

RANDOLPH COUNTY JOURNAL.

A Family Newspaper, Devoted to Literature, Education, Morality, Temperance, Agriculture, Local and Foreign News, the Arts and Sciences, Politics, Commercial and General Intelligence

NEW SERIES.

WINCHESTER, RANDOLPH COUNTY, INDIANA: THURSDAY, JUNE 2, 1859.

VOL. 2.—NO. 22

Randolph County Journal

EVERY THURSDAY MORNING
BY B. F. DIGGS,
PUBLISHER AND PROPRIETOR.

OUR TERMS.
For Twelve Months, in advance, \$1.50
All papers discontinued when the time
subscribed for expires.

TERMS OF ADVERTISING.
One square 10 lines one insertion, \$1.00
Each additional insertion, .25
Quarter column one year, .35.00
Half " " " " .55.00
One " " " " .75.00
Legal advertisements must be paid
for in advance.
Unless a particular time is specified,
when handed in, advertisements will be published
until ordered out, and charged for ac-
cordingly.

Business Directory.

TIME TABLE.

Trains pass Winchester going west as fol-
lows:
Express Mail at 1.45 P. M.
Day Express 3.32 P. M.
Night Express 6.30 A. M.
Local Freight and Accommodation, 5.40 A. M.
Express Freight, 1.50 A. M.
Trains going east—
Morning Express, 7.20 A. M.
Mail Train, 1.16 P. M.
Night Express, 6.30 A. M.
Local Freight and Accommodation, 8.52 P. M.
Stock Express, 11.22 P. M.
J. W. WILLIAMSON, AGENT.

CAREY S. GOODRICH,
Attorney and Counselor at Law.
Office 1st Floor in New Jail Building.
Will promptly attend to all business en-
trusted to his care. Strict attention given
to the security and collection of claims.

J. B. GOODRICH,
Attorney and Counselor at Law.
Office Up Stairs in the New Jail.
Will promptly attend to all business en-
trusted to his care. Special attention given
to the securing and collection of claims.

SILAS COLGROVE,
Attorney and Counselor at Law.
West Public Square, Winchester, Ind.
Will promptly and diligently attend to all
business entrusted to his care.

BROWNE & CHENEY,
Attorneys at Law.
Office in the new Jail Building.
Give special attention to the collection
and security of claims.

PELLE & WATSON,
Attorneys & Counselors at Law.
Office in the new Jail Building.
Will practice in the Circuit Courts, the
Supreme Court and the U. S. Court, for the
District of Indiana.

W. P. FISHBACK,
Attorney at Law and Notary Public.
Office No. 70 E. Washington St.,
E. of Old Fellows' Hall, Indianapolis, Ind.

DR. D. FERGUSON,
Office at his old stand, cor. Main & South St.
Where he may at all times be found un-
der professional engagement.

THOS. WARD,
Hardware Merchant,
Washington St., north of the Public Square.

ROUTH & BROTHER,
RETAIL MERCHANTS,
Cor. Main & Franklin Sts., Winchester, Ind.

W. B. PIERCE,
DRUGGIST,
East Public Square, under Journal Office.

CARTER & HULL,
MANUFACTURERS OF
CARRIAGES & BUGGIES,
On Franklin St., south side, west Meridian.

M. H. WARD,
Saddles and Harness,
Shon north Public Square, Winchester, Ind.

John B. Crowley, M. D.,
Physician and Surgeon,
Can be found at present at his residence on
Franklin street, West of the Public Square.

DR. GEO. O. JOHNS,
Physician and Surgeon,
Office East part of town.

DR. J. E. BEVERLY,
Physician and Surgeon,
Office adjacent residence in west front of Public
Square, immediately west of courthouse,
Winchester, Ind.

M. A. REEDER,
CARPENTER AND BUILDER,
Shop on Washington St.,
Opposite the Aker House, Winchester, Ind.

UNITED STATES HOTEL,
JOHN T. WATSON, PROPRIETOR,
NORTH-WEST CORNER OF
SIXTH AND WALNUT STREETS,
Cincinnati, Ohio.

Board \$1 per day.
PALMER HOUSE,
J. D. CARMECHALL, Proprietor,
Cor. Washington and Illinois Sts.,
INDIANAPOLIS, IND.

Fare reduced to \$1.50 per day.
PHILLIPS HOUSE,
J. R. HUBBELL, Proprietor,
Re-opened September 1, 1857.

