

THE EARNEST CHRISTIAN.

VOL. I.

JANUARY, 1860.

NO. 1.

OBJECT AND SCOPE OF THIS MAGAZINE.

BY THE EDITOR.

THERE are many sincere and earnest persons throughout the land, anxiously inquiring "for the old paths." Dissatisfied with being outer-court worshippers, they are desirous of "dwelling in the secret place of the Most High."

Upon their minds God often lets the light from Heaven shine. They see that repentance is something more than a vague conviction that the past life has not been entirely right. Conversion as they, illuminated by the SPIRIT, view it, is a work far more radical than is implied in simply a "change of purpose." At times they are tremblingly alive to the fact, that a religion of fashion and parade, of pomp and show, and circumstance, cannot save their souls. The Holy Ghost presses home the truth that Christ's disciples are characterized by self denial, humility, and love.

It is for this increasing class of persons that we write—for those who are IN EARNEST to gain Heaven, and anxious to know the conditions upon which eternal happiness can be secured.

EXPERIMENTAL RELIGION, as the foundation and life of practical piety, as well as the indispensable condition of final salvation, will be explained, illustrated, and enforced in all

its stages, from the first awakening of the sinner to his conversion, his deliverance from sin, his crucifixion to the world, and his baptism with the Holy Ghost, *till he is filled with all the fullness of God.*

We shall insist upon a *conversion* that makes a man willingly part with his sins—that makes the proud humble, the churl liberal, the selfish generous, the slaveholder anxious "to break every burden and to let the oppressed go free;" that changes the rumseller into an industrious and useful citizen, that transforms the dishonest and unjust, into the righteous and upright.

The doctrine of Christian Holiness, as taught by Wesley and Fletcher, being, as we conceive, plainly enforced in the Word of God, and constituting the real strength and power for good of the Church of Christ, will occupy a prominent place in our columns.

The claims of the neglected poor, the class to which Christ and the Apostles belonged, the class for whose special benefit the Gospel was designed, to all the ordinances of Christianity, will be advocated with all the candor and ability we can command. In order that the masses, who have a peculiar claim to the Gospel of Christ may be reached, the necessity of plain Churches, with the seats free, of plainness of dress, of spirituality and simplicity in worship,

will, we trust, be set forth with convincing arguments. We shall endeavor to keep free from controversey, and to avoid all offensive personalities. We hope never to infringe upon the sacred right of private judgment. Should it ever be necessary to correct any misrepresentations that may be made, we promise our friends that it shall be done with all possible mildness, and in the spirit of candor and love.

In short our object is to publish a revival journal; our aim shall be to set up the Bible standard of religion. We hope by our catholic spirit, by an uncompromising advocacy of "righteousness, peace and joy in the Holy Spirit," to make our magazine a favorite and welcome visitor to every family where pure religion and morality are inculcated.

And now we ask you, Christian friends of every name, to aid us in our undertaking. This you can do by praying for us. Our enterprise has been commenced after much pleading for Divine direction, with the hope of being able to contribute somewhat to the promotion of the cause of Christ. To succeed we must have the help of the HOLY SPIRIT. Be importunate, then, in your supplications for us, that we may be governed by the wisdom that cometh from above.

We need subscribers. The expense of publishing such a magazine is necessarily considerable. From all parts of the country we have received encouraging promises of support. Let us have, in the outset, a large list of subscribers. We are satisfied that it can be easily secured. Will you assist in doing it? Please show this number to persons of your acquaintance, induce them to subscribe, and send on their names and Post Office address without delay.

FREE CHURCHES.

BY THE EDITOR.

Mankind need nothing so much, as the universal prevalence of the Christian religion, in its purity. This would allay the evils under which humanity is groaning, by removing their cause. It would bring Paradise back to earth. For the blessings of the Gospel of Christ there is no substitute. He who enjoys them, in their fulness, has all he needs to make him happy. In their absence, man is "wretched, and miserable, and poor, and blind, and naked."

Things, trifling in themselves, become important when they affect the accomplishment of some great, beneficent enterprise. A glass of wine overthrew the Orleans dynasty, resulted in the horrors of civil war, and deluged France with the best blood of her children. A passing cloud suggested to Franklin the theory of electricity, and led to the transmission of messages upon the swift wing of the trained lightning. A small file may render worthless the heaviest piece of artillery, and decide the battle on which the fate of nations is suspended.

The question of free churches derives its importance from its influence upon the purity and the progress of Christianity. It has a greater bearing upon both, than many imagine. The world will never become converted to Christ, so long as the Churches are inducted upon the exclusive system. It has always been contrary to the economy of the Methodist church, to build houses of worship with pews to sell or rent. But the spirit of the world has encroached upon us by little, and little, until in many parts of the United States, not a single free church can be found in any of the cities or larger villages. The pew system generally obtains among all denominations. We are thoroughly convinced that this system is wrong in principle, and bad in its tendency. It is a corruption of Christianity. This we propose to show. We claim the indulgence of expressing

ourself strongly. We cannot adopt the cautious language of doubt, for we have no misgivings. We do not believe merely that there should be free churches, but that *all* churches should be free. Not merely that some unmarketable seats should not be rented or sold, but that no seat in the House of God should be rented or sold. Respected readers, we ask your candid attention to the arguments that may be presented in these pages. Weigh them well. You may have given your countenance to the pew system, as many have, simply because you found it in practice. If you have thought upon the question at all, you may have regarded it merely as one of expediency. We hope to show that the pew system is both inexpedient and wrong. We design to prove that our houses of worship should be, like the grace we preach, and the air we breathe, free to all.

Free Churches are essential to reach the masses.

The wealth of the world is in the hands of a few. In every country the poor abound. The most prudent are liable to misfortunes. Sickness may consume the earnings of the industrious. Death may take from the helpless wife, and dependent children, the heart that loved, and the hand that filled the house with plenty. Man is depraved. Sin has diffused itself every where, often causing poverty and suffering.

God assured his ancient people, favored above all others with precautions against want, that "the poor shall never cease out of the land." These are the ones upon whom the ills of life fall with crushing weight. Extortion wrings from them their scanty pittance. The law may endeavor to protect them; but they are without the means to obtain redress at her courts. If famine visits the land, she comes unbidden to their table, and remains their guest until they are consumed.

The provisions of the gospel are for all. The "glad tidings" must be proclaimed to every individual of the human race. God sends the TRUE LIGHT

to illuminate and melt every heart. It visits the palace and the dungeon, saluting the king and the captive. The good news falls soothingly upon the ear of the victim of slavery, and tells him of a happy land, beyond the grave, where the crack of the driver's whip, and the baying of blood-hounds are never heard. The master is assured, that though he be a sinner above all other sinners, yet even he, by doing works meet for repentance, may be forgiven, and gain heaven. To civilized and savage, bond and free, black and white, the ignorant and the learned, is freely offered the great salvation.

But for whose benefit are special efforts to be put forth?

Who must be particularly cared for? Jesus settles this question. He leaves no room for cavil. When John sent to know who he was, Christ charged the messengers to return and show John the things which they had seen and heard. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up," and as if all this would be insufficient to satisfy John of the validity of his claims, he adds, "AND THE POOR HAVE THE GOSPEL PREACHED TO THEM." This was the crowning proof that He was the ONE THAT SHOULD COME. It does not appear that after this John ever had any doubts of the Messiahship of Christ. He that thus cared for the poor must be from God.

In this respect the Church must follow in the footsteps of Jesus. She must see to it, that the gospel is preached to the poor. With them, peculiar pains must be taken. The message of the minister must be adapted to their wants and condition. The greatest trophies of saving grace must be sought among them. This was the view taken by the first heralds of the cross. Paul wrote to the Corinthians, "for ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak

things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence."

Similar statements in regard to the rich are not to be found in the Bible. On the contrary, the Apostle James asks the brethren, "do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by which ye are called?" He also refers to it, as an undeniable fact, that the poor are elected to special privileges under the gospel dispensation. "Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love him?"

Thus the duty of preaching the gospel to the poor is enjoined, by the plainest precepts and examples. This is the standing proof of the Divine mission of the Church. In her regard for the poor, Christianity asserts her superiority to all systems of human origin. The pride of man regards most the mere accidents of humanity; but God passes by these, and looks at that which is alone essential and imperishable. In his sight, position, power, and wealth, are the merest trifles. They do not add to the value or dignity of the possessor. God has magnified man by making him free and immortal. Like a good father, he provides for all his family, but in a special manner for the largest number, and the most destitute. He takes the most pains with those that by others are most neglected.

Hence, as that great, good man, Dr. Olin, says: "The Gospel is preached to the poor—to the masses. It is made for them—it suits them. Is it not for the rich, for the cultivated, the intellectual? Not as such. They must become as the poor, as little children, as fools. They must come down to the common platform. They must be saved just like so many plowmen, or

common day laborers. They must feel themselves sinners, must repent, trust in Christ, like beggars, like publicans. Sometimes we hear men prate about preaching that may do for common people, while it is good for nothing for the refined, and the educated. This is a damning heresy. It is a ruinous delusion. All breathe the same air. All are of one blood. All die. There is precisely one gospel for all; and that is the gospel that the poor have preached to them. The poor are the favored ones. They are not called up. The great are called down. They may dress, and feed, and ride, and live in ways of their own choosing; but as to getting to heaven, there is only God's way, the way of the poor. They may fare sumptuously every day, but there is only one sort of manna.

That is the gospel which is effectually preached to the poor, and which converts the people. The result shows it. It has demonstration in its fruits. A great many things held, and preached, may be above the common mind—intricate—requiring logic and grasp of intellect to embrace them. They may be true, important, but they are not the gospel, not its vital, central truths. Take them away, and the gospel will remain. Add them and you do not help the gospel. That is preached to the poor. Common people can understand it. This is a good test. All the rest is, at least, not essential.

