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THE COMFORTER

O Holy Comforter,
I hear
Thy blessed name with throbbing heart,
Pressed oft with sorrow, sin, and fear,
And pierced with many a venomed dart;
Come, Messenger divine,
Come, cheer this heart of mine.

O Holy Comforter,
I know
Thou art not to dull sense revealed;
Thou com'st unseen as the sweet flow
Of the soft wind that woos the field;
Breathe, Messenger divine,
Breathe on this soul of mine.

O Holy Comforter,
Thy light
Is light eternal and serene;
Shine Thou, and on my ravished sight;
Visions shall break of things unseen;
Come, Messenger divine,
Make these bright glimpses mine.

O Holy Comforter,
Thy love
O'erfloweth as the flooding sea;
Give me its tenderness to prove,
Then shall my heart o'erflow to Thee;
Come, Messenger divine,
Fill Thou this breast of mine.

O Holy Comforter,
Thy grace
Is life, and help, and hope, and power;
By this I can each cross embrace;
Can triumph in the darkest hour;
Come, Messenger divine,
The strength of grace be mine.

O Holy Comforter,
Thy peace,
The peace of God, impart and keep
Unruffled till life's tumults cease,
And all its angry tempests sleep;
Come, Messenger divine,
Thy perfect peace be mine.

Ray Palmer.

CORRESPONDENCE BETWEEN THE REV. S. C. LOGAN AND THE REV. DR. J. LEIGHTON WILSON.

PITTSBURG, PA., Aug. 25, 1868.

Rev. J. L. Wilson, D. D.,
Sec. S. F. S. P. Ch.

Rev. and Dear Sir: I enclose by mail to you to-day copies of the second and third Annual Reports of the General Assembly's Committee on Freedmen, and would respectly ask your attention to the resolution of the last Assembly, as you find it on page 28th of the 3d report, and numbered 8th. This resolution was unanimously passed by the Assembly, thereby declaring the general and hearty desire to coöperate with your Church in the work of planting the gospel institutions among the freedmen. A pressure of duties alone has prevented an earlier attention to this resolution on my part, as it received my hearty support at the time it was adopted. By an examination of the two reports enclosed to you, you will be able to gather a correct idea of the general plan upon which the Assembly's Committee are endeavoring to prosecute the work. No doubt you will find many mistakes in that plan, and possibly insuperable objections to it. It is the outgrowth of limited experience in a field of peculiar difficulties. Our whole work has been an experiment, and has been continued in its main features chiefly because of the apparent substantial success which has attended it. We have tried to look upon the Africans in this country as we would on the same race in the land of their fathers—as capable of true elevation only by the power of true religion. Like all other s nners, they can have hope only through "the saving grace of our Lord Jesus Christ." We desire to conduct the work of missions among them as we would among any other people, without regard to any ultimate destiny or relations, social or political, which the Lord may have in store for them. Our aim is to give them the Church of Christ with all its institutions and blessings. The peculiar prejudices, which are natural and in many cases just, which have gathered about this people, have constantly perplexed and greatly hindered the work; while the passions engendered by civil war, which subsequent events have tended rather to increase than allay, between brethren of the same ecclesiastical household, have come in to aggravate these prejudices, and so make it more difficult to secure now an active and hearty coöperation. But surely we ought to make the attempt in the spirit of Christ. Has not the time come, dear brother, when we ought to hear the voice which says "to the North, give up, and to the South, keep not back?"

Will you be kind enough to to give me your views on this whole matter, and *suggest any plan which may occur to your mind* by which our Church can coöperate with yours in this great field. I can assure you that whatever may be the difference of judgment between us, your suggestions and propositions will always be treated with brotherly candor and respect.

There are two things which seem clear to my mind in regard to all successful work among the freedmen. 1st. They must be placed in separate church organisations, whatever ultimate ecclesiastical relations they may sustain to the Church at large. I have not room to give the reasons which lead to this conclusion. 2d. It is both unreasonable and destructive of a true evangelization among them to try to perpetuate the distinctions between New and Old School, or the prejudices that unhappily exist between the Northern and Southern Presbyterian Churches. *There ought to be but one African Presbyterian Church.*—Can we not labor together to secure this end? I shall be happy to receive your views at as early a day as your multiplied duties will permit.

With an esteem of long standing, allow me to write myself your brother,

S. C. LOGAN,
Sec. Committee on Freedmen.

MAYESVILLE, S. C., Dec. 3, 1868.

