

## Obituary.

MR. JOSHUA BEALS OF WILMOT.

Office of Federal Bureau of Investigation

10. 11. 1988

WEDNESDAY, MARCH 22, 1865.

Our own section of the church has been mourning over a decrease during the ecclesiastical year, which has closed. All have felt there is

If this tenacity to extol numbers be not wisely guarded, it will lead to mischief. No one can ignore the value of these; but every one should feel that *much more depends upon the quality* of the army than upon its numbers. A militia is not an army, nor does the strength of the church of Christ in these lands lie in the vast majority of our countrymen which is composed of such as claim to be called Christians. The numbers of the army of the living God are the ransomed rolled in blood, numbers have weight and shed light as a feather in the scale against sturdy manliness and true courage. The great battles of the world have been won by small but strong armies, and the great triumphs of the church have been collected, and paraded with all "the pomp and circumstance of glorious war," have been as stable to the bow, as chaff before the wind. The parallel holds between the carnal and the

It is always more pleasant, and frequently more profitable, to look at the bright, rather than at the dark side of a subject. To indulge in the painful forebodings of evil is sometimes a source of realizing our worst fears. True, we have a shower-painful or humiliating, we should not choose to hide from ourselves, when we meet the enemy; it is a necessity which duty demands. But then we should not direct our vision solely to the sombre aspect, when there is much to cheer for our gaze, and especially if the cheering aspect is the one which we have to discharge of our weighty obligations. It is right for the Christian seriously to contemplate his personal spiritual delinquencies, and for ever afterwards to mourn over their short-comings, and most faithfully to aim at reformation and the recovery of his peace. He has covered his sin with his grace but not properly, not as the Spirit's grace for revival and prosperity. The recovered one should not be content with having secured only in connection with conversions penitence, and the renewal of our conscience upon the other hand nothing to be lost, but much to be gained by intelligently marking any individual position of special grace, and by following properly well fenced in encouraging and reviving in the Lord our (

There is hence a loud demand upon our people for enlarged liberality in supporting the Minister of the Church, and in extending the Gospel to the many places within the bounds of our Country, where the people are in the most pressing reference calling for ministerial service. There is hence an earnest appeal under our present circumstances to the benevolence of our more wealthy friends to aid in the means of ministerial training, that the young men whom God is raising up to preach his Gospel may be mentally fitted for their great work. Above all there is needed the earnest prayer for a copious baptism of the Holy Spirit upon Ministers and people; then shall necessary help be met, and our Zion shall rejoice.

Jubilee Fund, raised last year is worthy of notice in this connection. The sum of \$1,000,000,000, which has been raised for the purpose of paying off the public debt, is a noble sum, and one which will be remembered for many years to come. The sum of \$1,000,000,000, which has been raised for the purpose of paying off the public debt, is a noble sum, and one which will be remembered for many years to come. The sum of \$1,000,000,000, which has been raised for the purpose of paying off the public debt, is a noble sum, and one which will be remembered for many years to come.

We cannot but regard these efforts as hopeful. The progress in a higher degree of spiritual life and to certain extent larger amounts have been contributed for the support of the cause of spiritual health and prosperity. Would stout assurances be given for the removal of insurances hindering the progress of religion, and for the provision of God's Word, and better sanctuaries wherein to worship him, and the advancement of Christian principle and of love to the Saviour, and to his cause? Is it nothing to the Salvation Army in the history of Methodism? Are we justified in assuming that the progress of the Church is greater in the present than at any former period in connection with any other denomination? We are justified by a particular text of our own writings: "We have now sufficient warrant for concluding that the results now attained are the best that have ever been attained, and for which we have been so long toiled, and toiled to tabulate and record them; that there are no results at all." Undoubtedly the spiritual property which spiritual property will spiritual property and that imposing fabrics may uplift the

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### Interest in Sunday Schools.

sions, were given in a communication to the *San Francisco Herald* :—

Let me now beg attention to a few thoughts upon this commonplace they may be—commonplace because so often repeated and so seldom thought of; yet thoughts of living realities which ought to sink upon the actual realization of the desired end is begun.

