

54

54

ly not less re-
minded that you have
of my last packet—I
the men Arthur Welling-
McLaren Graham, as bu-
g at them. Accounts vary
distance at which the troops
see that the men were tied to a
side of a hill, and that the troops
side of another hill and fired several
shots fired; but there can be no doubt
human beings were so treated.

Obituary.

WILLIAM HUMPHREY, of SACKVILLE, N. B.
Died, January 25th, 1866, William Humphrey,
of Sackville, N. B., aged 72 years.

To the labours of Col. Bayard, in Annapolis,
N. S., was our departed brother indebted, under
God, for his earliest serious convictions of sin
and religious duty. There is no certainty that
real conversion then occurred. He was himself
of the opinion that reconciliation with God, victory
over the fear of death, and peace of conscience,
were the fruits of more recent instructions
under Rev. W. Webb and R. Smith, then labor-
ing conjointly on the Amherst circuit. He re-
mained some years ago at Sackville.

though was, put a rope round her neck, and hauled her, under a rafter, caused her to be lifted off the ground by the neck, literally half hanging her. Finding all further efforts to extort by cruelty what the woman did not know to be fruitless, Ramsay unbound and let her go. She was, however, only two days when she was seized by another party, taken down to Morant Bay, and sentenced to be flogged again. Even Ramsay recoiled from the accumulated cruelty of this proceeding, and let her go, exclaiming, "I have flogged the — once and half hanged her already—let her go."

A man was arrested at Monterey Gut, but he was carried to Morant Bay. He must I say what his fate was? On his way to the gallows his son, a young lad, who had been sent down to watch his father's fate, and to show him he was not forgotten by his own, approached to bid him farewell, and the old man, as the only token of affection he could bestow, took off his hat, which was a new one, and was handing it to his son. "What is that stoppage?" yelled the Provost Marshal. The cause was explained to him. "He 'tup him and give him a dose," he roared, and the boy was tied to a gun and begged while his father wept. No more. The Provost Marshal, Mr. Eyer, subordinates did nothing, by halves. The lad, on being untied, was, according to custom, compelled to run the gauntlet. The soldiers, sailors, constables, and general medley of ruffians ranged themselves in two rows, and the men who had

When fogged, whether they had received twelve
blows or one hundred, were forced to run for
their lives, with their backs uncovered and bleed-
ing. They were struck with sticks, the butt-
end of guns, with stones, with any weapon which
could be got by the defenders of law and order,
and the poor young fellow of whom I have just
spoken was knocked down and had two ribs bro-
ken. He continued to crawl out of the camp,
and took two days to reach home. His mother
attended him, and doubtless thanked God, that
although her husband had been torn from her,
her son might live to comfort her old age. Ah! if
she had not drank her bitter cup to the dregs,
in a day or two afterwards, Ramsay's sleuth-
hounds returned, they arrested the mangled lad,
and tore him from his mother mourning her slain
husband, and they hanged him.

One day a father and daughter were hanged together; the girl was but young for a rebel, especially young to have entered an elaborate oration to rise at Christmas for purposes of murder! She was only sixteen, but this is a more mature age in the negro than in the white. I gain my principal information was her own mother, who was a Quaker, and a very intelligent woman. She may have been inwardly smothering at his simplicity if so she had an excellent opportunity of enjoying herself, for she must have seen a hard difficulty in swallowing down a big lump which had stuck in my throat. Her grief was, I believe, without a parallel in the misfortune of my countrymen. It was as if I felt the same loss to which I refer as three parts composed of most unholy wrath. Stories seemingly incredible, have been concerned in a most extraordinary manner. Being one day on a visit to Spanish Town I saw a man who had been in a volunteer company and had been severely flogged by the British for desertion from the company or the troop which he belonged had shot a man without trial, in his own garden, in the presence of his household, merely because he looked "suspicious." The details of the execution were so simi-

