

With God for our defence, we are safe against all the slaveholders on earth. [Great sensation.] Well, brethren, I had no thought you were going to cheer me; but you may depend, when I saw all this, I felt better; and I thought I would just relate it for the benefit of my brethren. God will fix this matter right, you may depend upon it. Glory to his dear name."

CHAPTER XII.

MISCELLANEOUS INCIDENTS.—CLOSING REMARKS.

IN this chapter, it is our purpose to gather up the fragments. As by our correspondence with Mr. Phinney's friends, we have continued to receive items of information up to a time when most of the book is in type, some things to be mentioned here, appropriately belong to former pages, both in the order of time, and affinity of subjects.

By the following incident, the reader will be again reminded that Mr. Phinney is keenly alive to the ludicrous. When near sixty years of age, he was conversing at a Quarterly Meeting in presence of several of his fellow laborers, about some aged ministers who had entered upon their "second childishness." "They think," said he, "they know as much as they ever did, and they will not listen to the counsels of those who know them to be in their dotage. If it is not so with me now, it soon will be, I fear; but if I must be a child, I will do the best I can to secure good tutors and governors. I will now choose me three guardians." Accordingly he named three ministers. "Now, brethren," said he, "in the presence of these witnesses, I in good faith, choose you as my guardians. When you see me in my dotage, and that I do not keep my place, tell me, and advise me what to do. I will believe, and mind you. Be faithful; watch over me; I shall be a child before I know it."

Whenever he meets with either of those brethren, he tells them that he is in their hands, but they say they have no occasion to exercise their authority.

A young minister visited once where Mr. Phinney was engaged at the business of his trade. It seems that he was not personally acquainted with the cooper, though he had often heard of "Mr. Phinney, the preacher." He seems to have been as vain a mortal as the young apostle described by Washington Irving in a recent letter. Having attended to the spiritual interests of the family, he turned, with an air of great importance, to our good-natured mechanic: "Well, old man," said he, "how fares it with your soul?" "My proud heart," replied Mr. Phinney, "does not suffer me to follow my Savior with all that humility that becomes a child of God." The young preacher then gave him a long lecture, by which he tried to make "the old man" feel that he was upon the borders of the grave, and that pride does not become poor dependent mortals. This lecture was received with great thankfulness and docility. At the close of the interview, the parishioner, willing to teach his pastor a little common sense, invited the "old man" to pray. Though Mr. Phinney says it is wicked to make the throne of grace "a whipping post," it would be no wonder if he prayed with much unction for the soul of the foolish young man. At all events, when the self-sufficient preacher heard who had prayed for him, either grace or shame enabled him to confess his folly; and since that time, it is said, his walk has been worthy of his vocation.

"One day, while he was preaching in a grove in Buckfield, a Mr. C——, an opposer of religion, who resided in Turner village, went out of curiosity, to hear Mr. Phinney preach. The text on this occasion, was, 'Incline your ear, and come unto me.' As Mr. C. was walking round the grove, he heard the preacher name the text. The Lord fastened it on his mind, and it seemed to be continually sounding in his ear, 'Incline your ear;—'Incline your ear.' He went home in great distress of mind, and it seemed to him that he still heard the sound ringing in his ears,—'Incline your ear.' He went into his shop and locked the door, and spent most of the night in great mental agony. At one time he almost concluded to dispose of his property,—leave his family,—and go to some part of the country where no one would know him; but he finally concluded to submit to the Lord, and 'incline his ear' to divine instruction. He soon found the pardoning mercy of God, and became a faithful disciple of Christ. Soon after this, he went with the C. Baptist church in the place where he resided, and afterwards he became a deacon; his office he has filled with honor to the cause to this day. Soon after Mr. C.'s conversion, he urged Mr. Phinney to go to Turner village, and preach. Accordingly he went, and addressed a large congregation in that place. At the close of the discourse, an elderly man, who professed to be a Universalist, came to the preacher and thanked him for his sermon, and requested the privilege of asking a few questions. Mr. P. told him he would hear him. The old gentleman then said, 'Do