Rev. S. C. Logan,
Sec. of the Committee on Freedmen:

Reverend and Dear Sir: I wrote to you on the 8th October, acknowledging your favor of the 25th August, and promising to reply to it on my return from a tour I was about to take to the southwest. I regret the delay; but under the circumstances of the case, it was unavoidable.

The Committee of Sustentation, to whom I referred your letter on the 1st inst., after a careful consideration of the matter, came to the conclusion that as the proposition contained in your letter proceeded in the first instance from your General Assembly, as it contemplates a plan of coöperation between the two Churches for promoting the moral and spiritual welfare of the freedmen, and as it relates also to the ecclesiastical status that is to be maintained by the churches that may be formed by their joint labors, they do not feel at liberty to enter into any definite arrangments without first referring the matter to our General Assembly. I have therefore been requested to bring your letter to the notice of our next General Assembly, which I will take great pleasure in doing, and will communicate their decision as soon as it is made. In the meantime, if you have any definite plan of coöperation to propose, I shall be glad to know it, and will bring that also to the attention of the Assembly.

Whilst this is the only disposition we can make of the matter as a Committee, I am under no restraint about communicating my personal and unofficial views on the whole subject, and propose to do so in the course of a week or ten days, if my multifarious duties do not prevent.

Yours truly and sincerely,

J. LEIGHTON WILSON,
Secretary of Sustentation.

MAYESVILLE, S. C., Dec. 10, 1868.

Rev. S. C. Logan,
Sec. of Committee on Freedmen:

Rev. and Dear Sir: In my letter on the 3d December, I promised to give you my views in full on the subject matter of your letter of the 26th August, as soon as I could command time to do so.

I am obliged to you for the copies of your Second and Third Annual Reports, which you had the goodness to send me. They have been read with care and interest. My attention had previously been called to the resolution passed by your General Assembly last spring, contemplating a plan of coöperation between your Church and ours for promoting the moral and spiritual improvement of the freedmen of the South. I hailed it at the time as an omen of good. It seemed to indicate a partial restoration of the confidence which Northern Christians formerly felt in the piety and uprightness of their Southern brethren, especially in connexion with their persevering and self-denying labors to promote the spiritual welfare of the blacks while yet in a condition of servitude. You would be surprised, perhaps, upon a careful examination of the matter, to notice how frequently and how emphatically the General Assembly of what was the united Church commended these self-denying labors. In my judgment, it is greatly to be lamented that this feeling of confidence had not been predominant at the close of the war. Had this been the case, it would not only have prevented many serious mistakes and much ill-feeling, but it would have placed the great work of improving the condition of this people upon a much more solid foundation that it occupies at present, or than can be acquired for it for a long time to come. You will give me credit for candor, I am sure, when I affirm that there has been no suspension or abatement of the interest felt by the great mass of Southern Christians in the moral and spiritual improvement of the colored people. If in former times they were actuated in doing what they did by a sense of duty, they are influenced now by considerations of interest and safety as well as of duty. This Southern country can scarcely be habitable very long for either whites or blacks, unless the latter can be brought under the influence of industrious habits, sound morals, and enlightened piety. Previous to the war, as you well know, not only did a large number of our most popular preachers devote their whole time to the religious instruction of the negroes, but there were scarcely any of our ministers that did not devote as much of their attention to the colored portion of their congregations as to the whites. The results of these labors were the gathering of something like fourteen thousand souls into the fold of Christ. These labors were continued without material interruption not only until the breaking out of the war, but through its whole course, and indeed up to that period when the Southern country was deluged with Northern agents of every hue and stripe, the great mass of whom seemed to regard themselves as heaven commissioned to fill the minds of the negroes with hatred and animosity toward their former owners. It is utterly untrue to say there was any marked bitterness between the whites and blacks of the South, either before or subsequent to the war, save what was called into existence by the class of persons just referred to. Furthermore, I doubt very much whether any considerable number of our colored church members would have been drawn away from us, if it had not been either from the expectation of certain secular benefits that they supposed you would confer on them, or from a foolish ambition on the part of many of them to exercise functions in the Church of Christ for which they are utterly unfit. At the same time, there is a manifest and growing disposition among these people generally to return to the whites of the South as their best friends and wisest counsellors; and I have no doubt this would be the case with the great body of those who have left our Church connexions, if God should be pleased to restore peace and prosperity to our prostrate and afflicted country