has always been marked with that generous hospitality so characteristic of her own native land. She thus survived the hardships of earlier life, and lived to see a populous community with its schools and churches, comfortable homes and refinements rise up around her. Long honored as the benefactress of her race, she died in the arms of her grandchildren not only of her own generation, but of the fourth generation, but of her own family full upon her dust and memory. In childhood she enjoyed the influences of a pious home and the prayers of devoted parents. In early youth she united with the Presbyterian Church of Jamaica, and long removed from its shores, she still clung to it, and continued to commune much with God in prayer, and cherished the fond hope of entering into that rest that remained for the people of God. Her husband died in 1863, since which time till her death, Feb. 23rd, 1890, she had been tenderly cared for in the faculty of her son whom she brought up in infancy, and whose wife, the late Mrs. C. B. Smith's death she was left to fill the place of a mother to three little grandchildren. She watched over them with true maternal affection. And in her childhood of age they in turn devoutly administered to her comfort, and now mourn her

to the shooting of John Brown, the Ayrehire carrier, by Claverhouse—but only more recently, even—that I could not get any story out of him, head all night long, having I imagined, been so grossly misrepresenting some incident or other to the prejudice of the officer. This statement will be observed, was made at Spanish Wells. Next morning, on my return to Kingston, I saw at the offices of the Jamaica Committee a large number of persons from St. Thomas—in the end—the and by the kindness of the gentleman representing that committee, was permitted to talk with them. Among the first persons addressed I found the widow of the man who was wonted to sit in his own garden. The accident seems to have been too recent to elicit an unassisted testimony of one of the troops who had but he had seen the unfortunate man with a grassy cutlass or machete on some occasion or other which was not particularly investigated, the victim was tied to a tree in his own yard, before the wife well knew whether they had taken him she was a widow. Eager of the solatium as we are, but did not kill him, whereupon the man who had denounced him put his rifle to his shoulder and blew out his brains. His only child died before his father's death, his wife and mother were left to support their family in the most deplorable way. The body was dragged half over the roadway, and when the wife regained her senses went away to get help to bury the body. In absence two of the soldiers returned, dragging the body to the beach, took it out of disfigurement, and tossed it into the sea.

As to religious matters—

A funeral sermon was preached the day after her burial by the writer from Prov. xii. 32, "The righteous hath hope in his death." May the hope of support in death, of immortality, of a resurrection and a glorious eternity of perfect happiness be the rich inheritance of all our mourning kinsred.—*Corn. by Rev. Dr. Parker. Abolitionist, Feb. 26, 1866.*

Provincial Wesleyan.
WEDNESDAY, APRIL 4, 1866.
Religious Revival.

The subject of religious revival is at the present time occupying a large share of attention in various Churches, and by the religious press, on this Continent. Within the past few months there have been witnessed displays of the saving of souls from Satan's power during the remarkable revivals of 1857-8. And the good work is still extending. Our exchanges contain intelligence of this nature very delightful to dwell upon, and at the same time highly encouraging to faithful souls in less favoured circumstances, who love Zion, and who are longing and labouring for prosperity in the Church of Christ.

Ernest attention, we are gratified to perceive, is being directed to the removal of the principal hindrances to revival. This is a matter highly deserving the prayerful consideration

There are some frightful wiles of some of the victims not being dead when thrown into the trenches; and I have seen some of the live-diggers; and I do not scruple to make the statement. But I need not say anything like that amount of evidence which would warrant one in believing such a horrible story. Unfortunately, however, there is a case in the Monkland district which seems borne out almost complete evidence. Some Scotch miners were ordered to be shot by Colonel Forbes. Their grave was dug either by themselves or some of the other captured prisoners, and they were ranged in front of the gate, so that when the shot was fired, they were all slain at once. I have seen the stone which was put over the gate, and the stone

If we are to have prosperity in the cause of Christ, His people must put away from among them all that the Lord hates. While evil of any kind is cherished, the Church is enfeebled, its influence is diminished, the Spirit is grieved, prayer is not heard, and the earnest efforts of Ministers and people to promote a revival, will end in little beyond a merely ephemeral excitement, instead of securing a deep, widespread and permanent blessing to the Church. Whosoever or genuine revival is always associated with the renunciation of all sin, with lowly penitence and sincere turning of the heart to God. Inconsistent professors of religion are the curse of the Church, and unless these, either among Ministers or people, are removed, the Church as a whole, they will be blighting not midew upon the Lord's heritage.

