

# THE EARNEST CHRISTIAN.

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## CHURCH MEMBERSHIP QUALIFICATIONS.

BY THE EDITOR.

EVERY voluntary association has its conditions of membership. These vary according to the object to be secured. One might occupy a high position in a literary society who could not be admitted to a military organization.

The Church of Christ differs, radically, from every association of human origin. Its main object is, not to improve the mind, or polish the manners,—not to cultivate the taste, nor gratify in a refined way the social affection, not to amass and display wealth, nor to spread the blessings of civilization, but to fit men and women for Heaven,—to render all possible human assistance to immortal souls in working out their own salvation. This is the great purpose of the Christian Church—the important end to be secured. All other benefits, however great, are merely incidental. Any association that does not aim, primarily, at this, is not entitled to be called a Christian Church. It may borrow the names of its officers from the New Testament, its ritual may be faultless, and its creed orthodox, its ceremonies dignified and imposing, but if it does not propose to be instrumental in snatching men from hell, and fitting them for a seat in glory, and does not furnish them all the human means for this end, it has no claim to the appellation of a Christian Church.

Christ established a visible Church. Doubtless the early disciples would have avoided much of persecution and suffering, if they had been permitted

to serve God in secret, without forming an open organization. But to have thus shrunk from responsibility would have been to deny Christ. So, wherever souls were converted through the agency of the Apostles, churches were organized and proper officers appointed.\*

We have not the slightest intimation that there was any exception to this rule. God's people always entered into open and visible covenant with him. They were enjoined to "swear by his name,"† or as a literal translation would read, "swear unto his name," that is, swear allegiance to him.

If the Church be a divine institution, the qualifications for membership in it must be such as God has established. No man nor body of men have a right to impose their own conditions. They may simply announce what they believe to be the conditions required by Christ. The door should not be made any wider or any narrower than God has made it. If ministers make it narrower "and lade men with burdens, grievous to be borne,"‡ discouragement is the result. If they make it wider, and say, "peace, peace, when there is no peace," the most ruinous self-deception follows. The pitiable victims, lulled to sleep by the songs of Zion and the dulcimer tones of the smooth tongued preacher, idly dream of heaven, only to find the more dreadful the realities of hell. It is important for us then to ascertain the true conditions of membership in the Church of Christ. These are purely spiritual. Neither want of cultivation, nor poverty, nor bodily infirmity unfits any

\* Acts, xiv. 23. † Titus, i. 3. ‡ Deut., x. 20.

one for belonging to the household of faith.

1. CHURCH MEMBERS SHOULD BE REAL CHRISTIANS—TRULY PIOUS—CONVERTED PERSONS. They should be those that have been born again. No matter whether their past life has been moral or vicious,—openly profane, or respectably selfish. Nicodemus, as well as Mary Magdalene, the religious Saul, and the outcast publican,—one and all must become the subjects of the washing of regeneration, before they can properly claim admission to the privileges of the visible Church of Christ. They should be in the enjoyment of the pardoning favor of God. No person should offer himself for membership in the Church of Christ until he is persuaded in his own mind that he is a child of God by adoption. No church should receive any one to her communion unless she has satisfactory evidence that he is possessed of saving grace. We prove the above:

(1.) By the requirements made of the candidate for baptism in the primitive church. The person who requested this ordinance of Christ in his own behalf was carefully examined as to the genuineness of his faith. It was not a mere assent of the understanding to the truths of the Gospel that was required, but a faith that laid hold of the affections and the will,—that operated upon the motive powers of man and set him to work for Christ. When one of high position—the treasurer of the Queen of the Ethiopians—requested to be baptized, the evangelist said, “If thou believest with *all thine heart*, thou mayest.”\* That the faith which he professed was genuine, was evidenced by what the sacred historian says of him after he was baptized. He was not troubled with fears as to the effect which his changing from the national religion to one that was despised and persecuted might have upon his worldly prospects; but he *went on his way rejoicing*,—a nobleman giving vent as he rode along to the joy of the Holy

Ghost, which filled his soul to overflowing!

Peter baptized some of the gentiles. Were they simply convinced by argument of the truth of the Christian religion? Was this all there was of their religious experience? Nay! They had a heart experience. The saving grace of God wrought a mighty change in their moral natures before they were received into the church. They repented deeply of their sins.\* The Holy Ghost came upon them, and they received Him in all his fulness—and then, and not till then, were they baptized.†

(2.) In the New Testament, church members are everywhere spoken of as real Christians. In the epistle to the Romans Paul addresses himself “to all that be in Rome, beloved of God, called saints.”‡ He says their “faith is spoken of throughout the whole world.” The epistle to the Corinthians is addressed “unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints.” The words “to be,” in our version are wholly unauthorized. They are not in the original. Such were the holy lives, led by the primitive Christians that they commonly went by the name of “saints.” The epistle to the Ephesians is directed “to the saints which are at Ephesus, and to the faithful in Christ Jesus.” Peter addressed those “who have obtained like precious faith with us through the righteousness of God, and our Saviour Jesus Christ.”§ That is saving faith. Those who had it were genuine converts. Of such were the primitive churches composed. But Christ has not changed the terms of membership in his Church since the days of the Apostles. What was required then should be required now. No man has any right to change the conditions for any object, however desirable.

2. IF CHURCH MEMBERS SHOULD BE REAL CHRISTIANS THEY SHOULD POSSESS

\*Acts, viii. 37.

\* Acts, xi. 18. † Acts, x. 47. ‡ Rom., i. 7.

§ 2 Peter. i. 1.

ALL THE QUALITIES, VIRTUES OR GRACES WHICH ARE ESSENTIAL TO BEING A REAL CHRISTIAN. A body that possesses certain properties is called a diamond. If a substance possesses all of these essential properties but one, whatever it may be, it is not a diamond. So, to be a Christian is to be *all* that is essential to Christianity. Iron varies greatly in its appearance and form. Some is rough, and some polished, but there are properties that are common to all iron. So in many points Christians differ. One may be highly educated, and another illiterate; one may possess refinement of manners, and others may have only that courtesy that springs spontaneously from a sanctified heart; one may possess great physical strength and another may be just able to gasp the name of Jesus; one may be gifted with great mental capacities, and another may know just enough to find his way to the cross; but there are qualities common to all. These are the essentials of Christianity. Every church member should possess them. In particular he should be:

(1.) *Saved by Christ from sin.* In the face of human creeds and sophistries the standing declaration of the Bible is, **WHOSOEVER IS BORN OF GOD DOETH NOT COMMIT SIN.**\* "Whosoever," means every one. This is a universal proposition. It admits of no exceptions. The Scriptures nowhere teach a doctrine contrary to this. If the limitation that men sometimes make, "doth not commit sin as much as he used to," could be found in the Scriptures we would accept it. But it is not there. Mark! The text does not say "*was*" born of God, but is born of God. The Scriptural birth is not like the natural, in that it is an event which once passed is now and forever finished and complete in itself; but the Christian is born of God as the branch is born of the tree, depending for its vitality every moment upon its connection with the parent trunk. As the branch cannot wither and die while sap

from vigorous roots circulates freely through it, so the child of God "cannot sin because he is BORN OF GOD." This accords with the whole tenor of Scripture. The angel who announced the birth of the Messiah said, Thou shalt call his name *JESUS: for he shall save his people from their sins.*\* Those, then, who are not saved from their sins are not HIS people. To the Christians at Rome, Paul wrote, "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life."† They became "the servants of God" when they were "made free from sin." So to the Ephesians he said, *By grace ye are saved.*‡ Not shall be. They had obtained, through faith in Christ, salvation, that is, deliverance, from sin. O ye sinning professors! What will ye do with these plain declarations of the word of God? If they be true, ye have no more right in the Church of God than have tares among wheat! You explain them away at your peril. Rather fall upon your knees and pray God to grant you repentance unto life! Go on in sin and certain damnation awaits you! "He that committeth sin is of the devil;" § and the devil will claim his own. Hell will only be the more terrible from the hopes you have entertained of gaining heaven.

(2.) *Every Church member should be entirely consecrated to God.*

He should be set apart to do the will of God. In this signification Paul speaks of Christians generally as sanctified. They are "set apart" for Christ. In this sense sinners are sanctified before they are justified. They give themselves fully to God before they are pardoned. To some who had been great sinners, Paul wrote, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." || The idea that partial consecration is consistent with a justified

\*1 John, iii. 9.

\* Matt., i. 21. † Rom., vi. 22. ‡ Eph., ii. 5, 8.  
§ 1 John, iii. 8. || 1 Cor., vi. 11.

state is a great error. No one is justified before God unless he is fully consecrated to walk in all the light he receives. When a clearer light shines a fuller consecration is required. And it must be made or backsliding commences. "He," says Christ, "that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter," persons that we are commanded to love, "more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." \* To belong to Christ, then, we must be so fully consecrated to him that we shall seek to please him more than the dearest objects of our affection. It was of ordinary Christians that Paul said. "Ye are not your own, for ye are bought with a price." † You are the acknowledged servants of God, devoted solely to his will. But if we do the will of God we shall be saved from all inward as well as outward sin. "If we walk in the light" that he gives us, we shall cheerfully yield ourselves up to do and suffer whatever is pleasing to our Heavenly Father, and we shall deeply deplore all our inbred corruptions, and then, as we look to God for a perfect cure, we shall find that, "the blood of Jesus Christ his Son cleanseth us from all sin." Hence—

(3) *Church members should be holy.* God calls them to holiness. No one should belong to a Christian Church for any considerable period without having the blessed experience of entire sanctification. But few can, without losing their first love. This is an age of light. The Holy Spirit is urging honest souls to press forward to a depth of religious experience not common among professing Christians. The Bible speaks out in thunder tones, "Be ye holy, for I the Lord your God am holy." This is to many a stone of stumbling and rock of offence. They shrink from high professions. But do you know that,

in belonging to the Christian Church, you make the highest profession? The apostle speaks thus of the professions of Church members. "They glorify God for your *professed subjection* unto the gospel of Christ." \* And again, "In like manner that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, which becometh women, *PROFESSING GODLINESS* with good works." "Professing godliness" is the highest profession that can be made. It is professing to be, according to our capacity, like God,—to have become by sovereign grace a "partaker of the divine nature." Simply belonging to the Church is making such a profession.

When you were admitted to the Church by baptism, did you not publicly profess that you did then and there, "renounce the devil and all his works," that is all sin, "the vain pomp and glory of the world, with ALL COVERED DESIRES of the same, and THE CARNAL DESIRES of the flesh, so that you would not follow or be led by them?"

Did you not solemnly promise that by God's help, which you may always have, you would endeavor to "keep God's holy will and commandments, and walk in the same all the days of thy life?" Every time you go to the communion, in addition to renewing these professions, do you not profess to "truly and earnestly repent of your sins?" But true repentance is turning from sin. Do you not say you are "in love and charity with your neighbors?" Do you not avow that you "intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways?" Yet you sneer at high professions? It is like a soldier's ridiculing a profession of courage. He who means to be a coward has no business in the army, and he that does not mean to be holy has no business in the Church of Christ.

\* Matt. x., 37. † 1 Cor. vi., 19.

\* 2 Cor., ix., 13.

—Professing Christians! What will it avail you that you have a name to live, if you have not the qualifications that entitle you to a place in the Church of Christ? Can you bear, after all the pains you have been at to keep up a decent profession, after all the prayers you have made, to lose your soul? You certainly will, unless you are saved from sin—unless you are fully converted to God! Hear it, ye worldly professors, who have even turned the house of God into a house of merchandise, selling pews, as ye would sell stocks, to the highest bidder, YE CANNOT SERVE GOD AND MAMMON!

Your church may be orthodox,—I hope it is,—but that cannot save you. The fire that burned off the fetters from the Hebrew worthies consumed their ungodly keepers. The sun that melts wax hardens clay. The same ordinances that help humble, penitent souls on in their way to heaven, will sink your graceless soul deeper in the depths of everlasting despair! Why deceive yourselves, or allow others to deceive you to your undoing? Better, by far, be an honest heathen, or devout Mussulman than a dishonest Christian. You send the missionary to convert others when you are yourself yet unconverted! We would not discourage the former, but do not let that serve to encourage you to neglect the latter. If you have the "form of godliness" without the "power thereof" you are worse off than the objects of your compassion. Bestir thyself! Let thy religion be not a frigid formalism, nor sickly sentimentalism, but a heartfelt experience leading thee to love the Lord thy God with all thy heart, and to be ready for every good word and work. Remember the words of Jesus. *NOT EVERY one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

There is stability in heaven.