you believe any of the grace of God will be lost? I want you to be very cautious how you answer this question.' Mr. P. then answered in the negative. 'Well,' said the inquirer, 'we read that the grace of God which bringeth salvation has appeared to all men. Do you believe that? Now, be careful, and mind what you say.' Mr. P. replied, 'Yes, I believe it.' Then, said the Universalist, 'All men will be saved, or some of the grace of God will be lost.' Mr. P. said, 'I wish you would now hear me for a few moments. We read in the 25th chapter of Matthew, that the kingdom of heaven is as a man travelling into a far country. [See Matt. 25:14—30.] So you see that the talent of grace was saved, and the sinner was lost. The Lord commanded that he should be cast into outer darkness: *there shall be weeping and gnashing of teeth.* Now, sir, have you ever heard that that poor creature has ever been released from that dreadful state?' The man replied, 'I have not.' 'Neither have I,' said Mr. P., 'and if you should ever ascertain that he has been released, I wish you would have the goodness to send me a line, informing me of the fact.' Said the old gentleman, 'I never thought of that before.' 'Well,' said Mr. P., 'think now,' and so saying, he bade him good night. It is well, sometimes, to answer a fool according to his folly, lest he be wise in his own conceit.**

Bro. Curtis also gives the following particulars relative to the commencement of the revival that occur-

* For these two anecdotes, we are indebted to Rev. S. Curtis, of Roxbury, Mass.

red in Brunswick in 1837. Several ministers had been engaged four or five days in the meeting, with little prospect of good. Sabbath evening, Mr. Phinney, and another preacher took tea with Mr. W., an impenitent man. When the conversation turned upon religion, he confessed that he had often been deeply convicted, but still hesitated and postponed. Mr. Phinney proceeded to describe the hesitating man's experience: "You are deeply convicted," said he to Mr. W., "under the preached word on Sabbath; you then think you will certainly give yourself up to the service of the Lord, but you do not fully decide. Monday morning, bright and early, you let the cares of the world rush into your mind: you become wholly absorbed in worldly interests, 'Come, boys,' you say, 'let's at the work;' so on you drive, till your seriousness is gone, and so you get along week after week."

That night, Mr. W. fully decided. When at church the invitation was given to the anxious, he was the first to press forward to the altar; seventeen others followed him. Thus the glorious work began. How much good one hesitating man prevents; how much good one manly act ensures! How reasonable, that for our influence we must give account.

It might have been stated more appropriately in another place, that when Mr. Phinney was returning home from this revival, he spent a few days in Freeport. Sometimes he preached in the Calvinistic Baptist church, sometimes in the Congregationalist. The converts, of whom there were several, he advised to seek a home in the churches already organized.

"Religion," said he to them, "is nothing to quarrel about." He remembers the kind treatment he received in that place.

It has been stated that in 1830 he took a pastoral charge in Buckfield. That, so far as we have learned, was his last charge of that kind. Two or three years after that, he took up his residence in Raymond. There, since then, we believe, his home was, till within a year or two, when, in consequence of the death of one of his daughters, it was changed to Portland.

"You doubtless understand," says one of his friends, in writing to us, "that for the last twenty years, Bro. P. has employed most of his time in either supplying churches destitute of pastors, or the desks of pastors in their occasional absence. A church destitute, invites him to preach till they can obtain a pastor. Revivals often follow his labors in such cases." Besides this, however, he has from time to time made tours as an evangelist, as in 1841, in New Hampshire, through Tamworth, Sandwich, Meredith, Gilmanton, etc., spending several weeks in each place.

Though many years desirous of visiting Rhode Island, and going over the ground where Colby, White, Lamb, and Jordan, had labored, and though he had started more than once from home, with the intention of visiting that State, he never accomplished this purpose till last autumn. At that time, he was doubly gratified, for he was then permitted to attend a session of the General Conference at Providence. He never attended a session before, and he is persuaded he never will have the privilege of seeing an-

other. How he enjoyed the occasion, his own remarks will show. When Conference was about to adjourn, he, with others of the aged ministers, was invited to speak. The following are the remarks he then made, as reported by Bro. Moulton:

"He thanked God he could say that he could reckon the days of this Conference among the happiest days of his life. He had always known that himself and his brethren were full of foibles, and so he did not look for perfection in this Conference, but he had admired the general order, and mostly the spirit which had been manifest in the Conference in the transaction of all its business. As for the demeanor of young men towards the old, he had reason always to be thankful for the respect which young men had shown to him since he had become aged and infirm. They had honored him beyond what he deserved, but he trusted that this abundance of respect would do him no harm—he would try to keep humble under it. He would say to the young ministers, he hoped they would never leave the walls till death. He hoped that sanctified education would increase among our young men. He was not at all afraid that the young men's shining so brightly would throw him into the shade. The brethren perhaps had all read the few reflections which he wrote for the Morning Star a few years since, in relation to the big lamp and the little one. Like that little lamp, he would keep shining what he could, however many brilliant ones might be about him. None of the old brethren need fear being

thrown into the shade. Let every one shine his own bigness.

He rejoices that the blessed Master has told all his disciples how to be great—it is by being little. If any one would be great, let him be a servant of the rest. He thought Bro. Knowlton had it right, when he said, the main point was to be good. The best man would do the most after all. We should now part and meet no more here. But when should we all meet again to part no more?"

At another time, when the subject of Missions was under consideration, he made the following remarks:

"He is a missionary. God made him a missionary many years ago, and he has been engaged in the work and the cause ever since. He loves it. He sacrificed the society of wife and children, house and home to engage in it. He did it cheerfully, and has worn out a good constitution in travelling from place to place to preach the gospel, and would willingly do the same thing over again. He is glad he came to this Conference, if it were only to attend this meeting. He has often said he would be glad to live on bread and water, if by so doing he could impart some of his experience to others, especially to the young men of our denomination who are just entering the ministry. He had obtained his education not in seminaries, nor, the greater part of it, from books. But he had been educated in the school of experience. And he thinks that book learning is but a small part of the education which a young man needs to win

souls skilfully. He needs first of all to have the cause of God and the worth of souls uppermost in his heart. If they have this qualification, they will most likely be useful and will be sustained. He has often been reduced in his circumstances, but has usually had enough to supply his present wants, and a little to impart to those who were more needy than himself, and something to aid in the cause of God. He has been pleading earnestly with God to raise up others who would sound the alarm in the ears of a guilty world; and while here assembled with the ministers and brethren, he has felt that in some degree God has answered his prayers. As he has looked on the faces of so many promising young men, whom he has never seen before, he has been ready to exclaim, 'Whence came ye?' and he has seemed to hear his Heavenly Father say, 'I have raised them up, in answer to your prayers.' He has been looking back meanwhile for his former associates as he has found himself among strangers.

He has inquired—where is Joseph White, with whom he used to lock arms and walk to the house of God? Bro. White used to say to the younger ministers—'Go to work in the vineyard of the Lord, if he has called you, and if they give you enough, be thankful for it, and if they give you but little, make the most of it and work on; and if you do not receive enough to make you comfortable, we will divide with you to the last loaf.' He saw Bro. White just before he died, and conversed with him, as he sat in his arm chair. 'Go,' said he, 'Bro. Phinney; go and sound

salvation. I can go with you no more.' And then, as the tears were flowing from his eyes, he added, 'My spirit truly is willing, but the flesh is weak.' He felt, as he remembered those who had gone, like exclaiming, Oh! that God would raise up more Whites and more Colbys to supply the place of those who have gone."

Here, having spoken of some of his own trials and God's delivering grace, he proceeded:*

"He assures the brethren; that whether they shall locate or evangelize, God will take care of them, if they shall faithfully discharge their duty. He has always been taken care of. God's hand has been stretched out towards him sometimes in a miraculous manner, and he has not only been supplied with food and clothing, house and home, and a little to bestow, but, thanks to God, has a little left for a rainy day.