There are hot controversies about the true Church. What constitutes it, what is essential to it, what vitiates it? These may be important questions, but there are more important ones. It may be that there cannot be a Church without a bishop, or that there can. There can be none without a gospel, and a gospel for the poor. Does a church preach the gospel to the poor—preach it effectively? Does it convert and sanctify the people? Are its preaching, its forms, its doctrines, adapted *specially* to these results? If not, we need not take the trouble of asking any more questions about it. It has missed the main matter. It does not do what

Jesus did, what the Apostles did. Is there a church, a ministry, that converts, reforms, sanctifies the people? Do the poor really learn to love Christ? Do they live purely, and die happy? I hope that Church conforms to the New Testament in its government and forms, as far as may be. I trust it has nothing anti-republican, or schismatic, or disorderly in its fundamental principles and policy. I wish its ministers may be men of the best training, and eloquent. I hope they worship in goodly temples, and all that; but I cannot think or talk gravely about these matters on the Sabbath. They preach a saving gospel to the poor, and that is enough. It is an Apostolic church. Christ is the corner stone. The main thing is secured, thank God."

If the gospel is to be preached to the poor, then it follows, as a necessary consequence, that all the arrangements for preaching the gospel, should be so made as to secure this object. There must not be a mere incidental provision for having the poor hear the gospel; this is the main thing to be looked after.

There is a feeling of independence in man that prompts him not to go where he fears he shall be regarded as an intruder. This is especially true of our American people. They will not accept as a gratuity, what others claim as a right. Their poverty does not lessen their self-respect. Let them be treated at a social visit as objects of charity, rather than equals, and they will not be very likely to repeat it. Hence, houses of worship should be, not like the first class car on a European railway, for the exclusive, but like the streets we walk, free for all. Their portals should be opened as wide for the common laborer, or the indigent widow, as for the assuming, or the wealthy. All who behave themselves in a becoming manner, should feel at perfect liberty to attend on all occasions of public worship.

The requirement of the gospel is not met by setting apart a certain number

of free seats, for those who are too poor, or too indifferent to rent or purchase. As Bishop Morris says: "We know it is the custom in many pewed chapels, to leave certain seats free for the accommodation of such as cannot buy or rent, but it seems to answer almost no purpose, except to give offence. Who is willing, thus publicly, to advertise his poverty or misfortune, his want of ability, or inclination to afford himself a place in the church, by taking the 'poor seats'?" Such humility is not to be expected in those who need the instruction of the gospel most. Besides, to require it, is not only uncharitable and unwise, but unscriptural."

If it be said that seats would be freely given to those who are unable to pay for them, we answer, this does not meet the case. But few are willing, so long as they are able to appear at church, to be publicly treated as paupers. Neither is it true, as is sometimes assumed, that those who are too poor, too indifferent to religion, to pay for a seat in the House of God, would not be likely to be benefited by its ordinances. Had not such persons been reached, the conquests of the gospel would have been limited indeed. Christianity would have died out long ago. The greatest number of her adherents, and the ablest champions that ever stood up in her defense, were once of this class.

The pew system, wherever it prevails, not only keeps the masses from attending church, but alienates them, in a great degree, from Christianity itself. They look upon it as an institution for the genteel, and the fashionable; and upon Christians as a proud and exclusive class. "When I came to this city," said a respectable mechanic, "I was a member of a Christian church. I rented a seat, and attended worship regularly. But I found that I could not hire a seat, and attend church at an expense of less than fifty dollars a year, without having my family looked down upon with contempt. This expense I could not afford; so we do not any longer attend religious meetings." His

experience is that of multitudes. Many who, on going to the cities, are favorably inclined to religion, finding themselves virtually excluded from the churches, become at first indifferent, and then ready to drink in any error that comes along. Hence the ease with which the advocates of Millerism, and Spiritualism have found hearers and converts.

Perhaps no part of our country has greater religious advantages, than New England. In some portions laws formerly existed, requiring, under penalty, attendance upon church. A habit of church-going was formed. The influence of the immigration of foreigners is less there than in any other section of the Union. There the pew system was first introduced. There it almost universally prevails. What is the result? Says the Report on Home Missions, presented to the Massachusetts General Association, 1858: "From reliable statistics it appears, that in Maine, New Hampshire, Vermont, and Massachusetts, not more than one quarter of the population are in the habit of attending church. There are one million, three hundred thousand people in New England, who, so far as attending church is concerned, are practically like the heathen."

Says the Rev. Edward Stuart, a clergyman in London, "The pew system, which has introduced so unchristian a distinction in the House of God, between the sittings of the rich and the poor, is (there can be little doubt) doing more to alienate the hearts of tens of thousands in every large town in England from the Church of CHRIST, than any other thing that could be named." He tells us that the large churches in London are filled almost exclusively with the rich, and adds, "In some cases it is all but impossible for a poor man to find a place in the House of CHRIST—of CHRIST, who himself, lived all his life amongst the poor." The editor of the *English Guardian*, remarks that the system of pews "has eaten, and is eating, the very life out of the church."

Take a city nearer home. Says the *Buffalo Christian Advocate*: "We have in Buffalo, about forty Protestant churches. These reach, and influence, more or less, about twenty thousand of our eighty thousand people. This leaves sixty thousand either unprovided for, or to Catholic influence. It may be safe to calculate that forty thousand of our inhabitants attend no place of worship whatever."

Friends of Jesus, we call upon you to take this matter into serious consideration. The Gospel is committed to your trust. Your business is to save souls—first your own, then the souls of others. You are to dig for rough diamonds amid the ruins of fallen humanity, and polish them up for jewels in the crown of your Redeemer. The church edifice is your workshop. Do not, we beseech you, convert it into a show room, to display, not the graces of Christians, but the vain fashions of the world.

Politicians teach us an important lesson. How do they reach the masses? The places for their public gatherings, often rough and uncomfortable, are always free. The rich and poor associate as equals. What party could long survive, should they build splendid temples for the propagation of their principles, and then sell, at a high rate, the right to the occupancy of the seats? It is no feeble proof of the Divine origin of Christianity, that it has been able to survive a practice so absurd. But it can never spread with the rapidity with which we are authorized—from its sublime doctrines affecting man's highest interests for time and for eternity, from the beneficent influence it ever exerts upon society, and from the gracious efficacious assistance which God has promised to those who labor, as He directs, for its promotion—to expect it should, until all its houses of worship are free.

SLOTHFULNESS in the service of God is as damning as open rebellion.—PRES. EDWARDS.

BE THOROUGH, BUT BE IN HASTE.

BY REV. J. W. REDFIELD.

IN taking a view of the work to be done by the Church for the world, the vast interests involved, the very narrow limit to the time within which it must be done; the very few to whom *God* and the Church can look to as helpers in this mighty enterprise involving the world's redemption, I feel to ask, and with an emphasis that would stir the bones of the dead, *Who, who* will act; *act now*; act with a purpose to succeed at any cost? Enter the list with *God* and *Jesus* and the *Holy Ghost*, for the accomplishment of this grand object—a world's redemption?

THE WORK TO BE DONE.

We have upon our globe eight hundred and fifty millions of deathless souls to be saved—souls once bearing the image of the great *Father*, but now in ruins, and yet capable of a re-creation and an elevation above angels. "We shall judge angels." Imagination grows dizzy in the attempt to penetrate the vast future of an interminable life; a life bounded only in its duration by the coming years of *God*. And every one of this great throng is now, while I write, passing away to *Heaven* or to *Hell*. The average of human life has been variously estimated at from twenty-five to forty-three years; but to silence all cavil, we may say, that this vast congregation will be dead in fifty years. Eight hundred and fifty millions added to the list of mortality! Eight hundred and fifty millions more of dead men, women and children putrifying in the grave! And eight hundred and fifty millions of souls begin a destiny of joy or sorrow, never—no never—to be changed in its character, however high the good may rise, or however low the bad may sink. Their fate is sealed, and sealed forever. Is the Bible true? How overwhelming the contemplation of their fate, would we realize the length and breadth, nay, the

immensity of interests involved! Then measure, if we can, the value that any one soul must put upon its individual concern—foot up every hope of heaven, every item of value in the world to come—now dashed to atoms, and forever; then look at every foreboding of the lost roused by the rehearsal of the fate of rich *Dives*; and, all realized, what a sense of loss, when first sent utterly out of sight of every token of *God's* approval; of crowns, thrones and mansions! What elements of anguish in the uncounted items of torture, with no relief but in the change of one sorrow for another; and, to drive each sting deeper, to know it is forever. No turn, no change, no hope, no mitigation forever! If but one soul should ever be thus lost, and the universe of intelligent beings were convened to make a demonstration worthy of so sad a fate, what wails could give vent to becoming sorrow! What badges of mourning could image forth the solemn story! What awful shrieks could jar to discord the dead march of one soul's obsequies! What length of funeral train would shadow forth by any or every token of agony the magnitude of such a tragedy! Now multiply this unspoken suffering eight hundred and fifty millions of times, and we have the sum of interest involved in only half a century.

The soul sickens at the thought. Imagination staggers under the burden. We utterly faint at the sight and seek relief by ceasing to think.

Not to admit this tale of sorrow as possible, is to assume that we can grasp the utmost of what it is to be lost—is to deny the plain declaration of the Bible.

Eight hundred and fifty millions of souls will be lost or saved within fifty years.

God's way of saving the world is by the instrumentality of the Church.

Let us now compare the number of the army to be conquered and the army to conquer, if we may use a military figure. At least eight hundred millions are arrayed against *God*. Now the army to meet this great host is as *God*.

eon's only. We have, probably, about eight millions of evangelical Christians, for we must leave out the Roman and Greek Churches. It is probably safe to say, that not more than six millions, though orthodox in creed, believe in any change of heart. It is not harsh judgment to suppose that three millions of the six, have only the form of godliness, and are more concerned to maintain church order and popularity, than to get sinners converted to Christ; and all these are worse than enemies out of the church. But alas, we must more than decimate again! Reduced to three millions, full two millions of these have no sense of responsibility, and no courage to act for God, only when and where a trifling victory in a narrow limit has rendered Jesus temporally popular. They shout Hosanna to-day, and to-morrow cry out *Crucify Him! Crucify Him!* Of the remaining one million, will one half, ministers or members, "shut the doors of God's house for naught?" Position, salary, and church order sway them effectually, and bring them to a dead halt—or more frequently to an open or secret opposition to the few whose fidelity to God, and whose fruits are eclipsing them before the world. See them watching for a flaw in a devoted brother, ready to fire their heaviest artillery at the faithful worker, when they will not discharge a single arrow at the real enemies of God. How willingly they allow to pass uncontradicted, any slander which may be hurled against the little band who are doing almost all that is effectually done for the true church of Christ. Pamper and flatter these men, and they will work, as doth the hireling, for position, popularity and money; but will they go alone, like an apostle, use their own means, make tents for living; if need be, carry the Gospel amid opposition and perils uncounted, even amid false brethren? Will they not effectually, though secretly, try to reduce the true laborers for God to their own level, when the cost of coming up to the true position is too expensive?