In relation to what has been accomplished through the agency of your Committee in promoting the cause of education among the freedmen, I am not prepared to speak with confidence, not having had the opportunity for extended observation. It is presumed, however, that much good has been effected; and in this we all feel a sincere pleasure. These people need intellectual as well as spiritual training. We are without the means of doing much for the promotion of their education, except through the instrumentality of Sabbath schools, of which we have a large number that we consider to be in a very flourishing condition. We cannot even educate our own children as we would like to do. Should prosperity ever revisit our Southern land, our people, I feel assured, will be behind no other in extending the advantages of education to the colored people.

In relation to the organization of churches and gathering converts into them, I apprehend that you will find, upon close examination, that much of the good claimed to have been effected is more in appearance than in reality. You will find, for example, that the five thousand who have been added to your newly formed churches are only so many abstracted from ours. The number of new converts will at least form but a small and unimportant element in the body of any of your churches. Whether any real advantage will accrue to the Church at large, or to this particular people, from this change in their ecclesiastical relations, is to my mind more than doubtful. Let us single out but one particular case for the purpose of illustration. I take the one denominated in your report as the Good-will church. I am not only personally and particularly acquainted with the circumstances attending the organization of this church, but also with the condition and history of the Salem or Brick Church, from which the membership of the Good-will Church has been almost entirely drawn. I was present at the meeting of the session of the Brick Church at the time when application was made by more than a hundred of its colored members for their dismission to form the Good-will Church. I have since learned that about one hundred and fifty of its members have been received to the Good-will Church, constituting at least, I suppose, nine-tenths of its present membership. Now, what advantages have resulted to this people by this change in their ecclesiastical relations?

The Brick Church, previous to this period, had not only been noted for the numbers of its colored members, but for the untiring efforts that had been made by the pastor and people to promote their spiritual welfare. The gallery, from time immemorial, had been appropriated to their exclusive use, and was in all important respects quite as comfortable as the lower part of the building. They not only joined in the general worship of the congregation, but a special sermon had been preached to them by the successive pastors of the church almost every Sabbath for a period of more than forty years. A large number of them had been taught to read, and were in the habit of using their hymn books in public worship—a privilege that they all might have enjoyed, if they had been so disposed.—Their children were as regularly and carefully instructed in a Sabbath school provided for them as were the children of the white congregation. No complaints were made at the time of their separation that they had not ample and comfortable accommodations in the house in which they were accustomed to worship; that the church building was not centrally and conveniently located; that they had been overlooked or neglected in the ministrations of the word and ordinances; nor that the preaching to which they were accustomed to listen was not adapted to their understanding; *but simply because they wished to have a place of worship to themselves* Accordingly, a new church edifice was erected in about a mile of the other, and, as I suppose, at considerable expense to your Committee. An additional minister must be provided and maintained at the expense of your Church, and I have no doubt for an indefinite period. But what has been gained by this change in their church relationship? It is much easier to tell what has been lost. They have lost the care and kind sympathy of that white congregation who had always been so considerate of their spiritual welfare, and who, I know, would have been glad to have done anything in their power to promote their future well-being. They have turned their backs upon a faithful minister of the gospel, who had not only spent the greater part of his ministerial life in labors among the blacks, but who had a remarkable facility for adapting his instructions to their comprehension.—They have placed themselves under the guidance of one who, whatever other excellences of character he may possess, knows but little of African character, and is still less qualified to adapt himself to their understanding. The consequence is, that the little light which these people formerly possessed has been obscured rather than brightened by listening to instructions that were beyond their intellectual reach; and I can assure you that there are not wanting painful evidences, on the part of many of these people, of a speedy relapse into ignorance and superstition, if not into downright heathenism.

