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THE STARRY CROWN.

Take courage, fellow pilgrim,
There's a glorious life in store;
When the conflict here is o'er,
Let thy lamp be trimmed and burning,
For the Bridegroom draws nigh,
Thou shalt be his guest at supper,
In His Father's Courts on high.

Firmly stand at post of duty,
His presence will be near.
Those who march beneath His banner,
He'll banish every fear;
He'll banish every fear;
The grand review is coming,
When all His saints shall stand
Before the King's headquarters
In the radiant Spirit Land.

Be ye steadfast to the ending,
The Master's gone before—
There's a starry crown awaits us,
When the conflict here is o'er!
Ye then shall hear the plaudit,
"Thy work is nobly done,
Enter into My Kingdom,
Thou hast the victory won!"
—Fervid Companion.

From the Christian Miscellany.

METHODISM AND THE AGE.

Methodism has acted upon the Churches till she has acted upon in almost every particular—her practical Christianity, her system of finance, her peculiar doctrines, and even her polity. Is her own work accomplished? Churches have, at some point, attained their meridian, and then turning from a Divine to a human standard, to circumstances, a resting upon the past, a smoothing away of rough, angular, and jagged points which might offend the taste of a morbid and unenlightened refinement. Will such be the history of Methodism? Has she reached the meridian? God forbid! She has yet much to bequeath to posterity, and we see no necessity that the future historian should ever sketch her decline.

There are two features peculiarly her own which Methodism, under God, has stamped, we hope indelibly, upon the Church at large—out-door preaching, and revivals. We do not mean to say that these were not known in the Church till the time of Wesley, but Wesley brought the old weapon, "Out-door preaching," out of the scabbard, and showed how it could be effectively used.

The spiritual life which existed in the Churches of the Reformation had all but expired. Men had come to view Christianity from a worldly standpoint. True, there was a dim vision of something nobler beyond, a confused notion that Christianity had something to do with reformation of character and a life beyond the grave; but that the Church should descend to preach to, labour amongst, and live for the uneducated and the poor, that the preacher of the Gospel should go beyond the Church-walls, and discourse to sinners at the well, or by the wayside, in courts or lanes, or on the hillslope, was both incomprehensible and repugnant.

But God sent forth a few earnest men to slay a proud and soul-deadening formalism. Out-door preaching is no longer ours exclusively, but, as in former times, "the poor have the Gospel preached to them."

Revivals were at first confined to Methodism, but now they have spread from Church to Church, till few that bear the name evangelical have without these times of refreshing.

A present salvation was once considered a Methodist innovation, and the climax of fanaticism. It was deemed beyond the bounds of credulity for the returning prodigal to know in the first moments of his return that God was reconciled to him; but the doctrine was of God, and was proclaimed, felt, enjoyed, till the united testimony of the gathering hosts has become too strong for opposition, and now this doctrine is no longer ours alone, but the heralds of the Cross proclaim it from the pulpits of various forms of evangelism throughout the length and breadth of the land.

Salvation for all has been longer in finding its way to the door of Methodism, but it, too, is going forth to conquer. The questioning of the infallibility of the Westminster Confession of Faith, which has arisen amongst the thinking minds in the Calvinistic Churches of Scotland, and which threatens to become the question of the hour, is one amongst many evidences of this.

the modern reform; "out of season" has been to a great extent dispensed with. Collision with the authorities, proclaiming Christ to the mob, preaching anywhere and everywhere according to the Wesley, Whitefield, Nelson and Cuseley system, would be imprudent, if not dangerous. Not to court opposition is wise; but to "avoid it by all" means is a modern "improvement." We have given out-door preaching to the Churches in rough outline; shall we accept the "improvement" in return? It may be argued that Christianity is more acceptable now than in the olden times. True; but not to the extent *improvements* would have us believe. Let the men who argue thus labour with the same unflinching heroism in the streets and fairs of Ireland as their fathers, and we guarantee them an almost, if not altogether equally warm reception.

As to revivals, while being the medium of communicating these to others, have we not allowed them, both for themselves and us, to remodel the plan? The storms of feeling which agitated the masses, the cries for mercy, have they not been compressed into more polite bounds? The wail of anguish, and the bursting shout of praise, have not these ceased to be features in our more refined religion? Should we not be able to rejoice in all outward signs of an inward decision for God.

