

the bottled unction of two-hundred-and-fifty-years-old ordination, and therefore, like yourself, I must be cautious!

In the fifth place, I heartily believe the apostle James when he says that 'the prayers of a righteous man availeth much.' I believe also that there is very little connexion between a philosophical and christian prayer; perhaps as little connexion as there is between the song of the sweet singing canary and the chirping of the blackbird. I furthermore believe that prayer is divinely important, as well for the world's conversion as for the accomplishment of all the purposes of God in relation to the Christian religion. Yet my charity is so unpopular that I cannot quarrel with any man when he opposes both the theory and the reality of a kind of prayer that produces, imparts, or transports a principle of faith to a knowledgeless trembling sinner, or brings down fire, hail, and thunder, all mixed together, to convert souls.

In the sixth place, while in the dexterous pursuit of others, and while entertaining the benevolent desire of curing the lame and the halt, you have yourself unfortunately become a cripple. You say, "believers who differ much as to theory, may cordially agree in the *means* to be employed in conversion." If I am not greatly deceived, you will find this as difficult of proof as the divinity of Joe Smith's golden plates. Thankful, however, that you have at length touched upon something that may be useful, I shall expect you will no longer attempt to multiply the wounds of 'our author', and that you will forthwith direct your shafts against myself for disputing this statement in your last paragraph.

In the seventh place, let me assure you that there are many good traits in your communications. Were I however to lose sight of your imperfections and dwell upon your excellencies, I fear you might censure me for a want of caution, since you have been so diligent in showing the example of using the rod and the lancet! Meantime, believing that in my case 'open rebuke is better than secret love', and that secret love should always prompt open rebuke, I trust I may ever be grateful for the well-meant rebukes of friends and brethren, and that I will ever shew myself worthy of their rebuking regard.

CONDUCTOR.

---

Hope differs from faith, in that it looks only forward to future objects. It looks not back, nor does it contemplate the present: "for," says Paul, "what a man sees, why does he yet hope for." Nor looks it on all the future; but only on future *good*. There is not one dark cloud, not one dark speck, in all the heavens of christian hope.