But have these people improved in their moral character in consequence of their separation from us? Common honesty constrains me to say that they have sadly deteriorated. Formerly they were noted all over the country for their upright deportment, for their industrious habits, for the neatness and cleanliness of their personal apparel, especially on the Sabbath day; for their honest upright dealings, for regularity in attendance upon public worship, for the comparative sacredness of the marital relation; theft was of rare occurrence, and, taken altogether, I do not know that you could have found anywhere in this broad land a more quiet, peaceable, and orderly community. But what is the state of the case now? The scales are completely reversed. The air of frankness and honesty which once lighted up their countenances has, as it seems to me, been sadly marred; their attendance upon the sanctuary, as I learn from reliable authority, is constantly becoming more irregular; the marital relation is frequently violated; and theft has become so common—I had almost said universal—that few persons in the neighborhood now attempt to raise poultry or live stock of any kind. Within a few days past, a large number of these people have been arrested and put on trial for cotton stealing, one or more of whom, as I have been informed, were prominent members of the Good-will Church. Now, do not understand me as ascribing all this demoralization to the simple change in their ecclesiastical relationship. Other causes have contributed their share to bring about this sad state of things. The sudden ushering of the people into all the rights and immunities of freedom, without the necessary preparation for maintaining that condition; the evil counsels and reckless advice of unprincipled white men; the disappointment consequent upon their extravagant expectations of the kind of benefits that freedom was to bring along with it; the pinching want resulting from their idleness and improvidence, have all contributed to bring about this sad state of demoralization. But, at the same time, I confidently believe that if these people had remained with their former friends and spiritual guides—those who alone were able and disposed to give them wise counsels—they would not only have been saved from all this sad deterioration, but would, at this present moment, have been in the enjoyment of richer spiritual privileges than they can reasonably expect to find any where else.

There is another view of this matter that ought not to be overlooked: it is whether you will be able to retain these people under your influence for any considerable length of time. Vacillation and instability are well known characteristics of the race. They have undoubtedly left our Church to join yours from the simple expectation that you can confer greater outward favors on them than we can.—This is the only argument used in the case. They expect you, for example, to build their churches and school houses, with little or no cost or trouble to themselves; not only to educate their children, but feed and clothe them at the same time; to employ any number of themselves as teachers and preachers, with little or no regard to their qualifications for those high and responsible functions; and they will expect you to continue these favors indefinitely. The moment they come to the conclusion that you are not going to provide for them in all these various ways, they will pass as quietly and noiselessly out of your hands as they have from ours; and the crowning misfortune will be, that they may, and probably will, get out of the reach of both you and ourselves. If this is no chimerical apprehension, then your agents have assumed a very grave responsiblility in promoting these divisive measures in the Church of the Lord Jesus Christ.

In relation to your views about the establishment of an African church entirely disconnected either from the Northern or Southern Presbyterian Church, there is some diversity of opinion among ourselves. When the Knox Presbytery assumed this position, and issued its proclamation accordingly, many of our people regarded the experiment with interest. It was thought that a problem of great interest to the African race in this country might be wrought out by the experiment. But the purpose had scarcely been proclaimed, when it was abandoned, by the Presbytery itself seeking admission into your General Assembly.

My own impression is, that these people are not yet prepared to stand alone. Separate them from the whites and give them a Church to themselves, and the great danger will be that they will not only lose sight of the great and fundamental principles of evangelical religion, but they will, in a comparatively short period, land in outright heathenism. This is no unfounded apprehension.—There are already unmistakable evidences of this tendency among those of the blacks who have detached themselves from their former church connexions, and no one can tell where they will land unless more powerful restraints are imposed upon them than exist at present. But even if there were no just cause for this apprehension, where is the use or propriety of building up a wall of separation between those whom the Saviour evidently intended to belong to the same spiritual household? If the colored people would only submit to such prudential regulations as their peculiar circumstances evidently demand, (and, if left to themselves, they would never object to such regulations,) there would be no difficulty whatever about their worshipping with the whites. At the same time, they would derive great advantage from the kind care that would be exercised over them in this important relationship.—Indeed, it is the very thing that they need above all others at the present time, and any attempt to separate them looks like a direct resistance to a clear and manifest providence.

