## Poetry.

"By the Wayside, Begging." ers, they tell me, see the loving glance And watch the gracious Saviour passing ner so would fain go forth the Lord to meet, While they embrace His feet;

chaps He will attend the longing praye in the way with sweet benignity

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Let me Thy servant be,

enational Sunday-School Les-

Suggestions to Teachers. INASMUCH as Lesson IV. will not appear il our issue of January 16th, the usual ace this week is occupied with some conations on the general work of Sundayhool instruction.]

1. Begin your preparation with prayer. Rible is indeed man's book, writby man and for man, but it is also od's book, written by Him and for His ery. No devout Christian doubts the ence of these two factors in the work, owever variously we may explain their utual relations. Holy men spake as they sere moved by the Holy Ghost. The auher is the best interpreter. We need refere to pray to Him in order both to et His aid and to bring ourselves into that sympathy with the theme which will best it us for understanding it. "Open thou

2 Read the text carefully and repeatedly, ling, of course, so much of what precedes and follows as serves to make the connecon clear. Do this before reading anying else, and persevere till you have an ins way you will hardly strike out any

ings considered, the best version of God's ord ever made, Faithfully used, it will aner all your purposes. An humble, teachareverent, loving spirit will see far deeper the living oracles than the most plished scholar without such a spirit. d many dark places are just as dark in original as they are in the version-e.q. n. 4: 7; Ps. 110: 7.

4. Pe sure to examine the references. The ible is its own interpreter to an extent which is true of no other book. One diine author presided over the whole from mesis to Revelation, and there is a wonaful unity underlying the various and ssimilar parts of which it is composed. ming over leaves is sometimes tedious, ut it always pays. Conclusions reached in his way are eminently satisfactory, and, saides, the practice enlarges your compreension of the Scriptures as a whole.

5. Use faithfully necessary helps. By these mean such as are necessary to put you as ar as may be in the condition of those to shom the Scriptures were originally given; ooks which set forth the manners of the ast, the geography and history of counries mentioned in the Bible, and all that usually included under the term antiquies. I suppose the poorest of these has some lue. The best I know are Angus's Bible land-Book, Prof. Barrows's volumes, one sacred geography, the other a companon to the Bible (Amer. Tract Society), Dr. homson's The Land and the Book. Any one of these thoughtfully used is better than all of them skimmed over. The shrewdest tered man in the world might safely defied to explain the sense of putting new sine in new bottles (Matt. 9:17), and so of any other things which, dark to us at t, are explained in a moment by a rence to Eastern usages. 6. Boware of wasting time on unimpri-

ant matters. No doubt all truth is valuahe, but all is not equally valuable. For example, it is an interesting question to a ir or professor whether the scene of the Transfiguration was on Mt. Tabor, or on one of the shoulders of that goodly mountain, Lebanon. But such a question should teason that the point is one of mere curiosiy, and its decision one way or the other from this one, are in use in other diohas not the smallest influence in determining the meaning or the teaching of that

best to put it into the pupil's mind. There-

the possible relations of almost any portion Scripture that the endeavor to give them all in a single exercise must needs distract and perplex, and for the most part fail. Make sure, then, of the main points first, and bring in all others only so far as the way may be plainly open. Two or three thoughts sharply put and strongly enforced are better than a dozen crowded together and dimly

2. Secure your ground as you go on. This s done by getting back from the scholars in their own words what you tell them in yours. Question and repeat, question and repeat, is the watchword of effective teaching. The learner is to take instruction, not as the peck takes flour, but as the flour takes leaven. His mind must work until the truth becomes incorporated with his own mental processes, otherwise the seed is sown on a beaten highway where the birds pick it up as fast as it falls. 3. Seek pertinent illustrations. The great

teachers of all ages have abounded in this characteristic, and none more than our divine Lord. The Sermon on the Mount was one discourse, the parables are many. Follow their example. The best sources of illustration are your own observation and the Scripture. Cultivate the habit of using these to learn the art of similitudes, and remember the simpler they are, the better. Nathan's story was extremely quiet but it went straight as a rifle-shot to the heart of Da-

4. Beware of sacrificing the end to the means This you surely do when you multiply comparisons or examples. The attention is diverted from the chief thing, and the truth is smothered. One of the best men I ever knew made one of the worst addresses I ever heard, just because it was a continuous string of little stories. An illustration is never to be brought in for its own sake. Your business is not to amuse or to fill up the time, but to teach, and whatever does not help the teaching hinders it.