I ask, have we more than half a million who have religion enough? Who have so much of the spirit of Jesus as to go amid scorn, and face the very light persecution which the law permits? To go unpaid, if need be, go without even the meed of flattery, go against wind and tide, make every energy bend, bring every force of their being to work, work for the redemption of a lost world—weep, pray, fast, and exhort everybody, and everywhere it is consistent, and have no reward but in heaven and in seeing souls won to Christ?

Ministers may live of the gospel if they can, but nothing more. And what if they cannot? shall souls perish? shall Christ's interests be disregarded? Who will go, if need be, without fee or reward—without even the poor man-conferred title of D. D.? Go, too, with only idea, *Christ Crucified*; meet the hostile army of more than eight hundred and forty-nine millions, amid *abuses, slanders, persecutions*, and get nothing for it till they pass away to hear the "Well done, good and faithful servant?"

How many can be found in America who are actually doing this work, and enduring rebuffs?

Shall we call this an overdrawn picture of facts, or of the obligation now pressing upon the churches with all the solemn weight of eternal interests?

Is it above, or beyond the labors of the primitive disciples? And do not the wants of the present generation appeal for relief from the church, with equal clamor, in this noon of the nineteenth century.

Do not ten, nay one hundred, die without hope, and unwept by the church in our nation, where one only is soundly converted to God?

Should God call for another army of martyrs, (the seed of the church,) to win a victory for primitive piety, to burn willingly at the stake, to give emphasis to their mission, *where* could be found enough to form the first platoon?

How pertinent then is our motto,
"BE THOROUGH BUT BE IN HASTE."

"SPIRITUAL MANIFESTATIONS."

A FEW WORDS RESPECTING ALLEGED
"EVILS" CONNECTED WITH CER-
TAIN MEETINGS.

It is assumed, that "screaming," "leaping," "falling," and such like exercises, in religious meetings, are not the result of a divine influence, but are proofs of "fanaticism;" and therefore, disgraceful to the church, and offensive to God.

It is also assumed, that the alleged "evils" are *general*—the prominent traits—in such meetings. But this is a mistake. The "reports" of such meetings are usually exaggerated, or caricatured; the "evils" occurring only to a very limited extent, not sufficient to give character to the meetings.

The "evils," so called, when the real truth respecting them is known, are found, generally, to be only such as have usually been connected with the work of God. In the process of salvation, in the extending the cause of Christ, the *divine* and the *human* are combined; and though it is desirable that the compound should be very largely divine, and but slightly human, yet facts prove that in all cases where there is a deep, thorough work of the Divine Spirit, there will be more or less of the distinctly human manifestations. And we should no more decri the whole work as "fanatical," or something worse, because of such results, than we would ascribe the distinctly human, in spiritual exercises, to the Divine Being; though the agony of the Divine Spirit in the heart and among the people, is the occasion of such human manifestations. Hence, what are usually denominated "evils," in this connection, are not "evils;" but considering the weakness, and infirmities, and prejudices, and depravity of human nature, these "evils," so called, are the *certain*, and may I not say, the *necessary* accompaniments of the mighty operations of the Divine Spirit, in renovating our moral nature, that we

"might be filled with all the fulness of God?" In all religious meetings that continue for several hours or days, where there is a deep work of the Holy Spirit on the hearts of the people, the manifestations of the human spirit, under the influence of the divine, will necessarily take their coloring from those constitutional, or other peculiarities, with which they are connected, as evinced by moderate liveliness, or deep solemnity, or excessive weeping, or extreme joyousness; the occasional extravagance and excess of such manifestations being as natural and necessary as the spray and foam of the deep, mighty, majestic Niagara.

It is quite possible that some of these manifestations are of *merely* human prompting; and some the result, in part, of habit, and therefore, to a certain extent, voluntary; but then, such like manifestations are the ordinary accompaniments of the deep and thorough searchings of the Divine Spirit. It is assumed that the leaders, in such meetings, labor to produce said manifestations, in all their variety, and then argue to defend them as the marked proofs of genuine and desirable spiritual results. No, brethren, you mistake the character of such labors. Those men labor, as gospel instrumentalities, to advance the cause of Christ; and when the blessing of God attends their work, and candid persons who are willing, or cavaliers who desire to find an "occasion," urge objections to the work, or its results, because some things are not in harmony with their models of propriety; then these men, as in duty bound, argue to defend the general work, as the work of God, notwithstanding the occasional extravagances and excesses, so called, that usually accompany the process of salvation.

That such meetings are not fanatical, but in harmony with our church usages, from the beginning, is evinced by an incident at Hartland Corners, in 1818, as given by Rev. Dr. Paddock, in a recent article in the *N. C. Advocate*, under the heading, "Ridgeway Circuit."

The Doctor says: "Supper was now announced, and all were invited to 'set by.' When the meal was ended, the preacher (that is, himself,) drew back from the table, and, perhaps forgetting that he had sung it before, sang the same verse again. Ere it was concluded, however, a lady screamed out in unutterable agony, and falling to the floor, called upon the preacher to pray for her. He was soon on his knees, and all the company with him, each one crying for mercy. The whole scene was not only unique, but quite indescribable. But the struggle was brief, for in the course of some twenty or thirty minutes, all was calm again; when one after another arose and said, 'The Lord has spoken peace to my soul!' All were saved, and all were soon after formed into a class."

Dec. 8, 1859.

D.

ARE YOU HOLY?

BY THE EDITOR.

Do not evade the question. Press it home upon your conscience. Ponder it, weigh it, consider it, revolve it. Keep it in your mind until an honest and correct conclusion is reached.

You readily admit that there would be reason for uneasiness were you justly in doubt as to whether or not you were converted. *The obligation to be converted is no stronger than the obligation to be holy.* Both rest on the same foundation—THE COMMAND OF GOD. This is no less explicit in the one case than in the other.

Why should we be born of the Spirit? The ready answer is, Jesus says, *Ye must be born again.* Why ought we to be holy? The same Divine Teacher declares, *This is the will of God, even your sanctification.*

Is the one essential to salvation? The infallible Guide which says, "*except ye be converted and become as little children, ye can in no case enter into the kingdom of heaven,*" says also, *WITHOUT HOLINESS, NO MAN SHALL SEE THE LORD.* If you are indifferent as to

your personal sanctity, you have reason to doubt the genuineness of your conversion. *Truly regenerated souls are after holiness.* Even where the system of theology in which they have been educated denies its attainableness, they still long for it as something desirable. With the pious Watts they exclaim.

"Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream nor death's cold flood
Could fright us from the shore."

This is the longing of a converted soul. "*Could we but climb,*" how gladly would we do it. Were we satisfied that it is within the reach of possibility, we would make a desperate effort." Well, earnest Christian, you may ascend, even here, to Pisgah's summit. You may dwell in the land of Beulah, where the sun always shines. *Holiness is possible.* Consider. Would you impose upon your tender child of ten years age, a load which would require the utmost strength of a full grown man to carry? Would you require your son, so far recovered from a protracted sickness, as to be able to sit up an hour at a time, to do a day's work that none but an able-bodied man could accomplish? "If ye then being evil" would not require impossibilities, how much less would "your Father in Heaven?" God commands us *BE YE HOLY.* Pharaoh may demand the full tale of brick without furnishing material, but God never imposes a duty without providing every needed help for its fulfilment.

Were we obliged to obtain a holy heart by our own efforts, we might despair. If we were "to grow up" into holiness by habits of obedience, discouragement might take place. *BUT A HOLY HEART IS AS MUCH THE WORK OF GOD AS IS CONVERSION.* The Word says, *IF WE CONFESS OUR SINS, HE IS FAITHFUL AND JUST to forgive us our sins, and to cleanse us from all unrighteousness.* Who forgives sins? God only. Who cleanses from all unrighteousness? *The same ALMIGHTY BEING.* None, then, need despair. Do not limit the

Holy One of Israel. If you meet the conditions, God will make even you holy. If holiness be God's work, try ever so long and earnestly, and you cannot grow up into it. Ask him now to *sprinkle clean water upon you, and ye shall be clean, to put his Spirit within you, and cause you to walk in his statutes.*

As Dr. Adam Clark says: "In no part of the scriptures are we directed to seek holiness *gradatim*, (that is, *step by step, gradually*). We are to come to God as well for an instantaneous and complete purification from all sins, as for an instantaneous pardon. Neither the *seriatim* pardon nor the *gradatim* purification exists in the Bible. It is when the soul is purified from all sin that it can properly grow in grace, and in the knowledge of our Lord Jesus Christ. As the field may be expected to produce a good crop, and all the seed vegetate, when the thorns, thistles, briars, and noxious weeds, of every kind are grubbed out of it."

Come to God, then, in faith to make you holy; and soon, exulting, you shall sing—

Rejoicing now in earnest hope,
I stand, and from the mountain top
See all the land below.

PERSECUTED, BUT NOT FORSAKEN.

BY THE EDITOR.

THE minutes of the Genesee Conference for 1859, contain the following record: "Who have been expelled? L. Stiles, Jr., J. A. Wells, W. Cooley, C. D. Burlingham."

These brethren are, all of them, able, zealous, faithful laborers for the spread of earnest Christianity. They are also honest anti-slavery men, opposed to the continuance of slaveholders in the church. This accounts for their expulsion. Timid, compromising men never reach the honors of martyrdom.

