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Sermon by Prof. J. A. Thome.

THE LAW OF SPIRITUAL LIFE.

Gal. 2: 20. "And the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

With the mass of mankind the great question touching life is—how long shall we live? In this, as in every thing else, men show their proneness to pervert the truth—to elevate the unimportant and trivial above the really important and momentous. What have we to do with the question how long shall we continue here? This is a point the ascertainment of which is entirely beyond our reach, and most wisely so, consequently it should never be the occasion of a moment's anxiety. Were there indeed any weighty reason why we should know the precise duration of our day, it might be a cause of mourning, and even of just complaint, that God had shrouded in impenetrable darkness the day of our death.

But as we might infer from this ordination of a benevolent Creator, so reflection and experience teach us, that there is no practical or useful end to be gained by our knowing definitely the time appointed unto us here; but that on the contrary such knowledge, like that which Satan promised the happy pair in Eden would make them Gods, but which rather assimilated them to devils, would prove our ruin in time and perhaps in eternity.

But there is a question so vital and absorbing that the soul which is once brought solemnly to ponder it can never bestow an anxious thought upon *how long shall I live*, that question is—*how shall I live?* Here is the grand inquiry. Speak it in the ear of any human being, who will for one moment *think*, or propose it to the congregated multitude of immortal creatures travelling to the awful bar, and it cannot fail to penetrate the most soulful with convictions of duty. *How shall I live?* This is a question which, unlike the former, may be rationally entertained and wisely pondered, for the decision of it is within our reach. Each individual may learn for himself how to live—may mat, is required to. No insurmountable barrier to knowledge arising in the inscrutable ordinations of heaven, frowns discouragement on the honest inquirer. No! While around the other question, God has gathered the gloomy flocks of an impervious secrecy, about this he has chosen to radiate the meridian light of revelation. God himself proclaims "this is the way, walk ye in it"—and he wakes a thousand echoes in heaven and upon earth, all resounding the same earnest direction.

The question before us, which at first view appears simple in its import, on closer inspection branches into two, namely—What shall I make the great end of life? and What course shall I take to secure that end? In the former case the *how* pertains to the *end for which*, and in the latter case to the *way in which*, we shall live. The latter inquiry implies a previous choice of the true end of life, and indicates a sincere desire to know the way. And it is observed that it is on this point rather than upon the other, that the Bible labors to enlighten man. Of the end of life little comparatively is said in the scriptures for the obvious

reason that it is a clear and authoritative deduction of the mind from the nature and relations of man. On this point no honest person experiences any difficulty. But in relation to the question by *what means* shall we be enabled to secure the great end of this mortal existence there is much difficulty and perplexity. Here reason gropes till revelation sheds its light.

We have said that this is the grand theme of God's word. This will appear as we proceed; hence it will be inferred that it constitutes the prominent message of the gospel ministry.

Let us now consider the import of the text. "The life that I now live in the flesh, I live by the faith of the Son of God."

1. Observe that the life referred to by the Apostle is his life here, his probationary term. It is a life "in the flesh." It is this, and this exclusively that he speaks of in the text. He is not however to be understood to refer to his mere animal existence, or to the life of the body. He speaks of the spiritual vitality, of the life of the soul, a life consisting in the blissful enjoyment of the divine favor, and a steadfast devotion to the divine glory.

2. The Apostle declares that *this life* he lived by the faith of the Son of God. He was crucified to himself and the world. Spiritually he had died, died to his wonted modes of acting, living, thinking, feeling, willing—died to his former purposes and ends of life, to his accustomed pleasures and hopes, from all and to all he was cut off. But instantly he lived again; yet this was not a resurrection to the miserable objects to which he had been crucified. He lived to new objects, and by new means. "Nevertheless I live; yet not I but Christ liveth in me." He lived by Christ, "by the faith of the Son of God."