You have asked my views, as I understand your letter, as to the best mode by which your Church and people can coöperate in the great work of enlightening and improving the condition of the freedmen. I would not have thought of obtruding those views on your attention, if they had not been so kindly asked. You will, of course, expect me to use great candor in expressing those views, even if they should not be entirely coincident with your own. Those views may be summed up in a single remark, viz., *that I regard the Southern Church as the chief agency appointed by Providence for the accomplishment of this great object, and that the Northern Church and people can co-operate in no way more effectually than through the medium of that Church.* The course pursued by your own Board of Foreign Missions for promoting the cause of evangelical religion in Papal Europe, is precisely the course, as it seems to me, which you should adopt to promote evangelical religion among the freedmen of the South. That Board rightly judged that the best agents that could be employed in their work were the native Christians of the country; and hence they never sent agents of American birth to labor there, but furnished the means to employ those that were on the ground, and to whom the language of the country was vernacular. Differences not less marked exist between Northern men, who have none but a theoretical knowledge of the African character, and Southern men, who have been familiar with the race all their lives—You have the means, but not the agents suited to the work. We have the men, but not the means. Your people have but little practical acquaintance with the African race; our people have not only been familiar with them all their lives, but they have been greatly blessed by bringing multitudes of them to the knowledge of the Saviour. In your Second Annual Report, you intimate that many of your most effective ministers are deterred from engaging in the work from fear of losing their standing with the Northern churches. We labor under no such disadvantages. No minister here is afraid of losing caste by laboring for the blacks. On the other hand, he is more esteemed for it. But I will not enlarge. It is my confident belief that you yourselves, perhaps in a very short time, will come to the same conclusion; and the sooner there is an entire coincidence of views between us in relation to this great matter, the better for the interests of religion and the welfare of the negro race.

Yours in kind and Christian bonds,

J. LEIGHTON WILSON,
Secretary of Sustentation.

PITTSBURG, PA., Dec. 16, 1868.

Rev. J. Leighton Wilson, D. D.,
Columbia, S. C.:

Reverend and Dear Brother: Your communication of December —, with the accompanying note of December 3d, came duly to hand. I thank you for this full expression of your views in regard to the work among the freedmen, and the candid manner in which you express your views as to the possible mode of coöperation of our Church with yours in the work of their evangelisation.

I have not time to reply just now as I desire and intend, owing to multiplied duties. I am compelled to spend the greater part of my time on the road.—At this time, however, I desire to correct an error into which you have doubtless been led by the unfortunate blindness of my expression in the official letter which I sent to you. You infer that I think there ought to be "an African Presbyterian Church unconnected either with the Northern or Southern white churches." I had no intention of expressing that idea. If you will look at my letter again, you will see by the connexion that I mean that it would be wrong to perpetuate among the freedmen the distinctions existing between the Old and N. School, or the prejudices unhappily existing between the Northern and Southern Churches. Your mistake, I see, is natural, from the sentence: "*There ought to be but one African Presbyterian Church.*" The fault is mine. I mean simply that there certainly ought not to be *more* than one. If you present that letter to your Assembly, please let this correction go with it. I agree with you, that it is not desirable to have these colored Presbyterian churches separated from the whites: and I believe it to be our duty to do all we can legitimately to prevent it. I do believe, however, that the peculiar forces at work will produce that separation ultimately; else, as you intimate, the colored Presbyterians will slip away from both your Church and ours when the whole work of sustaining the gospel ordinances falls upon them. My hope is that such a result may be postponed until they have been taught a pure Presbyterianism, as well as a pure gospel, and so be sufficiently advanced to take care of their own Church. I have little patience with that spirit which draws lines in the Church of God between sinners of different races or conditions in life, and which says to the poor man, "Sit thou there," not because he is poor, but for a far less Christian reason—because he is *black*. I believe we ought to retain these poor people with us in the Church, if it is possible. But, as I said before, I fear there will be an African Presbyterian Church, as there is an African Methodist Church already.

I have not time to write further now, but will gladly reply without controversy to your interesting letter.

I am your brother,

S. C. LOGAN.

FOR THE CENTRAL PRESBYTERIAN.

"Who Hath Abolished Death."

Yes, thou eternal Son of God, by thy sufferings and death thou hast overcome this last and great enemy of our souls. Vast indeed is the dominion, and formidable the power which it wields over our degenerate and fallen race. Dark the train of evils that follow its progress; pain, anguish, disappointment, bitterness, sorrows, terminating in the death of the body, and afterward the wrath of God and the pains of hell forever. O thou enemy of our souls, which by our sin is enthroned over us, who can compass thy terrors, or endure thy corroding and eternal pains? Thanks be unto God who giveth us the victory through our Lord Jesus Christ, who hath abolished death and brought life and immortality to light in the gospel.