## A WHOLE GOSPEL—A PURE GOSPEL.

BETTER preach the whole gospel, every whit, keep back nothing. Don't fear, brother, to speak out boldly against little sins as well as great sins. Sin is sin; the least sin is a great sin, unspeakable! Let the people know of a surety, in the outset, that you confer not with flesh and blood. Never fear your salary, your office, the loss of a member or being cast out of the synagogue for doing your whole duty, for coming out unsparingly against the follies and fashions of the day, against idolatry in dress, in equipage, novel-reading, the sin of intemperance in all its forms; tobacco-chewing, smoking, and snuffing among the rest; slaveholding and its apologizers. Clear the way; take up the stumbling-blocks; make clean work, a clean sweep. See ye to it, brother, there be no Achans in the camp. The little foxes ruin the vines. "A little leaven leaveneth the whole lump."

What is a church good for, made up of ear-jewels, finger-rings, golden breast-pins, dangling chains, seals and keys? of pipes, quids and snuff boxes? of "Harpers," "Godeys," "New York Ledgers," "Mercurys," and foolish comicals, "literary serpents," sugar-coated poisons—the very Satan himself? What is a church good for—to save the world—made up of oppressors, men-stealers, dough-faces, apologizers for the "sum of all villainies," a cage of unclean birds, a nest of vipers, scorpions and fiery, flying serpents? "If the salt have lost its savor, wherewith shall it be salted?" "If the light that is in us be darkness, how great that darkness!" O, the men for the times!—GOLDEN RULE.

SPIRITUAL and eternal things are so great, and of such infinite concern, that there is great absurdity in men's being but moderately moved and affected by them.—PRES. EDWARDS.

## GOD'S WORKMEN.

BY MRS. JANE DUNNING.

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii, 15.

PAUL wrote these words to Timothy, a young minister. We see he did not tell him to go to college, and study to become a scientific, systematic man-approved preacher, but "*study to show thyself approved unto God.*" O! what an all important study for a gospel minister, also for every laborer in the Lord's vineyard! If every man who feels called of God to preach the gospel was obliged to go through this course of study before he could get a license to preach, what fearless, faithful ministers we should have! How soon would that glorious promise of the Lord be fulfilled, "And I will give you pastors according to my heart, that shall feed you with wisdom and understanding." And then the other part of the command would be obeyed as a natural consequence, "A workman that needeth not to be ashamed, rightly dividing the word of truth." It is only when a man's heart is purified by the blood of Jesus, and his eye is *entirely single* to God's glory, and he studies only to be approved of God, and is able to say with Paul, "Whom we preach not as pleasing men, but God, who trieth the heart, for if I yet pleased men I should not be the servant of Christ,"—it is then, and not until then, that he is "*a workman that needeth not to be ashamed, rightly dividing the word of truth.*"

It is one thing to be a workman, and quite another to be a *good* workman. We do not call a mechanic a good workman who, in order to make money, turns off his work so poorly that it has to be done over before it is fit for use. And neither does God call that laborer in his vineyard a good workman, who, from the selfish motives of receiving a liberal salary, or the honor which cometh from men, or the unholy ambition to report a great re-

vival on his charge, deals unfaithfully with souls.

When looking over the church and seeing the hard heartedness, the dead formality, the worldliness which everywhere prevail, and the wholesale backsliding which follows our revivals, when out of the hundred or hundred and fifty souls reported converted, in a short time but few can be found who even make a profession of religion, and those few far from being healthy growing converts, may we not conclude that some ministers have reason to be ashamed of their work? If they are not ashamed of it here, I fear they will be awfully ashamed of it at the judgment, and to all eternity, when they see the final result of their superficial dealing with souls. Those whom they kept asleep crying "peace, peace," while they were following the world and sowing to the flesh, will reap the awful harvest of corruption. The wall which they daubed with untempered mortar they will now see fall, "*and great will be the fall of it.*" And that is not all: God says, "Thus will I accomplish my wrath upon the wall, AND UPON THEM THAT DAUB IT WITH UNTEMPERED MORTAR." Ezek. xiii., 15. Unfaithful ministers will not only lose their own souls, but will have to answer for every soul that is ruined through their unfaithful dealing. God says, "Son of man, I have made thee a watchman to the house of Israel, therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, *but his blood will I require at thine hand.*" And not only the wicked or unconverted, but those worldly minded, backslidden church members must be warned like other sinners, or they will be lost too, and their blood will be required at the watchman's hand. "Again, when a righteous man doth turn from his righteousness and commit iniquity and I lay a stumbling

block before him, he shall die, *because thou hast not given him warning he shall die* in his sin, and his righteousness which he hath done shall not be remembered, *but his blood will I require at thine hand.*" Dr. Clark in his comment on this text says, "*I have made thee a watchman.* The care and welfare of this people I have laid on thee. Thou must *watch* for their *safety*; preach for their *edification*; and pray for their *eternal welfare*. And that thou mayst be successful, *receive the word at my mouth, and warn them from me.*" And if the wicked turn not from his wickedness and thou givest him not warning; as above, *he shall die in his iniquity*, which he should not have committed; *but his blood will I require at thy hand*; I will visit *thy soul* for the loss of *his*. O, how awful is this! Hear it, ye priests, ye preachers, ye ministers of the gospel; ye, especially, who have entered into the ministry for a living; ye who gather a congregation to yourselves that that ye may feed upon their fat, and clothe yourselves with their wool; in whose parishes and in whose congregations souls are dying unconverted from day to day, who have never been solemnly warned by you, and to whom you have never shown the way of salvation, probably because ye know nothing of it yourselves. O, what a perdition awaits you! To have the blood of every soul that has died in your parishes or in your congregations laid at your door! To suffer a common damnation for every soul that perishes through your neglect! How many loads of endless woe will such have to bear! Ye take your *tithes*, your *stipends*, or your *rents*, to the last grain and the last penny; while the souls over whom you made yourselves watchmen have perished, and are perishing, through your neglect. O worthless and hopeless men! better for you had ye never been born! Vain is your boast of *apostolical authority*, while ye do not the *work of apostles*. Vain your boast of your *orthodoxy*, while you neither show nor

*know the way of salvation*; vain your pretensions to a *Divine call*, when ye do not the work of *evangelists*. The state of the most wretched of the human race is enviable to that of such ministers, pastors and preachers.

Again, when a *righteous man doth turn from his righteousness, and commit iniquity*, if he has not been warned though he die in his sins, the blood, the life and the salvation of this person also will God require at the watchman's hand. *The pastor kills this man, for in being silent he delivers him over to death.*"

O, may God help every man and every woman who is called to labor for the salvation of souls to heed the command, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—BINGHAMPTON, N. Y.

POWER OF PRAYER.—Luther excelled other Christians in the tone of his spirit of prayer, as much as he did in actual efficiency. John Knox was second to none in his day, in regard to this quality. The depths of earnestness with which his soul entered into the spirit of prayer, are told in this one petition of his—"Give me Scotland, or I die." His heart had seized its object with such an intensity of desire, that its grasp was stronger than death. He pleaded for a nation's deliverance from the pollutions and prison-house of Popery. The magnitude of the object had absorbed his very heart, and thus was he qualified to put forth that prayer—"Give me Scotland, or I die." And so manifestly was that prayer the secret of his power, that, even his enemies were made to confess it. And the Popish Queen of Scots declared, that she had rather face an army of twenty thousand men, than the prayers of John Knox.

"APOLOGY is only egotism wrong side out."—DR. HOLMES.

## STEPHEN GRELLET IN SPAIN.

BY MRS. L. B. LANE.

[CONTINUED.]

"BAYONNE, 1 Mo., 25, 1833. Here I am, on the frontier of Spain." He arrived at Madrid the 20th of 2 mo., in company with his faithful friend William Allen. They soon entered upon the object of their mission. "We went this morning to the Count De Ofias,—he manifested great freedom. How remarkable that the Lord should thus set an open door before us, in places where a little while ago, anarchy prevailed, streams of blood flowed, and the prisons were crowded with innocent victims. We are told that in some places, the tyrants in power, after putting some of their victims to a cruel death, made out bills of the expenses of their execution, which they obliged their mournful widows to pay. We visited the foundling hospital. The sisters of charity have the internal management of it. Two priests accompanied us also, they were serious under the religious communications we made during these visits. After that we visited a nunnery chiefly for the training of young women. Their chapel stands in the centre of the wards, by which we were brought several times into straits. Wax-lights were burning on the altar. On entering the chapel some of the nuns, dipping the finger in a basin containing their "blessed water," handed it to us to make the sign of the cross as they did. I succeeded in making them understand sooner than I expected, our reasons for not doing so. But when we passed before the altar they all knelt down, and those by me taking hold of my hand, urged my doing the same, by saying the 'holy sacrament,' that is the consecrated wafer, is now exposed. I could only say, by and by I will tell you why we cannot do **is**; and though our going in and out of the wards, brought us repeatedly through the chapel, they did not ask us again

to bow down before the altar, and they finally omitted doing it themselves."

Near the close of his eventful and useful life, he writes to a friend in England, "Should I become deprived of the privilege of communion with absent friends, I hope whatever deficiency there may be in this respect, on my part, they will not attribute it to a lessening of my affection for them, for truly my love to you is strong, and very sweet is the fellowship that my blessed Lord enables me at seasons to feel with the spirits of many of you, and not only with you, my precious fellow probationers for a little while longer, but also with the beloved departed ones, now inhabitants of the heavenly Jerusalem, among the spirits of the just made perfect."

He lived to the advanced age of 82 years. As a father in the church he was still fruitful in the field of offering, and joyful in the house of prayer, and his ministry continued to deepen and brighten unto the end. He had frequent attacks of illness towards the close of life. On one occasion of deep anguish of bodily suffering, he said "There is not only peace, but peace and joy in believing—great joy!" and when in the extremity of tried but not tired patience, he would pray "thy will be done." On being asked how he felt, though he could not tell of any lessening of his pains, he simply answered, "My dear Master is very good to me;" again, "I cannot think that I shall be forsaken, He that careth for the sparrows will surely remember me. My heart and my flesh faileth, but—" and a radiant expressive smile told the realization of the remainder of the text, which he had recited a short time before. In a severe spasm he meekly said, "Do not be discouraged, it is only the flesh." The two succeeding days were attended with almost constant agony, but each succeeding groan was turned into a prayer ending with, "not my will but thine be done." Toward evening of the fourteenth day he submissively petitioned for a little relief from suffering,



if it was his Heavenly Father's will. Very soon the pain entirely ceased, the reverence of his countenance indicated a peaceful communion with his God and Saviour. He slept sweetly during the most of the following day, and on the 16 of 11 mo., 1855, with his family around him, the beloved and honored servant of the Lord gently breathed his last, full of days and full of peace.

### A SECTARIAN SPIRIT.

A PERSECUTING spirit, more bitter than gall or wormwood, more venomous than the serpent's fang! Why did Saul of Tarsus, before his conversion, make havoc of the church, persecute unto death? Because he was a bigoted sectarian. Why has the church of Rome always been a persecuting church, even unto blood? Because she has always been bigotedly and superstitiously sectarian. The blood of saints has been her meat and her drink from time immemorial.

A sectarian spirit is the essence of the pit, devilish, the quintessence of hell! When Saul's eyes were opened and he ceased to kick against the pricks, he saw clearly this fact, and when this serpent of serpents reared his grizzly head, darted his forked, poisonous tongue, he raised the sledge-hammer of God's truth against the monster.

This diabolical, sectarian spirit is not confined to the man of sin, the mother of harlots, to popes, pontiffs, cardinals, or Romish inquisitors. Churches called Protestant, have drunk deeply of this bitter fountain. This wicked, persecuting, sectarian spirit is at our very door.