3. Here arises an inquiry upon which the entire import and bearing of this passage turns. Does the inspired writer imply, in the words of the text, the ground simply of his own individual spiritual life, or essential condition of spiritual life in any and every case, throughout all generations, to the end of time? He might be supposed to speak of himself alone, and a strictly literal construction of the passage would necessitate this sense. In this case he must be understood to mean something analogous to what the mechanic or farmer means when he says—the way in which I gain a livelihood for myself and family is by rigid economy and persevering toil. This manifestly is not the statement of a universal condition of worldly subsistence, since many families are able not only to subsist, but to "fare sumptuously every day," without either toil or economy. The statement is designed to suggest an antithesis or contrast. "The way in which I gain a subsistence &c." intimates an understood difference between the individual speaking and others more highly favored of providence.

But the Apostle's language may have another meaning, which would be illustrated by the following case. An individual in the vigor of manhood, on being asked by his inquisitive child the simple question *how he keeps alive* from day to day?—answers that he lives by breathing air and eating food. Now here, though the child might not perceive it, are stated the chief essential conditions, not of one life only, but of all bodily existence—the conditions of the child's life as well as of the father's.

These conditions are obviously of a different nature from those afore-mentioned. They were circumstantial and partial—these are absolute and universal.

It is thus that the Apostle is to be understood.

When he says "the life which I now live in the flesh I live by the faith of the Son of God," he unquestionably announces a fundamental principle, the invariable basis of all spiritual life, of every degree of it, of every phase,—the vital condition of piety in every state of life, in every age of the world. He speaks of himself not as an individual, not as an Apostle, but as a Christian, a representative of every generation of

believers while in the flesh. The nature of the subject compels this interpretation; for the law of spiritual life, like that of animal life, must be one and the same in all cases. The context moreover places the matter beyond all dispute. The Apostle himself immediately proceeds to apply the principle to the Galatians. He urges it as a truth of vital import to all his brethren. So strong is his conviction of the absolute essentiality of this condition of spiritual life that he directly breaks out in earnest exhortation—"O foolish Galatians, who hath bewitched you that ye should not obey the truth!" referring to the very truth contained in our text. The entire burthen of his complaint to the Galatians was that under the beguiling influence of false, judging teachers, they were coming to live by faith in Christ, and were turning again to the law, were desiring again to be in bondage to the weak and beggarly elements. They were selling their birthright, they were surrendering that liberty wherewith Christ had made them free, they were falling from grace—they were abandoning the fundamental ground of spiritual life. Paul saw it, and saw that spiritual death must inevitably ensue. His paternal solitudes were enkindled, his bowels yearned—he therefore addresses them in the epistle which bears their name. In nearly the first words he manifests his astonishment and alarm. "I marvel that ye are so soon removed &c." He burns with jealous indignation. He pronounces his apostolic anathema upon any one who should preach unto them any other gospel, even though he were an angel from heaven! "The whole epistle is a wonderful combination of tender entreaty, of vehement expostulation, of agonizing distress, of anxiety verging to discouragement, leading him to say "I am afraid of you, lest I have bestowed upon you labor in vain." But immediately he adds, as his unchangeable love meets the tide of his fears, "brethren I beseech of you, be as I am, for I am (or was formerly) as ye are."

The secret of the commingling and conflicting emotions which render this epistle one of the most remarkable portions of the sacred scriptures—the secret, we say is Paul's seeing that his children in the Lord were about to part with the essential elements of spiritual life. They had heard the true and unadulterated gospel from his own lips. They had embraced it in sincerity. They had begun in the spirit; they had "run well." They had "suffered many things" for the gospel's sake. They had received Paul, preaching the Gospel and holding up the cross in all its offensiveness; they had received him as an angel of God, and they shuddered at the thought of his being so near to teaching that "if it was possible they would have plucked out their own eyes and have given them unto him."

All this was to the illuminated mind of the Apostle clear evidence that they had spiritual life in them. Their continuance in this life he was fully convinced depended upon their "standing fast in the liberty wherewith Christ had made them free." Hence his great anxiety when he saw that they were becoming entangled with the yoke of bondage, and were falling from grace. He was as a father who sees his children about to leap from an overhanging cliff into the boiling surges of the ocean, and cries out, "My children my children! desist! you will perish! I see you cannot live in the depths of the sea! the air, the air is the element of your life!"