5. Be of good heart. Having prepared the esson, you know the truth, you understand truth of God, and you have a right to expect its author's presence and blessing. Then set about your work in a hopeful and courcalled "actings of faith" on the divine Romish Church can hear it without case or not? In a word, it promises. This will give to your words, voice, and manner a power which the dullest or most heedless scholar will sooner er later feel and acknowledge.

6. Once more, see that some portion at but would to God every scholar were so far that the priest should know with ac

we wish it or not. How important to em- I have been wrong !" to the despairing ploy it on God's truth in God's own words! cry, "O God, have mercy upon me a mis-Scripture, even in a version, has a power erable sinner!" will not serve the purpose which no other language can rival, and you do an inestimable favor to any child when you lodge in his memory the thoughts of God as He has chosen to express them.

On the Theory of the Confessional. Letter I.

BY T. ADOLPHUS TROLLOPE. FLORENCE, Dec. 6th, 1872. THERE is a little book consisting only of 336 duodecimo pages, published at Florence, of which the latest edition bears the date 1869, with the following title: The Promptuary of Confessors, or a Compendium of Moral Theology for the Especial Use of Those who are to be Examined for the Hearing of Sacramental Confessions, by Dr. Agostino Valentini, of Monte Cassino, formerly Profes sor of Sacred Theology. It is a very curious and instructive little book; but one very little likely to fall into the hands of heretics or foreigners, or, indeed, of any persons save the members of the priesthood, for whom it is intended. Nevertheless I have a copy of it now before me; and I purpose offering to the readers of THE CHRISTIAN IN-TELLIGENCER some brief account of the working of the system of auricular confession, as practiced in the Romish Church, drawn from its pages, together with a few remarks on the inevitable moral tendencies of that system. It will be understood that thority," and is, in point of fact, the handbook used in the seminaries and other places of ecclesiastical training, for the purpose of preparing priests for the functions of confessors. Possibly it may not be known to some of our readers that it is not every priest in full orders who is authorized to hear confessions. A special commission and authorization from the bishop is necessary for this purpose. The book before me is published for the special use of the clergy of the diocese of Floren e: not detain you five minutes, for the simple but it will be readily understood that similar hand-books, differing little, if at all,

A few years ago, considerable attention was drawn in England, and doubtless in 7. Mind the two all-important questions. America also, to some publications of a hese apply to every one who proposes to simi ar kind, brought out for a similar purhers in Scripture. They are in pose in England or in Ireland, and much derence to any given passage. 1. What public indignation and scandal was occes it mean? 2. What does it teach? When casioned by the highly objectionable matter answer to these your intellectu- | to be found in them, looking at them from | the confessional, every natural movement But to acquire knowledge is one thing; nations, and the real character of the works has to do this by means of a competent ac-

CER are not the place for any such disagreeable exposé. And besides what had to be said on that special point has been suffihusbands and fathers will feel that there ing examination by men forbidden to be ever either husbands or fathers cannot be otherwise than utterly abominable, odious, and pernicious.

But this aspect of the subject excited so public mind so largely, that little attention was paid to a wider, more fundamental. and therefore more important view of the line of conduct is pronounced by the entire system. It is this, which it is proposed now to attempt.