Do you as a Christian ever really give your thoughts and heart to the contemplation of child and youth? What are they? How boundless are their relations to the future? How dependent upon their own personal future, but to the future of all who are to come within the ever widening wave-circles of their influence? Support and sustenance are theirs as parents, as brothers and sisters, as a parent. Nestling in your bosom, as a darling infant boy. You press him to your

all the future; to look back from the fullness of time upon the rapid in acquisition as the opening process of a new life and the world are new, and the rainbow of the future do not reveal the underlying dangers, the weariness and disappointments that will come to make the realities of time to pull upon the spirit like thrice told tangles. Now, therefore, let us accept the time of faith and labor—labor as the parent, by the church, by the state, by the nation, by the world, diligent as the earl, earnest and yet unwearied; labor as spiritual activity, as complex and yet simple as the mind with which you are dealing; labor which cannot be neglected without a crime to be remembered for, and a probable result of loss or ruin which eternally cannot repair.

God has spoken to us unmistakably on this point in His word. He says: "Keeping your ears open, your eyes single, your heart free from the guile of your youth, whose ringlets and showings of the sunshine of his own light have been

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probed the essential, fundamental truths of Holy Religion as revealed in the Bible, better than I had when we learned them at our mother's knee; and we shall never love the Bible more dearly than we do now.

"Let us see," said the Father, "how you have improved its natural, life-sustaining alimony to begethened in its place; let it drink in those heavenly truths as the leafy bell takes in sweet strains from the wind." He willight, before he has fully fathomed his own nature, and he will find that his sensibilities feel them before they are chilled with distrust, and innocence is lost forever. Negligence to infuse these elementary religious truths, which are *above reason*, tending to fashion reason to their own way, and for the mind to become occupied with its own ways, and you take the sure method to qualify him to wear his conscience, to reveal his Holy Spirit, to believe whatever his depraved heart tells him, and to follow his own feelings, instead of his in the way infinite: as design it; let the truth tell the heart when God designs it; let reflection flow in God's order to search out its evidences, and you have not much to fear from the subtleties of

## Worth of Class-Meetings.

Some months ago two merchants going east by goods, were thrown together, and, by a coincidence, were thrown together again in Pittsburgh," said one. "Yes: and you?" "Pittsburgh also," was the reply. As conversation proceeded it further appeared that one was Methodist and the other a Presbyterian. They were level with each other, and put up at the same house in New York. The interest between business hours and were threatened that as they sat in the hotel, were through the tin-ouglars of our commercial religion, a conversation of this discourse was topical. In one of these interviews, the contributor from a Presbyterian brother took occasion to speak of Methodist class meeting as "most invaluable institution—disciplining our members in religion—cultivating the social Christian and the social feeling in its main gracious and salutary influence." This contribution from a converser to the worth of class meetings is quiesced, whether the institution is examined on its merits or on its actual historic achievements.

The strong and unvarying verdict of our people in favor of class meetings, arising from conviction of their utility, has been deepened by a sense of their attractiveness and pleasantness. The institution has an air of romance and is not connected with every Christian duty and enterprise. It is built upon religious experience and discusses the attitude of the soul to God and the statement in the great ideas of repentance, justification, regeneration, sanctification, adoption, assurance, peace, love, hope, piety. The class room, by society with

has charge of souls, and, in his place, it is responsible for their right training and advancement in piety. His sphere is narrower than that of the ordained minister, and yet it contemplates the same end—the salvation of the soul. His duties are enough to tax his powers, and he must be diligent in the discharge of the sorrowing, admonishes the wayward, encourages the timid, and puts himself in sympathy with the afflicted. He must be diligent every day, the good done would be ineffectual. The palms days of yore would return as a dream. Think of eighty thousand sub-pastors co-operating with the chief pastors in reforming the community—building up the Church! What a limit to their usefulness! What a noble force? We would have class-leaders feel that they are a power in the Church. They can magnify their office by diligently qualifying themselves for its responsibilities and faith-