Let a brother or sister presume to change his or her communion from the purest motives, leave one sect and unite with another—what now? Any popes, pontiffs, cardinals, inquisitors, to wield the sword of vengeance? Any fire and brimstone, the spirit of the pit bubbling? Inquisitors and inquisitions, the piercing steel, the drawn

sword, the burning fagot, are not more to be dreaded than a vituperous slanderous tongue, set on by the fires of hell! "The tongue that deviseth mischief like a sharp razor, working deceitfully." "My soul," says the psalmist, "is among lions, and I lie even among those that are set on fire, even the sons of men whose teeth are spears and arrows, and their tongue a sharp sword." This little unruly member which no man can tame, more terrible to endure than a drawn dagger, is the chief instrument of persecution of a corrupt, sectarian, idolatrous church of the present day.

It is shocking, moreover, to witness this bitter, persecuting, sectarian spirit exhibited in all its malignant virulence and cruel hatefulness by some making high pretensions to a sanctified life! May we not exclaim of such spirits as Christ did of James and John, who said concerning the Samaritans, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elijah did?" What the reply to these fire-consumers:—"Ye know not what manner of spirit ye are of: the Son of Man is not come to destroy men's lives, but to save them." John, ix., 54.—GOLDEN RULE.

If thou have no mind to love him, and sin grieveth thee not, and thou art content to go forward in the same, and thou delightest in it, and hatest it not, neither feelest what sin is; when thou art in such a case, then thou hast no faith, and therefore art like to perish everlastingly.—BP. LATIMER, AD. 1547.

"STAND still and see the salvation of God; and yet 'Agonize to enter in at the strait gate.' Join the agony of desire to the peace of dependence and the patience of hope. May God help thee to reconcile these, and all will be well."—JOSEPH BENSON.

"PARTY is the madness of many for the gain of a few."

## AN IRISH FEMALE PREACHER.

BY I. S. NULLIS.

*Portadown, Ireland, June 11, 1861.*

DEAR BRO. DEGEN:—The inhabitants of this town and neighborhood have been favored of late with a visit from that extraordinary and devoted young woman, Miss Hadassah M'Kinny. She is a native of the County Tyrone, is about twenty-five years of age, a member of the Primitive Wesleyan Society, or Church Methodists, has been preaching nearly five years to immense crowds of people and with amazing success.

### HER PERSONAL APPEARANCE.

Of middle size and stature. Hair, eyebrows and eyelashes a silvery white. Good featured countenance, but almost pale as death. Perceptive faculties rather largely developed, and eyes very expressive penetrating the spirit, and almost reading one's thoughts. Looks like one divinely commissioned. Dress according to 1 Peter, iii., 3, 4.

### HER MANNER.

Solemn,—perhaps could not be more so if certain of going directly away to the judgment. Hymn commenced in a deep voice, perhaps through over-exertion, but rising and swelling as she proceeds, till it becomes quite clear and musical, being better after four or five hours exertion than at the commencement. Her love to sinners is amazing, while pleading for them, she will cry and *sob* aloud, till the whole congregation is moved. Her cry is not the mock cry so often put on to mimic deep feeling, while the heart within is unmoved. May we ever be saved from thus lying, thus deceiving. Earnestness characterizes her every movement. She sees sinners hastening on down to perdition, and spends all her strength in calling to them, "Turn ye, turn ye from your

evil ways, for why will ye die?" We never saw such love to souls, she must win them over to Jesus—she does. Oh! were we impenitent, and going to the judgment seat of Christ (after hearing her,) we would rather meet all the fiends from the dark abode of woe,—she would be a "swift witness" against us. Her holy looks now are terrible to the impenitent.

### HER SERMONS.

Good, well put together, studied upon her knees. Spiritual feasts, rather than intellectual ones, although the learned may pick up some gem-thoughts and pearls, which when polished will be of the first order for brilliancy and value. Lengthy—one hour and a half, two hours, and sometimes more. Abundance of ideas, sometimes run out to too great a length, till the idea is almost obscured by words. Great deal of originality. A rich unction attending, so that it seems almost impossible to tire. The subject of holiness has a prominent part in all her sermons and addresses. On this she is very pressing.

### THE EFFECTS.

Large congregations, night after night, sometimes hundreds unable to gain admittance. The last night she preached here, the congregation amounted from three to five thousand, and although the weather was cold (being in the month of February,) she preached in a field, and many were brought to a saving knowledge of the truth. Night after night, the penitent form was crowded with mourners, and there captives were delivered, and believers baptized with the deeper baptism of holiness. One evening a gentleman, well known to us, took his carriage, went round to his unconverted neighbors, gathered up six and conveyed them to the sanctuary, that they might be saved, and some of them returned home, pardoned, singing, "Happy day, when Jesus washed my sins away." One night, about thirty-five

were set at liberty, and on another occasion, more than one hundred and fifty were down seeking mercy. We hear she never holds a meeting without seeing souls saved. She has covenanted thus with the Lord, and he honors her. We need not wonder at her success,—God honors those who honor him. A gentleman called to see her one Sabbath day, about four o'clock. The lady of the house said she would call her, if he particularly wished to see her, but she was upon her knees, and had been there all day, with the exception of ten minutes, when she came down to warm her feet. That night about thirty-five were saved. As soon as she gives the invitation to the people to come to the penitent form, they crowd it, some seeking pardon, and others purity of heart. She has witnessed the conversion and entire sanctification of thousands.

Would that more such women as Miss M'Kinney and the celebrated Miss Buck, of England, and your own devoted Mrs. Palmer, were in the field "laboring with" the servants of JEROVAH as they did in Paul's day, and so help to bring about the Jubilee shout, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy." (Acts ii., 16, 17, 18.)—GUIDE TO HOLINESS.

THE truth must be preached, though hell break out into opposition; and we must keep faith and a good conscience, though persecutors print on our sides the marks of the Lord Jesus.—AN OLD DIVINE.

## GOD'S WORK IN MAN.

THERE comes a time, when God, having completely stripped us, having mortified the flesh as to the creatures to which it clung, commences an interior work for the purpose of forcing from us our hold upon self. External objects are now no longer the subjects of his spoliations; he would tear from us that "I," which is the centre of our self-love. As to the external mortification of the senses, he causes us to accomplish it by certain courageous efforts against ourselves. But in process of time, God reserves for his own hand the work of attacking the soul in its depths, and depriving it finally of the last vestige of the life of self.

These spoliations are not commonly such as could have been anticipated. That which we expect, finds us prepared, and is scarce proper to hasten the death of self. God surprises us in the most unlooked-for quarters. They are nothings; but nothings which desolate us and crucify self-love. It is a simple, single way; every thing is common-place. Others see nothing great, and the person himself discovers within only what seems natural, weak and feeble; but he would rather a hundred times fast all his life on bread and water, and practice the greatest austerities, than suffer what is going on within him; he finds in the pliability which God requires in an infinity of little things, more of self-abandonment and death than there would be in great sacrifices. At one time the person must speak frankly; at another be still; he must be praised, then blamed, then forgotten, and then examined anew; he must be low, he must be high, he must suffer condemnation without uttering a word in self defence, and again he must speak well of himself. He must be willing to find himself weak, restless and irresolute in the merest trifles; manifesting the waywardness of a little child; shocking his friends by his coldness; becoming jealous and suspicious without reason; even relating his most

foolish jealousies to those in respect to whom he feels them; speaking with patience and labor with persons, contrary to their desire and his own, and without fruit, appearing artificial and faithless; in short, to find himself arid, languishing, weary of God, dissipated in mind, and so far separated from every gracious thought as to be tempted to despair. Let no one tell me that these are only empty imaginations. Can we doubt that God acts immediately in the soul? that He so acts as to make it die to self? The world has neither eyes to see, nor ears to hear these trials; but the world is blind; its wisdom is dead; it cannot coexist with the Spirit of truth. "The things of God," saith the Apostle, "knoweth no man but the Spirit of God." "The Spirit searcheth the deep things of God." We are not at first accustomed to this interior supervision, which thus tends to raze us to the foundation. We are willing to be silent and recollected; to suffer all things; to be at the disposal of Providence, like a man passively trusting himself to the current of a river; but we dare not yet risk listening to the interior voice calling us to the sacrifices which God is preparing. We are like the child Samuel, who did not yet know the Lord. Just so, we are uncertain whether it may not be some imagination which would carry us too far. Often the high priest Eli, that is our spiritual adviser, tells us we have been dreaming, and bids us lie down again. But God does not leave us, and continues to wake us until we lend an ear to what He has to say.

When God has led us to a certain point of abandonment, and we subsequently have an interior conviction that He still desires us to give up certain innocent things, the tendency of all which is only to make us more simple and more profoundly dead to self, can it be an illusion to yield to such drawings? The repugnance which our wisdom and self-love manifest to them, is a sufficient evidence that they are of grace; for we see that we

are only hindered from following them by selfish considerations. The more we fear to do these things the more we have need to do them; for it is a fear which arises only from delicacy, want of pliability, and attachment either to our pleasures or our views. Thus every pretext for retreat is cut off by the conviction in the depths of the soul, that the sacrifices required will assist in causing us to die. Ease and promptness in yielding to these movements are the means by which souls make the greatest advancement. Those who are ingenuous enough never to hesitate, soon make incredible progress. Others argue, and never fail to find a sufficient reason for not following the interior monitor. They are willing and not willing; they want to wait for certainties; they reach about for advisers, who will bid them not do what they are afraid of doing; they stop at every step and look back; they languish in irresolution, and insensibly estrange the Spirit of God. At first they grieve Him by their hesitation; then they irritate Him by formal resistance, and finally quench His operations by repeated opposition. While they thus resist, they find pretexts both to conceal and justify the resistance; but they insensibly grow dry; they lose their simplicity, and, make what effort they may to deceive themselves they are not at peace; there is always at the bottom of the conscience a feeling of reproach that they have been wanting toward God. But as God becomes more distant, because they are departing from Him, the soul becomes hardened by degrees. It is no longer peaceful, but it no longer seeks true peace; on the contrary, it wanders further from it, by seeking it where it is not; like a dislocated bone, a continual source of pain, and out of its natural position, yet, it manifests no tendency to resume its place, but on the contrary binds itself fast in its false relations. But, you will say, the commencement of these things is a small matter; true, but the end is deplorable. In the sacrifice which we made when

we devoted ourselves wholly to God, we reserved nothing and felt happy in so doing, while we were looking at things with a general view and at a distance; but when God takes us at our word and accepts our offer in detail, we are made aware of a thousand repugnances, the existence of which we had not so much as suspected before. Our courage fails; frivolous excuses are suggested to flatter our feeble and tempted souls; then we hesitate and doubt whether it is our duty to obey; we do only the *half* of what God requires of us, and we mix with the divine influence a something of self, trying still to secure some nutriment for that corrupt interior which wills not to die. A jealous God retires; the soul begins to shut its eyes, that it may not see that it has no longer courage to act, and God leaves it to its weakness and corruption because it *will* be so left.—FENELON.

### SANCTIFIED WEALTH.

PERMIT me to remark, from many years' experience, that *sanctified* wealth will always prove a blessing to the church of God; but *unsanctified* wealth, though poured into the church by the million, never fails to corrupt and curse the church. If our wealthy people will come themselves and bring their wealth and consecrate the whole without any reserve to God, it is almost incalculable to tell the instrumental good that can and will result to the cause of religion; but, on the other hand, if religion must be defeated, the obligations of the Gospel loosened, the rules of the church not exacted, a time-serving ministry employed and supported, this is, and has been, the death knell to all churches so far as inward piety is concerned. Look at the needless, not to say sinful, expenditures in our older cities and districts of country; the unnecessary thousands expended, not in building needful and decent churches—for this is *right*—but *ornamental* churches, to make a vain show, and

gratify pampered pride! Look at the ornamented pulpits, pewed and cushioned seats, organs, and almost all kinds of instruments, with salaried choirs, as proud and graceless as a fallen ghost, while millions upon millions of our fallen race are dying daily, and peopling the regions of eternal woe, for want of the Gospel of Jesus Christ; and as scarce as ministers are in some places in our own happy country, yet there are thousands that are ready and willing to go to the utmost verge of this green earth, and carry the glad tidings of mercy to those dying millions, if they had the means of support. Would it not the better comport with the obligations of our holy Christianity to refrain from those superfluous expenditures, and with a liberal hand and devoted heart apply or furnish the means to carry the glad tidings of salvation to those that sit in the region and shadow of moral death, than to apply them as is done in many directions in this Christian land? Say, ye professed lovers of Jesus Christ, are not your responsibilities tremendously fearful? There is wealth enough in the churches and among the friends of the different Christian denominations in this happy republic, if rightly husbanded and liberally bestowed, to carry the Bible and a living ministry to every nation on the face of the whole earth. And may we be permitted to hail with Christian rapture the rising glory of this liberal spirit, when we shall see it as the Apocalyptic angel flying in the midst of heaven, having the everlasting Gospel to preach to every nation, kindred and tongue. Say, O say! when shall we see this happy day? May the Lord hasten it in his time, and we be co-workers together with him. Will the Christian world say, Amen?—PETER CARTWRIGHT.