Rev. L. STILES, the first upon the list, has for eleven years faithfully discharged the duties of a minister of Jesus Christ. As a preacher, he is fear-

less, pointed, clear and eloquent. The editor of the *Northern Independent*, himself a preacher of no ordinary grade, said of Mr. Stiles after hearing him at the Auburn Camp Meeting: "He takes rank with the first pulpit orators of the age." Living near to God, with an honest, upright purpose to do his will, incapable of being bought with favors or of being intimidated by proscription, Mr. Stiles has been highly favored with the Divine approbation upon his labors. His charges have always prospered under his administration. We have been assured, from reliable sources, that the Pearl Street Church in Buffalo has never flourished so highly as under his labors. He filled with great acceptability the office of Presiding Elder of Genesee District, one year. We doubt if a Presiding Elder in that time ever intrenched himself more firmly in the affections of the people. They were urgent for his return. But some thirty preachers conspired together not to take work unless he was removed from the cabinet. His success in promoting earnest Christianity was too great for endurance. The plot succeeded. He was stationed at Union Chapel, Cincinnati. At the close of the year he was transferred back at the solicitation of the people and a large number of the preachers to the Genesee Conference. He well knew he was exposing himself to danger, but he felt it his duty to stand by the oppressed children of God. He is in labors more abundant, preaching since his expulsion with still greater power than ever.

Rev. J. A. WELLS has been seven years a successful laborer in the Genesee Conference. He is a good preacher, studious in his habits, entirely devoted to the service of God, a man of honest intention and straight forward integrity. We strongly suspect that what caused him to be selected as a victim of proscription, was the wonderful success which attended the Laymen's Camp Meeting held in the bounds of his charge, with his approval.

He is now laboring at Brockport, and

in the vicinity, for the salvation of souls. He feels that God has called him to this work, and who shall forbid him?

Rev. WM. COOLEY has been for seventeen years a diligent, faithful and acceptable preacher in the Genesee Conference. He is a quiet, peaceable and unoffending man. This may be said of all the expelled ministers. We doubt if there is one of them that has an enemy in the world save those that were made such by their fidelity to God and the souls of man. Mr. Cooley is more than an ordinary preacher. His sermons are clear, scriptural and searching. He always makes the impression that he is thoroughly in earnest. He professes, lives as we believe, and preaches full salvation. He labors at present in Niagara county.

Rev. C. D. BURLINGHAM has, for nineteen years, devoted his energies to the service of the Methodist Church, as a traveling preacher in the Genesee Conference. He has labored much beyond his physical ability. With a broken down constitution, a large and dependent family, he is thrown out of a work to which he has given the best years of his life, and to which he was ardently attached. He is a superior preacher, original in his thoughts, happy in his illustrations, never failing to secure the unwearied attention of his audience. For four years he filled, to the satisfaction of his preachers and people, the office of Presiding Elder of the Olean District. All the departments of his work were carefully looked after, and the District was never in so flourishing a condition as when he left it. He was a delegate to the last General Conference.

Mr. Burlingham has decided not to preach till after the next session of the General Conference. His object is to prevent the existence of any excuse for rejecting his appeal. His continuing to preach *not by virtue of any authority from the M. E. Church*, but BY VIRTUE OF HIS CALL FROM GOD, could not prejudice his appeal before any impartial tribunal. It is probable that a partisan spirit will prevail in the Gen-

eral Conference to some extent. But we have no doubt but that among its members will be found many honest and upright men, who, whatever their party predilections, will be disposed to "judge righteous judgment," and it should be assumed that the body will be composed mainly of such.

A preacher of talent in the Presbyterian Church was a few years since deposed from the ministry, as he conceived, unjustly. He joined the Methodists, and continued to preach. Later the Presbyterians became convinced that they had done him an injustice, and in the true spirit of Christians, they reinstated him as a minister, though at the same time *he was holding a license in another church!*

This was undoubtedly right. If a man called of God to preach, has the license which he received from man taken from him wrongfully, the responsibility of the irregularity of his subsequent course, while he discharges his duty to God, rests, not upon himself, but upon those who have done him the wrong. It would have been treason to God for Luther to have desisted from preaching when excommunicated by the church to which he belonged.

In the second Conference held by Wesley it was asked: "Is not the will of our governors a law?" The answer was emphatic, "No; not of any governor, temporal or spiritual. Therefore if any bishop wills that I should not preach the Gospel, his will is no law to me. But what if he produce a law against your preaching? *I am to obey God rather than man.*"*

Yet any other person called and commissioned of God to preach, has the same authority for discharging his duty as Luther and Wesley had for executing the work intrusted to them.

We think, then, Mr. Burlingham errs in remaining silent when God has not silenced him. If men lived to the age of Methuselah, if sinners were not dying all around us, and going to perdition, we might better afford to lose

* Stevens' History of Methodism, vol. i, p. 312.

a year or two at the dictation of a party.

May He who "suffered without the gate" be with these brethren beloved, who have gone "without the camp bearing his reproach," comfort their hearts, make them exceeding joyful in all their tribulations and abundantly bless their labors.

MORAL INDIVIDUALITY.

BY REV. L. STILES, JR.

Moral individuality stands in striking contrast with a decided tendency of the age to amalgamation of mind, and an ignoring and relinquishing in moral actions, of personal responsibilities.

Thousands seem to have no positive opinions of their own, because they shun the responsibility incidental to the avowal of a definite belief. They constitute others the trustees and guardians of their opinions, from a conscious inability to support their own feeble bantlings of thought. Such are mere society automatons, burdens to themselves, victims of knaves, pitied by the good, and despised by the bad. If they avow an opinion, it is with the understanding, that with *your consent* they believe thus and thus. Cowper has well daguerreotyped this opinionless being, in the following lines:

"He would not with a clear decided tone,
Assert the nose upon his face, his own;
With hesitation admirably slow,
He humbly hopes, presumes it may be so;
Knows what he knows as if he knew it not,
What he remembers, seems to have forgot;
His sole opinion whatsoever befall,
Centering at last in having none at all."

Now this negation of humanity is of the least possible consequence in the sum total of responsible existence. The demand of the age is for men of action, and nerve, and moral perpendicularity. The cry of the necessity of the age is, "give us positive men, with positive characters, faith, opinions and actions." Give us such men, although they may occasionally be in an error, rather than noncommittal, neutral beings, with doubtful faith, wavering opinions, undecided actions, and fluttering hearts.

Such is the present disposition to yield opinions, rather than provoke opposition, that the waters of virtue, morality, and religion, are in danger of stagnation, for want of rocks to break their quiescence. "Anything for union," is the cry of the persistent, impudent minority. "Anything for peace," is the echo of the yielding, impressive majority. The soul that would preserve a moral individuality, in this age of mind amalgamation, must squander no time in calculating chances of loss and gain in the path of life's activities. Duty is ours, results are God's. "Do right though the heavens fall." Fear not, God will never let the heavens fall on the path of duty. Go straight forward in the path of duty. Do not dodge though the lightnings smite you. "Sanctified by lightning," I believe is an old Latin proverb, for those who suffer in virtue's cause. Be not too anxious to tread a beaten path. Inquire not what is the "vox populi," but listen to the voice of duty. In the path of duty, you may often meet with the fiercest blasts of adverse elements. Murky clouds may drift above you, and darken your sky, but blessings will be shaken from those very clouds that are rifted by the storm that beats upon you, and you may shout a harvest home of good deeds, that a cloudless sky might never have shed upon you. Duty and real interest are never antagonistic. They are wedlocked by the unalterable fiat of Heaven. The path of duty should be chosen as men *used* to take their wives, "for richer or for poorer, for better or for worse." Such a union is very likely to be a happy one. What cheering and noble examples do we find in the history of God's people, of moral individuality! Job, forsaken by every friend, exclaiming, "Though He slay me, yet will I trust in him." Joshua saying, "As for me and my house, we will serve the Lord." The three worthies hurling defiance in the face of regal power, and saying to the king, "We are not careful to answer thee in this matter. Be it known unto thee, O king, that we will not serve thy gods." Paul

declaring his purpose "To know nothing among men, but Jesus Christ, and him crucified," and Luther avowing his determination to go to Worms, "although they should build a fire that might reach from Wittenburg to Worms, and flame up to heaven." All these are examples of moral individuality that put to blush the moral cowardice and fawning, favor majority seeking, of the present age. Let us heed well the voice of the Master, "Thou shalt not follow the multitude to do evil." God never made a slave, moral or physical. This is all man's work. Soul freedom is man's inalienable birthright. He who sells this for a mess of pottage of popular, political, or ecclesiastical favor, barter that away which robs him of his manhood, if not his hope of heaven.

A SCENE IN THE LATE EPISCOPAL GENERAL CONVENTION.

WE have alluded to the great feeling manifested at different times in our late Convention. The question was as to the sending forth of missionary Bishops, and after different speakers had occupied the floor, Dr. Creighton, the president, put the question. But as a writer of the *Mobile Tribune* has so graphically described the scene, we let him speak:

Dr. Creighton rose in his place and called for the expression of the House in the usual way. "Those who are in favor, &c., will say aye."

"*Aye!*" rolled through the vast church in one deep, strong voice, as the voice of one man!

"Contrary minded," said the President. Unbroken silence all over the House was the only response.

It was not yet the hour of adjournment by half an hour. All debate on lesser subjects that would have followed seemed out of place after such a triumph of right feeling in the right direction. Rev. Dr. Stephens, under the

influence of this reflection, rose amid the silence and said:

"Such an extraordinary occasion as this ought not to pass without some expression of gratitude to the great Head of the Church for this unity of the House on so momentous a question. Let us all rise my brethren, and chant the *Te Deum*, and at once adjourn!"

"Not the *Te Deum*, but the *Gloria in Excelsis!*" cried an earnest voice.

"Let some one of the Delegates raise it!" said another, with emotion in his tones.

The Rev. Dr. Talbot, of Indiana, then rose with the mighty "*Gloria*" on his lips, and two hundred and fifty voices joined in and swelled the sublime chant.

"Glory be to God on high, on earth peace, good will towards men! We praise thee, we bless thee, we worship thee, we give thanks to thee," &c., &c.

After the first few words many of the voices gradually dropped down, and faces were buried in hands and handkerchiefs; tears choked the utterance of many, and in the midst of the profoundest emotion, which no pen can describe, no tongue do justice to, the *Gloria* went on, now rising, now falling, now kindling with rapture, now muffled and lowered with weeping; but as one after another subdued his emotions, and joined in again, the sacred song rose louder and louder, with woman's trembling treble intermingled, until at length with the full anthem of all the voices, rich and tremulous, every one of them with tears, this grand chant, sung as it was never sung before on earth, ended. Every eye was shining with tears, yet beaming with serene joy! It seemed as if the Holy Spirit had descended, upon his Church, as oforetime in the day of Pentecost, moving all hearts as one heart towards each other and to God.

"The Benediction from the chair!" cried some one.