The Church of Rome urges that the confessing spirit and tone of mind is an eminently salutary and Christian one ; that we are counselled in holy Scripture to confess our sins to one another : and that if this is to be done, who so proper to be the recipient of confession as the spiritual guide and as practiced in every confessional friend who has the special charge of our souls? Moreover, a special necessity for us advert to the effect produce making a priest the depositary of our con- flocks, who are taught that by the fession arises from the fact it is to the of this "sacrament" of Confess Church that the power of binding and loosing has been committed. It is the priest. who, by virtue of the power of the key, can absolve from sin ; and it is therefore absolutely necessary that to the priest should gate of the confession box alone be confessed the sins for which the peni- gates of heaven can be approa tent seeks to be forgiven. These positions carry us a long way toward the establishment of the practice of confession every movement of the natural as taught by the Romish Church. But they by no means carry us sufficiently far for the purposes of the Romish priesthood. the next place, it has this effect—that it is If this were all, the truly penitent cry from a contrite heart, "Father, I have sinned stands as regards his obedience against heaven and before thee !" would suffice. But this would by no means satisfy his confessor. Has he been guilt the purposes of the Romish Church. Cer- tal sin ? Or can it be brought i tain other doctrines of the wonderfully under any one of the innumers contrived system which constitutes Romish tions and subtle distinctions wh theology must be brought to bear upon the confessor's code a veritable the subject before confession, as taught Is it needful for him to "make re and practiced by Rome, can be enforced. or is that not necessary in the case Add to the basis that has already been laid | tion? It will be seen in due down the two doctrines of purgatory and | this phrase of "making restitu indulgences, and we have complete all the plays a large part in the law of premises needed for the deducing of a doc- sional, does not apply merely, trine, and the building up of a system, of supposed, to sins of fraud or t which it may be safely said that no man a much wider application. amazement and almost incredulity. The necessary for the Roman Cat doctrines I have named act on the matter tian to go to his confessor in question thus: Some sins merit an additional period of purgatory. Some merit immersed in all the perplexities eternal condemnation. Some can be atoned business goes to his lawyer. least of every Scripture lesson is learned by for by purely ecclesiastical merits. Others transaction illegal? Can an heart. It may be only one verse, but let it may be wiped out by virtue of this, that, or be found in the law by mean be learned thoroughly and accurately. It the other "indulgence." Now, that being is common to stigmatize this as pairot-like, the case, it is of course absolutely necessary

> another has already evaporated, and been a system of mere cut and-dried, formal

And the necessities of the position thus made for themselves and for their flocks, by the Romish clergy, have resulted in the building up of a huge scheme of casu'stry. the intricacy, complexity, and dry pettifogging technicalities of which are such as to be incredible to those who have not informed themselves upon the subject, and to excite the measureless astonishment of those who have done so. For let us conmeasuring the exact measure of sinfulness of every human shortcoming involves and implies. It implies the necessity of laying down a chart, as it were, of all human actions : of dividing and classifying every possible variety of human conduct, and drawing up a tariff for the entire list ! And this monstrously impossible task has been attempted. This is the aim and object of all those tons of volumes of casuistry which it has been the labor of many of the acutest minds Rome has ever had in her service to produce. From these the short compendium mentioned at the beginning of this letter has been distilled. and reduced to the system of dry rules, which form the tools of the confessor's business. A very short examination of this volume, which is written in the form of a catechism, is sufficient to show the absolute necessity of such a guide to the work sistance the young confessor would be entirely at sea. No knowledge of the holy Scriptures, however consummate, no nobleness of moral views, however cultured, no delicacy of conscience, however scrupulous, would help him in the smallest degree. He must learn his manual and make himself so master of its intricate contents as to be able at once to refer his penitent's case to the proper category as specified in such and such a chapter, section, and paragraph.