A MAN must strive long and mightily with himself, before he can learn fully to master himself, and to draw his whole heart unto God.

## LITTLE CHILDREN.

BY REV. J. G. TERRILL.

ONE of the distinguishing features of the economy of salvation is its adaptation to the simple mind. Did it take a mighty intellect to apprehend the way of salvation, thousands would be cut off. Bringing all down upon the same level—the wise and the simple, the learned and the illiterate, it begets a oneness of feeling, a unity of spirit. “And they had all things in common.”

The spiritual building is erected upon the ruins of self. Hence the requirement to become “as a little child.” A little child is conscious of its ignorance and waits at father’s feet to know what to do and how to do it. It keeps its eye upon father to see how he does that it may pattern after him. Persons that think they know it all cannot be taught. They will be apt to lean upon themselves. The “little child” when in trouble runs to tell *father* all about his troubles.

The seeker of religion must “become as a little child,” or he cannot receive “the kingdom of heaven.” “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Before the seeker can get the desire of his heart, he will be willing to receive it upon any terms,—at the renunciation of everything that God does not like. He will feel that God is under no obligations to him. He trusts alone in Jesus. His language is

“In my hands no price I bring,  
Simply to thy cross I cling.”

A young lady of eminent and wealthy parentage, quite aristocratic in feeling, was under conviction. A number had prayed for her, but she found no relief. A *colored brother* came along. “Cannot you pray for me?” she asked. He knelt and prayed, and God listened and answered, and she was made a child of God. “The poor in spirit” are willing to be taught by any one.

The *seeker of Holiness* must receive it “as a little child.” “They will be

done on earth, as it is done in heaven,” will be the prayer offered from the depths of the soul. What a getting into the dust before God! If they can only win the blessed Dove to their hearts, no matter what the terms! The minister of the gospel will be glad to have the weakest of his flock pray for him. He will be willing to be blest in *any way*. The idea that God will go out of the ordinary way to accommodate them will be gone. Some persons seem to have an idea that because God is great and they are somebody that they must expect a great display on the part of God, when he comes. Naaman, the Syrian, labored under this mistake. He, instead of hunting up the lowly prophet, went to the king of Israel. But God had “hid these things from the wise and prudent, and had revealed them unto babes.” He was directed to the prophet, but much to the humbling of his greatness, the prophet *sent* him word that if he would go wash in Jordan seven times he should be healed. “He was wroth, and went away and said, ‘Behold I thought he will surely come out to me, and stand and call upon the name of the Lord, his God, and strike his hand over the place and recover the leper.’” The answer of the servant is suggestive. “My father, if the prophet had bid thee do some great thing, wouldst thou not have done it?” God deals with us in a way to crucify self, that we may be hid and *Christ* be seen. The Jews would not receive Christ because he came in such a *humble way*. Man is apt to make this mistake, and none are more liable to than the so-called wise of earth. At a camp-meeting not long since, a minister belonging to a denomination that has looked upon the simplicity of Methodism with suspicion, testified something like the following: “I had such strange ideas of God that there was something so awfully solemn about him. I was praying at one time, and the Spirit of the Lord came down upon me and I felt like a “little child,” and I began to

laugh. It taught me that God to the Christian was a familiar friend." To learn of God and understand the things of God, we must receive the truth as "a little child." A great many in trying to grasp some experimental truth, make a great effort, and the result is a great failure. A sister was at the altar seeking for a clean heart. She struggled long and hard. She at last trusted in Jesus and the work was done. She testified that she had been seeking a good while but had just found the way. "It is simply believing in Jesus." Some seek to dig into the mine of God's truth; they become bewildered and confused, run into error, or throw it aside entirely. What is the matter? They do not receive it as a little child." Some hear it hinted, "There is a depth beyond, for you and I to fathom," grasp after it, run away with it, and return saying; "it was only a bubble." Why is this? It is because they do not receive the truth "as a little child." An infidel once met a little girl on her way to church. Said he, "where are you going, my little girl?" She answered, "to church." "Why do you go there?" "To worship God?" "Well, how big is your God." Pointing upward, said she, "The heaven of heavens cannot contain him, and yet he is so small that he dwells in my little heart." The infidel shook his head and walked on. She had gone beyond his depth. I used to wonder what they meant by "a baptism of the Holy Ghost." When I came to receive it "as a little child," at the foot of the cross, it was all plain. "Why," says one, "do you talk so mystical? We make it as plain as we can. Experimental truth must be experienced to be understood; till then, no wonder it seems "like Latin." It is something learned at the foot of the cross.

"Low down in the beautiful valley,  
Where love crowns the meek and the lowly."

While listening to the speaking blood, the story of the "Garden" and the "Cross" where we may "know him and the power of his resurrection, and

the fellowship of his sufferings, being made comformable unto his death,"\*—where Paul learned that we might have "the eyes of our understanding enlightened,"† "we might know what is the hope of Jesus' calling, and *what the riches of his glory of the inheritance in the saints,*" "and be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge,"‡ and "be filled with all the fullness of God." And "unto him should be the glory in the Church by Christ Jesus, through-out all ages, world without end. Amen.

### EXPERIENCE OF J. C. VINCENT.

O brethren I have found,  
A land that doth abound  
With fruit as sweet as honey,  
The more I eat, I find,  
The more I am inclined,  
To shout and sing hosannah.

In the year 1848, the 20th day of July, at twelve o'clock noon, in the town of Westerlo, Albany Co., N. Y., God for Christ's sake pardoned my sins. I was riding in a wagon. There was not a cloud above the horizon; the light that shone into my soul, exceeded the brightness of the sun by far, and the joy that filled me was inexpressible. Had thousands been present, I should have shouted glory to God! and pointed them to the lamb of God that taketh away the sins of the world. I needed not that any should say I had religion; I had the witness in my soul, glory be to God. I was led by the Spirit until the Lord sanctified my soul, which was in four weeks, two days and nine hours. I had the clear witness, and told the congregation that evening what the Lord had done for my soul. But sad to relate, I lost it in less than three days. Being young in experience, and meeting strong opposition and having no one to help me, (there being none that enjoyed the blessing nearer than seven miles, that being the preacher that preached the

\* Phil. iii. 10. † Ephe. i. 18. ‡ Ephe. iii. 18, 19, 21.

evening I was blessed;) looking at these things and not to Jesus, I lost the Pearl. O how thankful I am that the good Lord did not say of me as of Ephraim, "Let him alone." O how good the Lord has been to me. Having the form of godliness with but little of the power, I acted as Sunday school superintendent, class leader and steward in the M. E. church. O how many hundred times I have thanked my Father that he did not let these things kill me by leading me to remain where I was then. Now while I write my soul is before my Father like wax before the fire. O how I do praise him for his goodness to unworthy me. My brother, sister, as you read this, help me praise my Father. Do, for he has redeemed my soul from the lowest hell, glory to God! In this situation I lived until Sept. 1857, when the Lord showed me by his Spirit that I was not where I should be. I immediately resolved, God being my helper, I would pray until I died if he did not revive his work in my heart. It was fixed, I prayed, I wept, I groaned in secret from three to nine times a day, as I had opportunity. The Lord blessed me, but I felt in my soul:

"I cannot rest till pure within,  
Till I am wholly lost in thee."

I had none to help me, as there was none in the society to which I was connected, nor in adjoining societies, that enjoyed that for which I sighed. Glory be to God, it is not so now; where there was none then there are scores now, that can testify that the blood of Jesus cleanseth from all sin. Hallelujah! to God be all the glory. I continued to pay my vows unto the Lord until New Year's eve. I went to a watch meeting at Alabama Centre. I was somewhat happy, but not satisfied. I had a taste, but O how I wanted my hunger satisfied. I had part, but how I longed for the whole,—a crumb, but the loaf I must have. A few minutes before 12 o'clock we knelt in silent prayer, as I was trying to consecrate myself anew for the coming year, my past religious life was

presented to my eye of faith. At first it appeared checkered, about half white and half black. The Spirit bid me look at it, at the same time saying, "there's the work you have made." As I continued to look, the white grew less as the black increased. It broke my heart, I cried with all my soul, Lord, I've done the best I could, I can do no better, now Lord take me and do it thyself? In that moment, glory to his name, he did take me, soul, body and spirit, and as his arms encircled me, virtue came out of him, and I was healed and made every whit whole. Hallelujah! I laughed with all my might, and shouted glory to God when I could. The season of prayer being over, we rose. They sung, "When I can read my title clear." Glory to God! my title was clear. Hallelujah! I was standing by the altar. Such a weight of glory rested on my soul my strength gave way and I lay across the altar rail, laughing and praising my Father as the Spirit gave utterance. At the close of the meeting or as soon as I could, I started for home, my exercises continuing sixteen or seventeen hours. Hallelujah! I then in the fear of the Lord followed Mr. Wesley's advice, telling what the Lord had done for my soul, and exhorting believers everywhere to seek and obtain holiness of heart. His love filled my soul continually. Thus I continued until the Orange Port camp meeting; the day it closed, my Father gave me a deeper plunge into the ocean of his love. O how it did strengthen my soul; I then went on in the shining way until last June. I lost the blessing, and was without it nearly a week. O how I felt, my Father only knows, and I do hope that none that read this will ever know by experience. After a severe struggle the blood of Jesus washed, the light shined, and his love filled my soul, glory to his name.

O how the Lord did lead, sustain and bless me up to the Brockport camp meeting; what love filled my soul; what light shone on my path? Soon after I got on the camp ground I felt



that I wanted a deeper plunge. My feelings increased until sister Roberts spoke in a prayer meeting, and as she said it was not enough to get the blessing of holiness, but after that we need to go down, down, down continually. In that moment I saw that was what I wanted, I claimed it by faith. Said I, Lord it is for thy glory that I go down. Now Lord push me down. Glory be to God, he did, and down I went out of sight of consequences and cares of every kind; and when I say it I mean it, in the strictest sense, not eyeing consequences in the least, having my cares of a spiritual or temporal nature entirely cast on Jesus, I have been free in the true sense of the word, having the victory over the world, the flesh and the Devil, having lost the fear of death, hell and the grave, casting soul, body and spirit, temporal and spiritual concerns, perpetually on Jesus. Hal-lelujah.

My life, my blood, I here present,  
If for thy truth they may be spent.  
Fulfill thy sovereign counsel, Lord,  
Thy will be done, thy name adored.  
Give me thy strength, O God of power,  
Then let winds blow or thunders roar,  
Thy faithful witness will I be.  
'Tis fixed, I can do all through thee.

If lust be unmortified, and left in reigning power in the heart, it will sooner or later prevail; and at length sweep away *common grace* and *moral sincerity*, however excited and maintained for a while by conviction and temporary affections.—EDWARDS.

If a man is not rising upwards to an angel, depend upon it he is sinking downwards to a devil. He cannot stop at the beast. The most savage men are not beasts; they are worse, a great deal worse.—COLERIDGE.

Those that are full of truth and heavenly glory, are not desirous of vain glory.—KEMPIS.

"How empty learning and how vain is art,  
But as it mends the life and guides the heart."  
—YOUNG.

REV. WM. C. KENDALL, A. M.

LABORS.