We commend to serious consideration the communication of "a Christian Ljvian," to be found in another column. The evils he laments are not, by any means, all that afflict or inure the Church; but they are crying sins.—Worldly conformity and sensual indulgences are mortal impediments to all that is good. There are some gracious revivals at the present time in progress in the United States—we have evidence, as we to show, but the influence of such cannot give in our present case.

Whom took their rise in earnest inquiry as to the injury which the Church sustains by the striking usage of society. Among many hin-

one hard; nor to the promoters of more secular education on the other.

Education, a training, and a demand, a training, and all spathy must be directed and systematic effort. The professions that so it shall be are before the Lord; they are recorded in heaven; and we must, we will not neglect the labour, the sacrifice, which they present. Schools must be purified, parental concern and responsibility are fully felt, and all must be interested in the promotion of this, we great work.

During this time, an important tract, neglect to occur, a violation of commandment; direct to which, under circumstances forcibly direct us; prejudicial Methodism in the next and succeeding generations; disgrace ourselves; and entail consequences upon ourselves, our children, the church, and the world, which we are sacredly bound to endeavour to prevent.

Let the work be done—and does it can be—and Methodism will maintain her position, and increase her beauty and glory, among the embattled hosts of the Lord gone on with them in the momentous struggle against error, iniquity, from conquering a conquest.

Our united effort, to be united, and all flesh shall see the glory of the Lord together." (Rev. C. Frost, in Math. Mag., 1845, p. 246.)

Extracts from the literature of Methodism, of

gone to pursue the studies where English influences abounded, and had gone to the alienated from the communion in which the fathers had been blest and saved. It is cause rejecting, however, that such exposure need no longer dreaded. Even in Ireland our denomination has a College in process of erection and the happiest consequences may be anticipated to our Church there, to the benefit of the whole world, from its completion and operation.

But some people have a morbid dread of Colleges. They imagine that there is some necessary antagonism between them and common schools, and they consequently infer that he who pleads for the former, is at least indifferent to the claims of the latter. Never was theory more fallacious! Their interests are identical. Let a good system of education for the humble classes prevail, and then, in numberless instances, the stimulated intellect of even the poorest population will not rest satisfied without the very best education which a College can impart. But, on the other hand, where a good system of common schools may be found, except where the influence from the existence and operation of the higher education? If the common schools are *federal* of the Colleges—and we long to see that ascription—they will more fully answer this inquiry—yet the Colleges are the *originators* of the common schools. Where the higher branches of learning are cultivated, there, the

ances to religious property there is not one similar to that in any other country. The property is very largely multiplied. But the revenues are sufficient to maintain the services of the venerable Found-
 ing fathers, and to provide for the spiritual descendants; and they further show that the views are as much in harmony with the principles of our domestic, our denominational, and our civil rights, as they are with the direct teaching of the Holy Scriptures.
 It may be proper now to enquire how the Methodist people in the old country and elsewhere have wrought out those principles? Have the obligations which were so well stated in the last paragraph been practically acknowl-
 edged, or have they been disowned by the in-

very cultivation will seek to diffuse itself, and will produce the necessary supply of teachers for the lower classes; but where Collegiate instruction is neglected, it is impossible to create the desire, or to provide the requisite agency for an excellent common school education. Nations might be cited in proof of this. Look at England, at Scotland, at Prussia, at the United States. Look, on the other hand at Spain, at Portugal, and, until recent times, at Ireland and Italy. Or we may make nearer home. The Province of Nova Scotia has lately sought to improve the character of its common schools. But the great difficulty is the want of suitable teachers. The branches of learning which is

Our Educational Institutions.