The President had stood all the while deeply moved, his handkerchief in his hand, while the tears coursed

down his cheeks. He said, (as soon as he could command himself sufficiently to trust his voice,) "Let us pray."

The whole Delegation fell upon their knees, and the President offered up the beautiful and appropriate prayer, the last in the Institution Office, which seemed as if written for this very scene and hour. The Benediction was then pronounced with pathos most touching, and for a long time the House remained upon its knees in silent, solemn thanksgiving.

The members then rose calmly, every eyelid wet, and retired with the gravity of eternity impressed upon their countenances, as if they had seen God face to face. Such, faintly, was the scene which I have felt myself incompetent to describe so as to convey any just outline of the reality, and so as fully to impress you with its extraordinary character.

The Bishops in the other House, hearing the singing, were filled with surprise, and several came in to see what was passing, and stood in the church looking on with wonder, not knowing what had gone before.

This day will never be forgotten in the Church.—*Christian Witness.*

SALVATION AND PEW RENTING.

[WE publish the following with pleasure. We shall be glad to insert any incidents with which our correspondents may furnish us, illustrating the uncompromising devotion of Methodist preachers in other years to the work of saving souls.—*Ed.*]

DEAR BRO. ROBERTS: I have before me a Prospectus for a new Monthly, "THE EARNEST CHRISTIAN." I like the name, not for its newness, for Earnest Christianity is no new thing. There have been Earnest Christians in the M. E. Church in by-gone days, as the following incident, which I give from memory, after the lapse of about thirty years, will prove.

When the Rev. G. F——e was stationed at the first M. E. Church in Rochester, a great revival occurred under his labors. The whole city was moved, and hundreds were converted. A new and large church edifice was built. When the time came for renting the pews, the revival still continuing, the trustees came to the preacher, just before the opening of the services one Sabbath evening, and desired him to give notice that the pews would be rented, on a certain day of that week. "And," said they, in a confidential manner, "as we are deeply in debt, and need all the assistance we can get, we hope you will have as little noise and excitement this evening, as possible; so that some respectable persons who feel favorably disposed towards us may not be deterred from taking seats." The minister gave no direct reply, but went into the pulpit, and, as was his wont, preached a powerful and moving discourse. At the close of the sermon, those who were willing to seek salvation were invited forward, and the altar was surrounded with weeping penitents. After the penitents had come to the altar, Brother F. arose and repeated what the Trustees had said to him—and then said, "Now, brethren, what shall we do? We have a good basement, and, if we should go down into it, and invite these penitents to go, some that feel the need of religion most would go; others would leave the house, and lose their convictions, and perhaps their souls. The Trustees want the money, and these souls want salvation. I tell you what we will do. All you that can pray come in and about the altar, and we will have a camp meeting time, and all pray. If the friends rent pews afterwards, they will do so with their eyes open. And if we make a noise at any time, they cannot say we deceived them."

This exhortation, given with the unction of the Holy Spirit, was nobly responded to by the members who crowded the altar. We had a camp meeting time, and many souls were saved.

J. A. LATTA.

THE SUPERNATURAL IN CHRISTIANITY.

—Instead of seeking to keep down spiritual movements to the level of natural explanations, in an age when natural marvels reach almost to miracles, we ought rather to be impelled to pray that they may put on a more striking character of supernatural manifestation. To-day, more, by far, is necessary to carry into the mind of the multitude a clear conviction, "It is the hand of God," than was necessary in other ages. When men saw few wonders from natural science, they readily ascribed each wonder to Divine agency; but now that they are accustomed to see them daily, moral wonders must swell beyond all pretext of natural explanations, before they are felt to be from God. Is our footing firm? Do we stand, or do we tremble? Is Christianity to seat herself in the circle of natural agency, or to arise from the dust, and prove that there is a God in Israel? Are we to shrink from things extraordinary? Are we to be afraid of anything that would make skeptical or prayerless men mock? Are we to desire that the Spirit shall use us and work in us to just such a degree as will never bring a sneer upon us—th pray, as a continental writer represents some as *meaning*, "Give us of the Holy Spirit, but not too much, lest the people should say that we are full of new wine."—REV. WM. ARTHUR—*Tongue of Fire*, page 203.

SAVING FAITH.—Let us depend upon it, that nothing but real faith in Christ proved to be genuine by a holy life, can support us at last. That faith which consists merely in a correct belief of the doctrines of grace, and prompts to no self denial—that faith which allows us to spend all our days in serving self, content with merely refraining from outward sins, and attending to the ordinary duties of religion—is no faith at all.

O, it is a solemn thing to die—an awful thing to go into eternity, and discover that we have been deceiving ourselves.—DR. JUDSON.

WOULD YOU BE YOUNG AGAIN?

Composed by Carolina, Baroness Nairn, in 1742, in her 76th year.

Would you be young again?

So would not I—

One tear to memory given,

Onward I'd hie.

Life's dark flood forded o'er,

All but at rest on shore,

Say, would you plunge once more,

With home so nigh?

If you might, would you now

Retrace your way?

Wander through stormy wilds,

Faint and astray?

Night's gloomy watches fled,

Morning all beaming red,

Hope's smiles around us shed,—

Heavenward—away!

Where, then, are those dear ones,

Our joy and delight!

Dear and more dear, though now

Hidden from sight?

Where they rejoice to be,

There is the land for me;

Fly time, fly speedily—

Come, life and light!

WORK OF THE SPIRIT.—To rejoice that the work of God is carried on calmly, without much ado, is in effect to rejoice that it is carried on with less power, or that there is not so much of the influence of God's Spirit; for though the degree of the influence of the Spirit of God, on *particular persons*, is by no means to be judged of by the degree of external appearances, because of the different constitutions, tempers and circumstances of men; yet if there be a very powerful influence of the Spirit of God on a mixed multitude, it will cause some way or other, a great visible commotion.—PRESIDENT EDWARDS.

We cannot vex the Devil more than by teaching, preaching, singing and talking of Jesus.—LUTHER.

THE MILLENIUM.

BY BISHOP HAMLINE.

[The following article copied from the third volume of the *Ladies' Repository*, is so appropriate to the conflict at present going on in the Church between spirituality and formalism, that we conclude to give it entire to our readers. To most of them it will be new, and those who have read it will be glad to give it another perusal.—*Ed.*]

THE word millenium, signifies a thousand years. In theology it denotes a coming period, of the universal spread and prevalence of holiness. As to its manner, there are two differing opinions. The first is, that Christ will reign personally on the earth, and that the martyrs and eminent Christians will rise from the dead, and share in his terrestrial reign. Others argue, that Christ will not appear in person, but will come by the power of the Holy Spirit, and that the resurrection of the martyred saints denotes only the restoration of their holy, self-denying tempers to the hearts of Christians.

The former opinion has been embraced by thousands of learned and pious men. Justin Martyr, who wrote in the second century, earnestly supports it. He claims that in his day it was the commonly received opinion. In modern times, Dr. Gill, Bishop Newton, Mr. Kett, and others of equal eminence, adopted this view of the subject. Recently, some of the most respectable divines in Europe and America have become converts to the same faith. It is said that in England, such men as Baptiste Noel and Bickersteth are its firm adherents. The opinion is gaining advocates amongst learned American divines.

If we are correctly informed, Mr. Wolff, the converted Jew; now a presbyter of the Church of England, and a sincere and zealous minister of Christ, has extensively propagated this view of the millenium in the English Church. To him, more than to any other, may

its present currency be traced. It is said that he deems this view of the prophecies important in regard to the conversion of the Jews.

Some of the ablest living expositors of Scripture in the west agree with this opinion. A few openly advocate it. Whether it gains or loses ground amongst the clergy, we cannot say. Our clerical acquaintances hold for the most part, that the millenium will be a period of unexampled religious prosperity, in which Christ will have spiritual dominion from sea to sea, and from the rivers to the ends of the earth. This is our own opinion, and for the following reasons.

1. The prophecies which relate to Christ's millennial reign are highly figurative in their style. This is the case with the Book of Revelation. To interpret the fourth verse of the twentieth chapter as simply implying a restoration of the *spirit* of the martyrs to the Church, seems to us a warrantable license, taking into view the *genius of the Apocalypse*. Should we insist on the literal sense of this text, why not also on the passages which describe the binding of Satan with a great chain, or the flight of the woman into the wilderness.

2. The personal reign of Jesus on earth is hardly consistent with some portions of Scripture, especially those texts which speak of his second advent. "And it is appointed unto men once to die, but after this the *judgment*"; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second time* without sin unto salvation." Here the *judgment* and the "*second coming*" are connected, in a way that precludes the millennial advent.

3. The passage in Revelation xx, 4, speaks not of the bodies, but of the *souls* of the martyrs. "I saw the *souls* of them that were beheaded for the witness of Jesus, and for the word of God; and they lived and reigned with Christ a thousand years." How natural to interpret this as, denoting the restoration to the Church, in her millennial

state, of the purity and zeal which glowed in the hearts of her ancient confessors. As Elijah was restored to the world in the person of John the Baptist, of whom the Saviour said, "Elias hath already come;" so the ancient witnesses will return in the persons of many holy ministers, who shall not count their lives dear unto them, if they may but minister as becomes the Gospel, and finish their course with joy. Happy Church, and blessed period, when a martyr's spirit shall glow in every pious bosom! And "the time is at hand." There are signs which none need mistake, of the near approach of the Saviour's universal dominion. He shall soon "take to himself his great power, and reign King of nations, as he is King of saints."

As to the commencement of this happy period, we have little to say concerning it. It is near at hand. Of this there can be no doubt. How near—whether at the door, or one, twenty-five, or one hundred and fifty-eight years distant, can be of little consequence. Too much may have been written already on this point. It is important to believe firmly that it is near; but what practical benefit could result from knowing the day or the year?

