

WHAT SHALL WE DO WITH CHRIST'S LITTLE ONES?

BY THE REV. W. BARROWS, D.D.

I MEAN such as Edwards refers to in this passage in his "Narrative of Surprising Conversions": "It has heretofore been looked on as a strange thing when any have seemed to be savingly wrought upon and remarkably changed in their childhood. But now I suppose near thirty were, to appearance, so wrought upon, between ten and fourteen years of age, and two between nine and ten, and one of them about four years of age."

That the conversion of a child-sinner like the son of Edwards, four years old, is possible, we must concede. Else God's plan of salvation does not cover all human sinners. The way to Heaven has a break, a chasm that little ones cannot step over. Let that suggestion perish, since God is not willing that any child should perish. The way is perfect, and little feet can climb it, as well as Abraham's or Edwards's.

Moreover, it is evident to pastors and church committees that many proper candidates for the Church were converted at a very early and even unknown time, when neither the Church nor the child took any knowledge of it. Some thus converted, but not discovered as such, live a semi-Christian, unrecognized, unfellowshipped life in Christ; but not in the Church. These blind the line between the Church and the world, and give the latter, unfortunately, some of its strongest grounds for criticising the former.

not bring up his own boys very well; and, when he had the pious child of others in his family, it was necessary he should be waked up the third time before "Eli perceived that the Lord had called the child." Is not the Church dozing, if not sleeping, over this subject?

Then, what provision has the Church for the nursing and care and growth of converted little ones, even if discovered? We are coming down some from the adult pulpit and pew and creed, to the juvenile yet prophetic and potential majority in the congregation. But we are obliged to come down as low as the vestry for the most of them. The service, like the seats, is too high for them, up-stairs. The sermon, singing, prayer, and seats even fail largely to recognize the presence and wants of children. And the service, as the pews, are manly and elegant. The seat has no place for little Samuel's head or back or feet. There is the same lack of provision for the spiritual wants of a converted little girl or boy.

MARY RUTHERFORD GARRETTSON.

Calmly and usefully the years sped by, and Miss Garrettsen, like her father and mother, became in labours more abundant. The Sunday-school was her chosen and special field of operation, and many who, as girls, were under her instructions, are now staid, holy, beneficent mothers in Israel. Methodism grew slowly among the impassive Dutch population, whom Lorenzo Dow's unique eloquence hardly caused to open their eyes until 1821, when a Pentecostal revival of religion was experienced in and by the church at Rhinebeck. The Rev. Jesse Hunt was preacher in charge, and Miss Garrettsen proved herself to be an efficient coadjutor. Several were baptized at the altar, and several more in the creek on the following Sabbath. A Methodist local preacher, turned Baptist, was to blame for the immersions. He had tried to proselytize the converts, and actually did organize a small church to check his preceding Mr. Garrettsen preached a sermon on adult baptism, which answered the end designed, and the good work continued to prosper. A lover of all things lovely and of good report, Miss Garrettsen never loved Baptist tenets and procedures.

To her great delight the large accessions to the society made a new church a matter of pressing necessity. In January, 1822, measures were initiated for its erection. Her aunt Janet, widow of the hero of Quebec, General Richard Montgomery, gave half an acre of ground in a conspicuous place for the site. It was decided to build it of stone forty-five by fifty-five feet in size. In the list of donors Miss Garrettsen's name appears. She gave one hundred dollars. The Garrettsen family gave one thousand five hundred in all, the Suckley family gave seven hundred dollars. Several Livingstons, Thomas Tillotson, Colonel William Few, Mrs. General Armstrong, Mrs. Margaret Astor, Dr. Elphalel Nott, and local subscribers, raised the sum total to \$3,234.

Mr. Garrettsen laid the corner-stone, May 1, 1822, and assisted in its dedication on the 6th of October following. Not a drop of spirituous liquors was used while it was building. The entire cost was \$3,559.88. Mr. Garrettsen paid the balance uncovered by subscription, and held a claim against the church for the amount to the day of his death, when, at his particular request, it was remitted. He was one of the founders of the Methodist Missionary Society in 1819, and in his exuberant joy over that organization had the words Methodist Mission Chapel inscribed on one side the corner-stone of the Rhinebeck Church in honor thereof.—National Repository October.