As to Home-Missionary enterprise, ha, Mission work not merged unnecessarily, too often, into the pastoral? We would not by any means throw out these suggestions by way of blame; but in the midst of rapid changes in Church forms and governments, in the midst of increasing tendencies to error on the part of those who were once firm in the faith, we think it not out of place to remind our brethren that we are not exempt from the mutability possible—we might say, common—to all; and while we stand and gaze at the changes in the character of the Churches, possibly we ourselves are undergoing similar transitions. Let us see to it that in all our reforms or remodelings we retain the essentials of true progress. Our motto as a Church should be, expansion and advancement; not by breaking down our boundaries, and allowing our hitherto felt and enjoyed Christianity to be swamped by the tide of formalism, all distinctive tests between the Church and the world being abolished; not by modifying our doctrines, or our discipline, in accordance with the carnal mind's conception of refinement; may, let us rather seek out the old paths, re-erect more emphatically our standards, re-apply our essential tests, and give to the Church of the present and the future unvarnished and unalloyed our Scriptural and soul-saving and sin-destroying doctrines, and our grand yet simple Christian forms; loved by ourselves, honored even by our enemies, and unequalled, not only since the Reformation, but since Apostolic times, for the promulgation, diffusion, and progress of true piety.

What shall we do with the coming year? is a question that should interest all Christians. Our church year begins with July. The annual meeting of the Conference becomes the starting point for a new period. Many of our preachers enter on a new term of ministerial service, in a new field. The close of the year is the natural time of review and reflection. The beginning of another ecclesiastical year is just as naturally the time to look forward and forecast the future. What shall the year upon which we are now entering be to us as a church? Shall it be barren and unproductive, or crowned with the rich fruits of Christian labor? The young are often told that their future life will be what they determine it shall be. A firm and self-reliant purpose can mould the varied circumstances of life into a grand and consistent life. So with regard to the results of the coming year, they depend on what we shall do with the year. If it be a year of faithful unselfish work for God, our labour shall be in vain in the Lord. If we waste our opportunities in selfish gratification, we shall reap little in the harvest time.

What, then, shall we do with the coming year? We can use all the opportunities that we have. In what sphere and in what spirit shall we work for the Master? Many may not pause to study or answer these questions; yet they are questions that directly concern our personal growth in holiness, and our influence in the church. A great deal depends upon beginning the year right. This is so, especially with the ministers. The opening of their mission to a new circuit should be adapted to give the work a new impulse. There are some things a minister can do better at the beginning than at any other time. His very ignorance of the state of things on his new charge may have its advantages. He can ask questions, as a stranger, that he might feel considerable hesitation in asking after he has become acquainted with the people. In his first sermons he should press the truth upon the conscience, and work for direct results. Much may be accomplished by close practical appeal, before the people learn to shield themselves from his method of attack. The very curiosity and expectation felt, throw the people off guard, and leave their hearts specially open to the truth. Do not wait for winter time, or protracted meetings, before you expect conversions. The Lord is ever nigh unto them that call upon Him in truth. He is not more ready to save at one time than another. According to your faith so shall it be unto you. The ministers are the captains of the Lord's army. Their example will be influential with others. By their faith and earnestness, their meekness and patience, they banner the church up higher, and silently preach their most powerful sermons. On the other hand, ministerial lukewarmness, dependency, or inconsistency, will quench the holy fire and damp the energy of the whole church. When we speak of our dependency upon the power of the Holy Ghost for success, we should not forget that the Divine Spirit operates through the agency of holy and living witnesses, and not in any capricious or arbitrary manner. Truly great is the responsibility of those who lead the armies of the living God, to battle against the powers of sin. O, that a double portion of the spirit of power from on high may be given, this year, to the heralds of life, that they may preach the word with boldness and power; that signs and wonders may be wrought in the name of the Holy Ghost!