C. F. HALL,
SEAL ENGRAVER,
14 West Fourth St.,
CINCINNATI, O.

CITY HOTEL,
J. H. KITTLEBY, PROPRIETOR,
South side of Main St., bet. Marion and
Franklin, Richmond, Ind. (mar31)

LAWSON & SON,
DEALERS IN
WOOL AND SHEEP PELTS,
Cor. Fifth St. and Ft. Wayne Avenue,
near railroad depot,
RICHMOND, IND. (mar31)

I. O. O. F. Meets every Thursday evening
at 6 o'clock, at their new Hall, on the
Public Square.

I. O. O. F. T. of Winchester, meets
every Monday evening of each week at their
Hall, on the corner of Main and Washington
Streets.

RANDOLPH DIVISION No. 26,
Sons of Temperance of Winchester, meet
every Tuesday evening of each week, at
the Temperance Hall, on the corner of Main
and Washington Streets.

For the Journal.

I dreamed.
BY E. C. ROUSE.

I dreamed of a home in a distant clime,
Far far beyond the shoals and shores of time,
In a land of pure and unclouded bliss,
More fair than many worlds like this.

I dreamed of sweet flowers that sent the gale
With sweetest fragrance, sweets that never
fail;
Where balmy eve, and sunset's falling hues,
But drew their choicest gems from flower dew.

I dreamed of sweet music that rose and fell
Like murmurs of music or silvery bell,
That enraptured my soul with thrilling joy
And echoed sweet strains without earthly alloy.

I dreamed of sweet forms that flitted among
The sweet-scented flowers, and mingled in
song
That seemed in their brightness of beauty
And love
To vie with the angels in heaven above.

I dreamed, not in vain, in earthly remove
From cares and life's sorrows in mansions
of love,
Sweet flowers ever bloom on affections warm
breast,
And angel forms flit thro' the hearts of the
loft.

[From Household Words.]

The Waste of War.
Give me the gold that war has cost
Before this peace expanding day;
The wasted skill, the labor lost,
The mental treasure thrown away;
And I will buy each rod of soil
In every yet discovered land.

I'll clothe each shivering wretch on earth,
In needful, nay, in brave attire;
I'll build each shivering wretch on earth,
In needful, nay, in brave attire;
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classes were in Oberlin, trembling
alike for their safety, because they well
knew their fate should those men-
hunters get their hands on them.

In the midst of such excitement, the
13th day of September was ushered
in—a day ever to be remembered in
the history of that place, and I pre-
sume no less in the history of this
Court—on which those men by lying
devices, decoyed into a place where
they could get their hands on him—I
will not say a slave, for I do not know
that—but a man, a brother, who had a
right to his liberty under the laws of
God, under the laws of Nature, and
under the declaration of American
Independence.

In the midst of all this excitement,
the news came to us like a flash of
lightning that an actual seizure under
and by means of fraudulent pretences
had been made!

Being identified with that man by
color, by race, by manhood, by sym-
pathies, such as God has implanted in
us, I felt it my duty to go and do what
I could toward liberating him. I had
been taught by my Revolutionary father
—and I say this with all due re-
spect to him—and by his honored
associates, that the fundamental doc-
trine of this government was that all
men have a right, to life and liberty,
and coming from the Old Dominion
I brought into Ohio these sentiments,
deeply impressed upon my heart. I
went to Wellington, and hearing from
the parties themselves by what au-
thority the boy was held in custody, I
conceived from what little knowledge I
had of law, that they had no right to
hold him. And as your Honor has
repeatedly laid down the law in this
Court, a man is free until he is proven
to be legally restrained of his liberty,
and I believed that upon that princi-
ple of law those men were bound to
take their prisoner before the very first
magistrate they found, and there es-
tablish the facts set forth in this ver-
rant, and that until they did this every
man should presume that their claim
was unfounded, and to institute such
proceedings for the purpose of secur-
ing an investigation as they might
find warranted by the laws of this
State. Now, sir, if that is not the
plain, common sense and correct view
of the law, then I have been misled
both by your Honor, and by the pre-
valent received opinion.