FRIENDS.—After youth is passed we are not likely to make new friends.—We had better hold on to the friends of our youth, if we are so happy as to have such. But even they cannot do much for us. The last words of President Edwards, when he came to die were, after bidding his friends good bye, "Now where is Jesus of Nazareth, my true and never failing friend?" and so saying he fell asleep. There is no earthly friend loves us as He does, nor can do for us what He can. It was good advice a medical adviser gave a patient who inquired, "What shall I do? All my friends are out of town." "You have one friend," he said, "who is never out of town." It is related of Seneca that he comforted Polybius because he was the Emperor's favorite, telling him it was not lawful for him to complain while Caesar was his friend.—Well! what right has any one who has God for his friend to be grumbling and complaining? No one has every thing to suit; but if we can look above, there is everything to give us satisfaction.—Ez.

GARRETTSON METHODISM

Neither Miss Garrettsen nor her father yielded the first place to any one in cordial appreciation of the noble and self-sacrificing bishop. Plain talks were frequently between the bishop and the presiding elder; talks that savored of band-meetings, explicitness and honesty. The suffragan told his superior that he (the superior) thought he was to Methodism in America what John Wesley was to Methodism in Great Britain and Ireland; but, said he, "it is not so." "Furthermore," he affirmed "you believe that you are inspired by the Holy Spirit that you never make a misapprehension. But it is not so." Notwithstanding reciprocal outspokenness, the hearts of the two were knit together in Christian affection, and Garrettsen esteemed Asbury, and spoke of him always as one of the most disinterested and noble men possible. Whether he held him to be the rival of Luther in boldness, of Xavier in enthusiasm, and of Wesley in foresight and discrimination, is not recorded. He did differ from him in some matters of Church polity. For example, he was in favour of the election of presiding elder by the annual conference. He also held says Dr. Bangs, "that instead of having the whole continent under one general superintendency, it would have been better if it had been divided among several, making each superintendent responsible for his own particular district to the General Conference."

Asbury died at Spotsylvania, Virginia, March 31, 1816. Nearly seven years prior to his decease the great apostle of vile and scurrilous infidelity died, June 8, 1809, in New York, and was buried under a rail fence near New Rochelle. Paine had had many influential friends and admirers, and among them were some of Miss Garrettsen's relatives whom she was accustomed to visit. When he lay mortally ill at the house of Madame Bonneville, an excellent French lady who had been confided to his protection on her way to America by her husband, Mrs. Colonel William Few, with whom Miss Garrettsen was staying, resolved to call upon him. Miss Garrettsen accompanied her, and sat down near the door of the room in which the utterly demoralized man lay sick, while Mrs. Few went to his bedside. Paine expressed great delight in her kind visit, repeatedly thanked her for it, and conversed freely on several topics. Mrs. Few called his attention to the great Physician of souls, but met with no response. "Mr. Paine," she ejaculated, "if you ever change your opinions, will you send for me?" He preserved a sullen silence. He never did send for her. The contrast between Paine and Asbury was great; the difference immeasurable; and both were infinitely in favour of the latter.—National Repository for October.

ANCIENT EGYPTIAN HYMNS.

A Hymn to Amun-Ra-Harmachis, or the Sun, identified with the Supreme Deity, which is apparently designed to be recited in the morning, begins: "Thou wakest, beautiful Amun-Ra-Harmachis; thou watchest in triumph, Amun Ra, Lord of the horizon, O bless, ed one beaming in splendor, towed by the mariners who are of the unresting god, sped by thy mariners of the un-moving god. Thou comest forth, thou ascendent, thou twestest in beauty, thy barge divine careerest wherein thou speepest, blest by thy mother Nut each day; heaven embraces thee; thy foes fall as thou turnest thy face to the west of heaven." The hymn continues with a recital of the blessings which the sun confers upon the world.

The Festive Drg is ascribed to the eleventh dynasty, and is one of the few remains of a period that is nearly blank in history. It is mentioned by Herodotus, when he describes the ceremony of passing around the image of a mummy among the guests at feasts. "They who build houses, and they who have no houses," it says, "see what becomes of them. I have heard the words of Imhotep and Hartatet [two very ancient authors, the first mythical]. It is said in their saying, 'After all, what is prosperity? Their fenced walls are dilapidated. Their houses are as that which has never existed. No man comes from thence who tells of their sayings, who tells of their affairs, who encourages our hearts. Ye go to the place whence they return not. Strengthen thy heart to forget how thou hast enjoyed thyself, fulfill thy desire whilst thou livest.'" In a similar strain is the Song of the Harper, of the eighteenth dynasty, "Every nostril inhaled once the breezes of the dawn, but all born of woman go down to their places. . . . Their abodes pass away, and their place is not; they are as if they had never been. . . . Those who have magazines full of bread to spend, even they shall encounter the hour of a last end. The moment of that day will diminish the valor of the rich. . . . Mind thee of the day when thou too shalt start for the land to which one goeth to return not thence. Good for thee then will have been an honest life; therefore be just and hate transgressions, for he who loveth justice will be blessed."