He reckons himself among the second crop of Free-will Baptist ministers ever raised. The first crop was Randall and his associates of about equal age. They are gone. Randall did great good. He was a man of God and possessed good native talents; but if he had had a thorough education he would probably have done four times as much as he did. He (Phinney), was made for a Free-will Baptist. Was free-born. He was brought up by Hopkintonian parents. His mother used to take him by her knee and teach him the Catechism, beginning, 'What is the chief end of man,' &c. But one day when so

* See chapter 6th.

engaged, he told her [in regard to the answer to the question on the decrees of God,] that he did not believe it. His good mother was dreadfully shocked, and the first opportunity she had, he heard her telling his father what a dreadful boy Clement was—why, he had contradicted the Primer! But believe it he could not, and did not. After he grew up, he went to Fort Hill once, to meeting, and there he saw an old gray-headed man, and heard him pouring out the doctrine of free salvation. He said in his heart, 'This is it,' and he at once formed an attachment to that dear people, which has never been broken.

He hopes those who are called of God into the work of the ministry, will be faithful, and study to know duty, and be found much in prayer. And that none will be set apart to this work, unless they are called thereunto by the Holy Ghost. He thinks ministers sometimes mistake their appropriate sphere of labor. He has been pained to see some, who were never designed for pastors, undertake to settle down with a church. When he has known of some, that they had taken the pastoral charge of a church—some who were useful evangelists—he has said—there will be a smoke in that church; and so it has been. He wants to say one thing to the young brethren, and he wants they should mind him—he wants them to find their proper places, and keep them—for he is fully certain, that they are many of them, out of their place.

He hopes we shall all be increased in faith, and then we shall see better days."

Other remarks he made, were reported by Bros. Moulton and Day, but perhaps enough has been copied to show the reader his spirit while at Conference.

Having passed the Sabbath after Conference closed, with Elder M. Cheney, in Olneyville, Mr. Phinney went to Pascoag, where he spent four or five Sabbaths with Elder D. P. Harriman. If we are correctly informed, he was permitted to see some in the last place turn to the Lord. Several other places in Rhode Island, he visited. In December, he returned to Massachusetts. The first Sabbath of this year, he passed with Bro. Curtis, whose pulpit he has often supplied months together, in Roxbury, and other places. Next, he went to Lowell, where he labored with Elder Moulton during a part of the revival with which that church has been recently blessed. Thence to his home in Portland, where we now leave him.

"While I was at Pascoag," says he, "the people of Harrisville, some miles distant, sent for me to hold a meeting in that place. I complied. On my way back to P., I observed, in Burrillville, an old meeting house, in a state of decay, it having been deserted for many years. On inquiry, the young man with whom I rode informed me that this was a F. W. Baptist meeting house, in which John Colby, Joseph White, Geo. Lamb and Zachariah Jordan had often preached. I told the young man to stop, and let me go in. He did so; I entered the house, and walked up into the pulpit. I stood where my old yoke-fellows in the gospel had stood and proclaimed free salvation to per-

ishing sinners. A few years have passed, and they have all, except Elder Jordan, who is superannuated, gone to their rewards. I am older than any of them. This was a solemn time to me. As I stood there, I thought of my old yoke-fellows, whose bodies are slumbering in the dust, and whose spirits, young again, are with those of Randall and others of "the Fathers," around the glorious throne above. I looked upon the crumbling walls of that old house, and I thought of the decaying old house of my earthly tabernacle. O how glorious to know that I have a building of God, an house not made with hands, eternal in the heavens. I had a good, solemn meeting."

A little reflection upon the interesting scene just described, will enable any one to understand how, from the perversion of the best feelings of our nature, arose in the early ages of the church, the invocation of the Saints, veneration for relics, and finally, the worship of images. The more deeply we are read in human nature, the more charitable the spirit with which we look upon the various superstitions of our race, while at the same time we the more successfully guard ourselves against them.

In his denominational relations there is one view of Mr. Phinney that cannot be easily appreciated, until, at least, another half century has passed. In most, if not in all, new denominations, whatever other evils may exist, there is little or no oppression. If by appointment, there is one class of men in *authority*, there is no such thing in spirit. Nor does it make any difference, in this respect, what form of govern-

ment is assumed. By necessity, there is substantially an equality. Affairs proceed in obedience to an unwritten constitution, that is above all letter. It cannot be written. In the next stage of development, the number of adherents increasing, the interests become more varied. Elements of disorder appear. In most cases, now comes the strenuous effort to systematize, for the world has produced only one Loyola and one Wesley. Specific laws, either written or unwritten, must now be enforced. There now arise two classes of men, the one makes efforts to secure system and order; the other, is either opposed to system and order, or, what amounts to the same thing, opposed to all efficient measures for securing them. One part of the former class is composed of those who strive for order, rather by giving the importance of fundamental law to all the customs that sprung up in the former period, though many of them are suitable to it alone; the other, of those who wish to separate the incidental and partial from the essential—who seek to embody in the constitution universal principles by which the rights of all are secured by clearly defined law.