It needs but very short reflection, and a very limited acquaintance with human nature, to perceive what must be the effects of confessing priest. He is inevitably taught municate it another. Hence, after in question in that respect exhibited. But quaintance with a code which nothing Christians to do about amusements ?—are for graded, and corrupt people; and that, as a

difficulties of which can be imagined by no one who has not examined the books ciently said. Indeed, without much saying, in which the system is contained intricacies and difficulties of which we propo are subjects on which a minute and prob- give our readers some idea in our next letter, and which, we venture to predict, will not be received by them without atter amazement. Various branches of the civil and criminal law of different have often been reproached with want of much indignant feeling, and occupied the clearness and simplicity, with the diffculty, which often arises, of knowing at once to what degree any action or g be illegal. But it may safely be that no body of law ever existed which is one-half so intricate, so subtle, so as the priestly code which regula confessor in his functions in the

confessor by Rome's doctrine an out the Roman Catholic world. can their sins find pardon from God. For the unconfessed Christ did not die! They have no share in the mercy promi repentant sinner! It is through the r and even of the faculty of estimat own conduct, and of all sense of impossible for any man to know

And this brings us to a consideration which may aptly close this letter. Rome | are many things which I, as a Christian at all. The exact facts must be stated with does not legislate without intention. Her minister, have no vocation to settle. "Peolawyer-like precision. And when we have whole system is coherent. Every part of ple must get cloth; if not good, they will got only thus far, who does not feel that it has been adopted with a calculated view all the spiritual value of the apostolic re- to the results it was fitted and intended to commendation to confess our sins to one produce. And this destruction of the mend them Homocopaths, they will get Alnatural conscience, this doubt respecting lopaths, or vice versa." "People want squeezed out of a practice thus despoiled of the degree of guilt attaching to all human all its emotional elements, and reduced to actions, this necessity of consulting his confessor before a man or woman can tell whether or how far they have offended the Almighty-is it not plainly to be seen that this is exactly what it suited the purposes of the Romish priesthood to bring about? It is thus that the priest is made absolutely necessary to a religious Romanist at every turn, and almost on every day of his life. It is thus that the sacerdotal caste hold the

consciences of the laity in their hands. In my next letter I hope to show how vast has been the task of cataloguing and sider for a moment what this necessity of tariffing human actions for the purposes of the confessional; how prodigious an amount of labor and acumen has been expended on it, and to give some very curious instances tending to show both the impossibility of really accomplishing any such work, and the terrible destruction of morality involved in the attempt to ac-

## Our Contributors.

What is the Church to Do About "Amusements?"

BY THE REV. J. HALL, D.D., NEW-YORK, We have got this word in its common acceptance, like some other questionable acquisitions, from the French. The gennine old English sense of it is deep thought. People were amused in grief, fear, or fright, in the days and in the pages of Fuller. of the confessional. Without such an as- It is the tendency and the characteristic of a corrupt people to corrupt speech, and to depreciate the currency that represents ments" are something lower than diversions or entertainment, both which imply exercise of the understanding or the fancy. And now that amusements are here they

are a sore puzzle to many good people. What are we as Christians to think about them? What are we to do about them? The present writer labors under the disadvantage of great ignorance regarding

such a system, in the first place, upon the one oratorio, and acknowledges his ignorance of the distinction between " round" to discard, in discharging his functions in dances and "source" The geometry of furniture is complete. Take time then one special point of view. It is not from of conscience, every attempt to weigh by cation. He is in all these things a pure secure this end. Ten minutes a day that point of view that it is my intention any truly moral standard the real gravity Goth. But even a Goth may see and judge of close application will do wonders. You now to consider these works. All that of the facts contided to him, and their justly on some things; and as it is not cerght to come to your class with a full mind, was then said and written to the grievous tendency in the work of moulding and tainly necessary to have eaten all the musty the full of the subject, and full of its bear-shocking of the ears of every decent per-fashioning human character. He is coms; and then love for Christ and love for son in the community was true; and it pelled to resort to his cut-and-dry rules a judge of their quality, so one may have them that the ages in which even the more unessential to a saving knowledge. Indeed, knowledge. Satan seems to have exercised souls will set your tongue running to pur
was doubtless necessary and right that the veil should be raised from such abomi
the veil should be raised from such abomi
The community was true; and it period to resort to his cut and it period to resort to his

a thing specifically, her silence on all other strength, and advancement as the effloresapproval. "She forbids low dresses, but dresses." She must, therefore, upon this question, "In what character do you askplan supervise all possible amusements, pro- as a disciple of Christ, or a woman of the ounce upon them all, and to make her words of any real weight, she must make as a consequence, her people are not adults. When the Church looks after all these things, as Middle-age religion controls the it is the female conscience that commonly kitchen in Lent, she will have too little time left for the positive work given her to do-namely, bringing men under the law and sway of Christ, and training them in understanding to be men. We know, of course, of the action of the early Church, pronounce, implicitly or explicitly, upon things of which the moral qualities are so far from fixed, and the operation so far from