But it is a serious and mischievous mistake to assume that the work of the Church is to be done by the ministers, or exclusively by regular church services. Every member in the church, the lowliest as well as the most gifted, has a work to do for God in the coming year. All are under obligation to labor to spread "the common salvation." Each one has some talent to improve; some darkness to enlighten. The minister who is most successful in enlisting the members of his church as workers for Christ, and prompting them to holy diligence in this blessed service, will accomplish the greatest results. There is a vast amount of unemployed power in our congregations that waits to be developed and applied. The appeals which the world makes for Christian sympathy and effort, are urgent and affecting. Infidelity and worldliness are scattering their poisonous seed in the minds of the young, by the agency of fictitious literature. Thousands, under the shadow of the Church, are living in alienation from God; and within the Church the spirit of conformity to the world extensively prevails, clouding her light and enfeebling her power. Other denominations are concentrating their forces and girding themselves anew for the work, and though we cherish no spirit of unlovely rivalry towards those whom we regard as "fellow laborers to the truth," we are not willing that our own division of Christ's army in this country should occupy any secondary position in extending the kingdom of love and holiness. Amid the intense activities of the times, when men are lashed into untiring earnestness in all departments of human action, we need in a higher degree than ever before an earnest Ministry, a working Church, and a wise recognition of the wants of the times, in order to vanquish the numerous and powerful enemies of the Cross, which oppose the progress of truth and holiness in the world. Let us begin the year with renewed consecration to the service of our Divine Redeemer, and with united prayer for the baptism of the Holy Ghost; so shall we see the glory of the Lord in the work of salvation, and prove His willingness "to do exceeding abundantly above all that we ask or think."

Who dare assume such a responsibility? Not Peter, though an Apostle. Not the Jews who were with them, though astonished and bewildered at seeing all their creeds upset, and all their church rules ignored, and all their prejudices held. Not the church at Jerusalem who "held their peace and glorified in God." Ye are not the whole college of Apostles, who were compelled to endorse the sentiments of Peter. "Forasmuch as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, who was I that I could withstand God?"—*Richmond Christian Advocate.*

Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we.—Acts x. 47.

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I should withstand God.—Acts xi. 17.

Are there any true believers other than those who are members of the Baptist Church, or of the same faith and order—believers whom Christ has bestowed the gifts and graces of the Holy Spirit—even the "like gifts" with themselves—who have received the Holy Ghost as well as they? Pardon the question. It is as legitimate as it is startling.

If so, are not these believers members of the spiritual church of Christ, and of right, members of His visible church?

Is the Baptist Church, or communion, exclusively the visible church of Christ, or only a part of the "household of faith"?

If but a party only, what right has it to assume to itself the exclusive possession and enjoyment of a common heritage?

If but a party only of the "body of Christ," have not the other parts an equal right to authoritatively recognize the divine signature, and induct believers into the visible church of Christ, and are such believers, so inducted, really members of that church, and as such entitled to recognition by all other members of Christ's body?

If members, have they not a common right to all the common privileges of the church of Christ?

Is not the "Table of the Lord" one of these common privileges? Is there but one such table? Have not all the children an equal right to sit around it?

Who has a right to forbid them, seeing they have also received the "like gifts" of the Holy Ghost?

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THE LAST JUDGMENT.

What discoveries will be made then? What development of hidden virtue and of what secret vice? How that which is covered now will be revealed; and how that which is hidden now will be displayed, as upon the housetop! How those who in the present world have been despised and rejected, on account of the character of their earthly employment, will be found exalted to the high places of honor; while those who have held their high station in the world and it may be in the professing church will be found in a station of everlasting shame and contempt. What discoveries will be made then?

And what unions will occur then? The saints of God, from various climes, and in various ages, reciprocally unknown to each other at all will mingle together; while those who have trodden the same path of pilgrimage will rush to each other's arms, under the sanction of the great President, acknowledging themselves to be to each other a glory, a crown of rejoicing and a joy in the day of his coming. What unions will be then?

And what separations will be then? Besides the grand separation of the classes, the righteous and the wicked, what separations will there be of those who formerly were joined in social habits and relations of life, pastors from people, teachers from scholars, husbands from wives, parents from children, friends from friends; and the separations irrevocable. It will be the season of everlasting farewell! How overpowering then is to be that great event, when the assembly shall separate, never to approach and never to commingle more! *Rev. James Parsons.*

GETTING WHAT IS SOUGHT.