It would be easy to show that the principles laid by Mr. Wexler in regard to the kind of education which we, as a people, owe to our youth, have been likewise maintained by most influential of our Ministers from his till the present day. Indeed, not a few of our men were his fellow-laborers in laying the foundations of our educational system, were it not for the fact that many of them, from high literary attainments, were employed for a season in some of the sacred

action of the Church.

It may not be claimed that all that was desired, or even purposed, has been accomplished, but this cannot have been done, and much more is awaiting to be undertaken, to put this matter on a proper footing. No subject elicits sympathy more cordial and generous among the Methodists of Great Britain, than that of Christian and Wesleyan education. Year by year, decided progress is made in the various departments of our great work, and the beneficial results are felt by themselves visible in the lives of our youth.

Kindness and Grace are our motto.

Teachers of a superior school might be prepared to inspire, as even as almost to necessitate a previous study at College. Few comparisons of this nature College has not been largely numerous. Publicists have not been largely shown to them. Hence, a demand for exceeding the supply.

Turn we now to an illustration on the other side. We have mentioned with gratitude and high gratification the progress which has of late years been made in the Methodist Connection at home, in reference to the higher education. What has been its effect on the lower? Have

of learning to obey, and to the stern teachers and Joseph B. Beecher, whose lesser notes, whose sanctified tradition, placed the Redeemer's feet, was largely shed to the praise and edification of the church of God, and precious is the legacy which they have left in their published works. But how much must have been their sacrifices; and they possessed an ordinary education!

It might seem to be superfluous to adduce the names of others, merely for proving the influence of the same upon the lives of others. Another point, however, will come in view. It will be seen that the graduates that have been approved, and who have attained positions of eminence, have resorted to the combination of religious and secular education. Some of them have been able to attain to the highest of the latter, and have occupied very high positions in society—as the

insitutions devoted to the training of our Ministerial sons. They have been of immense service to Methodism. Not only have they afforded an excellent training to a large number of youths who otherwise, on account of their fathers' itinerancy, could not have been watched over and schooled with an suitable degree of care, but they have so satisfactorily assumed this charge as to leave the fathers perfectly free to devote their undivided attention to the duties of their respective Circuits. And still more, they have given an impetus to a more large amount of working capital to our cause. The graduates of the West have been sent forth to God's Church, and their training has been conducted with such care that they devoted themselves to the Christian and civil, respectable men, and many of them, some of them have occupied very high positions in society—as the

opposite! Never was so much done on their behalf as at present. The Educational Committee maintains its Westminster Training College. That sends out its scores of teachers annually. They, as servants of the Church, converted persons, and thoroughly prepared for their work, give instruction of the best kind, on the most approved system, and imbued with Scriptural religion; to a larger number of youths—nearly one hundred thousand—than ever before! Behold, here, then, the fruits of enlightenment; of cultivated intellect! Kingswood and Woodhouse Grove, Taunton and Shifield, Richmond and Didsbury, all send down their beautiful influences, their intellectual, their Christian, their Methodist life, through Westminster, to the humblest classes of our people; but sweep these insinuations away

the works of the profound and eloquent John Ruskin, Watson was a man of taste and wit, and many passages of his force and beauty bear directly upon the work before us. We select one, remarkable alike for its brevity and its pertinence: "We undervalue neither useful nor attainments, but if education cannot give instruction in the things which of all things are truest, it is a waste of time."