2. Let us not as Christian ministers undertake to pronounce upon the amusements, discriminating which is good, which is bad. and when an innocent becomes a sinful game. For one thing, we have more dignified work to do than to measure the comparative qualities of all the pastimes of the people, from "fox and goose" upward, or downward. For another, our oracle will be construed in ways we never intended. We approve, for example, of square dances, not f round. Well, the devil will soon put the mischieveus elements of the dance we condemn into that we approve; and we are now in a worse case than before, for the evil proceeds with our approval, and we cannot turn dancing-masters to oppose it, nor be

For yet another thing, this plan min mizes Christian people. "Our minister allows so and so;" "our pastor disapproves of so and so." What! have you no judgher" does all the serious cutting? Let me eing degraded into duennas.

attach much weight to the common appeal: 'People will have amusement; if you don't give them good, they'll get bed." There get shoddy." "People will be sick, and must have doctors; if you don't comdrinks; if you don't give them good, they will get dilutions of vitriol, and what not?" I have, as a Christian minister, no vocation to make good cloth, define the best system of medicine, or open soda-water fountains. There are other agencies working in a different plane, and with facilities I do not possess, for the adjustment of these things. I admit no obligation on the Church to provide in this matter. She serves in a higher

3. Let us not do anything that will magnify and exalt that mere negative goodness makes religion lie largely in what one never does. "I'm sure I never went to balls and parties—not like some that I could name, and high professors too!" That is a sickly, illconditioned kind of piety. True Christian self-denial does not get itself weighed, does not think of itself. Prudery is one thing, and modesty is another. And as prudery may be very near immodesty, so this selfconscious excellence may be very near pride, vanity, and uncharitableness. "Then what would you do?" some one

asks. I can only say that on this side of ple to be the judges of it. If we spend all of them resort, and in the most confidwhich social weeds and noxious plants will to relieve, money to invest (a rare case), not thrive. Let us keep the light of di- they resort at once to them, and receive course, to be too solemn and awful for frit- where I was lodging frequented a prayerthey tell us, taking a detached bit out of protracted for four or five hours after bedquarrel with those who use mcrriment as a | ple, her answer was (with every assumpdruggist's, and according to the materia med- resented the suggestion.

any man to master, and the intrical es and saving roundabout phraseology, leave is imitative arts most flourished, and obtained "God may appoint the Bible to the white right?" let us put it to them: "Are they"do you feel them to be-do your partners feel them to be "pure womanly"? For it gets entangled in these questions; and yet out of every ten cases.

> Supposed self-interest, social consideramany things of which the Christian conance has not originally one particle of loubt: but it is nice to have some differences of opinion about them, and so to make one's self easy, and take the benefit of the doubt. What these people lack is not light, but principle; not direction, but a vigorous spiritual life; not a nicer discrimination as to how far we can go and not be in the enemy's camp, and of that world rain snares, but a sense of being His, uch a sense of being kings and priests untewhere fashionable folly begins and Chris- writing of his or her ability to read it. tian relaxation ends. Let us tell them [He did not even sequire a journey to his what we think the true state of the case. and act accordingly. Let us show them that we count many of their chief joys mere trifles, so poor and insignificant that we have never taken the trouble to balance the good and the evil in them, of no significance except as they may show when a light and frivolous life is congenial; that other, higher, grander work is ours; is our joy, our delight; that it is varied enough in leave us no time, nor strength, nor inclination for their elaborate idleness.

Peculiar Religious Opinions of Southern Freedmen.