We next inquire into the nature of this law of spiritual life. "I live by the faith of the Son of God." In reference to this language, and also in reference to the truth which it inculcates, there is often much vagueness of apprehension: although since it is the condition of the life of God in the soul, it ought to be of all truths the most clearly understood. I shall not stop to inquire whether the words "by the faith of the Son of God," mean substantially the same with *faith upon or in the Son of God*. Some think they include this, and mean something more—that the sacred writer meant to say not only that he lived by faith in Christ, but that the faith by which he lived was given him, or

wrought in him by Christ, that is, it was the faith of Christ, a gift from Christ. This idea may be hinted at in the passage, but the grand truth taught is that the soul lives by its faith in the Son of God. The same truth is variously presented throughout the epistle, and is explicitly affirmed in the following terms—"The Jew live by it as we." (Gal. 3:12).

But we have not developed this law of the interior life, when we have simply said it is faith. Faith is but the medium through which the efficient agency operates. What is that agency? *It is the power of Christ, a power which he exerts by dwelling personally in the soul of the believer.* Here is the law of spiritual power as it really is. Faith merely is the Savior or sitting at the right hand of the Father, and interceding for his followers in the flesh, is far from being the true and entire idea of faith in Christ. This contemplates not only a God in heaven, but a God in the soul, not only a Christ with the Father, but a Christ with us. Indeed this latter is the very core of the idea. The all-creating relation in which Christ is revealed to the soul while in the flesh, is that of Immanuel, Christ with us. Christ has at some time been started by such language as the following—"God in heaven and God in the soul," and have revolted at the declaration, that the life of religion cannot be maintained without a God in the soul, any more than it can be without a God in heaven.

But such facts only show to what a melancholy extent the central truth of the gospel has dropped out of the practical systems of many in the church. Also that it should be so!

We repeat that the cardinal principle of spiritual life in the flesh, is an indwelling, living Savior, a Personal, a divine Being, abiding in the soul. How distinctly Paul expresses this—"nevertheless I live, yet not I, but Christ liveth in me." Let us reverently inquire—"Paul, dost thou mean to say that the God, Christ, *liveth in thee?*"

"Yet not I!" he repeats "but Christ liveth in me!" "But sayest thou of thyself alone, or of all Christians?" Mark his reply.

"Know ye not your own selves how that Christ is in you, except ye be rebaptized?"

The form of this last declaration is remarkable; it is a bold, confident appeal to universal Christian consciences, and it affirms that rebaptism is the sole alternative.

The gospel doctrine of Christ in the soul stands opposed to his being afar off, in heaven, and from his remote throne ruling his earth-born followers by the precepts of his word. It stands also in strong contrast with the idea of man's maintaining, by his own unaided agency, the life of his soul. The regenerate man can no more keep his own soul alive, unassisted by the divine Savior, than the human nature of Christ could have redeemed the world, unaided by his divine nature. The doctrine of the indwelling Christ stands also opposed to the theory that the Savior aids his followers so far as he aids them at all, through ministering spirits, sent to minister to them who shall be the heirs of salvation—himself the while maintaining an inapproachable distance from his temple-tost disciples. "Our doctrine by no means forbids the employment of ministering spirits, but it does this in consequence of its provision, the far more glorious one of a sympathizing, helping, ever-present Redeemer. It brings Christ down to the soul, it faces his abode in the heart, it reveals him as dwelling in us and walking with us. For this wonderful provision in the economy of grace there can be no possible substitute. Take from the soul the personal presence of the Savior and nothing can supply his place. As well take God from the soul and endeavor to govern the universe by some abstraction, by Law, or by Order, the God of some German philosophers.

We never realize our own incompleteness more, than when attempting to delineate this matchless and altogether peculiar feature which really constitutes the gospel the wisdom of God and the power of God unto salvation. How it towers in its own celestial altitude above all human systems of philosophy and ethics. The philosophers of Greece never dreamed of any higher achievement than to evolve and promulgate certain principles of virtuous action, and then call upon their fellow men to conform to them. So with modern moralists. They have sought to instruct mankind in the maxims of integrity and philanthropy. They have been bestowing their general talents and toil most unwisely and most un-