It seems to us unadvised to draw the attention of the Church to what may properly be called curious and unlearned questions. And have we not done it in regard to the millenium? Its exact period, its mode of commencing, its implications as it regards the personal coming of Christ, are of no great practical moment, or they would have been revealed so clearly as not to admit of *pros* and *cons*. These are unlearned questions—that is, they are unlearnable, not being set forth with certainty in the Scriptures. The fact that they are not, is a hint to man. He should let them alone, or at least touch them lightly and diffidently. Over and above mere hints, we are admonished to "avoid" them. "It is not for us to know the times and seasons which God hath put in his own power." Creatures cannot tell us the *when* of these things,

nor the *how* in any precise detail. Why should we, launching on the sea of God's providence, attempt to navigate regions which the chart he has given does not cover? Let us explore where he offers pilotage and anchorage. Let us bear away from courses uninvited and unwarranted, and betake ourselves to the voyage on which he sends us. He commissions us to sail in the regions of repentance, and afterwards in the regions of faith and love. When we have circumnavigated these fields, and have no more discoveries to make or depths to sound, let us strive how many we can take in convoy over the regions we have so thoroughly explored. When we have the world in our wake, and not a craft on its surface is heading towards perdition, then—no, not even then may we launch beyond the limits of our commission! Then we will cast anchor, and wait for further orders.

Some think these things are revealed. If revealed, why so much labored argument? why so many and different opinions? If revealed, they are facts, and should be presented as clearly as the facts of history. What orthodox couplet of high or low Churchman ever debated whether there shall be a resurrection and a judgment—whether there is a heaven or a hell? These are Gospel postulates with all but infidels. So is the millenium; but not its period, nor the manner of Christ's coming to dwell among his saints; whether in person, or by the presence of the Comforter. Let us hold on to the postulate then, and make good use of it, but leave all else where God is pleased to leave it. Let us hold on to the postulates, that courage and zeal may not be wanting in the warfare whose issues involve this holy, blessed millenium.

Some other things are revealed which it deeply concerns us to ponder. We should know that perilous times are at hand. Dread darkness will go before the sunrise of the millenium. This is told us for a warning. Shall we stir curious questions, and pass admonitions by? He would be a reckless officer, who should disregard the reports of

faithful spies. "An ambush," say they, "is in your van. A fearful foe lurks in the fastnesses of yonder heights, at the base of which you are leading your thronging legions." The commander hears, calls a halt, draws up his troops, and when they wait to hear a spirit-stirring appeal to their courage and ambition, and warnings to beware, their General entertains them with lively and graphic descriptions of the cities they shall conquer, and the booty they shall win. Is this the way to triumph? It is the way to disaster and defeat. Is it not our way? What, sing and shout in millennial tones, while ambuscades are thickening all around us, and shutting Zion in on every side! An army of formalists presses her on one side, and hosts of errorists on the other side. These mix and sweeten poisons to destroy her—those wait upon her the spirit of slumber. Under both, she nods and sickens. And shall we fall to and entertain her drowsy, enfeebled senses, with things sweet and savory to her palate? She wants music. Give it to her; but let it be none of your soft, cozening symphonies about a "millenium at hand." Sound an alarm in God's holy mountain. The foe! the foe! should be exclaimed by all her watchmen along the extended walls of Jerusalem. Yet she is putting off her armor, as though her enemy were finally and for ever repulsed. Repulsed! There never was an hour in fifteen centuries so full of brooding mischief to the Church, as is this very hour. Her own zeal has inspirited her foes, and her own providence has taught them. Would to God that she could profit by her own experience, as they do by her example!

One thing is certain. Ours will be a day of conflict. The Scriptures which admonish us of perilous times, are so near being fulfilled, that the event begins to interpret the prophecy. The millenium, as is generally supposed, may be near—that is, within two centuries of us. But in the meantime, there are waiting for sudden development the elements of fiercer persecu-

tions than ever yet raged on earth. These the Church must endure, and she should be making ready for the travail.

Is this unwelcome intelligence? It ought to be most welcome. Persecutions are precursory of the millenium. "In the last days, perilous times shall come." And if perils are to herald the reign of the Messiah, shall we dread their approach? They are graves which lie between us and the augured triumphs of the cross. They are shadows which we are assured must gather around us, that out of their deepest gloom may spring, to our transport, the intense, abiding light. Shall we lament the trials, which however they involve us, are harbingers of Zion's universal conquests? No. We hail the era of persecution. If we must pass through this strait gate to the millenium, thank God that we begin to feel its pressure. Let the enemy exult upon us—let the kindling fires burst forth—let blood flow like rivers. These violences are the throes of a new birth, and shall result in the regeneration of a world.

But in the meantime, what should be the attitude of the Church? It should be *boldly offensive*. No effort should be relaxed, no emprise of charity abandoned. Otherwise, her zeal and toil should be increased a thousand-fold. She should be above past example, a praying, laboring, suffering witness for Jesus and his truth.

First, she should be a praying witness. We continually forget the power of prayer; or if not, we are indolent and worldly, and do not apply this power to help on the conquests of Zion. If you were now called upon to select the most efficient of Christ's militant followers, to whom more than to any others, Zion is indebted for her advances and her victories, where would you look for them? In the pulpit? You might mistake. Would you fix your eye on a public-spirited professor, who gives ten thousand dollars to a college, ten thousand to a theological seminary, ten thousand to the missions, and ten thousand to the Bible society? You might greatly err. I would not go to the pul-

pit, or to the list of charities to make this selection; but I would go to the closet. Give me access to the devotions of the closet, and power to ascertain who spends most time in secret prayer, and wrestles with most faith and fervor for God's blessing on a perishing world, and I will, with bold assurance, point out the most efficient of Christ's militant followers. The humblest subaltern in Zion's armies may be the bravest of her warring bands—her champion in God's sight, who seeth not as man seeth—who judges not from the outward or formal organization of the Church, but looketh on the heart. Probably such a champion might be found in some, undistinguished mother in Israel, who for fifty years has been drawing nearer and nearer to God, and now with almost open vision, a faith clear as sight, wrestles day and night for the revival of God's work, exclaiming, O, that the salvation of Israel were come out of Zion!

And this is emphatically woman's sphere. Does she ask what she can do for Zion? I answer, pray. Pray as Abraham did for Sodom, and with more perseverance. Do this and you shall stand in the front of battle. The invincibles in Immanuel's army are those who, with uplifted weapons, receive the enemy on their knees. Woe to them who make an onset in this direction. They will meet the captain of the Lord's host, and will be scattered like chaff before the wind.

And when the whole Church awakes to prayer—when each of her members thirsts after God, and weeps day and night for perishing sinners, the world will be moved. A heavenly power will descend and sway the minds of its perishing millions, and like the multitudes on the day of Pentecost, these millions will exclaim with one voice, "Men and brethren, what shall we do?"

But the Church must be a *laboring* witness for God. She must no longer busy herself about the world. She must turn her energies into another channel. Her enterprise must be di-

rected towards the relief of the spiritual, not merely the temporal wants of our nature. She must evidence that her treasure is truly in heaven, and that her business is to accumulate riches there. She must prosecute her work of saving souls with a zeal proportionate to her avowed estimate of the value of the soul. She is, even now, a busy Church. What a bustling scene does she present to the observer! But what is she doing? Buying and selling, and getting gain—hoarding up silver and gold, and lavishing both in extravagant outlays for sumptuous dwellings and prideful display. The disciple of Jesus, with successful emulation, rivals the vainest and most profligate of the world; and from their manner and apparel, who can distinguish the Church from the world—the modest bride of Christ from the bold and flaunting harlot? O, what a stripping of herself will there be from the disguises she hath so long worn! What a putting off of pride and its coverings—what aversions from sin and its indulgences—what a dressing herself in the decent attire of a humble, laboring, blood-bought Church, whose business it is to come out from the world, and bring the world out from itself to serve the living God. The hour is at hand when prince and princess will turn exhorters in the cause of God, and the saloons of the palace will witness the birth and halleluiahs of converts to righteousness.

And why not now? Why not enter at once on the blessed avocations of piety and charity? Why not to-day commence the labors which are to bless the perishing nations with a millenium? Let the reader and the writer make two of the number who shall toil henceforth to *millenialize* the world. Let us, in this holy cause, do what our hands—our lips—find to do, with our might. We may stir up others to join us in these labors. It may expose us to some reproach; but Jesus will not frown—it may cost us sufferings; but we should remember that the Church must also become a *suffering* witness for Jesus. What will be the mode or amount of

her sufferings we cannot well determine. Scorn and derision from her foes, and treachery from her friends, will greatly annoy and waste her. Her enemies have scarcely yet commenced their assaults. The Church has done little to provoke derision. She is now so like the world, that the world, which loves its own, can tolerate her with great comfort. When her example becomes reproving, and the world is frowned from her fellowships, we shall see a change. Then men will be provoked to ancient proofs of the malignant wickedness of the heart. It will then be seen that God and his Son are not less abhorred than when Noah built the ark, and Christ was "crucified and slain."

But the severest sufferings of the Church will flow from direct and cruel persecution. Let none suppose for a moment that no more trials of this sort await us. Look for sanguinary scenes. The spirit of past ages is rolling back upon us, and already we can see the swell and hear the surge. Zion has endured sharp conflicts, and has won hard-fought fields. In certain periods of her militant career, she has been bold and faithful. Sometimes she might have been addressed,

"Servant of God, well done; well hast thou fought!"

But to her it cannot be said, as to Abdiel—

"The easier conquest now remains to thee!"

Like Satan and his discomfited legions, after the first day's onset, her enemies have invented new weapons of war, and

"Not distant far, with heavy pace, the foe
Approaching gross and huge,"

trains his infernal enginery, compasses the camp of the saints about, and is waiting to lay waste the beloved city. Our business should be to prepare to witness for Jesus by meek and patient suffering. The approaching conflict will call for the exercise of all the passive virtues. True, we must remit no holy enterprise. Our missions must be sustained, our revivals encouraged, our benevolent associations all cherished

and multiplied a thousand fold; but while we act, we must also be ready to die for Jesus.

In conclusion, if all the Church were to assume the attitude of a *praying, laboring, suffering* witness for Jesus, we need not look far forward to the millenium. We should suddenly find ourselves making our triumphant entrance upon its opening scenes of light and joy.

MINISTERS IN DANGER OF SELF-DECEPTION.—"Examine yourselves whether ye be in the faith," is an admonition necessary for ministers as well as for people. Men are liable to be deceived with regard to their own conversion, and to satisfy themselves with a work of the imagination instead of the work of the Spirit. Let us, therefore, compare our experience with the Word of God, and satisfy ourselves that we are truly born of the Spirit.