It is said that they had a warrant.
Why then should they not establish
its validity before the proper officers?
And I stand here to-day, sir, to say
that with an exception of which I
shall soon speak, to procure such a
lawful investigation of the authority
under which they claimed to act, was
the part I took in that day's proceed-
ings, and the only part. I supposed
it to be my duty as a citizen of Ohio
—excuse me for saying that, sir—as
an outlaw of the United States, to do
what I could to secure at least this
form of justice to my brother whose
liberty was in peril. Whatever more
than that has been sworn to on this
trial, as an act of mine, is false, ridi-
culously false. When I found these
men refusing to go, according to the
law, as I apprehended it, and subject
their claim to an official inspection,
and that nothing short of a habeas
corpus would oblige such an inspec-
tion, I was willing to go even thus far,
supposing in that county a Sheriff,
might, perhaps, be found with nerve
enough to serve it. In this I again
failed. Nothing then was left to me,
nothing to the boy in custody, but the
confirmation of my first belief that the
pretended authority was worthless, and
the employment of those means of li-
beration which belong to us. With
regard to the part I took in the forcible
rescue, which followed, I have
nothing to say, further than I have
already said. The evidence is before
you. It is alleged that I said "we
will have him anyhow." This I never
said. I did say to Mr. Lowe, that
the crowd were very much excited,
many of them averse to longer delay
and bent upon a rescue at all hazards;
and that he being an old acquaintance
and friend of mine, I was anxious to
extricate him from the dangerous po-
sition he occupied, and therefore ad-
vised that he urge Jennings to give
the boy up. Further than this I did
not say, either to him or any one else.

The law under which I am arraign-
ed is an unjust one, one made to crush
the colored man, and one that outrages
every feeling of humanity, as well
as every rule of Right. I have nothing
to do with its constitutionality; about
that I care but little. I have often
heard it said by learned and good men
that it was unconstitutional. I remem-
ber the excitement that prevailed
throughout all the free States when it
was passed; and I remember how often
it has been said by individuals, con-
ventions, legislatures, and even Judges,
that it never could be, never should
be, and never was meant to be en-
forced. I had always believed until
the contrary appeared in the actual in-
stitution of proceedings, that the pro-

visions of this odious statute would
never be enforced within the bounds of
this State.

But I have another reason to offer
why I should not be sentenced, and
one that I think pertinent to the case.
I have not had a trial before a jury of
my peers. The common law of Eng-
land—and you will excuse me for re-
ferring to that, since I am but a pri-
vate citizen—was that every man
should be tried before a jury of men
occupying the same position in the
social scale with himself. That lords
should be tried before a jury of lords;
that peers of the realm should be tried
before peers of the realm; vassals be-
fore vassals, and aliens before aliens,
and they must not come from the dis-
trict where the crime was committed,
let the prejudices of either personal
friends or foes should affect the ac-
cused. The Constitution of the United
States guarantees—not merely to its
citizens, but to all persons a trial be-
fore an impartial jury. I have had no
such trial.

The colored man is oppressed by
certain universal and deeply fixed
prejudices. Those jurors are well
known to have shared largely in these
prejudices, and I therefore consider
that they were neither impartial, nor
were they a jury of my peers. And
the prejudices which white people have
against colored men grow out of the
facts, that we have as a people consented
for two hundred years to be slaves
of the whites. We have been scourged,
crushed and cruelly oppressed, and
have submitted to it all tamely, mock-
ingly, peaceably; I mean as a people, and
with rare individual exceptions—and
to-day you see us thus, meekly sub-
mitting to the penalties of an infamous
law. Now the Americans have this
feeling, and it is an honorable one,
that they will respect those who will
rebel at oppression, but despised those
who tamely submit to outrage and
wrong; and while our people as a peo-
ple submit, they will as a people be
despised. Why, they will hardly
meet on terms of equality with us in a
whisky shop, in a car, at a table, or
even at the altar of God. So thor-
ough and hearty a contempt have they
for those who will meekly lie still
under the heel of the oppressor. The
jury came into the box with that feel-
ing. They knew they had that feeling,
and so the Court knows now, and
knew then. The gentlemen who pro-
secuted me, the Court itself, and even
the counsel who defended me, have
that feeling.

I was tried by a jury who were
prejudiced; before a Court that was
prejudiced; prosecuted by an officer
who was prejudiced, and defended,
though ably, by counsel that were
prejudiced. And therefore it is, your
Honor, that I urge by all that is good
and great in manhood, that I should
not be subjected to the pains and pen-
alties of this oppressive law, when I
have not been tried, either by a jury of
my peers, or by a jury that were im-
partial.

One more word, sir, and I have
done. I went to Wellington, know-
ing that colored men have no rights in
the United States which white men
are bound to respect; that the Courts
had so decided; that the Congress had
so enacted; that the people had so de-
cided.