In September of 1854, he was appointed to Albion, Genesee district. His P. E. had secured his removal from Wyoming district, hoping thereby to save it from discordant element, but it was only to bring the pure light of truth in contact with many *more* minds, long blinded by the cry of peace, peace, when God had not spoken peace! So God made the wrath of man to praise him. Br. Kendall's appointment to this charge was sneered at by some who knew its ability and the rank of pulpit talent it had long claimed. His able predecessor warned him of the danger of preaching here, as he had elsewhere, on the subject of *dress* especially, on account of senator H—, lawyer G—, doctor B—, etc., whose influence and good feeling it was necessary to retain. His answer was, "they need the truth just as much as anybody. I must keep a clear conscience."

The faithful pastor went to his charge, and at his reception in the parsonage, found an assemblage of persons who, to all *appearance*, were anything but Methodists. Jewelry and costly silks were quite the order, although they had been notified their first lecture would probably be *on dress*. Such however was not the case. He merely passed around the question, "have you the witness to-day that you are a child of God?" Few, very few, dared to answer in the affirmative, and most of those afterward found they were mistaken. This close personal effort soon fastened the conviction on every soul that their pastor cared more for their *souls* than for that outward prosperity which they had so long labored for most faithfully. And so those who came to criticize his plain sermons, left feeling, *I am not right before God*. Many, nearly *all*, had catered to popular opinion till they were ashamed to kneel in the house of the Lord, except in the

prayer-meeting, and then rarely, and there were but two sisters who would pray, in any public prayer-meeting. In place of the glowing Christian love, that quickens and strengthens every social tie, more than any arts of worldly etiquette, they had become accustomed to "sociables," where literary treats, or mere gossip were the best entertainments held out to please and edify immortal minds! With such surroundings, it was no light cross for a young minister boldly to raise the warning voice, and insist upon the old Bible and Wesleyan doctrines of justification and entire sanctification by faith; declaring that even an honest *desire* to flee the wrath to come, is evidenced by fruits, such as attending upon all the ordinances of God,—public and private prayer,—doing good of every possible sort,—trampling under foot that enthusiastic doctrine that we are not to do good unless our hearts are free to it,—taking up the cross daily,—submitting to bear the reproach of Christ,—and looking that men should say all manner of evil against them falsely for Christ's sake. But he firmly took up this cross, and restored the fallen standard of religion. False hopes perished, but well founded ones took their place. The "weak" ones became strong, while feeding on unadulterated gospel truth. His congregations grew large and deeply serious, so that near Thanksgiving, he commenced extra prayer-meetings, chiefly among the poor. Several were awakened and converted, and meetings were held daily. About this time he preached from this text, "Therefore being justified by faith we have peace with God," and entered in his diary, "Are our people *justified!* O! how few!" He continued to "cry aloud and spare not," till those who fell not out with their sins fell out with him, and a war commenced with formalism and dead works that will long be remembered. Church members were offended that so much labor should be bestowed upon the church, but results proved it was not in vain. His custom was to invite to

the altar first those who desired salvation, and would evidence it by coming out boldly and praying for themselves, and giving up all worldly conformity and associations; second, all backsliders in or out of the church; and third, those who were earnestly seeking a clean heart, receivable *now by faith*; and fourth, all such, and such *only*, as had clear evidence they were now walking in all the light, to pray for these. These invitations were a rock of offence, but those who consented thus to stand out in their true character, were usually powerfully converted, reclaimed and sanctified. This course so exasperated those who were unwilling to be brought to so high a standard, that an official meeting was called, to bring the preacher in subjection. In his diary he says of it:

"Jan. 1., 1855. Have an official meeting at 2 o'clock. After other business, my case is taken up. I am asked, 'Will you obey the official board? Are you going to do as you have done?' I told them I dare not disobey God, and I see but one way for his cause to advance. My answer not satisfactory, I am affected to tears with their deadness and blindness! One bolts, one raves, one defends me, some on the fence,—most weep." They pronounced him stubborn and actuated by the devil, but the following Sabbath the work broke out anew, and members flocked to the altar. Some who had poured contempt upon the work, came also to show their disregard of advice. Br. Kendall was moved to most pungent appeal and reproof of their wickedness, for they sat on their seats while others prayed. He requested them to get right or stay away. Letters signed, and letters anonymous, were sent him, denouncing him as a base impostor, but the line continued drawn, and the work swept on in power, while those who opposed stood aloof, and remain to this day, we fear, "a standing committee to fight God and holiness." From his diary it is evident his single aim was to save souls. One entry says:

"Saturday. Spent some time in prayer over my subject for the Sabbath. O! how good to *pray* out sermons. I am determined to be more faithful in this duty! Lord help! Preaching every evening. Old members do nothing, young converts grow strong. Five official members present, all of whom sit in their seats in their dignity, while a few pray for sinners. The Lord helps to pare close. I felt unutterable groanings while brother Stebbins preached, the Spirit of God was on me!"

"Friday. Awoke groaning for my official brethren. Mrs K. says, I prayed much in my sleep for my official brethren."

Another date says: "Monday. Leaders meeting, four present. Brother G. says, 'you will have to turn us all out if you live to the discipline.' Amen!"

Again. "Tuesday. Spent the day visiting brother G's class with him. Found a member decked out in jewelry, with no change before or after conversion. Query, was she ever converted?"

"Sabbath. Preached on holiness, —in the evening strange feelings. I reproved the ungodly for their unbelief, and the church for their dumbness, declaring their state was enough to make the Almighty spue them out of His mouth. *Jesus blesses me!*"

"Monday. Official meeting. Three official members present, they oppose my preaching on dress. Lord save Methodism! They oppose a disciplinary love-feast! O what Methodists!" We have omitted an entry made about Christmas showing how the Holy Spirit sometimes came down.

"Sabbath, Dec. 24th. Brother H. preached from Rev. xi., 5. Had a good time. I preached from 1. Cor. vi., 20. The Spirit of the Lord God was upon me, increasing until about the middle of my sermon, when some shouted and I ceased awhile because of the weight of God upon me. The Spirit was grieved by the people."

It may seem strange to some that God should continue his work in the

midst of such violent opposition from the church. We see no other reason for it, than that the lines were kept drawn close between a genuine and formal religion, so that everybody knew who were *really* Christians. Every Achan was made manifest, and the cause of God saved from reproach, although such could not well be reached by church discipline at the time.

Brother Kendall often said, he could "get along better with open opposition, than with dumb devils." Hence his preaching was sometimes to the end to call out a concealed antagonism, because it discovered person's hearts to themselves often, when nothing else would, and in alarm at their own condition, they would fly to God. He notes one such case. "Preached from Gal. ii., 20. 'Endeavored to stir the deadness.' A leader arises and accuses Mrs. K. and myself of being stumbling blocks in the way of God's work. The waters boil over and hence become cleansed."

Having been advised by his brethren to telegraph for Dr. Redfield, then at Syracuse, to come and help him, he succeeded in obtaining him, and on the 24th of January, that man of God commenced his labors in Albion, with his accustomed power and success. The work received a new impetus, and none who were present to hear his heart-searching appeals to crowded congregations, night after night, can ever forget how the awful presence of God filled the place, and awed the living masses, nor how the Holy Spirit sometimes swept through the crowd, and prostrated scores around the altar, and some even in the remotest corners of the house, striking terror and dismay into the hearts of those who had "never seen it on this wise." On one occasion, while members of the Baptist and Presbyterian churches were, in common with others, seeking salvation at the altar, a wave of the Spirit rolled over those engaged in the mighty prayer of faith, with such power that they sank one after another powerless upon the floor, till nearly all about the altar were prostrate together. It was

remarked at the time, "a Presbyterian or a Baptist heart is just like a Methodist heart, when you give the Lord a chance at it!" It was amusing at such times to see how friends would try every means to resuscitate their "stricken" companions, knocking out window lights with their fists to let in air, endeavoring by rubbing them or taking them out of doors to restore them to life, as they supposed. One, taken out into the air for her "faintness," fell in the snow and had to be moved back into the church, where she lay for many hours, and then came out, praising God with a loud voice in the midst of a great and wondering multitude. Let God be praised for his wonderful works, and let it be remembered, that *his power is still the same!* We feel it our duty to say, that in the midst of such glorious scenes, a professed minister of Christ came among the flock, and endeavored to scandalize the character of the worthy instrumentality God was using, diverting the minds of many, and prejudicing others, perhaps to their eternal undoing! Just at the point where the work promised to sweep the entire region, it was checked. Could it be possible that there was *jealousy* at the bottom of all this? O let ministers and members *beware* how they drop a word, or give a look, that will dampen or destroy the *confidence of the people*, in any instrumentality that God sets His seal of approbation upon. Whom *God* honors, let *us* honor. But although the work was hindered, it did not cease. It soon broke out in surrounding neighborhoods. We open his diary at Feb. 16th, 1855, and read: "Our fast-day. A young convert was praising God as we came into the church. He prayed all night,—was converted at day-break, and spent the day in visiting and praying through the neighborhood." This was the commencement of a glorious work that numbered many children in the surrounding country. A host of converts were raised up who were able and not ashamed to sing and shout as the Holy

Spirit prompted them. Several neighborhoods were visited in like manner, till on every side, night after night for months together, the voice of praise could be heard ringing out on the evening air, through streets where nothing but the merriment of pleasure-seekers was heard before. A blessed change!

Many striking scenes were witnessed among the children. On one occasion as brother Kendall came to the school house for preaching one evening, his ear was arrested by a concert of voices praising God as if heaven had begun below. On entering the house, a dozen children sprang up and eagerly ran to the pastor and his wife, eager to tell what they had just experienced. The scene was beyond description. No two were exercised alike, yet so beautifully blended into one, that it seemed a picture of heaven. Those present were awed into silence, none dared to mar the scene; for an hour the Spirit had full control. These children brought one after another of weeping friends to a seat and began themselves to pray for them, in all the beauty of childhood's simplicity.

The Holy Spirit often descended as a manifest seal to the truths brother Kendall taught. He had fixed it as a rule, not to encourage persons to come to the altar, who would not lay aside all needless ornaments, after having had the light. Two ladies who were milliners, disregarded his wishes and came often; one evening with gayer bonnets than usual. He was grieved, and boldly reproved their awful presumption, in thus trifling with God's claims. Their employer arose in anger, and poured abuse upon the pastor, declaring they should get religion as *they were*, if they got it there, otherwise they would go to another church. Brother Kendall arose, calmly and firmly stating his position and his determination to adhere to it, "if shipped to Botany Bay the next hour in consequence!" He challenged those to oppose it "who dare measure arms with the Almighty!" As he said this

his face whitened out and the power of God seemed to raise him from the floor. The room was instantly filled with Divine glory. Numbers fell to the floor, others flew about the house giving glory to God in loudest strains, until there was one prolonged shout of triumph! The two ladies, pale and trembling, hurried from the house; their employer, also, pale with terror and conviction, seized the pastor's hand and said, "forgive me, I have done wrong," and then fled in alarm. The next morning, the text was, "If I perish, I perish," etc. and as brother Kendall reiterated his resolutions to stand by the *whole truth*, the Spirit again descended upon the people in such a manner that his voice, through it rose very high, was at length entirely drowned, so that he sat down amid the shouts and cries of more than a hundred converts variously exercised for a long time. It was truly a pentecost, and one never to be forgotten Sabbath.

Thus the work continued steadily through the entire year, receiving a fresh impulse at the Bergen camp-meeting of that year, some eight tents from Albion, for the first time attending such a meeting.

Near twenty of this precious band of converts are already safely landed in heaven, and most of them died in triumph, closing their eyes gently, as if to sleep. A happy company, pastor and flock together ranging the fields of bliss!

Perhaps one hundred and fifty were reclaimed and converted in this revival, most of whom were already members of churches. Over one hundred were added to the church, and the church was a new one indeed,—changed from gay, formal worshippers, to plain, active, humble disciples of the meek and lowly Jesus.

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LOVE all for Jesus, but Jesus for himself.

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HE rideth easy enough whom the grace of God carrieth.

## UNDER CLOUDS.

HERE behold me, as I cast me  
At thy throne, O glorious King!  
Tears fast thronging, childlike longing,  
Son of Man, to thee I bring.  
Let me find thee—let me find thee!  
Me, a poor and worthless thing.