productively, not to say lucrally. They have been busily endeavoring to help their fellow men where least they needed help. Men's own minds, as has been observed, will unaided arrive at tolerably accurate views of abstract truth. They therefore do not so much need enlightenment as they do available assistance in the performance of duty. Here philosophers and moralists fail. They reckon upon the recuperative virtue of the fallen being. But this must always prove a fallacious trust. Just here the gospel meets man. And what does it do? Dole out a lifeless code of precepts and prohibitions? Thou shalt do this, and thou shalt not do that? No! It brings God down to man, unites the divine with the human, gives the tyrant-ridden soul a present, potent King; and thus imparts to it superhuman, spiritual vigor, activity, courage, endurance, life—in the felt possession of which it exclaims, "I live, yet not I, but Christ liveth in me." This is the glorious gospel of the blessed God. There is a deep meaning in those words of Christ, "because I live ye shall live also."

REMARKS.

1. I have said that the great inquiry—How shall I live? is answered only in the gospel, and that it is the grand theme of the gospel. Stated in other words this inquiry is, by what means shall I be brought into harmony with life, and kept there? On this point the creature who is either dumb or delirious. The response of the gospel is full toned and decisive; Christ must dwell in the soul, there must be an abiding indwelling God. This principle we again affirm constitutes the characteristic feature of the gospel. It proposes what no other system has ever dreamed of, to effect a union between God and his alienated creature, by which there shall be a full and unintermitted fellowship of the creature with the Creator, a spiritual fellowship of course, yet a real and conscious fellowship. On this point we think we are warranted in using some repetition, since there is an almost universal misapprehension of the object of the gospel economy. The general notion is that Christ died to save men from hell and take them to heaven; but in what hell consists or in what heaven, is we fear but vaguely understood by many professing Christians. Not only is the idea wrong, but it makes the object of Christ's death entirely prospective, beyond this life. But nothing is more explicitly taught in the scriptures than that the gospel scheme contemplated the life in the flesh as well as the life in heaven. This is impressively set forth in the following passage. "For none of us liveth to himself, for whether we live unto the Lord; and whether we die we are the Lord's." For to this end Christ both died, and arose, and revived, that he might be the Lord both of the dead and living." Here we have a definite statement of the end of Christ's mission to our world. It was not merely that he might take us to heaven, but that he might become our Lord, our Master, our Ruler *while here in the flesh*, it was that he might commence his spiritual reign in our hearts in the same way as through the ages he has in the scriptures fully taught us how this end was to be accomplished. It was by Christ *dwelling in us*, it was by the Father and the Son coming and making their abode with us, it was by sending the Holy Ghost, the Comforter or monitor, who should be *always* with us, it was by making us the *temples* of the Holy Ghost.

Intimate fellowship of the finite soul with the Infinite is the supreme, if not the soul of heaven.

"Not all the lamps above
Can make a heavenly place,
But God's residence moves,
Or but conceals his face."

It was fellowship with his own flesh not by the fall, and in losing that he lost every thing. He was without God, and consequently without hope in the world. The primal pair might have lingered in Paradise, might have dwelt in its unmarred bowers, might have looked forth upon its blooming beauties "glistening with dew" and drunk in its fragrance and its scented sweets; but when the footstep and the voice of God were no longer heard, the garden would have been "as wild" as the present. Christ came to restore to man what he had lost—communion with God. He came to give man what he had forfeited—the Infinite.

In this view what a fullness of meaning there is in the last prayer of the Redeemer, particularly in the

following portion—"neither pray I for these alone, but for them also which shall believe on me through their word, that they may all be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one even as we are one. I in thee, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

2. That which is the grand theme of the gospel should of course be the grand theme of the gospel ministry. Christ's ministers should preach not a prospective salvation, and that an indefinite something, called heaven or everlasting blessedness; but a present salvation, consisting in a reunion of the lost soul with God, his Maker, through Jesus, his Savior, a salvation, the soul of which is "Christ within us, the hope of glory." Of all themes conceivable, this is the most thrilling. Let an anointed ministry go forth preaching that God has come down to dwell with men, and insisting that the essential condition of spiritual life is that men believe that God will in very deep dwell in their hearts, and manifest himself to them, and what results should we not witness! It would be almost as startling and glorious in its effects, as the resurrection of Christ and his reappearance among his sorrowing, disconsolate disciples. There would be many waiting for an integration of the soul with the soul of Emmanuel, "How did our hearts burn within us?" A living, present Savior is what the churches need.