We are in danger of being deceived in another way. Having been really born of God, we may backslide in heart, lose the Spirit we then received from Heaven, and yet retain the form, the morals, and the profession of Christianity, and still persuade ourselves that we are as pious as when we were warm in our first love! Let us look into this matter, and see whether we are, indeed, as near to Christ as when we were first made partakers of his love. We ought to be nearer; we should be growing in grace, and in the knowledge of our Lord Jesus Christ. —BISHOP HEDDING. *Address to Genesee Conference, in 1842. Hedding's Life, page 575.*

ADMINISTERING DISCIPLINE.—It is better to let many vicious persons go unpunished, or uncensured, when we want full evidence, than to censure one unjustly, which we may easily do if we go upon presumptions, which is sure to bring on the pastors the scandal of partiality, and of unrighteous and injurious dealing, and thereby cause all their reproofs and censures to become contemptible.—BAXTER.

REDEMPTION.

BY REV. J. W. REDFIELD.

WE are compelled to indorse the doctrine that redemption must cover the entire evil resting on our race, resulting from the fall. And, if we accept Christ as our second Adam, to fill the place of our first progenitor, vested with full power to repair the whole wrong, we must likewise own that doctrine in detail, and in its application to the parts of man's interests to be repaired.

To deny power, capability, or design to cover the whole, is to undeify Christ—is to reduce him to a second-rate god, and make him inadequate to meet the exigencies of the case. The term redemption means the ransom, deliverance, and restoration of a lost or captive being, to a condition equal to that which has been lost. In duration it must reach from Adam to the last man that shall die. In breadth it must cover our moral nature, and our mental faculties; embracing reason, memory, and all else pertaining to a thinking, designing, and independent, yet responsible being. In extent, it must span the tomb, and go down to the utmost limits of the wasteless ages of eternity.

We take all these positions thus far to be granted, and proceed to elaborate the points as to the time and conditions of redemption. To get a fair starting point, we must make the statement, that our progenitor Adam, by one act of disobedience, cut us loose, and set us adrift far from God, the only fountain of life; so that the only life we have, out of and from God, is due to the unspent forces used in our creation; and the result is, death will terminate our career in every sense, except that immortality which could not become extinct, because our powers, primarily given, were never placed under its control. Nor could they be; for any effort on our part to extinguish being, would but add a life-sustaining effort. Try, for example, to cease thinking, and you will only increase

power and concentration of thought. The question now is, how can we get back to the life-giving and life-perpetuating fountain? The chasm that separates us, in our fallen condition, from Deity, is too broad for mortal to cross; our Babel towers are too insignificant to enable us to climb to Heaven. Nor could we bear the approach, for "God is a consuming fire." Nor could God endure us, but must spurn us from his presence. For aught we can see, God had but one possible way to put us in connection with the fountain; and that was to open the communication by means of His Son, whose right hand of Divinity could be laid on the only true God, and then attach to that a pure, unpolled humanity, that might touch us and impart to us the quickening principle, from the life-giving fountain. If Christ, then, is to be our Adam, our Redeemer, he must not simply heal, but resuscitate. He takes not Adam's children to mend them, but to make them over, and we become the children of God, being the children of the resurrection. It follows, that if Christ undertakes our cure, only after death has done its work, that each and every part must first suffer death before we are proper subjects of resurrection or redemption. What more natural then, than that Christ should begin to redeem where our ruin began? The beginning, then, is with us, as transgressors, and we must first die to active sin, before we can be brought to spiritual life.

The conditions of this are—that we stop sinning, repent of sin, pray to conquer—deliberately take the cross, the instrument of death, (ceasing to sin does not kill us nor bring us to life,) and confess to the world our want of Christ, and thus a final blow is given to our reasoning, our vain philosophy, and our plans of saving ourselves. We are now dead to active sin, and to the opinions of the enemies of God. The last act of faith in Christ touches the crucified human nature, and instantly life is imparted, guilt is gone, and we are redeemed from the pangs of con-

demnation, and adopted into the family of God.

But is this all that was lost through Adam, and restored through Christ? I answer, this is not the death caused by Adam. We have thus far spoken only of redemption from the death due to known transgressions. The tendencies of our natures to evil, for which we feel no condemnation, and which we inherited from Adam, still lie masked; and they will struggle for ascendancy. They naturally incline us away from God. Our next work then, is to secure the restoration of the image of God. And here again the death pangs must precede the resurrection of our moral natures. We need only try our remodeling energies in forcing good fruits, hoping to discipline ourselves into harmony with God, to find out that something above the human must be brought to bear, if we succeed. What then more appropriate than that we begin, item by item, to starve the wrong tendencies and affections to death; to take them in their order, and make of them all a burnt offering before the Lord? Whatever we have on earth, which causes us to swerve from hearty love and obedience to God, give up, crucify. Resolve to die, rather than furnish a single supply for one passion that diverts from God. And now reach out the shriveled hand of faith and lay hold of Jesus, and we are so restored in our moral tendencies, that we feel that God's will and our wills harmonize. But who will say that a change in our affections, and moral tendencies, back to harmony with God, completes the full restoration to what was lost in the fall? We must have had senses capable of appreciating spiritual things. These have been closed. But the Gospel on the day of Pentecost, developed capacities rather than created them. But as the death blow must precede the restoration, the sufferings preceding the restoration are usually the burdens borne in doing the duties devolving upon us.

We may look in this direction for the reasons why even the state of holi-

ness ceases to supply the wants of the soul fully, so that those in that state lose the freshness of the joys of full salvation. Our nature is ever on the stretch for progress, and how natural that each acquisition should cease to satisfy, when well understood and enjoyed. Each acquisition increases the longing for more. An innate presentiment possesses all minds, that onward and upward is our interminable course. Who does not feel, that to make a limit, however distant in the world to come, to the possible progress of the soul, cripples our energies and depresses our aspirations? Intellect must be redeemed, and then the things of God are open to our comprehension. So must the body first pass to dust before it can be resurrected. The earth, too, shall be consumed, and then shall redemption bring back from its ashes a new world, and Christ shall see of the travail of his soul and be satisfied.

TARRY AT JERUSALEM.—Dr. P. said to me a few hours after receiving the fullness of salvation, "Mr. Wesley says that one sanctified person is equal to ten conversions, as it will result in that." So I have found, that in due proportion to the extent and depth of the work of holiness in the church, has the extent and permanency of the work of conversion been among sinners.—
REDFIELD.

I FIND it impossible to avoid offending guilty men; for there is no way of avoiding it but by our silence or their patience; and silent we cannot be, because of God's commands; and patient they cannot be, because of their guilt and partiality.—BAXTER.

WHEN God contemplates some great work he begins it by the hand of some poor weak human creature, to whom he afterwards gives aid, so that the enemies who seek to obstruct it are overcome.—
LUTHER.

NOTHING we do for God, in the cause of humanity is lost, either to the cause or to ourselves.—BISHOP OF CALCUTTA.

SHOUTING AMONG SCOTCH SECEDERS.

MAXWELL P. GADDIS, in his Foot-prints of an Itinerant, gives an interesting account of the conversion of his mother, who was, at the time, a staunch member of the old Scotch Seceders' Church. Her son John had been converted at a Methodist Camp Meeting, and thus, in the estimation of the parents, brought disgrace upon the family. The mother positively forbade his going again among the Methodists. She said "she felt it to be her duty, as a parent, if possible, to restrain him from bringing any additional obloquy upon the family. She would compel him to obey her commands at all hazards." That evening a Methodist meeting was held at a neighbor's, and missing John, she concluded he had gone, contrary to her injunction. She resolved to follow, and to compel him to return. She left the house in a great rage, breathing out terrible threatenings against the Methodists, and all who attended their meetings. Passing the barn she heard the voice of her son John praying. She stood and listened, and was at once powerfully convicted by the Spirit of God. She was seized with trembling, her whole frame shook, and her strength left her in a moment. She had to take hold of the logs of the old barn to keep from falling to the earth. With difficulty she reached the house, and retired to rest.

"My father," continues Mr. Gaddis, "had fallen into a deep sleep. However, the agony of my mother soon became so great that she 'cried out in the night watches upon her bed.' This aroused my father, and spread alarm through all that part of the house. Fathers sprang out on the floor, lighted a candle, and cried out, 'Mary! Mary! do tell me what is the matter with you!' My mother made him no reply, but with her hands clasped upon her breast, with streaming eyes, continued, in the in the most plaintive manner, to plead with God for Christ's sake to have mercy upon her soul. My father was

alarmed and bewildered. He ran into the other part of the dwelling and awoke my brother John, and said, 'Come! O, come quickly into my room; your mother has an attack of the 'hysterics!' Come, get up and go for the doctor, I fear she will die soon, unless she gets relief.'

John arose and concluded to go and see his mother before he started for the physician. On entering her bedroom he soon discovered that she had no need of medical assistance. Christ, the physician of the sin-sick soul, was all she wanted now. As soon as mother discovered my brother, she entreated his forgiveness, and asked him to get down and pray to God to forgive her also, and change her nature, too. My brother instantly fell upon his knees and cried to God to set her soul at liberty. Oh! it was a time of deep anguish. The conflict lasted several hours. She continued to cry, "Lord help me." At last the Comforter came, and said to the weeping Mary, "Daughter, be of good cheer, thy sins which are many, are all forgiven thee; go in peace, and sin no more." It was in that hour,

*Her tongue broke forth in unknown strains,
And sang redeeming love.*

My mother shouted aloud for joy, and my brother rejoiced with her. The balance of the night was nearly all spent in prayer and praise. My father, who had been an eye witness of all that passed; said the only thing that comforted him at the time, was the reflection, that it had all occurred in the night—the neighbors would not know it, and the family would be saved from disgrace. I have often heard him state he thought they were both partially deranged, and would be restored to their senses by the light of the morning. This, however, was a delusive hope. The following morning father assembled the family as usual for worship. He read a psalm, and then sung it; and kneeled down to pray; but soon after he commenced, mother began to praise God, in an audible voice. This was a breach of decorum that my father could not endure. He ceased

praying at once, rose up from his knees, and left the house. He did not return again till called in to breakfast. This was of frequent occurrence during the week.