Look upon me, Lord, I pray thee;  
Let thy Spirit dwell in mine:  
Thou hast sought me, thou hast bought me;  
Only thee to know I pine:  
Let me find thee—let me find thee!  
Take my heart and grant me thine.

Nought I ask for, nought I strive for,  
But thy grace so rich and free,  
That thou givest whom thou lovest,  
And who truly cleave to thee:  
Let me find thee—let me find thee!  
He hath all things who hath thee.

Earthly treasure, mirth and pleasure,  
Glorious name, or richest hoard,  
Are but weary, void and dreary,  
To the heart that longs for God:  
Let me find thee—let me find thee!  
I am ready, mighty Lord.

JOACHIM NEANDER. 1679.

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"THE LAMBS IN HIS ARMS."—In a Chinese Christian family at Amoy, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young; that he might fall back if he made a profession when he was only a little boy. To this he made the touching reply, "Jesus has promised to carry the lambs in his arms. I am only a little boy; it will be easier for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the dear child was ere long baptized. The whole family, of which this child is the youngest member—the father, mother, and three sons—are all members of the Mission Church at Amoy.—MISS. MAG.

## RELIGIOUS EXPERIENCE

OF MRS. ELLEN L. ROBERTS.

I WAS not blessed in early life with pious parents. My father was decidedly irreligious; my mother, though not a stranger to saving grace, did not publicly profess religion. I was taught to pray, strictly to observe the Sabbath, and to attend the Presbyterian church. I occasionally attended a Methodist meeting. Once, when quite a child, I went to a Love Feast, which made a lasting impression on my mind. We were asked at the door if we would kneel, which we did. At the age of fourteen I went to live in New York with my uncle, Rev. George Lane, a devoted man of God. I had not been in his family long before I was deeply convicted of my need of religion. My first convictions were caused by seeing him spend so much of his time in secret prayer. I saw myself a sinner, and used often to plead with the Lord to spare my life from day to day, and I would seek religion. I prayed in secret and sought forgiveness. During a protracted effort in the Green street M. E. Church I went forward to the altar for prayers, and thought if I could get religion I would. I did not then see that *if* was in the way. I failed to find the Saviour. Being exceedingly timid I feared to open my mind to any one, and thus did not receive the help I might have done. After a little I gave up seeking, in a public way, the forgiveness of my sins. Some of my friends then thought it would be well for me to join the church on probation, as a seeker, but I would not consent. I felt I ought not to belong to a church till I had met with a change of heart. Some months passed and one night while listening to an exhortation from the Rev. John Poisal, in Allen street M. E. Church, I was led to see I must be determined and all in earnest or I should finally lose my soul. I then said, *I will* have religion. I found my way to the altar and besought the Lord with tears and entreaties, to save me.

The next day, while alone in my room, after consecrating myself to God, I was enabled to believe he does now for Jesus' sake forgive my sins. The load was removed, peace and joy sprang up in my heart and I began to repeat,

"My God is reconciled,  
His pardoning voice I hear,  
He owns me for his child,  
I can no longer fear.

The world looked new to me—I loved the things I once hated—and found in my heart a love for individuals who had been peculiarly disagreeable to me before. It was my delight to do the will of God, read his word, and attend the means of grace. I especially loved the class meeting. Soon after, I began to attend a fashionable school, and while there lost the evidence of my acceptance with God. The next year I attended a camp-meeting and was reclaimed, and immediately convicted of the need of having my heart cleansed from all sin. I saw I could not retain a justified state unless I sought and obtained the blessing of entire sanctification. I read upon the subject, and prayed, and groaned, for weeks, till in class one day my leader after speaking to me began to sing

"Nay, but I yield, I yield,  
I can hold out no more."

I did "yield," I did "sink," and Jesus saved me to the uttermost—the inbred corruption was washed away in the blood of the Lamb—Heaven seemed begun below to me then. I felt so quiet, so calm; and afterwards, undisturbed by any provocation, I bore the cross; I loved it, though heavy. I testified definitely to what Jesus had done for me and was greatly blessed in doing it. Soon I heard that a minister's wife said I was getting along very fast. She was not a lover of holiness. The enemy took advantage of this remark in making me fearful of being too forward. I thought, I will be very careful in future and not speak of this blessing except when the Lord requires it. I was *so careful* as not again to testify to this work *definitely*, and soon consciousness of purity be-

gan to leave my soul,—that rest in Jesus was gone, and I dared not say my heart was clean. There came an aching void, a sense of loss and want, followed by condemnation. If I had then opened my heart to some faithful Christian I might have been saved years of wandering in the wilderness of sin and unbelief. I wept and prayed in secret, and longed to be all given up to God and his work. At times my desire to be useful in the world,—a Bible Christian, set apart for the work of the Lord—was unutterable. I often felt the blessing of God and his approving smile, but failing to make the consecration I saw I must, and not consenting to be singular for Christ's sake, and unlike the mass of professing Christians, I did not retain long at a time a consciousness of pardon. I did not neglect the means of grace nor secret prayer. During this season of untold longing after God and his work I became the wife of a Methodist minister, feeling that God ordered and approved of the step. Now my convictions increased. I saw the Lord had given me the work I had longed for, and I was unqualified for it. I began to resolve to be better, and do better—only to fail. Three years and a half of married life passed, and in this time the Lord began to use severe means to bring me to himself. He took from us a lovely child, and soon after my health began to grow very feeble. I felt that my Father dealt with me in justice and mercy—my heart had begun to cling closer to the world, and I found little time or disposition to work for God. About this time we were stationed in Buffalo, and during a few weeks in winter I listened to the preaching of Dr. Redfield, who was assisting my husband in some extra meetings. There was to me an irresistible power accompanying his words, a something that took hold of me as nothing ever had done. I began to feel encouraged, and to believe it possible for me to *get right*. I saw the difference between a thorough work of grace and a superficial work. I resolv-

ed to be thorough, cost what it might. The Spirit began to lead me. I had first to confess to my family that while I had professed religion I had not lived as a Christian ought,—I had often yielded to *impatience*. This was a cross, but I was humbled and blessed in doing it. I then acknowledged in meetings my state, and told my determination. I soon found justifying grace, and a few nights after, while listening to a sermon from “what things soever ye desire *when ye pray*, believe that ye receive them and ye shall have them,” I was enabled to believe the cleansing blood applied to my heart. I had made a thorough consecration of all to God, and now while I prayed I believed I received, I continued to believe thus for some hours with no evidence but God's word,—the enemy constantly accusing me of presumption. I had many times come to this point in the last few years, and because I did not realize at once the evidence that the work was wrought I let go and sunk back. Now, to doubt I saw was to sink. I said, if I never have any evidence but the word of the Lord, I will believe. After a few hours, and when I seemed to be emptied of sin, my soul began to be filled with light and glory and joy unspeakable, so that sleep departed from my eyes. The evidence that the work was wrought was clearer than it was the first time I experienced full salvation, though preceded by a greater trial of my faith. Blessed be God! how glad I was to get back to my Father's house where there was bread enough and to spare! I loved to please Jesus, to bear the cross, to help others in the way to heaven. I was in, to me, a new world. The frowns of worldly professors did not move me. Jesus was a satisfying portion to my soul. Then it was these words were written upon my heart, “whether ye eat or drink, or whatsoever ye do, do all to the glory of God.” I saw I must in my dress seek to please Jesus, and gladly laid aside some useless articles. I began to learn some lessons on being

led by the Spirit, which have been of great value to me, also in reference to holding on to Jesus by faith in the absence of emotion. The latter has been a hard lesson for me to learn, especially when my health was poor and my nerves weak, as was often the case; the enemy would take advantage of my physical state and seek to destroy my peace by suggesting doubts and fears, to which I sometimes yielded before I was aware. But God kept me by his power. I found, as my family cares increased, a constant tendency to excuse myself from working for God, except in my family, and outside of that as circumstances would allow. The Lord suffered me to come once to the borders of the grave, and there I saw *work, work* in the vineyards of the Lord—souls perishing. I promised the Lord that if he would spare my life, I would *live to work* for Him. The things of this world were as the smallest dust compared to the great work of saving souls. I was brought where I could see only eternity and souls going to hell. My family cares were out of sight; I was conscious that I was at death's door. Oh! such fountains of living water as I saw and my soul panting to get to them; but I felt I would rather live to work, and began to recover. As soon as I could go out I went to the house of God, and was in meetings from December till March. We saw many souls saved and sanctified. My soul was once in this time, especially blessed, after a season of powerful temptation, I felt such an overwhelming sense of nearness to Christ as took my physical strength away. This manifestation humbled me in the dust, and greatly increased my confidence and faith, and gave me greater power to resist the enemy.

The following year I suffered much from poor health again, and began to feel an intense longing after God and a power to work for him which I had never had. For the benefit of soul and body I left my house to spend two days at a camp meeting not far off. I

was conscious what I needed was something I never had possessed—a power to reach souls—a love for them. As I began to pray for it, the Lord by His Spirit asked me if I would take it *with suffering*. I had always shrunk from suffering for Christ,—especially I felt I could not endure to lose another of my children, (we then had three.) But I felt I cannot live without this power—and my hungering was so intense it seemed to me I could not live thus. I said I will take it with suffering if I can have it in no other way. Then it was said to me, “I may take one of your children,”—I hesitated a moment and thought *they will be safe* this world is full of unsaved souls—*—I must have more power to reach them.* I said “any way.” I confessed publicly my want—began to look up and believe for all I needed—the power began to come. I was laid on the ground, and my whole being, soul and body, began to melt before the coming of the Lord, like wax before the fire. I saw a little what Jesus suffered for sinners—all I could bear—and I could have wept my life away at the sight. Then my soul was filled with a love for them, which it did seem for a while would consume my life. For hours I could not move—I could only weep, and was “lost in wonder, love and praise.” For days after, I felt as solemn as the grave—it was all *eternity* to me. The next morning I started for home, and when near there met a messenger who told me one of my children was just alive, and he hastened on to the camp-ground for my husband. I fell on my knees in the conveyance, realizing God had taken me at my word. I had thought it was only a test. I reached home, and found my youngest, our only daughter, a corpse. I could only groan, and for a few moments the anguish of soul and body was all I could endure. It seemed, while I looked at my loss, as if every joint in my body would be dislocated.—I looked to Jesus, and instantly the calmness of heaven came over me, and in that hour I seemed permitted to



talk with Him as with a friend. I saw my little Sarah an angel in heaven, for six hours, by an eye of faith, as plainly as I ever saw her when living with my natural eye. While I looked to Jesus and saw her forever safe, and nothing for me here but the work of saving souls, I was powerfully blessed, and not only comforted, but my soul triumphed in Jesus. It was life, life and nothing like death about the house to me. Often I was overpowered with a sense of the presence of God and the heavenly host. When friends came in I had no disposition to speak of myself; but, oh! how I longed for them to get to Jesus and be saved. Sometimes it seemed as if the Lord permitted me to think of my Sarah and weep for her—but I knew when I was grieving the Spirit, and I dared not grieve to excess. Never did I so love souls, never did I know as then the power of grace. Of the dealings of the Lord with me since I may write in the future.

### AN INCIDENT.

I AM often reminded of a circumstance that occurred years gone by in Kentucky, after the wilderness state of the country had passed away, and the people had grown up into improved life, and many of them become wealthy.

In the region alluded to there was a large and wealthy Presbyterian congregation that, by growing tired of their old and early preacher, had become vacant. They sought a popular successor, one that was up with the improved and advanced state of the times. They finally, by the offer of a large call or salary, succeeded in engaging a very pious young minister as their pastor. At his first appointment he took for his text, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts, iii. 16. He preached an excellent sermon from

this passage, in the judgment of the congregation, and they were very much delighted. The next Sabbath rolled on. Their pastor rose in the pulpit and took the same text, and delivered substantially the same sermon. This produced a little whispering among their wise and knowing elders; but they attributed it all to absence of thought. The third Sunday rolled on, and up rose the preacher, reading off the same text and preaching the same sermon. Well, the elders concluded that this was outrageous and insufferable, and that they must really talk to him and put a stop to this way of preaching. So they called on their young pastor, and tabled their complaints very plainly before him, asking him if he really had but the one sermon. If so, they must call the congregation together and dismiss him. To all of which the pastor responded, that the Bible was full of as good texts as the one he had preached from, and he had an abundance of good sermons ready; but he thought that as the signs of this improved age and state of society required an improved and an advanced ministry, so did the advanced age require that the congregation should fully keep up with an improved ministry; "and," said the minister, "do you really think the congregation has complied with the requirements of my sermon? If you think they have—and you shall be the judges,—I am ready at all times to take another text and preach a new sermon." The elders at that moment were possessed of a dumb devil, and they never afterward called on their minister to chide him.—PETER CARTWRIGHT.