3. Christ is to the soul what bread is to the body. "I am that bread of life which if a man eat, he shall never die." "Except a man eat of my flesh and drink of my blood, he hath no life in him." What a sad perversion of this great announcement of revelation, to make the bread which would give truth, that the church knew no other Savior besides truth. But truth is the letter which killeth, while Christ is the spirit which maketh alive. Truth is the law which "cannot make the comers thereunto perfect," while Christ is but "the bringing in of a better hope." The truth is but "a schoolmaster to bring us to Christ," in other words, truth is the *revelation* and Christ is the *substance* of that revelation. Truth cries "Behold the Lamb of God which taketh away the sins of the world." The burden of the great Truth-Teller, the Holy Ghost, was "the things of Christ."

It is Christ himself who is the Bread of Life—not the name of Christ, not the words of Christ, not his teachings, but Himself.

4. When Christ is inducted into the soul through faith, then life begins. Up to that point, death reigns! The convulsive throes, the intellectual efforts, the vain resolutions made prior to this great epoch, are but signs of spiritual death.

How utterly impotent is the soul which does not live by faith in an indwelling Christ. What can it do? Nothing good. Has it any life? None. It may have a name to live—but it is dead. Dissevered from Christ, the human soul can no more live spiritually than the body can live separated from the soul. Can a Christian be dead? Is he soul in the world? Art thou united to him as the branch is united to the vine? Then hast thou life in thyself for Christ is thy life. "Stand fast therefore in the liberty wherein Christ hath made these free."

THE WAY TO LIVE ON CHRIST.

The remarks on this subject, which we publish below, from the pen of Mrs. Stowe, are in our views exceedingly valuable and interesting, and we cannot but rejoice in them the more because they come from such a quarter.

Some of her expressions are perhaps liable to be construed as implying that real faith is a state of mental passivity. We by no means suppose that the author holds this view, or intended to be so understood in this article. "Abiding in the vine," is abiding in a state of active faith—in a faith which works by love and purifies the heart. When Mrs B. denies that the Christian bears fruit "by efforts and struggles to obtain that which is 'freely given,'" we understand her to refer to "efforts to do without Christ, not to efforts to do with Christ, and to the appropriate efforts of mind to receive Christ.

While the action and effort involved in a believing

state are exceedingly unlike the struggles of self-reliance and unbelief, they are yet very far indeed from absolute passivity.

A state of true faith in Christ involves, 1. The effort to "abide," that is, to maintain that union and trust which the figure of abiding in the vine implies.

2. A continual seeking to know and to do all the will of Christ.

3. A delightful contemplation of the character of Christ as our great Exemplar, that hereby we may be changed into the same image from glory to glory"—and,

4. A specific looking to Christ that we may obtain mercy and find grace to help in time of need.

We suppose that such are also the views of Mrs. S. Ed.

THE WAY TO LIVE ON CHRIST.
Introductory to a new work entitled, Religion as it should be; by Mrs. H. B. Strowe.

The very figure which Christ uses illustrates this idea; "as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." Now, how does a branch bear fruit? Not by incessant effort for sunshine and air; not by vain struggles for those vivifying influences which give beauty to the blossom, and verdure to the leaf;—it simply abides in the vine, in silent and undisturbed union; and the fruit and blossoms appear as of spontaneous growth.

How, then, shall a Christian bear fruit? By efforts and struggles to obtain that which is freely given; by meditations on watchfulness; no prayer, on action, on temptation, and on dangers? No; there must be a full concentration of the thoughts and affections on Christ; a complete surrender of the whole being to Him; a constant looking to Him for grace. Christians in whom these dispositions are once firmly fixed, go on calmly as the sleeping infant borne in the arms of its mother. Christ reminds them of every duty in its time and place—reproves them for every error—sustains them in every difficulty—excites them to every noble activity. In spiritual, as in temporal matters, they take no thought for the morrow—for they know that Christ will be as accessible to-morrow as to-day, and that time imposes no barrier on his love. Their hope and trust rest solely on what he is willing and able to do for them; on nothing that they suppose themselves able and willing to do for him. Their talisman in every temptation and sorrow is their oft-repeated, child-like surrender of their whole being to Him—as the infant, in every trouble, finds a safe asylum in the bosom of its mother. "That such was the course of the subject of this narrative is shown by her great and uncommon activity in every good thing; for, we read, "he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

Same may say, 'truly this is a very delightful state of feeling, but how shall we obtain it? How shall we begin?'