HAMPDEN, SYDNEY, VA. ourse with the emancipated blacks of the South enables me to speak with some intelligence of these opinions. The doctrines to be described below are by no means held by all of them, but by the majority. Not

white people, and especially from former masters. This temper shows itself surprisingly in nearly all the more intelligent more fanatical; even the older church-members, whose religious character was chiefly formed under the instruction and example of intelligent Christian masters, and who seemed before to submit to that guidance with full satisfaction, are now as jealous and distant as the rest. A very few blacks may still be seen in the congregations of the white people, where so many once worshipped, and where liberal accommodations was and is made for them. In a few places, some children are "coaxed" into schools taught for their benefit by their former masters; but the motive will usually be found to be a desire for the secular advantage of learning to read. The great body obstinately separate themselves. The great cause is this feeling: that it will be a badge of subserviency to their recent masters to derive their religious opinions from that quarter. Should they do so, they would not be really free. This feeling has doubtless been fanned by designing intruders, who wish to monopolize the religious of all future sins. Once in grace, always influence among them for political purposes. The blacks also show an almost universal unwillingness to receive any instruction in politics from their former masters; and life I would do very little. "Masterly in- for precisely the same reasons. Yet, strange activity" (to use Sir James Mackintosh's to say, these feelings are no indices whatphrase) is the true policy in the main; or, ever of a failure of their confidence in to take another of his phrases, "disci- them. While no freedman will receive any plined inaction." Let us put the world instruction or advice from his old master where the Bible puts it, and leave the peo- on religion or politics, in good part: nearly our strength on one form of it, that versa- ing manner, to their late owners for advice tile Proteus will soon take another. Let | in all other matters. Have they accounts us create and maintain an atmosphere in to settle, litigations to adjust, sick children vine truth so clearly and so constantly their advice implicity and cordially. The turned on human life, that the unclean fixed purpose not to receive guidance on things of night will look hideous in it, and the other subjects sometimes prompts them go to their own place. Let us make life, to curious specimens of auplicity. A very in our teachings, and show it in our own active and polite maid-servant in a house tering upon shows and merry-makings. If meeting whose boisterous exercises were the Bible, as their way is, how much good a time. When I suggested to her very kindly can cultivate with success the power of remerry heart does, let us remind them, "it that meetings less protracted would be doeth good like a medicine." We have no more edifying, especially for laboring peomedicine. It is with those who make it tion of humility): "You know, sir, that we the most zealous religionists are the most the aim and business of life, and whose in- colored people are ignorant and very foolish; thoroughly dishonest and licentious; and tellectual and moral nature, if we could lay we make these mistakes because we don't these delusions, with their spiritual pride it bare to inspection, would be like a hu-man being (if such could be found) who know any better." Yet her attendance scal their consciences against all warning throughout the midnight meetings was breakfasted, dined, and supped out of the more persistent than ever. She secretly The considerate reader will see from

dualitation in quantitative with a code which another. Hence, after in question in that respect exhibited. But quantitative with a code which another. Hence, after in question in that respect exhibited. But quantitative with a code which another. Hence, after in question in that respect exhibited. But quantitative with a code which another. Hence, after in question in that respect exhibited. But quantitative with a code which another. Hence, after in question in that respect exhibited. But quantitative with a code which another. Hence, after in question in that respect exhibited. But quantitative with a code which another. Hence, after in question in that respect exhibited. But quantitative with a code which this opinion is put is the following: helper.