There is not a spot in this wide
country, not even by the altars of God,
nor in the shadow of the shafts that
tell the imperishable fame and glory of
the heroes of the Revolution; no, nor
in the old Philadelphia Hall, where
any colored man may dare to ask
a mercy of a white man.—
Let me stand in that Hall and tell
a United States Marshal that my
father was a Revolutionary soldier;
and that he fought for the whole war,
and that he fought for my freedom as
much as for his own; and he would
sneer at me, and clutch me with his
bloody fingers, and say he has a right
to make me a slave! And when I
appeal to Congress, they say he has
a right to make me a slave; when I
appeal to the people, they say he has
a right to make me a slave, and when I
appeal to your Honor, your Honor
says he has a right to make me a slave,
and if any man, white or black,
seeks an investigation of that claim,
they make themselves amenable to the
pains and penalties of the Fugitive
Slave Act, for black men have no
rights which white men are bound to
respect. I, going to Wellington with
the full knowledge of all this, knew
that if that man was taken to Colum-
bus he was hopelessly gone, no matter
whether he had ever been in slavery
before or not. I knew that I was in
the same situation myself, and that
the decision of your Honor if any man
whatever were to claim me as his slave
and seize me, and my brother, being a
lawyer, should seek to get out a writ
of habeas corpus to expose the falsity
of the claim, he would be thrust into
prison under one provision of the Fu-
gitive Slave Law, for interfering with

the man claiming to be in pursuit of a
fugitive, and I, by the perjury of a
solitary wretch, would by another of
its provisions be helplessly doomed to
life long bondage, without the possi-
bility of escape.

Some may say that there is no dan-
ger of free persons being seized and
carried off as slaves. No one need la-
bor under such a delusion. Sir, four
of the eight persons who were first
carried back under the act of 1850,
were afterwards proved to be free men.
They were free persons, but wholly at
the mercy of the oath of one man.
And but last Sabbath afternoon a let-
ter came to me from a gentleman in
St. Louis, informing me that a young
lady who was formerly under my in-
structions at Columbus, a free person,
is now lying in the jail at that place,
claimed as the slave of some wretch
who never saw her before, and waiting
for testimony from relatives at Colum-
bus to establish her freedom. I could
stand here by the hour and relate such
instances. In the very nature of the
case they must be constantly occur-
ring. A letter was not long since
found upon the person of a counter-
feiter when arrested, addressed to him
by some Southern gentleman in which
the writer says:

"Go among the niggers; find out
their marks and scars; make good de-
scriptions and send to me, and I'll
find masters for 'em."

That is the way men are carried
"back" to slavery.

But in view of all these facts, I say,
that, if ever again a man is seized near
me, and is about to be carried south-
ward as a slave before any legal in-
vestigation has been had, I shall hold
it to be my duty as I held it that day,
to secure for him if possible a legal
inquiry into the character of the claim
by which he is held. And I go fur-
ther; I say that if it is adjudged illegal
to procure even such an investigation,
then we are thrown back upon those
last defences of our rights which can
not be taken from us, and which God
gave us that we need not be slaves.
I ask your Honor, while I say this, to
place yourself in my situation, and
you will say with me, that if your
brother, if your friend, if your wife,
if your child, had been seized by men
who claimed them as fugitives, and
the law of the land forbade you to ask
any investigation, and precluded the
possibility of any legal protection or
redress—then you will say with me,
that you would not only demand the
protection of the law, but you would
call in your neighbors and your
friends, and these ask them to say
with you, that these your friends could
not be taken into slavery.

And now I thank you for this leni-
ency, this indulgence, in giving a man
unjustly condemned, by a tribunal be-
fore which he is declared to have no
rights, the privilege of speaking in his
own behalf. I know that it will do
nothing toward mitigating your sen-
tence, but it is a privilege to be al-
lowed to speak, and I thank you for
it. I shall submit to the penalty, be it
what it may. But I stand up here to
say, that if for doing what I did do on
that day at Wellington, I am to go in
jail six months, and pay a fine of a
thousand dollars, according to the Fu-
gitive Slave Law, and such is the pro-
tection of the laws of this country afford
me, I must take upon myself the re-
sponsibility of self-protection; when I
come to be claimed by some perjured
wretch as his slave, I shall never be
taken into slavery. And as in that
trying hour I would have others do to
me, as I would call upon my friends
to help me, as I would call upon you,
your Honor, to help me; as I would
call upon you, [to the District Attor-
ney] to help me; and upon you, [to
Judge Bliss] and upon you, [to his
counsel] so help me God! I stand
here to say that I will do all I can
for any man thus seized and held,
though the inevitable penalty of six
months imprisonment and one thou-
sand dollars fine for each offence hangs
over me! We have all a common hu-
manity, and you all would do it; and
no matter what the laws might be,
you would honor yourself for doing it,
while your friends and your children
to all generations would honor you for
doing it, and every good and honest
man would say, who had done right!
(Great and prolonged applause, in
spite of the efforts of Court and Mar-
shal.)