In the strife of these elements, brotherly love is too often forgotten. Passions, not altogether heavenly, are called into play; wills, whose volitions are not always in accordance with the law of love, become fixed in purpose. Some, as if in imitation of the leaders of the former period, become the conscious managers of affairs, while, however, those whom they would imitate, unconsciously fulfilled their destiny.

Others would become heroes of a new denomination, and therefore exaggerate every appearance of evil, that they may become the liberators of the oppressed. This tendency to disunion in a new denomination, is enhanced from the facts that seceders from it have little to lose in comparison with those who secede from a people of long standing, and that others, the founders of the denomination in question, whom the aspirants have perhaps often seen and heard, have achieved for themselves a name that already begins to be venerated. They forget the difference between being driven forward by the uncontrollable spirit of the times, and making one's own occasion. It happens thus in this stage, that the bonds of union of an internal nature, are on the whole, greatly weakened, while the time for those of an external, has scarcely arrived.

It has fallen to the lot of Mr. Phinney, to spend his life in what we call the second stage of development of the denomination of which he is a member. Now, though we may not always approve his position, and though he may have passed from one position to another in his relations to system and order, one thing, every person who knows him will concede to him, viz., the merit of walking in the spirit of charity. If at one time he is borne along too far by the fanaticism of Cochran, he has so manifested the spirit of charity and moderation that he can do much in saving others when he changes his course; if we see him borne onward by a disorganizing spirit till he hesitates in regard to organizing churches, when his duty becomes clear, he is able to save those whom

others cannot approach nor influence to good; if we see him exerting his influence against narrow views in relation to ministerial support, and ministerial education, we see him patiently wait, as one conscious of possessing the truth, till arguments have time to work a change. If he cannot at once induce his brethren to perform their duty, he perseveres in his own. All who know him will concede that he is among those of whom the Savior said, "Blessed are the peace-makers, for they shall be called the children of God." He has been a mediator in a time when one was much needed among the people with whom his lot has been cast. The useful office, to which we have just alluded, we might say he has unconsciously filled. This happy result has arisen from that charity that is to outlive faith and hope, operating in a constitution peculiarly adapted by nature to such an office, but let the heart of each be as fully permeated by that charity as his has been, and, whatever his constitution, he will accomplish some end worthy of the Christian name.

The remaining portion of this chapter, though in one or two points a repetition of what he said at Conference, shall be given, almost word for word, as it was taken from his lips.

CLOSING REMARKS.

"I have named," says he, "some places in which the brethren have bestowed upon me liberally. I have neglected to mention many places equally deserving of gratitude. But I desire to say that, during the first years of my service in the ministry, I was fre-

quently compelled to leave reformations at their very height, and resort to my cooper's tools for the support of my family. While thus engaged, as I thought of the reformations I had left, my heart was burdened, and I lifted up my complaints to the Lord. I inquired duty at his hand. 'I am,' said I, 'but one poor man. I cannot be in two places at the same time. I cannot support my family by my daily labor, and at the same time labor in reformations.' At length, my Heavenly Father came to my relief. He seemed to say to me, 'Go preach to your brethren their whole duty. Tell them of their duty to support their ministers, as well as of other duties.' This was very crossing to me. Most of the older ministers had preached against all systematic measures for raising salaries for themselves and others. They barely tolerated private gifts. If they were at any time bestowed, the precept, 'Let not thy left hand know what thy right hand doeth,' must be remembered and kept. This doctrine had been sweet to me in former years. I thought it nothing less than gospel. How strange that my early training had so blinded me! How could I, year after year, so pervert my blessed Savior's words. He told me how I ought to bestow alms upon some suffering stranger, perhaps, and I foolishly thought I must treat my minister like a beggar. But I now began to see Paul meant something different from alms when he was writing to his Corinthian brethren. 'For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether

for our sakes? For our sakes no doubt this is written; that he that plougheth should plough in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things, &c.