The members of our classes share with the members of the other classes from their Christian communions where the class-meeting is unknown many Church members do not but attend public worship and pay to support the gospel. The conduct of ecclesiastical religious affairs falls upon the few; and the members of the class-meeting are to be public duty—the actual exercise of their gifts and graces. These sister communions do aim to have this so; but at the same time they do not make positive provision that it shall be so. The members of the class-meeting it provides public exercise for probationers. The young convert is put to it in the relation of religious experience, and is to be a public worshiper, and to receive service. Thus all have an opportunity of improving by public exercise; and the Church assesses means for ascertaining the gifts and graces of its members. There is no better evidence of the genuineness of the religious life than piety than we have in our class-meeting nothing furnishing such opportunities for

It will be wise to hold fast that which is *in* respect to many things agra and decency. But it is not wise to hold fast that which is *out*. But this should not be so with those political enterprises which prove valuable when men are in the crumble of time. The class-meeting passed through ordeals severe enough to test the true springs of endurance and the true motives. There have been such that it is spreading far and beyond our own communion. It is worth to live and be immortal in the Church.—*Pittsburg Advocate*.

spring Spirit of God led him to say both as a hortation and command, "Brethren, pray as I," for me, that utterance may be given me, "that I may open my mouth boldly, to tell of the riches of the gospel." The same use of *boldness* in the ministry.

It was not in St. Paul's time. The ministry may not be put to the test now as was then; but the same spirit is yet in the world, though its tactics may be greatly changed. The same spirit is yet in the world, though the self-denying doctrines of the gospel are urged them against inclination upon the sciences of this money-loving, pleasure-seeking, fashion-worshipping generation, requires as much courage and firmness as it did for Christ's apostles to stand in duty in the apostasy of the age. We do not mean that we are to have a bustling boldness, such as offends good people by its rude manners rather than by an exuberant spirit; but that unflinching loyalty to a truth to God, which, with becoming meekness, we will maintain in the face of the fiercest opposition in any respect of duty to Christ and to men. There is no power on earth or in heaven else which can put that loyal spirit

if these are the ruling motives their prayers certainly not avail much. Some do not pray because they think he is so good and that he does not need their prayers; many cause they do not think of it; many more cause they dislike the man, the style of his prayers, or some of his ways. He is not enough for some, and they do not believe he would do any good to pray for him. He is not fed by his discourses; they are too abstract or too common-place. His rhetoric is too ornate, too plain, or something else turned their heart away from him.

The preacher should have the aid of prayers simply because he is Christ's messenger, the people are in the

sition to complain of one for whom he preaches ought. Meditate upon that, Christians, and know that when the Holy Ghost comes through a minister he feeds all, rightly divides the word and giving to each a portion for his season. Persevering prayer will bring that to him, and he will be able to minister to his flock. Compel your preacher to drop for you precious crumbs, or feed your soul with a morsel in every sermon. Think of this, you utter another complaining word or another fault-finding thought on this subject. Think of it when you hear others complaining. Inquire if the fault may not be, in at least, lies in themselves.

A pious church by their earnest prayers, for the Lord can move the Almighty to strengthen their preacher whenever and wherever he most needs strength. If his religion is all in his head, in one short hour God can

it turns its eye down into his heart; if he is  
and formal, God can set him all aglow with  
fire; if he is in a backslidden state, the  
fire will consume him. The Holy Spirit  
needs a deeper work of grace. God  
copiously baptize him with the Holy  
Spirit. All this may be done in answer to your prayer  
that  
If the whole church cannot be thus un-  
der the influence of your prayer, agree on  
as touching anything, they shall also be  
be done for them of my Father which be  
heaven." If the second person cannot be  
call this promise to the Saviour, "What  
will ye pray for them? ye shall receive  
them and ye shall also be glorified."  
We regard it, therefore, as a solemn do-  
ut as a gracious privilege for every profess-  
lower of Christ, to pray daily and fervently  
for the church. If you do not, if the  
church needs it, sinners need it, the  
ity of Christ's kingdom demands it of  
loyal service to his cause. For Christ's  
then, do not fail to pray daily and earnestly  
you minister.—*Zion's Herald.*

Mr. Susanna Wesley.