"It is a just maxim that honesty is the best policy; but he who is governed by that maxim is not an honest man."

God doeth well for us in giving us the grace of comfort; but man doeth evil in not returning all again unto God with thanksgiving.

## ON THE INWARD TEACHING OF THE SPIRIT OF GOD.

It is certain from the Holy Scriptures (Rom. viii., John xiv.,) that the Spirit of God dwells within us, acts there, prays without ceasing, groans, desires, asks for us what we know not how to ask for ourselves, urges us on, animates us, speaks to us when we are silent, suggests to us all truth, and so unites us to Him that we become one spirit. (1 Cor. vi., 17.) This is the teaching of faith, and even those instructors who are farthest removed from the interior life, cannot avoid acknowledging so much. Still notwithstanding these theoretical principles, they always strive to maintain that in practice the external law, or at least a certain light of learning and reason illuminates us within, and that then our understanding acts of itself from that instruction. They do not rely sufficiently upon the interior teacher, the Holy Spirit, who does everything in us. He is the soul of our soul; we could not form a thought or a desire without Him. Alas! what blindness is ours! We reckon ourselves alone in the interior sanctuary, when God is much more intimately present there than we are ourselves. \* \*

Without the actual inspiration of the Spirit of grace, we could neither do, nor will, nor believe any good thing. We are, then, always inspired, but we incessantly stifle the inspiration. God does not cease to speak, but the noise of the creatures without, and of our passions within, confines us and prevents our hearing. We must silence every creature, including self, that in the deep stillness of the soul we may perceive the ineffable voice of the Bridegroom. We must lend an attentive ear, for his voice is soft and still, and is only heard of those who hear nothing else!

Ah, how rare is it to find a soul still enough to hear God speak! The slightest murmur of our vain desires, or of a love fixed upon self, confounds

all the words of the Spirit of God. We hear well enough that he is speaking, and that he is asking for something, but we cannot distinguish what is said, and are often glad enough that we cannot. The least reserve, the slightest self-reflective act, the most imperceptible fear of hearing too clearly what God demands, interferes with the interior voice. Need we be astonished, then, if so many people, pious indeed, but full of amusements, vain desires, false wisdom, and confidence in our own virtues, cannot hear it, and consider its existence as a dream of fanatics? Alas what would they with their proud reasonings? Of what efficiency would be the exterior word or pastors, or even of the Scriptures themselves, if we had not within, the word of the Holy Spirit giving to the others all their vitality? The outward word, even, of the Gospel, without the fecundating, varifying, interior word would be but an empty sound. It is the *latter* that alone killeth, (2 Cor. iii., 6.) and the *Spirit* alone can give us life.

O! eternal and omnipotent word of the Father, it is thou that speakest in the depth of our souls! The word that proceeded from the mouth of the Saviour, during the days of his mortal life, has only had energy to produce such wondrous fruit, because it has been animated by that Spirit of life which is The Word itself. Hence it is that St. Peter says: "*Lord to whom shall we go? Thou hast the words of eternal life.*" (John vi., 68.)

It is not, then, the outward law of the Gospel alone which God shows us internally, by the light of reason and faith; it is His Spirit that speaks, touches, operates in and animates us; so that it is the Spirit which does in us and with us whatever we do that is good, as it is our soul that gives life to our body, and regulates all its movements.

It is, then, true, that we are continually inspired, and that we do not lead a gracious life, except so far as we act under this interior inspiration. But

O God! how few Christians feel it! how few are they who do not annihilate it by their voluntary distractions, or by their resistance!

Let us recognize, then, the fact that God is incessantly speaking in us. He speaks in the impenitent also, but, stunned by the noise of the world and their passions, they cannot hear Him; the interior voice is to them a fable. He speaks in awakened sinners; they are sensible of remorse of conscience, which is the voice of God reproaching them inwardly for their sins. When they are deeply moved, they have no difficulty in understanding about this interior voice, for it is it that pierces them so sharply. It is in them that *two-edged sword* of which Paul speaks as *piercing even to the dividing asunder of soul and spirit*. (Heb. iv. 12.) God causes himself to be perceived, enjoyed, followed; they hear that sweet voice that buries a reproach in the bottom of the earth, and causes it to be torn in pieces. Such is true and pure contrition.

God speaks, too, in wise and enlightened persons, whose life, outwardly correct, seems adorned with many virtues; but such are often too full of themselves and their lights, to listen to God. Every thing is turned into reasoning; they substitute the principles of natural wisdom and the plans of human prudence, for what would come infinitely better through the channel of simplicity and docility to the word of God. They seem good, sometimes better than others; they are so, perhaps, up to a certain point, but it is a mixed goodness. They are still in possession of themselves, and desire always to be so, according to the measure of their reason; they love to be in the hands of their own counsel, and to be strong and great in their own eyes.

I thank thee, O my God, with Jesus Christ, that Thou hast hid thine ineffable secrets from these great and wise ones, whilst Thou takest pleasure in revealing them to feeble and humble souls! It is with babes alone that Thou art wholly unreserved; the others

Thou treatest in their own way; they desire knowledge and great virtues, and Thou givest them dazzling illuminations, and convertest them into heroes. But this is not the better part; there is something more hidden for thy dearest children; they lie with John on thy breast. As for these great ones who are constantly afraid of stooping and becoming lowly, Thou leavest them in all their greatness; they shall never share thy caresses and thy familiarity, for to deserve these, they must become as little children and play upon thy knees.

I have often observed that a rude, ignorant sinner, just beginning to be touched by a lively sense of the love of God, is much more disposed to listen to this inward language of the Spirit of Grace, than those enlightened and learned persons who have grown old in their own wisdom. God, whose sole desire is to communicate Himself, cannot, so to speak, find where to set his foot in souls so full of themselves, who have grown fat upon their own wisdom and virtues; but, as says the Scripture, "*his secret is with the simple*." (Prov. iii., 32, vulg.)

But where are they? I do not find them; God sees them and loves to dwell in them; "*My Father and I*," says Jesus Christ, "*will come unto him and make our abode in him*." (John xiv., 23.) Ah! a soul delivered from self, and abandoned to grace, counting itself nothing, and walking, without thought, at the will of that pure love which is its perfect guide, has an experience which the wise can neither receive nor understand!

I was once as wise as any; thinking I saw everything, I saw nothing; I crept along, feeling my way by a succession of reasonings, but there was no ray to enlighten my darkness; I was constant to reason. But when we have silenced everything within, that we may listen to God, we know all things without knowing anything, and then perceive that, until then, we were utterly ignorant of all that we thought we understood. We lose all that we once had,

and care not for it; we have then no more that belongs to self; all things are all lost, and we with them. There is something within that joins with the spouse in the Canticles in saying; "*Let me see thy countenance, let me hear thy voice; for sweet is thy voice and thy countenance is comely.*" (Sol. Song ii., 14.) Ah! how sweet is that voice; it makes me all tremulous within! Speak, O beloved, and let none other dare to speak but Thee! Be still, my soul; speak, Love!

Then it is that *we know all things without knowing anything*. Not that we have the presumption to suppose that we possess in ourselves all truth. No! on the contrary, we feel that we see nothing, can do nothing, and are nothing: we feel it and are delighted at it. But in this unreserved abandonment, we find everything we need from moment to moment, in the infinity of God. There we find the daily bread of knowledge, as of everything else, without laying up; then the unction from above teaches us all truth, while it takes away our own wisdom, glory, interest, yea, our own will; it makes us content with our powerlessness, and with a position below every creature; we are ready to yield to the merest worms of the dust, and to confess our most secret miseries before the whole world, fearing unfaithfulness more than punishment and confusion of face.

Here it is, I say, that the Spirit teaches us all truth; for all truth is eminently contained in this sacrifice of love, where the soul strips itself of everything to present it to God.—FENELON.

### LEADINGS OF THE SPIRIT.

BY MRS. SARAH BEACH.

THE devil fears this doctrine greatly. He knows what a power God's people will have when they walk in the Spirit. Hence his efforts to bring this doctrine into contempt by transforming himself into an angel of light and seeking to

make his own suggestions pass for the leadings of the Holy Spirit. The following timely remarks are from a sister deeply experienced in the things of God.—Ed.

How the Lord shows me the difference between the leading of his Spirit and the counterfeiting of the devil. Satan can imitate a burden or put a cross upon any one, but he cannot counterfeit that love that comes with the cross of Christ, that sweet drawing towards duty that makes us exclaim:

"I sink by dying love compelled,  
And own thee conquerer."

There always comes a hurrying uneasy feeling when a duty is presented to us by the enemy; something like this—"Now if you do not start and do this you will be lost;" or he will tell you what a great blessing you will get if you will obey. He took our Saviour up on a high mountain and showed him the kingdoms of this world and told him he should have them if he would only fall down and worship him. The devil is just the same to-day. But Jesus answered, "Get thee behind me Satan." How I see that when we get a victory a new supply of grace, and the Lord wants to try it by giving us some work to do—it may be to pray for sinners, or to bear some cross,—then if the enemy can get us to look into our own hearts to see if we do not need something more before we are fit to do such work, he has gained his ends. If he can keep us seeking the victory all the time, in place of getting it, keeping it, and going to praying and believing, for the salvation of souls; it is all he wants. The Lord does not give his children any grace only to glorify him with. He gives us that just when we need it; and we are expected to do some good with it, and if we walk in the light we will have work to do that will try and prove every particle of grace we have.

THERE was never saint so highly rapt and illuminated, who first and last was not tempted.

## EDITORIAL.

## OUR COUNTRY.

The struggle between the North and South is becoming more and more sanguinary. Already have many brave men met death upon the field of battle, and many a family circle has been made desolate. We have seen the beginning, but when the end shall come God only knows.

The conflict is greatly protracted, and the issue rendered uncertain by the hesitation of the government to strike at the root of the difficulty. Fever caused by a bullet lodged in the flesh will not be removed by cooling draughts and soothing anodynes. The wound must be laid open, and the cause of irritation removed, before health can be restored. Slavery is, and while it exists always will be, a source of irritation to the body politic. It makes a wound that is incurable. Concessions and compromises

"Will but skin and flim the ulcerous place;  
While rank corruption, mining all within,  
Infects unseen."

The offer of freedom should be made at once to every slave in the rebellious states. But for the delicacy in meeting this question this war would never have been upon us. Years ago we should have followed the example of England, and adopted a system of compensated emancipation that would have been alike beneficial to master and slave. But the day for that has gone by. Emancipation by the sword, or inglorious defeat, are the alternatives now presented. Not to choose the former is to make choice of the latter. Indecision is a wrong decision. Upon the issue now presented the North cannot conquer, and what would be the advantage if she should? Disunion is preferable to union with slavery. It is no advantage to the Free States to have plantation tyrants domineering at the seat of government, meeting arguments with bowie knives and revolvers. Contact with slavery has demoralized the public mind: Men seek office—not that they may serve their country—but for the opportunity afforded for enriching themselves with plunder. The churches, the guardians of the public conscience, have, to please the slave-power, gradually lowered their tone, until to a great extent, the first principles of

morality have been lost sight of. When slaveholders are admitted to Christian ordinances, no class of criminals should be excluded. Look at the system as you may, view it in its own nature or in its effects upon master and slave, and you can but pronounce it in the emphatic language of John Wesley, "*The sum of all villainies.*"

Let every lover of his country insist upon emancipation for the slave. Let the government proclaim this policy, and such an enthusiastic support will be given it as will render its arms irresistible—four millions of friends ready to stake their lives upon the issue, will be secured in the heart of the rebellious states.