We answer, just in the same way that a sinner begins the Christian life, by coming to the Savior, and making a full, free and hearty surrender of his body, soul and spirit; fully resolved in future to resign the whole to the Redeemer's direction. And having made this general surrender, make it also in particular, in reference to every circumstance of every day.

Let us imagine a day spent on this principle. You awake in the morning and commend yourself to Christ's care for the day. The first temptation that besets you may lead you to a waste of time. Say immediately, 'Lord assist me in this particular.' The next may be a temptation to irritation. Cast yourself again on Christ for this. A few hours after, you may be tempted to censorious remarks on some neighbor. Cast yourself upon Jesus. A while after, you may perhaps forget yourself and give utterance to some hasty or ill-judged expression. Turn instantly to Christ, confess your fault, and ask further help. If you find yourself beset with uncommon difficulties and temptations, and in danger of forgetting what manner of spirit you are of,—steal from your avocations thoughts, but for a few moments, and as a help of Jesus. The practice of having a full and hearty surrender of prayer at noon, cannot be too highly commended. The middle is usually the most unpropitious part of the whole day. The cool of the mornings is generally to every one a time of good purpose and resolution, and the quiet of the evening is

often devoted to penitence and retrospection; but the noon is too often a scene of hurry and bustle—therefore so much the greater need that we then consecrate a portion of the time as a stated session of prayer. But the Christian who would live as Christ directs, must beware of making seasons of prayer the substitute for that constant recurrence to him, which we have endeavored to inculcate. Morning and evening the little child is with its mother in a long and fond embrace; it listens with rapture to the expressions of her affection, and willingly renders the tribute of promised obedience. But in times of difficulty or danger, it instinctively runs to the same arms for protection, without reflecting whether the danger be great or small.

A direction of great importance to one who would live this life, is this;—in your sins, troubles and temptations, make no distinction between great and little things. Remember that nothing that has the slightest bearing on your improvement and spiritual progress is insignificant in the estimation of Christ. Now it is a fact that Christians are more impeded in their progress by little things, than by great ones;—because, for great things they seek the strength of Christ, and for little ones they act in their own. But the little accidents of every day's occurrence, the petty annoyances to which every one is subjected, be sufficient to rouse the temper and excite an unchristian spirit, they are to your masters of very serious moment; and as such you must regard them—nor can you fully abide in Christ but by attaching to such things that just importance, which shall lead you to refer them to Him with the same freedom that you feel in reference to what you commonly call serious affairs. If you are conscious of peculiar and besetting faults, familiarize your mind to those incidents in the life of Jesus, which show a particular bearing on them. If you are irritable, excited at those offenses which show his untrusting patience; if you are proud, those which exhibit his humility; if you are worldly, those that show his spirituality; if you are negligent and careless in duty, those which show his incessant zeal and activity. Study them, understand them, keep them in memory, and pray to him to infuse the same spirit into you. The memory too, may be well stored with those sacred songs descriptive of the character of the Savior, or imploring his divine aid; for their sweet words will sometimes come to you in hours of temptation like angels' music from the courts of heaven.

The remarks now made are intended as general hints; but the only teacher of the true life of faith is Christ. Go to him and ask him to direct you. Remember the remarkable dying words of the subject of this memoir, in relation to the Savior. "He came and looked upon me and said, "I am willing to make you just as meek as I am, just as patient, just as lovely. Indeed it seemed as if he had been by me long before, only I had not perceived him." Christ in the Bible says this to every Christian, when he says, "I will put my law into their hearts and write it in their thoughts."

Christ is willing to make you just as meek, just as patient, just as lovely as he is; and if you desire it earnestly, if you desire it more than any thing else, if you are willing to give up all beside for it, he will explain to you, practically what is meant by 'abiding in him,' and by his coming to make his abode with you.