to us, untruthfully and deceptively applied. From process so partial and defective, no moral lesson can spring; it gives no virtue to the individual; it corrects no evil in society." (Wks. of Eng. Ed. Ed.) Another quotation from this distinguished author shall be adduced: "The objection is, that what is made incidental and secondary to education will be very partially and imperfectly attended to; and, were it otherwise, the objection still is, that the principles and doctrines of the holy scriptures are so shut out by the introduction of secular knowledge, that the soul solves with all those books, and that the scriptures are most intimately related to them, that the advantage which each derives reciprocally from the other is lost; and that an opportunity is given to place literature and sciences by the side of sophistry, partial statement, or ignorant assertion, against religion itself. In our judgment, the Theological Institutions at Richmond, near London, and at Didbury, near Manchester, are devoted to the training of Candidates for our Ministry, and are only accessible to those who have passed their District Meetings, and have been accepted as Probationers by the Conference. Their value is becoming every year more apparent; for it is felt that while true conversion and earnest piety are the primary qualifications for the Christian Ministry, yet mental discipline, and a somewhat extensive information, are only less essential to the comfort and usefulness of the minister. Lord Jesus! In order to meet the increasing wants of our church, both at home and abroad, in this respect, a third Theological Institution is about to be erected; and the claims of that portion of the whole which belongs to the home work, have this year been brought before all the Circuits.

it is as impossible to separate some of these necessary knowledge from religion, as received by orthodox believers, as to un-
derstand the light and heat of the sunbeam; and as much more certain than the knowledge
of the rainbow, and the rainbow's end, and
the rainbow's beginning. (Wks. iv. 396.) The late Dr.
Harris also remarked: "Although a pious
man cannot supply the principle of holiness,
yet it can explain the rule, and enforce the
rule, and direct to the true source of holiness."
And again, "Next to the general princi-
ple of the glorious gospel, which is of all

by the fact of a special public collection.

Reference has already been made to the Col-
legiate establishments at Taunton and Sheffield.
Though not strictly speaking Connexional, they
are Wesleyan property, are maintained for
the purpose of educating young men in
combination with Wesleyan principles; and
therefore, in such case have a Governor and
Chaplain appointed by the Conference. Their
importance may be easily realized by a glance
at the past history of Methodism. Many who
were brought to God through the instrumentality
of the WESLEYAN and their followers soon found

know any thing aright of the character and
designs of our beneficent God and Saviour, are
fully convinced, that there is no reluctance on
His part, to bestow of His bounteous mercy, on
His true Church universally, all needed grace
and assistance towards its extension and holiness,
and its spiritual enjoyments and usefulness;
and that He will abundantly reward every man
who has declared His word. He intends to be
—"the salt of the earth,"—"a city set on a hill,"
to be "the light of the world," to show forth
the graces of His kingdom: and by zeal and
activity in His service, to be instrumental in

and the same sanctification is important, can
 be real and nothing good seems to promise
 the result. The great evil of the Church is
 the general education of the poor in Christian
 morals and practices." (Sermons in 235.)
 They crave indulgence for the length of the
 extract. Though published twenty-one
 years ago, and with a special view to our peo-
 ple of Great Britain, yet are its arguments
 as applicable to our lat'ude and to our
 case as if the discourse had been prepared ex-
 pressly for our behalf. "In the present state
 of the Protestant world, the extinction of Metho-
 distism would be no ordinary calamity; and any
 neglect or weakening of its agency a positive
 injury to our common Christianity, and to the wel-
 fare and security of this great, and to the wel-
 fare of the world either the one or the other
 is, or may have both be averted?" The
 Church of England, by taking due care of the children of

that their religion made a vast improvement in
 their social position. Some became wealthy,
 and held places of responsibility and
 distinction. It was such a success as to
 super education for their children. But while
 there was no Wesleyan College, either that
 advantage had to be surrendered, or obtained under
 the influence of some Denominational teaching
 adverse to Methodism. The latter course was
 but too generally adopted, and the effect was,
 that in thousands of instances the very persons
 who were most indebted to our cause, and who,
 if they had been properly managed—that is
 properly educated, would have been our
 most successful agents, have gone to aid
 in the labours of those who would be but too
 glad to bid Methodism out of existence! The
 Church of England has shown no partiality for
 Methodism, in recent, any more than in former