No mere technicality should be permitted to lie in the way. The people ordained and established the constitution, as the preamble says, "in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare and secure the blessings of liberty to ourselves and our posterity." The first grant of power made to congress is "To provide for the common defence and general welfare of the United States." If, as is very clearly demonstrated by passing events, slavery lies in the way of *insuring domestic tranquility, and providing for the general welfare of the United States*, it ought to be abolished, and government already possesses the power to do it. Will it be exercised? We trust it may.

## THE WORK SPREADING.

SPIRITUAL religion is a want of human nature. No mere forms, however good in themselves, or however decently observed, meet the necessities of the soul. Outward ceremonies are but the husks of religion, upon which the sheep cannot possibly thrive. If the attempt is made to confine them to these, the more vigorous will seek more palatable and nutritious food. Nothing would rejoice us more than to see ministers generally holding up the gospel standard of salvation, and urging their people to the attainment of holiness of heart and life. Some do—thank God—and the number is increasing. The 3d and 4th of August we were permitted to attend a grove meeting in Vestal, Broome Co., N. Y., held by Rev. W. Smith, of the Wyoming Conference. Though it was designed only for a two days meeting there were four tents up-

on the ground, and such was the interest that the meeting was continued a part of the third day. The attendance was large, the people flocking in for miles around. Some were justified, and some professed to receive the blessing of a clean heart, and the work of God received an impetus which will, we trust, prove a lasting benefit to scores and hundreds. Bro. Smith is a worker, and he is evidently laboring for the salvation of the people. God give him many souls for his hire. From Vestal, brother S. H. Bronson took us in his carriage to

CARBONDALE, PA.

THIS is an interesting region of country. The mountains abound in rich mines of the purest coal. We went into one in the side of the mountain. The passage in is something like a railroad tunnel, only not so large. A narrow track is laid, upon which the coal is drawn out upon small cars, by horses. In less than half a mile we came to a large chamber formed by taking out the coal. The veins of coal here vary, we were told, from six to fourteen feet in thickness. That which we saw was about seven feet thick. Four men work in a chamber, two of whom mine out the coal by blasting, and two load it upon the cars. The mining costs about forty cents a ton. Beautiful hard coal is purchased at Carbondale for \$1 00 per ton. The miners are mostly Welsh and Irish.

On Thursday evening we preached in the M. E. Church to an attentive congregation. Wednesday evening, just before sundown, we preached in the street to about five hundred people. Many of them, it was thought, had never heard a gospel sermon before. Some were Catholics—some Jews—some merchants from their stores—and some colliers from the mines,—but all heard the gospel of salvation from sin with manifest interest. Those who desired to seek the pardon of their sins were invited to repair to the house of brother Bronson for a prayer meeting. A large number went, filling the house and yard, and four or five were set at liberty.

From Carbondale we took the cars to Binghamton via Scranton. Most of the way to the latter place the cars went themselves, without any motive power but gravity, down an inclined plane built upon the side of the mountain.

On each side of the Lackawana river the coal company has a railroad so constructed that the cars run themselves on one side in one direction, and on the other side of the river they run in the opposite direction. When the foot of the mountain is reached the cars are drawn up by a stationary engine, when they start off again full speed.

AT BINGHAMPTON we preached on the Court House steps to a good congregation which listened attentively through a drizzling rain.

In this region men full of faith and of the Holy Ghost would find an open door for usefulness and hearts ready to receive the truth.

LETTER FROM AN OLD VETERAN OF THE CROSS.

Ingham Township, Franklin Co., Iowa, }  
June, 1861. }

DEAR BRO. ROBERTS:—We have been here in this literal and moral desert for the last year, and have not seen the face of a Methodist preacher in the time, neither have we heard of one within twelve miles of us. There is no religious society in that distance. I have been trying to preach Christ and a full salvation every Sabbath, when possible to gather the scattered people. The congregations are increasing in numbers and interest. Some have been urging me to form a class, but I tell them I never will until we can have one of which God, and angels, and good men, will not be ashamed. I think we have now six or eight congregations of this kind, but the next thing is to know what we shall call ourselves. I have before me a letter from an eastern friend whose mind is much exercised about duty, whether to hold on to the M. E. Church or be free. He wishes my advice, and this, to act consistent, I must give both by precept and example. And now, brother Roberts, I wish to say to you, and if you think proper through your most excellent magazine, that I have been satisfied of my duty for the past year, and I do not consider myself leaving the M. E. Church neither, but they have left me. I have endeavored to keep my ordination vows for the last thirty years. To continue to do this, I must believe and maintain the doctrine of the church as it was then, and hold on to the old land marks; and this I think I can do more perfectly by taking my place with you in church fellowship. Accordingly I forward to you my letter of recommend, and humbly ask

to be received among you. As I am a local Elder, if received, please send me authority to act as such, as we wish to form a class here. And now dear brother my humble prayer shall ever be for God's blessing upon the M. E. Church. For the last thirty years, glory be to God in the highest, I have enjoyed that love that casts out fear, and religion that is present, free and full, and I am seeking every day to prove its power in the arms of death.

I have no further apology for uniting with the Free Methodist Church, only a sense of duty to God and the world. I believe them to be much nearer what the M. E. Church was when we joined thirty-six years since, than the M. E. Churches now, and also a sense of duty to God and the world.

Yours in Christian love,

LOOMIS BENJAMIN.

REV. CYRUS H. UNDERWOOD, writes us from Ogle, Ill. :

"The work goes gloriously forward on Ogle Circuit, souls are being redeemed and believers are being sanctified. Sixteen have been added to the church at Ogle Charge alone, since my arrival here, most of whom are now living in the full enjoyment of God's sanctifying grace. The same interest is being manifested all around the Circuit, and souls are being saved. God is bringing our people through the refining process, and the sediments of sin are being taken out, while we continue to sing:

"Nearer my God, to Thee,"

from the bottom of our hearts, and its being done, Glory to God."

#### HONESTY.

No prayers, however long or fervent, no liberality in giving for the support of the church, can answer as a substitute for strict integrity in all business matters. God and the world expect Christians to be upright in all their transactions. If religion does not make a man thoroughly honest, it does not do any thing for him. It is not necessary that you should own a single dollar's worth of property, but it is necessary that you should give to every man his due. We were told recently of a popular, wealthy preacher, who, in paying off his hired man, gave him his note due in a few months. As the young man was going into another part of the country, he proposed to sell the note. The preacher who a few

minutes before had not the money to pay the hard earned wages of his hired man, could readily raise it to buy his own note at a discount of five dollars! O, thou dishonest, covetous man! Repent, confess and restore, ere iniquity prove thy ruin!

If you are poor you can still be honest, many a Christian has toiled hard after his conversion, to pay debts contracted in the days of his wickedness. We must in all business matters, "commend ourselves to every man's conscience in the sight of God." The following judicious remarks from a brother in St. Charles, Ill., will we trust be productive of good. Read them before God and ask him if there is any need for an application of these truths to be made to thy own conscience. "I am a friend to God's church. I am a lover of that great gift of God's holiness of heart and life. O, dear sir, I tremble when I see that so many are professing to have what they have not. Does God own dishonest men?" "They hope they are Christians." If you are, you are certainly an honest man,—for Christ requires the most spotless integrity of his disciples, who are to be the light of the world—a city set upon a hill—the salt of the earth. Against no class of men does he utter such fearful denunciations as against those who cloak dishonesty under a garb of outward sanctity. Are they honest men if they are living beyond their means? Let us apply this. How many are bearing the Cross in deed as well as in word? O, my brother, what we want is more acting in very deed. Are there not many in the Church of Christ who can not be considered honest men? Are not these charges so often brought against professors of religion, of being no more upright in their business relations than other men, too often true? Are you, reader, one of those whose inconsistencies give rise to such painful allegations? If so, suffer a word of advice from one who would fain see the Church of Christ fair and spotless—as his bride should be. Let me entreat you to refrain while thus living in sin, from loud professions, from exhortations to the impenitent, and from public prayer. Never think that protestations of piety, or fervor in devotion, or fine sounding talk about faith and love, can take the place of honest dealing with your neighbor. Rest assured that no attempt to convert souls will

be of any avail, so long as it can be truly said, as alas, it is so often said, that man cheated me the last time I traded with him; I do not want to hear him pray or talk about religion. I don't want any such religion as his; it does not make a man any better. And what is it good for? Think you God is mocked? Think you the cries and tears of those you have defrauded have not risen up into the ear of the God of Sabaoth? or that he will listen to your prayers, while your hands are yet black with dishonest gain? Think you every one who hears you is not forced to mourn, if he is a Christian, and tempted to deride if he is impenitent? A corrupt tree cannot bring forth good fruit, and by your fruits, not your words, ye are known. No longer, dishonest professor, wound the blessed Saviour in the house of his friends, but hasten to repent, and to do works meet for repentance, that God may be gracious unto you and grant forgiveness and salvation. Let no dream of having been once converted delude you into false hopes. He that loveth me keepeth my commandments, saith the Saviour. Examine yourself therefore as in the sight of God, and if found guilty repent, and turn yourself from all your transgressions, so iniquity shall not be your ruin. O, dear brother, pray that God may give you and me grace, love, and Christian forbearance.

Your Brother in Christ,

R. McC.

#### HOLINESS REGAINED.

If you have lost the blessing of holiness, you cannot grow up into it again. You must seek it as you did in the first place, by repentance, confession, consecration and faith. If you failed to profess it because of reproach, and now when it has become somewhat popular, you expect to enjoy it by simply professing it, you make a great mistake. The cloak of selfishness smothers the light of holiness. If kindled again, it must be by the fires from above. Brother preacher, if you have lost the blessing no amount of preaching on holiness, no professions you can make, will enable you to grow up into it. You must humble yourself. You are too big—too tall—you think too much of your reputation. Your profession of holiness is entirely powerless, no one obtains the blessing through your instrumentality. Do, for your own sake, and for the sake of souls, get fully saved. Be thorough! Do thy first works speedily. None stand more in the way of the work of holiness than those who profess it and yet appear to be destitute of spiritual power.

#### RECEIVING MEMBERS.

In admitting members to the Church of Christ, be particular. What pains is taken in the examination of those who offer themselves

to join the army. Every soldier is expected to count one. So should it be in Immanuel's army. Admit none but those who enlist heartily to serve during the war,—those who will "endure hardness as good soldiers of Jesus Christ." The second and third chapters of Revelations, contain sad evidence that churches founded on the purest doctrines, by the holiest men, in the most careful manner, will backslide too soon. No one should be received into the church, who does not give satisfactory evidence of genuine piety. I know it is the custom in some places to admit as seekers to the privileges of some churches, those who do not even profess to enjoy saving grace. But for this custom there is no Scriptural warrant. "Did not Wesley admit to his societies, those who did not profess religion?" This is not certain. And besides he did not consider his societies churches, or substitutes for churches. He made no provision in them for the administration of the sacraments,—thus omitting an essential part of the constitution of a church. Be careful. One man rowing a boat can make head against a strong current, when every stroke tells. But if in the other end of the boat, there is one of equal strength, rowing in an opposite direction, no progress is made in even still water. A church of a dozen members, and they the poorest in the community, each one full of faith and of the Holy Ghost, and all closely united in Christ, will make themselves felt for good in the most wicked place that can be found; while one counting its members by hundreds, many of whom may be distinguished for wealth and social position, will do but little for the salvation of man, if it is distracted and divided, some endeavoring to walk with God, and others anxious for popularity, ready to stigmatize as fanaticism, every genuine manifestation of the Spirit of God. Let our churches be composed of holy men and women.

#### CAMP MEETINGS.

THERE will be a Camp Meeting, Providence permitting, at Bonus, Ill., about four miles from Garden Prairie Station, commencing the 3d of September.

THERE will also be one at Ogle, Ill., commencing the 17th of September. Those coming by the cars to Ogle station, will be conveyed the 17th and 18th of September to the ground free of charge.

THE WESTERN CONVENTION of the Free Methodist Church, will be held in the Free Methodist Church at Clinton, Kane Co. Ill., commencing on Tuesday the 1st of October, at 10 o'clock A. M.

#### DEDICATION.

THE Free Methodist at West Falls, will, Providence permitting, be dedicated to the worship of God, on Thursday the 10th of Oct. at 11 o'clock A. M. A four day's meeting will commence at that time to be continued over the Sabbath.