Those who have not seen Mother Wesley, but have seen her daughter, Mrs. Wesley, by the Rev. John Knapp, will certainly embrace an early opportunity of doing so. It is a volume that will largely repay a portrait of that eminent christian lady, whose Methodism so greatly indebted to her, and who has been so long and so ably accompanied by the following analysis:-

A most marked physiognomy. See how prescient! What character in those features! How different from that B. tallovy, so look which we sometimes observe in men of letters! How different from that of the refined. She must have been highly educated and thoroughly caught in all her far! There is no indication of "freighted desire" here. See what a nose! How beautiful! How expressive! How full of life! And the same was transmitted to her son, who became the great apostle of Methodism.

On close analysis it will be seen that was a most striking resemblance between

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The following extract from a private letter written by the late Dr. W. F. Humphreys to John, whose long lamented demise we mourned last week, was written in London on the 22nd of November last; and we copy it as a memorial to that gentleman, as well as on account of its being a just tribute paid by him to the late Dr. H. C. Preacher of the Tabernacle:—

“ This morning we hunted together, as great preacher of London, the Rev. C. F. Humphreys, and heard him hold forth. It was a most precious and profitable sermon, and I give you any correct idea of his pureness of heart. Suffice it to say, its immense size and the plainness, and its simplicity of finish.

...which he read as if every line came to the very depths of his heart, he seemed to feel the whole audience with the same spirit. He closed he said, "Please sing the tune I sang in quick time, when I almost simultaneously spoke of the 'burnt forth' of the 'burnt forth' of voices, that sent such a thrill to my whole frame as I never before felt." I have I heard such church music. It is as if almost every one of the five thousand joined, and with such earnestness and really seemed to carry my thoughts to apocalyptic company, "whose voice is the sound of many waters, when they shall hallelujah."

"I believe Mr. Spurgeon to be a strong good man and God-fearing man, devoted to the work of his Lord, and that he is doing immense deal of good. May he long live to finish his good work!"

**Conclusion.**

M<sup>R</sup>. EDITOR.—Very dear to us all glorious tenets of that faith, which every age has acknowledged as the glory ages of the world, can we now deny the principles of the old Christ, repentance from dead works, and of eternal judgment? Such being the basis of our religion, if we do not dissent and cherish faith, must not be seen find the ennobled hand, and the unceremoniously handled.

The Rev. Dr. Crump has taken upon the edium of assailing certain privileges of the greatest man who ever lived, and ever conceived itself to be entitled, defence, we have been compelled to more plainly than was agreeable either to ourselves, or those of the Dr. produced from him, not a Church authority, trifling facts and logical arguments

course of irrelevant personal denunciations, chief crime set forth in which, and which mostly have brought these maledictions upon the heads of the persons named.

The Dr. conceives that the foregoing arguments not easily answered, is compelled, when, from the depths of his conscience, it brought forth the elegant "rejoinder," "If you should be proved guilty, your confession inability to discover the real truth," quotation upon the question at issue.

Traditionally become the school of the false, not the halls of a Theological Institution, is the argument. Six points at least before we close.

1. That Schrevelius *years baptiz* led to implying sprinkling.

2. That the ceremony of cleansing by immersion, Num. xix. 21, was confined to leprosy.

3. That there is no evidence that immersion itself.

4. The impossibility of the immersions mentioned, Mark vii. 4.

the existence of infant baptism in his day, and that he had received the baptism of the Holy Spirit.

6 That Origen does distinctly ascribe the baptism from the Apostles to give infants baptism.

On these points—subjects of faith taken from the Scriptures—we have taken the liberty to quote the words of the learned and pious Dr. A. arguments in favor of it. Upon the overthrow of these, Mr. W. does expect others, of heavier caliber; longer range, would have been brought forth, "strong remains" of our opponent having been left, which would have required the closing of your position remains there. This is apparent to all.

But what will our readers say, when they read the Rev. J. M. Cramp, D.D., has asserted, deliberate as it is unwarranted, that we have *hopelessly broken down* the ancient and venerable tradition, which he binds such a statement as this, and it is worth while for the Dr. to attempt cover his retreat, from the eye of a discerning one, by the erection of such a screen of verbiage, as will be sufficient to prevent the rising force of our world, *surge* a will

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