turning sinners to the way of righteousness;
 and through His almighty and gracious assis-
 tance, by advice, exhortation, and example, ap-
 propriate to the age all its members to strive
 to obtain a holy meekness for the eternal
 kingdom of glory. It is *power*, therefore,
 and may be useful, to examine pointedly and
 exhibit with the *requisite freedom* what are
 the present *hindrances* to the accomplishment of
 these divine purposes of grace, holiness, and
 happiness. To speak with becoming plainness,
 they are as of old chiefly in the church itself,
 with its individual professors. We read in
 the Scriptures of *promised* and *several* *promises*
 given by the Lord to His servants the
 Lord—the prophets under the former dispensa-
 tion—concerning the various forms of pene-
 trance and evil which then almost universally
 prevailed in the profaning Church of God; and
 which so justly withheld divine blessings from

church, and especially those of our own country, for whilst Methodism will continue to grow, and increase its ranks, as it has done, and the surrounding population, yet it is certainly exercising an ever an energetic and systematic opposition towards the public mind, and, (and equally against the private mind,) against the good, the noble, and malignant, of our former period of its history. We must look naturally for our children to multiply our places, and to succeed to our work, church, and should, therefore, be most anxious that, in any augmentation of our numbers they should be included. In a word, the nation, the assurance, the experience, that "the work of God," fully justified, is a specific course now recommended and led, and leaves those Wesleyans who neglect without excuse. Our children cannot consistently or safely submit to the tuition of advocates of intolerant pretensions, ex-

—the reigning evil which drew away the hearts of the professing people of the Lord from his sincere and fervent worship and service, and hindered the progress of true religion. It is true, that the forms of devotion were then, as now, outwardly observed; but the indispensable essentials of *spirituality and heart devotion and obedience* were wanting. The faithful prophets of the Lord, as we find in the Scriptures, in describing the degenerate state of the church in their days, charged its members with the following: "Which as to Christians is the worst is but too generally applicable:—the whole head is sick, and the whole heart faint;"—to what purpose is the multitude of your sacrifices unto me, saith the Lord:—"wash you, make you clean, put away the oil of your doings from before mine eyes; cease to do evil, learn to do well;"—from the least of them, even unto the greatest of them, every one is given to covetousness. "Is it for the iniquity of his covetousness that I hate him, and mete him his portion, and I will give him his inheritance?—he was wroth, and he went on forwardly in the way of his heart;"—"your iniquities have separated between you and your God, and

your sins have hid his face from you that he will not hear:"—"we wait for light, but behold obscurity, for brightness, but we walk in darkness;"—"your sins have witholden good things from you." One of the most prevalent evils in our age, and one which dispensations of religion have been, *conformity to their worldly customs and fashions*, plainly inconsistent with the spirit and letter of the divine commands. This evil branches out in a great variety of forms. As regards the female sex, more especially, it manifests itself, chiefly, in great varieties of *gaudy and vain exhibitions in personal apparel* and *costly and unbecoming ornaments*, which are intended to attract attention, and thus gratify the inward corrupt disposition, and thus gratify the inward corrupt disposition. Doubtless, some will be ready to say, this matter of *apparel* has no bearing on religion, and religion does not regard it as of any importance. The Divine Spirit of perfect wisdom has not so judged. Knowing, as He does, the strength of the deep-seated *pride and vanity* of human nature, He has, in infinite benevolence, and in infinite wisdom, so contrived, that the

[illegible]

apply, for such directions were only intended to supply, by their particular agency of the Church, the same means and authority declared, that whatever things were written aforetime, were written for our admonition, upon whom the ends of the world are come." Not only at ordinary times, are these divine commands utterly disregarded and violated, by religious professors; but even at solemn assemblies of the Lord, it was not long ago, that I saw many persons who took into any assembly, as if they had been the most evangelical designations, to see an almost universal profusion and varied display of merely vain and extravagantly attractive festive dress, and appendages. These plainly manifested the inward pride and vanity which have rampant and produced the gaudy and forbidden exhibition. The Christian member,—the "dear brother," the "dear sister," the "general one," and the mere conventional attendant, are not in very rare instances, distinguished, the one from the other nearly all of the former, there are the same expansive unsexily habiliments, the same artificial appendages, superfluous ribbons, and other trappings which may, as of course, be expected in a world involved in Ungodliness and folly.