The Hymn to the Nile, of the probable time of Moses, has received especial notice from Canon Cook, of Exeter, in his Commentary, on account of its resemblance with the earliest Hebrew poems. Resemblance in style with Scriptural writings often claim attention in these early works.—National Repository for October.

"And I heard the voice of Harpers harping with their Harps."—Rev. 14 : 2.

I hear a strain of heavenly song, It seems to waft my soul along To that sweet rest for which we long In the Palace of the King. I hear it in the din of day, And to my soul it seems to say, "There thou shalt rest and join the lay In the Palace of the King." I hear it in the hush of night, Still softly ringing with delight, Assuring me that all is bright In the Palace of the King. I hear it in affliction's hour, Imparting hope, and faith, and power, While sweetly singing "Tears no more" In the Palace of the King. O love divine! my soul retain, And wash me pure from every stain, That I may help prolong the strain In the Palace of the King.

Norwich. HENRY SCANES.

"NO COLLECTION."

BY THE REV. SYLVANUS STAFF. Why conclude a "Religious Notice" by announcing NO COLLECTION? Since the fall of man, there is no older or more solemn act of worship of God than giving. As well announce no singing, no prayer, or no preaching. They are not one whit more religious or Christian than giving, as an act of worship. God has commanded that none shall appear before him empty. Do you evade the duty by the reply that this command was to those under the old dispensation? Do you acknowledge that it is lawful for a Christian to be more selfish than it was allowed for a Jew? Do you belie Christianity by saying that it has lowered the standard of a virtue?

Among Christians giving in worship has almost lost its place as a means of grace. The Jews were required to give in tithes and offerings at least one fifth and perhaps a third of all their income. Christ did not lower, he raised the standard. When Zaccheus gave "half his goods," Christ approved; and when even a poor widow gave "all her living," Christ pointed her out with praise. That his followers understood Christian giving to be in advance of Jewish liberality is proven by the fact that "all that believe sold their possessions and parted them to all men, as every man had need. While this standard was not enjoined upon others, it was not removed.

Treat it as we may, the fact remains that many churchmembers, and even ministers of the Gospel, do not fully understand Christian worship. The jingling of money in the collection-box or on the plate disturbs their "devotions." The religion of to-day needs to be mixed with a little more instruction concerning that to which Luther refers when he says that a man needs to be converted three times: first his head, then his heart, and then his pocket book. When ecstasy takes a man so far from earth during the sermon that he finds it difficult to get back in time for the collection, he will do well to examine into the source of such emotions. True Christian joy is never interrupted by the gathering of offerings, which is itself an act of worship.

Perhaps no influence has been so destructive of the offeratory in our public worship as the base belittling of the gathering of offerings by calling it a "penny" collection; and any man who announces it as such publicly burlesques Christian worship and is guilty of sacrilege.

Collectors, as if reproached both by the congregation and their own consciences for "interrupting" the worship, hurry from pew to pew, affording scarce an opportunity to those who desire to join in this portion of the service.

All in all, the "collection" is in a bad way and much in need of reform; but the most inexcusable of all is that any man who undertakes to preach the Gospel publicly should be guilty of advertising his ignorance of worship and his unfitness to teach.

Lord Bollingbroke, the celebrated skeptic was one day reading in Calvin's Institutes, when a clergyman of his lordship's acquaintance came on a visit to him. Lord Bollingbroke said:

"You have just caught me reading John Calvin: he was indeed a man of great parts, profound sense and vast learning. He handles the doctrines of grace in a most masterly manner."

"Doctrines of grace?" replied the clergyman; "the doctrines of grace have set all mankind by the ears."

"I am surprised to hear you say so," said Lord Bollingbroke; "you who profess to believe and preach the doctrines of Christianity. These doctrines are certainly the doctrines of the Bible, and if I believe the Bible I must believe them; and let me tell you seriously, that the greatest miracle in the world is the subsistence of Christianity, and its continued preservation as a religion, when the preaching of it is committed to the care of such unchristian wretches as you."

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