asked to state them in very terse and dog-matic form. the most distinguished patronage, there wor-ship of God and true life-work were the least, 1. Let us not require the Church to take and this not by chance, but apparently us the gaspel by the Spirit, because He church action, formally or informally, on with the regularity of a law. They are not knows that we have no book-learning." the general subject. When she condemns so much the means of a people's growth, Not seldom do they argue that an illiterate black teacher is safer there an educated matters of the same kind is construed as cence of decay. If casuists, idle enough to white one, because the black, having no speculate on these matters, ask us, "Is it book-learning, has no source whence to she says nothing about semi-transparent right to dance?" let us reply by another draw his theology, says the Sph it. "We know," they say, "that what he a rets he is taught by the Spirit; for he has 100 other world?" Usually the question will not be way to get it." They forget, alas! the 'Setan pushed farther. If ladies appeal to us re- can teres also. During the continues ce of garding certain enjoyments-"are they their bondage, this plea was often usua 1 by them in a most inconsistent manner. "6 'od must teach them directly by the Spirit, & ecause the recould not read." But when on e answered, that they might learn to reme; that their masters, and especially their the conscience is not engaged at all in one young masters and mistresses, would in most cases gladly teach them, and supply them with Bibles, they usually excuse tions, inclination, and the like, prompt to their indolence by saying that the art of reading was unnecessary for a black person. It must be confessed that this indifference to the Bible is still too prevalent among them.

A very philanthropic minister stated to me that he bethought himself of procuring a donation of Bibles suitable for plain readers, from the American Bible Society, for gratuitous distribution among them. The box: came, but only one copy was ever taken, although they were widely offered. He which hates God, and on which He will then procured a box of neat Testaments, and caused proclamation to be made throughout all the primary colored schools God, as would keep them-ss instinct keeps of his county, including nearly every child us from fire-from what is earthly, sensual | and youth, that he would give a Testament and devilish. Let us not amuse them by as a prize to every scholar who would nice disquisitions on the ever-shifting point | merely send the teacher's testimonial in

> Another opinion which is very prevalent among them is, that conversions by superpected, such as that of Saul of Tarsus. They would wholly repudiate the idea that. it was truth and not the vision which. was the real instrument in his case. It form to give us relaxation; that we are would be unsatisfactory and unintelligible serious, not for seriousness' sake, but be- to them to be told that the miraculous such visions have an immediate power of their own to convert, and consequently that they are to be much valued. The reader will not be surprised that they accordingly seek them, and often imagine

house to obtain it. The first Testament

was never called for, and the box was not

even opened!

that they receive them. the value which they attach to the "New

mischievous extravagances. But my first my acquaintance: that they are all reluctant religious excitement, no matter how merely to accept any religious guidance, or derive any religious opinions, from the Southern gregarious and animal it may be. If the subject can work himself, or be wrought ery of the "New Measures," this is accept-Christians among them, as well as in the ed as sufficient evidence of a spiritual state. The susceptibility to these sympathetic passions is the only mark that is neccessary of gracious affections; and thus it is the ground of joy and self-complacency, no matter how much the fruits of real sanctification may be lacking in the principles and Coupled with this, there is among many

> of the more fanatical of them the same belief which prevailed among the Antinomian "Fifth Monarchists" in the times of the English commonwealth, that no guilt can attach to any act of a justified person. The source of this doctrine with them is partly Arminian-a perversion of the Wesleyan dogma of sinless perfection-and partly Antinomian. For their theology is a mixture of the Arminianism of the Methodist and the hyper-Calvinism of the Ironside Baptist-the two denominations to which they chiefly adhere. This abhorrent result is thus reached: "The believer's justification is free. It secures the pardon in grace. Hence, the transgression of a justified person carries no guilt before God. Such a person cannot come into condemnation. So the Scriptures say. Then an act which would be guilty in the unconverted can carry no guilt in his case. Sin in him ceases to be sin." It is not necessary to pause and point out the monstrous non-seq involved in these statements. Their view is sometimes illustrated by them on this wise: "If two of God's people concur or criminal in a sinner, it is not sin to them, because they are in a state of sanctification, and therefore cannot pollute each other. That which is clean itself cannot soil another thing. If two white, clean napkins be rubbed together, no smut or soil can be communicated thereby." It is easy to see what may be the soul-destroying effects of this doctrine when coupled with the presins become innocent to him. But if he ligious excitement, that is conclusive evi-

ica. And, if they have mind enough and knowledge enough to understand, let us tell them that the Holy Scriptures are entirely cating to these people a true scriptural