

ous wife, pity his helpless little ones; and restore to us our brother again. Oh! hear us in his behalf. But in all things thy will be done. Amen."

When I arose I had a secret impression in my heart that God would spare that man. How this may turn out I cannot tell, but such impressions do me good and I like to have them. Now in the foregoing prayer there is certainly nothing great or very striking. Indeed, to many it is difficult to see in what its power lies. Ah! reader, its power lies in this, that it is uttered from a pure heart that felt every syllable of it. This is its secret.

The preaching is eminently didactic—that is to say, it is designed to *teach* the people the Holy Scriptures. Hence, it generally consists of a very clear, simple exposition of some chapter, paragraph, or verse. On leaving the church you seldom hear the common question, "How did you like the sermon?" On the contrary, the remark you generally hear is, "I never understood that passage so well before." Indeed, it is a common saying, that if you want to hear something nice, go either to Trinity or Grace Chapel; but if you want to hear the truth, go to Bethel. The discourse being over, a hymn is sung, which closes this part of the services of the day.

The next thing in order is the supper. A table is now prepared, covered with clean white linen. On one end of this, near the preacher, stands the loaf and cup, the latter being in all cases the pure juice of the grape. A simple thanks is offered for the loaf when it is distributed, all partaking of it standing. Next the wine is disposed of in the same way. I was curious to have a reason for this part of their practice, remonstrating at the same time against their attitude and their long, unwieldy table. They told me that as no position was prescribed, they regarded the matter as left entirely to their own choice; that they preferred standing merely because they thought it the most reverential attitude. They added, however, that as neither this nor their table was a question settled by the Bible, it was no matter of conscience with them—that if a better course were pointed out they were quite ready to adopt it, or if any member's feelings should be hurt with either, they should certainly abandon it. This indicated a spirit so tractable and so non-proscriptive as to command my praise, and to make me regret that I had even named their standing or their table. Thus should all questions unsettled by the Bible be viewed and treated by Christians.

In the evening the congregation again meets, but their time is now spent in reviewing the chapter commented on in the forenoon. Their intercourse is very free, all taking part in it. They evince a wonderful skill in eliciting the meaning of a passage. I was really surprised at the depth of their penetration, their powers of analysis, and their seeming intuitive perception of divine truth. I attributed it all, however, to the fact that their minds are kept in constant contact with the word of God, which

must in all cases, give precision as well as reach to thought.

The public services of the church now usually close, and the members return home to spend the rest of the day in reading, meditation, and prayer. I was remarkably struck with one peculiarity in their private dwellings—*every house had a closet for prayer*. I had never seen anything of the kind elsewhere. I am told that every member of the family, at some hour of the day, repairs to this closet for secret prayer. Here fathers take their little sons, and making them kneel in their presence, put their hands on their little heads and implore the blessings of God upon them. The mothers especially are said to do this. And certainly I never saw so pious and so well-behaved a set of children as these Christians have. They are never seen gadding about the streets on Sunday; or strolling up and down creeks fishing. The children seems so intelligent and kind, that their parents are never so happy as when at home in their society. I wish it was so elsewhere.

These Christians evince the greatest solicitude for the salvation of their neighbors, often urging upon them privately, in meetings sought for that very purpose the necessity of becoming obedient to Christ; but if possible, still greater solicitude for the safety of those who have united with them. A few weeks since a man united with the congregation, who was notoriously covetous. The day after he was baptized the Elders visited him, when the following occurred; "We visit you to-day, dear brother, for the purpose of confidential talk. You are now one of us, dear to us as our own flesh, and we greatly long after the prosperity of your soul. The sin we come to warn you against is covetousness. You have the reputation in this community of being a very covetous man, and we have reason to think you not wholly undeserving the charge. Remember, if you persist in this sin it will ruin your soul. Remember, further, that our congregation has not joined you, but that you have joined it. It hence has claims not only upon you, but upon all you have. We shall expect from you many a proof, in the way of liberality, that you are deeply penitent for the past, and that you are now wholly consecrated to Christ." All this was said in the most affectionate spirit, and with deep emotion. The only reply the man made was, "Brethren, kneel and pray for me." They all kneeled and prayed and wept. On rising the man said, "Brethren, you are true men. Nothing but a sense of duty could have prompted this. I thank you for it. But in time past I have sinned and greatly perverted myself. I am young in the cause, and my past life may sometimes have the effect to obscure my judgment and prevent my doing right. Will you counsel me, brethren, and tell me what I ought to do, and with the Lord's help I will do it." They said, "We will," and grasped his hand and fell on his neck and wept. That man seems effectually cured—he even thinks the church most mild in its demands upon his liberality.