Soon after I began to see things in this new light, I was riding with a deacon. Just in advance was a minister, whose gray locks suggested to me a text for a private sermon to my companion. 'Deacon,' said I, 'what a faithful man that is; how hard he has labored. He has been sent to Quarterly Meetings and Yearly Meetings: the most of his life he has spent in this town, in preaching the gospel—and all without remuneration. As I had labored in the same town without receiving anything like a compensation, the good deacon mistrusted I was talking two words for myself where I did one for my fellow minister. 'Bro. Phinney,' said he, 'when you come to my place, your horse shall have the best hay and grain my barn affords; you shall have the best food and bed my house affords; and you always have been welcome, and you always shall be.' 'Thank you, deacon,' said I, 'you are very kind; you could not treat me better than you always have; but I never go to your place without wishing my poor wife and children could have some good things, as well as I and my old horse.'

Here a pause ensued. The deacon made no reply. He rode along, pondering what had been said. I think his thoughts were not in vain. Soon after, I visited his town again. He treated me as he had

promised to, and when I was leaving, he sent to my family 'some good things,' as he called provisions and money. Ever since then, he thinks to inquire about the wants of my family.

At another time, I was conversing with a farmer on this subject. I tried to make him see the truth in the following manner: You send your four sons, A. B. C. and D. into the corn-field. You give each an equal number of rows to hoe, as their task. They go at it early in the morning. They all keep along together. By and by, the sun being an hour or two high, they are all thirsty. The others entreat A. to go and bring water to quench their thirst. A. being very thirsty himself, consents to go. He returns, supplies them, and then must take time to put away the vessel in which he brought the water. By this time, his row is far behind the rest. But he goes to work patiently; toward evening, by his hard striving he has gained on them somewhat, but still his row is not quite even. Now, the brothers insist upon sending A. for a lunch. Away he goes again, to bring food for them. They neglect his row, as before, while he is laboring to supply their common wants. When he returns, he patiently works to accomplish his task. Some time before the sun is down, their rows are done. They leave him to toil alone till his locks are wet with the evening dew, and at last, discouraged, he relinquishes the field, though his work is not finished. 'Now tell me,' said I to my friend, the farmer, 'is that fair?' He looked as though a new thought had come to his mind, though he made me no reply;

but afterwards, he occasionally helped me to bring up my row.

When I was pressed in my mind in regard to duty, as connected with reformations, as I mentioned a little while ago, the Lord gave me the assurance that if I would be faithful in my ministry, and never play truant, my row should be brought up. Since that, I have made preaching my principal care. I have more than once seen hard times, but a way of escape has always been opened. Though others have travelled more extensively than I have, it is probable that I have devoted more years to the ministry than any of the ministers, excepting only Elder John Buzzell. Many have relied in part for their support upon sources aside from what they have received for preaching. I have entirely relied, since the first few years, upon what I have received from the brethren. I have been so well provided for, that, aside from bringing up to manhood ten children, I have enough for the present for myself and companion, the sharer of my toils, and if I am called to leave her in this world, I can commend her to the care of the brethren, with the sweet assurance that her last days would be, to say the least, above want.

Here I will say, that the man who is called to the ministry, should make it his principal care. He is not at liberty to engage in other employments to the detriment of his heavenly calling. His study, his visiting, his funerals, his preparations, if he is faithful to his calling, will take up the most of his time. Now, brethren, I do not ask you that A.'s row

should be in advance of the rest, but be sure it is not left behind. Let his chance be an average one. I do not ask that he should fare better than his people, but let him fare as well. On the other hand, I do not wish him to preach *for* money. But if he is faithful to supply your spiritual wants, I hope you will so treat him that, with his own prudence and economy, he and his family may not, in old age, be dependent upon charity. Don't go to play till A. can go with you.

Said a man to me once, 'It is dangerous to *give* much to preachers, they will become proud.' 'Why so,' said I. 'Are your ministers more liable to become proud than others? Many of you are worth your thousands, and I do not see that you are proud. Have your preachers softer heads than others?'