Yes, thou blessed Saviour, clad in suffering humanity, thou didst descend to earth, the arena of death's victories. And here in behalf of thy people, who were in bondage to death, thou didst engage this their great enemy, and by dying disrobed death of its power and dominion. And now, says our Lord, "he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

How blessed is the believer! He can rejoice in suffering, "for as the sufferings of Christ abound in him, so his consolation aboundeth by Christ." His light afflictions, which endure but a moment, work out for him a far more exceeding and eternal weight of glory. And the last conflict of expiring nature is no longer to the saint, a premonition of eternal spiritual death, but the entering into the fulness of spiritual life and immortality. The victory is ours through him that hath loved us and given himself for us. The grave, the resting place of our mortal remains, is no longer enshrouded with darkness and dread,

"Since Jesus hath lain there, we dread not its gloom."

How precious too the consolation that this truth affords, when death deprives us of those whom we love, when they die in the Lord. Yea, the death-bed of the believer, is often a hallowed scene of holy triumphs. And though the heart's affection yields its tribute of tears, there is thanksgiving for the victory of God's grace, and in the expectation of reunion at the throne of God and of the Lamb.

Then, "Who would live alway, away from his God,
Away from yon heaven, that blissful abode,
Where the saints of all ages in harmony meet
Their Saviour and brethren transported to greet."

M.

FOR THE CENTRAL PRESBYTERIAN.

FAITHFUL USE OF WEALTH.

It is instructive to notice how faithfully our Saviour enforces this duty. All Scripture teaches us that the deeds done in the body are to form a large element in our future judgment; and this, not because of their merit, but in that they are tests of character. They show what we are. No matter by what name you call a tree, it is really known by the fruit-bearing. So says Christ of men, "by their fruits ye shall know them." Here we are told, "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" And what are these "true riches," but the forerunners of the heavenly inheritance in which they are to find their fullness—the graces of the gospel; the influences of the Spirit; the joys, benefits and prosperity of religion? When, therefore, these are wanting in any church, this is the evidence that something is wrong—the proof of unfaithfulness. But wherein is this unfaithfulness which drives God out of His courts, and keeps away all blessings from His people? "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" There it is. Christ asks us to reason it out for ourselves. If, as God's stewards, we are unfaithful in the use of that which He has given into our care, how can we hope for any outpouring of His grace or Spirit, or for any blessing? Is not this outpouring of the presence of God's Spirit the great need of our Church? We cannot grow in strength and numbers without it.

We may wish to see the Church prosper. We may pray for it. But wishes and prayers are not enough. The Church must have God's Spirit in it.—But this it will not have, if we refuse to honor God with our means—our *money* and our *work*, as well as our words of faith. Our refusal to do this will certainly drive the Spirit away, actually shut the doors against Him, leaving only deadness within. Therefore, let us search our ability in all honesty, and see if the trouble, wherever it exists, cannot be removed. "Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee. And if thine eye offend thee, pluck it out and cast it from thee." Whatever the trouble is, or however hard of removal, we cannot grow in grace, nor rejoice in seeing such as shall be saved added unto us, until it is removed. For now, as of old, "the Lord saith, them that honor me, I will honor, and they that despise me, shall be lightly esteemed."

Our time, property and influence must all be used as we know that our duty to the cause of Christ demands. When we realize this, then we may ask, and it shall be given us; may seek, and we shall find; may knock, and it shall be opened unto us." But so long as we live upon the idea that duty admitted is duty done, just so long will we be deprived of "the true riches."

And now let each one consider that which, in the first step of his Christian life, and ever since in his Christian profession, expresses his surrender to Christ Jesus:—

"Here at thy cross, where flows the blood,
That bought my guilty soul for God;
Thee, my new master, now I call,
And consecrate to thee my all."

Is this a mockery? SEWAH.

Love, the Highest of Christian Graces.

When the king of Babylon sacked Jerusalem, it was observable, that whereas the priests might have had what they pleased, yet they preserved only the fire of the sanctuary; and hid that in a pit, because this fire (it is said) came down from heaven upon the first Mosaical sacrifice, and was kept to that day.—Thus must we do with love, that divine spark of a far greater flame, which streaming from God, hath by the illumination of His Holy Spirit, from the beginning of the world warned the sons of men. Above all these things (says the apostle) put on charity, love friends, love enemies, love all, love our friends in the Lord, our foes for the Lord. So that whatsoever else we do amiss, as in many things we sin all, though the opinions and judgments of men be different from ours, yet let us not differ in affection, but keep up and maintain love one towards another.

A SAFE RULE.—It is the best and safest rule to walk by, to be severe and right in judging ourselves and to be very meek and charitable to our brother.

WICKED MEN and devils can go no farther than the length of their chain.