"Then your Christian race will be full of love and joy; more like the free flight of a bird than the struggles of a captive. You will naturally be of easy weight, and the sins that easily beset you, and run with patience the race that is set before you, because your whole soul will be so filled with the view of Jesus at its termination; you will be so inspired with admiration, hope and joy, that you will run because you cannot hold back;—the spectators, the race course, all about you, will be forgotten in the view of Jesus, at once your helper, your Judge, and your eternal reward."

MISSIONARY INTELLIGENCE.

Letters of recent date have been received by Br. Bardwell from Br. Barnard at Red Cedar Lake, and Br. Wright and Br. Lewis of the Red Lake mission. Br. Wright however was at Red Cedar Lake temporarily assisting there at the date of this letter.

From these letters we give the following extracts. Br. Barnard writes, Feb. 25, 1847. Ed. Shortness of time requires brevity. We are doing what we can for this poor people. We live by faith

alone. The spirit of improvement and education is still up.

Our school now averages twenty or more, all making rapid improvement. We know of no school so large and so interesting in all this Ojibwa country, and, mark, no station so weak and so utterly unable to improve the opportunity. O, my soul often cries out, "Lord, send more laborers!"

We have not from the beginning, urged the children to attend school, but have often attempted to enlighten the minds of their parents. The result is, the parents have voluntarily "put their children down to be taught."

Br. Wright is now with us assisting in school, and will remain until sugar-making—about two weeks.

What we shall do for a summer school the Lord only knows. Br. Ayer is now here on a visit. We have talked and prayed over the matter. Among other things it has been suggested that Br. Lewis and wife spend a part of the whole of the summer with us. Nothing is yet concluded upon. I am not prepared to give any decided opinion. For the school's s and for my wife's sake, it is very desirable that we have more female help. The Lord will direct. I trust we have no undue anxiety about the matter. We think the Lord has not put us off for nothing.

My wife has just stepped into the room and says, "tell Br. Bardwell that I cannot remain long unless I have help." I will add I do not know how long her strength will hold out under such a pressure of cares and labors.

Will you please get of Br. Hall, of La Pointe (a Missionary of the A. B. C. F. M. there,) 4 doz. Ojibwa hymn books, 4 doz. "Peep of Day" and 4 doz. Testaments and bring them out. Also a number of Br. Ely's new improved Spelling Books. Please bring some books of anecdotes suitable for translating into Ojibwa. We very much need a greater variety of books in this language.

Br. Ayer expects to form a Church here next Sabbath, which will be composed of myself and wife and Br. Spencer. It will be a time which is most to us. It has been about one year since we last partook of the sacrament. We shall surely be permitted to form a "Church in the wilderness." We shall be earnest at the throne of grace until God shall add to our numbers, such as shall be saved from among the heathen.

Will not Christians pray for this little "Church in the wilderness."

Remember us affectionately to your wife and all the "praying ones." Please write immediately and let us know what to expect respecting helpers.

Your brother in the bonds of Jesus,

A. BARNARD.

Br. Wright, then at Red Cedar Lake, wrote Feb. 26, 1847; we give only extracts. Ed.

Br. Bardwell.

I have time to write only a few lines. You are informed of my coming here to assist the brethren in school. We hear by a note from my wife [at Red Lake station] that the Spirit of the Lord is stirring with those of our scholars who have not yet submitted to Christ. Two arose for prayer a few evenings since.

Most of our scholars are young women. These with a few old women comprise our hearers since the Indians left for the plains.

I feel more than willing to spend the summer here to assist the brethren, but as the trading with the Indians, the school &c. &c. devolve upon me, I feel that it will not be consistent.

We are driving at the language. I think my wife will be able at the end of two or three years, to address her sex intelligently in their own tongue. The Lord is with us, I trust, of a truth. It is a matter of great encouragement that the converts are so much engaged in the work.

Yours as ever,
S. S. WRIGHT.

Br. Lewis at Red Lake writes thus of Mr. Coe, one of his fellow laborers at that station. "He says that the Lord is weaning him from the world, and that he is more desirous than ever of spending and of being spent for this people. The Lord has greatly blessed him this winter. He is unable to write at this time, but wishes to be remembered in your prayers."