On this subject, as so many otherwise religious people, they have formed Standard of the propriety of clothing, forming us the same one will at last permit, with the professions and fashions of the worldly persons they dwell. They seem to have fearfully disregarded, the pointed declaration,—"Ye cannot serve God and mammon." They seem also to have forgotten,—"I will turn away mine eyes from them greatly"; and on the contrary, like those Church of old, dressed by the prophet in "burn incense unto vanity" and follow idolatry. They should learn that the solemn announcement,—"Ye must be born again," as self-denial as to all merely sensual indulgence and vain worldly connection, are inseparable, as essential in the gospel plan of salvation. Persisting in these ways of life, they are inevitably fail of that which inspired truth declares, "If I negligently my heart, the Lord will not hear me, surely, if it is practically exhibited thus, he will be like failure, as to being heavenly loved

but primarily, in the providence of God, sons of Ham may hear of the moral relations have also been China and Great Britain and France; and closely followed by the British merchants in the East bearing to the millions of the feeblest the thousands of salvific Christ.—Tens of millions in pery and the Pope, are sense pure and undistorted Word of Life for the introduction of the Gospel to fall among the heathen where respect is respected, and this for the safety of the Missionary insuring the blessed and saving souls; and many of the late Hemisphere may already be Provinces of Christendom—bearing in of our own day to the harvest." There are signs among the French of Lo our infant German mission give success. The Indian work, Hudson's Bay Territory, loud

and obtaining any spiritual blessing.

A CHRISTIAN LATTER

From the Christian Guardian

The Financial Obligations of the Church.

(NO. V.)

THE OBLIGATION IN ITS RELATION TO THE

persons, as well as with right reason and prudence required. Inconsistency and blame may also result, in some particulars, be charged against professing Christians of the *male sex*, for a similar display of articles of *jewelry* on their persons. There are some who contend that when the Lord, the founder of Methodism, in a discourse expressly regarding the becoming apparel Christians, when enforcing on his people the passages of Scripture, enjoining *females* to avoid wearing of ornaments of gold, say, *very* properly, that by a parity of reason, the *male sex* also includes *male professors* also, the several reasons being, that it may justly be said, that in making the *open exhibition of golden chains and rings* which so many of them do, they are even more culpable than the other sex, for the other mode of *worldly conformity*, by such of the persons as possess the means of indulgence, assists in superfluous and sumptuous furniture, decorations of dwellings. Some of such inconsistent and unfaithful professors, seen in displays of extravagance and vanity to the display of worldly characters who possess at the same moment such exhibitions. All this conduct, in official or other members of churches, is plain such a "condemnation" with the

customs and fashions of a vain and ungovernably
vanity, as are deeply blameable and injuri-
ous, and entirely contrary to the inspired com-
mands and instructions of the Holy Spirit, and
pride of life, and all such ensnaring and per-
nicious conformities. There are two other modes
of sensual indulgence, now almost universally
prevailing, which may here be noticed, namely
the use of strong drink and tobacco. Both may
be very easily made merely means of sensual grati-
fication, not being needed, either as a ne-
cessary, or the better performance of any
of the employments or duties of life.
The power and influence of the
"cardinal sin" of *envy*, as *appetite*, that vast
number of members of churches; and even
in proportions in the sacred ministry, indulge
into do these modes of *mere sensuality*. This
is so, in the face of the plain and known
mandates, to "abstain from fleshly lusts which
against the soul;" and to "abstain" even
from the appearance of evil." Such false and
unprofitable professions, thus mind and "fulfil the
desires of the flesh," though expressly forbidden
in Scripture; and told, that he who indulges
will end in everlasting misery. A minister
member of a church, indulging in the use of
strong drink, or tobacco, is a character con-

Grimsby, Feb. 24, 1866

I have been afflicted a long

to little or no purpose until
Golden Ointment

take pleasure in recommending
HUGH