others. Thus genuine conversion, habits of reflective and consistent piety, acquaintance with the oracles of God, and wisdom through the teaching of the Holy Spirit, sought by prayerful meditation; to adapt his various counsels to the circumstances of his charge; these,—with fervent zeal, and charity that can expand itself beyond the circle of its own immediate interests to sympathize with others in their difficulties, care and sorrows,—are but in part the qualifications which should be found in him to whom the arduous office of a LEADER is assigned."—Mrs. Bulmer's Life of Mrs. Mortimer.

Miscellaneous.

THE POWER OF THE CROSS.—Not long since, our spirits were greatly refreshed while listening to the speech of an Indian convert. He rose in a respectable assembly, and proceeded to express his great joy at seeing a Christian congregation of white people. After alluding to several facts, he was brought at last to speak of his red brethren, and of their need of light and salvation. "Brothers," said he, (in broken English,) "My heart feel very bad when I think bout my red brothers. Poor red skins! They very poor; all dark; no Bible; know nothing about Jesus." Here he burst into an irrepressible flood of tears, and clapping his hands to his face, stood sometime motionless, groaning and sobbing aloud.

The burst of feeling in the congregation answered to his, and many a heart said, I will go to bear the "tidings of salvation" to the heathen.

Their land, "the land of the shadow of death," was spread out before us; and as we beheld the wandering, benighted, perishing inhabitants, we exclaimed, How much is to be done! We turned a moment to look over earth, at home, and abroad, and we repeated, How much is to be done! What Christian can remain idle, while so much is to be done!

And then again, the blessedness, the glory of our holy religion, was displayed to our enraptured sight. There stood before us the majestic forest man, weeping like a very child, as he spoke of the dying love of Jesus, and of the darkness and suffering of his people; and as the song, the prayer, the burst of agonized, benevolent feeling, went up from the renovated Indian, we asked, Who can doubt the truth of Christianity? The name of Jesus, which but yesterday broke upon the Pagan ear, has sunk deep into his heart, and it is even dearer to him than it is to us, who have all our lives been taught its charms. The light of life which but a moment since first glanced upon his eye, has filled all the chambers of his soul, and his face beams with the joy which it inspires. O, the power, the virtues of the Cross!

EVANGELICAL OBEDIENCE.—Renewed souls are in measure restored by sovereign efficacious grace to that state of mind which was possessed perfectly by our first parents antecedent to their fall, when the substance of the law was written in their hearts. A disposition to cheerful obedience is wrought in them; and from their experience of the love of

God shed abroad in the heart of duty is palpable. Their hearts being unbelief and corruption, and are tions on his covenant—impelled by the rigor—In a word, they obey other than of servants.—formal reason of obedience drawn from their conduct with whatever readiness unless there be therein the authority of the Divine under a sense of benevolence directed to obedience required as Christians to scope of all our actions xii. 2. Eph. v. 17.

DISEASED THROAT.—consciousness that it some of our brethren you a recipe for chronic also (most probably) s ed with sore and cank tions for proportioning lined:—Take as much measure of the bark black maple—the bar clean iron kettle, and it to less than a quart into a decanter, or son add a pound of loaf so small sized hen's egg, gill of the first proof br it thoroughly together.

Directions for taking or three times a day. create costiveness.

P. S. The majority the circle of my acquai is removed, for the catarrh snuff is recom Yours, in Milford, Nov. 11.

THE POWER TO S In the Gospel the po The passive power th is as illustrious as an and experience of mar to suffer reproach, to deliverance on terms file the conscience. I may defy scorn; but to love the scorner?—dignity to unjust dea the murderer? It is, refer; ordinary as to character;—to the thou and oppression, who, meekly dumb under th upon them; they are Richard Watson.