The Court replied: "Mr. Langston
you do the Court injustice in saying
that nothing you could say would in-
fluence the Court in the matter of sen-
tence. I have taken careful cogni-
zance of the testimony in your case,
and I find many mitigating circum-
stances. You, sir, quietly counseled
a resort to legal measures rather than
to force, for getting possession of the
fugitive; and for this and for other
reasons, your sentence will be compar-
atively light. Still it must be remem-
bered that this Court does not make

the laws, it merely finds them upon
the statute book and is bound to en-
force them. In consideration of the
circumstances in your case, the sen-
tence of the Court is that you pay a
fine of \$100 and costs of suit, impris-
oned in the County Jail 20 days; and
if for any cause you can not be con-
fined in the jail of this county, you
will be taken by the Marshal to some
other jail in this District."

[From the New York Independent.]
The Higher Christian Life.
BY HARRIET BECHER STOWE.

One great reason why the discus-
sions of this subject become cloudy
and confused is that, in attaining it,
the consideration of the element of per-
sonal peculiarity is, to a great extent,
overlooked.

The inquirer has presented to him
quantities of cases, in which most
marked and delightful results have
been obtained, and instead of making
these instances, as they should be, a
means of religious suggestion and
stimulus, he forms some one or more
of them into a standard of what he
is in his own personality to expect to
attain.

Now the highest form of Christian
life is that in which the union of the
soul to God is the most perfect and
complete, and the whole life and con-
duct, through its minutest ramifications,
brought into concord with this
higher harmony.

But the causes which separate souls
from this harmony are as various as
temperaments and circumstances.—
False intellectual views, which obscure
the Divine character, acting on minds
of a certain class, are the obstacle;
again, with others, physical habits,
which disturb the balance of the nerv-
ous system and interrupt the clearness
of its perceptions—false ideas, im-
planted by education, of what is to be
sought or expected in religion—great
stringency of personal will, unyield-
ing pride of character, tenacity and ob-
stinacy of disposition, habits of effem-
inacy and self-indulgence—any of
these may be the obstacle—often the
unsuspected obstacle—why the soul,
fluttering and straining on her cord,
still, like the chained eagle, can not
rise and soar away.

It therefore comes to pass that there
may be in all these cases a distinct
crisis, when the great obstacle gives
way, and through the gap thus cleared
a flood of peace and joy irradiates the
soul and gives a new impulse to all
its powers. There are doubtless an
equal number of cases where the barrier
is imperceptibly worn and frit-
tered away, and the person, without any
marked crisis, comes, by comparing
one year with another, to feel that
he has gradually gained this eleva-
tion.

The inquirer, who generally com-
mences his researches by the reading
of Christian experience, finds that it is
now this idea—now that—which is the
prominent one, but in each case the
result is the same—there seems to be
a crisis of the soul resulting in a great
accession of spiritual life and strength.
This crisis is called in different ages
and denominations by different names.
It is called the witness of the Spirit,
the assurance of faith and hope, Chris-
tian perfection, holiness, etc.; but if
we examine the facts under all these
names, we shall find substantially the
same features of experience—an ex-
citement of the soul towards a definite
point, a purifying struggle, a marked
victory, raising the soul into a higher
plateau of its spiritual life, so that ever
after it sojourns in a purer air.

But as to the first inquiry in every
case—How am I to begin?—it has
answers as various as are human
constitution, character, and circum-
stances.

Some undoubtedly must begin with
the physical laws of their being. A
man who is constantly unstraining
his nerves and violating their action
by unnatural stimulus or unhealthy
modes of life, cannot look for a healthy
religious experience, any more than
one can see a fine prospect through a
cracked, dirty, cobweb-curtained gar-
ret window. All evidence goes to
show that the great model man
after whom the Christian seeks to
create himself, was a model physically
as well as morally, and that the mighty
levers of his moral and mental devel-
opment worked on the firm fulcrum of a
strong, healthy body. Every bodily