"When a man can say, 'I am going to the house of God this morning, and oh! my God meet me there!' he will not long be there in vain. When a hearer can declare, 'As soon as I take my seat in the congregation my one thought is, 'Lord bless my soul this day!' he cannot for long be disappointed. Usually, in going to God's house we get what we go for. Some come because it is the custom, some to meet a friend, some they know not why; but when you know what you come for, the Lord who gave you the desire will gratify it. I was pleased with the word of a dear sister this morning when I came in at a back gate; she said to me, 'My dear sir, my soul is very hungry this morning. May the Lord give you bread for me.' I believe that food convenient will be given. When a sinner is very hungry after Christ, Christ is very near to him. The worst of it is many of you do not come to find Jesus, it is not he you are seeking for; if you were seeking him, he would soon appear to you. A young man was asked during a revival, 'How is it you have not Christ?' 'Sir,' he said, 'I think it is because I have not sought him.' It is so. None shall be able to say at the last, 'I sought him but found him not.' In all cases at the last, it Jesus Christ be not devout, it must be because he has not been earnestly sought, for his promise is 'Seek, and ye shall find.'"

FATHER CHINIQUEY IN QUEBEC.

The evangelical mission of Father Chiniquey in Quebec has been abundantly blessed. A parish of this district, where the Gospel had never been preached, and which was foremost till lately, in its blind attachment to the Church of Rome, sent him a deputation praying him to say it's his visit. He accepted, and for nearly three days was enabled to preach the Gospel to a good number, who heard him with the greatest attention and respect. In another part of the same district, where he was also invited to go after the service, a well-dressed farmer who was standing a short distance from those who were eagerly crowding around their old apostle of Temperance to shake hands with him. Mr. Chiniquey remarking this man, went and shook hands with him and said: "I suppose my friend, that you are one of the good Roman Catholics of this place?" "I was," he replied a Roman Catholic until this morning; but now that I have heard you, I am no more a Roman Catholic. Please take my name as one who desires to pass the remainder of his life under the banner of the Gospel. I must now go home; and I hope God will enable me to persuade my wife to do the same."

We heard of several other remarkable conversions in the district of Quebec as the fruit of Mr. Chiniquey's preaching. Let us hope that that district where the errors of Popery have such a strong hold on the people, will soon receive the light of the Gospel.

Great efforts are being made to persuade Mr. Chiniquey to give up his mission in Illinois and locate himself permanently in Canada, where so many of his countrymen wish to see and hear him again. But he has not yet decided. We understand that he is attached to his dear mission of Kankakee by the most sacred ties. And the people, whom he has saved from the errors of Rome, and who owe him everything after God, must be sincerely attached to their pastor. But will Mr. Chiniquey permit us to unite with so many others in inviting him to come among us, and take Quebec or Montreal as the basis of his future Evangelical work. His 25 years of priesthood gave him a moral power and influence which no other man has in Canada, over the multitudes who are still eager to hear him.—*L' Aurora.*

THE SCANDINAVIAN METHODIST VESSEL.

The New York Tribune has this pleasant sketch:—
Among the shipping along West street is a curious looking craft moored to a pier near the foot of Carlisle street. In the prow, which is turned toward the shore, is a rude belfry. The visitor enters on the forecastle deck by an iron gangway. This vessel is the hull of an old steamer which once ran in the West Indian trade, and was called the Carrier Pigeon. It is now the Bethel Ship of the Scandinavian Methodist Mission, and bears the name of John Wesley. The interior is fitted up for worship and contains a hall for services and a lecture-room. The latter is in the hold. On the Sabbath the Bethel is always crowded by a motley assemblage of Scandinavian seamen and emigrants. The scene is peculiar—men in their strange sea costumes, with faces and hands the blasts of old ocean have made rough and brown, sit in the dim musty cabin of the old ship, and listen with marked reverence, to the earnest words of the preacher. To themselves the scene is often a novelty; for they are wide wanderers in the earth, and often only enter the old Bethel at intervals of long years, strangers among strangers. The Rev. O. G. Hedstrom who has been the pastor of the Mission since its birth, is a man of about forty years, with a deep, sympathetic voice, such a reader, and stirs the hearts of the rough men with whom he has been so long in contact. Like most Methodist preachers, his style of speaking is impassioned and electrical—a manner of exhortation well suited to his place of work. Mr. Hedstrom is a Swede by birth, and was the first minister of that nationality in America. A singular fact of his life is that he preached over thirty years in English, and had almost forgotten his native language when he commenced to labour among his fellow-countrymen in New York. About twenty-six years ago, (it was sometime in 1844) the first vessel for this purpose was purchased and fitted up. It was the Hindoo Leeds, a packet ship running to Liverpool, and it was the first church of its kind in America. Like the present ship, it was christened John Wesley.