There are various gifts among preachers. Each one should be at his own post. There must be hands and feet, pastors and evangelists, etc. I have seen great difficulties when pastors have tried to be evangelists; and when evangelists have tried to be pastors, I have seen churches broken to pieces. We ought to pray Elder Tingley's prayer oftener. Each should pray for light to find his own place, without reference to the calling or standing of others. Some are able doctrinal preachers; some are able in exhortation; others are revivalists, and others still, missionaries.

Each one should prepare for his own calling. Each one has a born gift. When one is converted, his talent should be devoted to his own work. It is obliga-

tory upon each preacher to gain as much real knowledge as is possible, not that he may neglect his peculiar gifts, but that he may in all humility exercise them the more successfully for the salvation of souls. Let each labor for a sanctified education—not for the sake of worldly fame, or the mastery.

This leads me to remark, I believe some ministers of the present day are as weak as were the apostles. They once had a strife as to who should be greatest. So now, some ministers strive for the mastery. Some are altogether too vain of the titles conferred in these times upon preachers. This is not only a great wickedness, but a pitiable weakness. We ought to praise God for all his gifts, though some differ from us, and others are greater. I have seen men of education and fine cloth, aggravated because revivals sometimes follow the labors of an humble cooper. We ought to know that all these differences detract nothing from the real value of any one. Each one can fill his own place, if he does not wickedly try to pass for much more than he is worth. One day I took from my pocket a handful of money. The quarter was worth a quarter, and the shilling a shilling, though beside a dollar. But there was a fourpence in my hand that had been hammered out so that it was much larger than it ought to be—so thin that it was bent. When I had occasion to employ it, behold, it passed for five cents only. Then, brethren, I thought what a good thing it would be if we should never get under the devil's hammer.

As I have said in another place, I was a Free-will

Baptist in doctrine, long before I was converted. By conversion, I was not changed in this respect, but as soon as I followed my convictions in all respects, as the Christian profession requires, I found my home. But, notwithstanding my warmth of attachment to the doctrines and government of the church of my choice, as well as to the people themselves, I have always loved other Christians, of whatever name.

I could never believe in Calvinism, but I have found among its believers as genuine Christians and in as great proportion as I have found anywhere. I have therefore rejoiced to see additions to them. Under my own labors I have seen hundreds added to them. If at any time we see in Christians what to us are errors, however much we pity them, we must never forget to love. It has always grieved me to see any shyness among Christians of different names. We all ought to be on a level. We ought to be getting rid of every thing that does not necessarily separate us.

I would return my grateful acknowledgments to all my friends, of different denominations, for the many favors they have bestowed upon me so unworthily. They stood by me in my youth; in middle age I was not deserted by them; in old age I am received and treated as a father.

I am not aware that I have an enemy. If I have, let him know hereby that he is forgiven.

My chosen brethren, as I have tried to labor in the Master's cause, the last of my three score and ten years has been unexpectedly numbered. I am now

living on borrowed time. It affords me great pleasure, however, now that I am so near the close of my pilgrimage, to see around me so many evidences of increasing intelligence, liberality, and Christian self-sacrifice among those with whom I have labored, and whom I am about to leave. There is much yet to be done, but, thank God, take courage and press forward.

Though the shades of death are gathering around me, I shall still labor for the salvation of sinners while any light remains; I still hope, through Christ who has redeemed me, to do something to augment that happy company that shall come up in robes made white by His blood. Owing to my age and infirmities there are thousands of you I cannot expect to meet again. My hope of meeting all the faithful where there is no more pain, and no more parting, is unwavering. Of all such of you as I shall not meet till we arrive in that happy world, I here take my leave. Farewell."

Dear reader, we may or may not live to hear of one more important event in this pilgrim's progress toward his Heavenly Inheritance. Beyond that event there is no light for the natural eye, but to the eye of the genuine Christian's faith, there are glorious visions. Let his faithful example stimulate us to double our diligence to run with patience the Christian race, that in the morning of the resurrection, awaking in the likeness of our Redeemer, we may receive the incorruptible crown of righteousness.