On the following Sabbath the family, as usual, went to their own church. The services were unusually solemn, on that day. The Sacrament of the Lord's Supper was administered. The sermon was well adapted to the occasion, and long before its close my mother was very happy. She shouted aloud for joy. The consternation of both minister and people was very great, as mother continued to "bless God in the Sanctuary." At last the minister was overwhelmed with confusion, and took his seat in the pulpit; a part of the congregation fled from their seats toward the door, with great fear and trembling; the services were speedily brought to a close, and as the congregation returned home, they said one to another, "We have seen strange things to-day." Among all of them that retired from the house that day, none were so deeply chagrined as my father. Mother was now considered partially deranged, and, if not restored, would soon be a fit subject for the Insane Asylum.

In the mean time, the news had spread throughout the neighborhood, like fire in dry stubble, that the good old-fashioned, psalm-singing Seceders had caught the *Methodist fire*, and were actually engaged in shouting in the public congregation. This strange news brought together a large congregation to see and hear for themselves. Our family repaired to their own place of worship as usual. The services were commenced, and conducted in the usual manner about half way through, when, on a sudden, the Spirit of God filled the heart of my mother, and she broke out in joyful strains of "halleluiah to God" for what he had done for her soul. The congregation was thrown into great confusion, and the minister remarked that he would sit down for a while, and as soon as quiet was restored, he would try to proceed with his discourse. The

ecstasy of my mother was very great, and it was some time before she ceased to praise the God of her salvation. The excitement in the audience was indescribable; all present seemed to be overwhelmed with a sense of the majesty and power of God. I have often heard my father remark that, at that time he would cheerfully have given all he possessed to be free from the odium thus brought upon the family and upon his own church by these strange religious exercises of my mother.

The third Sabbath arrived, and a greater crowd assembled at the church to see for themselves. The minister had not preached long before my mother commenced praising God in an audible manner. The minister was sorely displeased, and cried out at the top of his voice, ORDER! Order! Order! But mother heeded not the words, but continued to praise the Lord with a loud and clear voice. Her pastor, finding that she disregarded his commands, called upon the elders of the church, in the most imperative manner, to go and remove her from the pew. But alas for the poor elders! although they loved their minister, not one of them even arose from their places to attempt to execute his orders. Their courage was not equal to the task; they seemed to act as though they were much more safe to keep at a respectful distance. Mother continued to shout till the whole congregation was melted to tears. After she had desisted, the minister arose and dismissed the congregation, which retired hastily, in the greatest possible confusion; some crying, others scoffing.

Things had now come to a crisis. The minister was very angry. In the early part of that week mother received a written notification to "attend trial" before the "session," to answer the charge of "disorderly conduct in the house of God;" specification, for *shouting three successive Sabbaths*. When the period for the trial arrived, both my parents repaired to the church. The session reported that after "mature deliberation, we have concluded not to

examine Mrs. Gaddis upon the charge preferred against her, or to inquire any further at present into the peculiar nature of her religious exercises. We also have unshaken confidence in her piety and integrity, and do not wish to throw any obstacles in her way. We will not even pass an OFFICIAL CENSURE upon her late conduct at church."

Soon after, Mrs. Gaddis joined the Methodist Episcopal Church, in which shouting was in order, and she was not long after followed by almost all of her family.

REST IN HEAVEN.

BY H. T. LYTE.

My rest is in Heaven, my home is not here,
Then why should I murmur at trials severe?
Be hushed, my sad spirit, the worst that can
come,

But shortens thy journey, and hastens thee
home.

It is not for me to be seeking my bliss,
Or building my hopes in a region like this;
I look for a city that hands have not piled,
I pant for a country by sin undefiled.

No scrip for my journey, no staff in my hand,
A pilgrim and stranger, I press for that land;
My way may be rough, but it cannot be long,
So I'll smooth it with hope, and I'll cheer it
with song.

The thorn and the thistle around me may grow;
I would not lie down upon roses below;
I ask not my portion, I seek not my rest,
'Till I find them forever, eternally bless'd.

Afflictions may damp me, they cannot destroy,
One glimpse of his love turns them all into joy;
And the bitterest tears if he smile but on them,
Like dew in the sunshine, turn diamond or gem.

Let troubles and dangers my progress oppose,
They'll only make Heaven more sweet at the
close;

Come joy, or come sorrow, whate'er may befall,
One moment in glory will make up for all.

We grieve the Holy Spirit by little
sins, and thus lose our only support.—
DR. JUDSON.

WHERE ARE WE DRIFTING?

BY AN OLD METHODIST.

EVERY worldly fashion has its day. So have religious fashions; by which we mean the phases which meet the casual observer, and give him the first abiding impression of the nature, quality; and design of religion. Once our church, as a whole, made the impression everywhere, that we ministers and members believed the Bible, and believing it, saw the world lying in the wicked one, and having only to die to be lost. With the love of Christ in our souls we could no more trifle with religion, joke or jest with sinners, than we could trifle with the poor convict on his way to the gallows.

The Bible was true to us, for we believed it. Religion was a reality, and we knew it. Our work was before us, and our plans to accomplish our work, (the salvation of sinners,) were natural, and suggested by the difficulties to be overcome, and the noble end to be gained.

Knowing the corrupt tendencies of the heart, we did not dare to pander to a corrupt taste by remodeling the severe demands of the law, and converting half-way outward obedience into a conventional rule, by which to make an honorable distinction between gentlemen and lady professors, from the unmannerly and uncouth poor. Our churches were plain and a free seat for everybody. Every man felt, if a stranger even, "there is a shelter and a seat for me in a Methodist church." It was felt that every real christian would extend courtesies to the stranger; yes, a Methodist church was a bethel to the wayfaring man. *It was the fashion; God made that fashion;* true piety fostered it. The plain preacher knew there was a stranger in the house. The leader was sure that not idle curiosity, but heartfelt interest, would induce him to come into a despised Methodist church. Preacher, leader and member had a kind look, and a vigorous shake of the hand was enough; the

stranger is at home. Sinners saw nothing to mar the symmetry of Bible religion. They were convinced of the truth of Bible religion, sought it, obtained it, lived it, and died triumphantly. The end was gained. The grand impression was made on the world that a Methodist church was the place where honest hearts communed with God.

That fashion is changing fast. What mean those towering steeples? Is it to vie in stateliness with ambitious neighbors? Go inside. What is the minister trying to do? To win applause or sinners? Which? Where is the poor man's seat? Who has monopolized the gallery? and who presides at the worshipping machine? Who welcomes the stranger, and tries to win him to Jesus? Where are the members? Surely these cannot be Methodists, so thoughtless, sleepy, and so gaudily attired. Where are the Methodists? Where? the answer comes. And where are we drifting?

QUARTERLY MEETING OF OLDEN TIME.—In Upper Canada a gracious revival had commenced in 1797, chiefly through the instrumentality of Calvin Wooster, whose fervency of spirit led him forth in the work of reformation in a most remarkable manner, and with singular success. In company with Samuel Coate, he volunteered his services as a missionary to this distant field of labor; and after enduring almost incredible hardships on their way, for they lodged no less than twenty-one nights in the wilderness, they arrived just in time to attend a quarterly meeting on the Bay of Quinte circuit. After the preaching on Saturday, while the presiding elder, Darius Dunham, retired with the official brethren to hold the Quarterly Meeting Conference, Brother Wooster remained in the meeting to pray with some who were under awakenings, and others who were groaning for full redemption in the blood of Christ. While uniting with his brethren in this exercise, the power of the

Most High seemed to overshadow the congregation, and many were filled with joy unspeakable, and were praising the Lord aloud for what he had done for their souls, while others, "with speechless awe; and silent love," were prostrate on the floor.

When the presiding elder came into the House, he beheld these things with a mixture of wonder and indignation, believing that "wild-fire" was burning among the people. After gazing for a while, with silent astonishment, he kneeled down and began to pray to God to stop the "raging of the wild-fire," as he called it. In the meantime, Calvin Wooster, whose soul was burning with the "fire of the Holy Spirit," kneeled by the side of Brother Dunham, and while the latter was earnestly praying for God to put out the wild-fire, Wooster softly whispered out a prayer in the following words, "Lord, bless Brother Dunham! Lord, bless Brother Dunham!" Thus they continued for some minutes; when, at length, the prayer of Brother Wooster prevailed, and Brother Dunham fell prostrate on the floor; and ere he arose, received a baptism of that very fire which he had so feelingly deprecated, as the effect of a wild imagination. There was now harmony in their prayers, feelings, and views; and this was the commencement of a revival of religion, which soon spread through the entire province; for as Brother Dunham was the presiding elder, he was instrumental in spreading the sacred flame throughout the district, to the joy and salvation of hundreds of immortal souls—*Bangs' Hist. M. E. C.*

RELIGIOUS EXCITEMENT.—Eternal things are so great, and of such vast concern, that there is great absurdity in men's being but moderately moved by them. And when was there ever such a thing since the world stood, as a people, in general, being greatly affected in any affairs whatsoever, without noise or stir? The nature of man will not allow it.—PRES. EDWARDS.

REVIVALS.

BY THE EDITOR.

THE Lord has enabled us, in His good Providence during the year past, to travel some six thousand miles, and participate in, as nearly as we can judge, some four hundred religious meetings. In over half that number it was our privilege to preach the Gospel of the grace of God. The interest every where is beyond what we ever saw before. In places where it was formerly difficult to secure a respectable audience on a week day, to listen to our ablest preachers, large congregations have come out in dark nights, over muddy roads, to hear the plain, searching truths of God's Word, applied to their consciences. From two to four thousand persons have attended common grove meetings held in the busiest season of the year.

We have seen, too, what we hope may yet be a common thing, souls awakened and clearly saved, in the first meeting we held in a place.

Early in the spring it was our privilege to spend several weeks with the brethren at St. Louis. Here the previous winter, under the labors of that faithful servant of God, Rev. J. W. Redfield, a deep and thorough revival of God's work had taken place. Many felt that henceforth they must live and labor for the salvation of souls. Finding a determined opposition from some in the church to which they belonged, and judging from the past that it was likely to continue, they thought it best for those who were of one heart and one mind, to go together and form a new M. E. Church. They were encouraged by the Presiding Elder of the district, to expect that they would be regularly organized and cared for. But he afterwards refused to do any thing for them. They organized as a "Free Methodist Church," adopting the old Methodist Discipline as far as applicable to their circumstances, *making non-slaveholding one of the conditions of membership*. Their enemies predicted that they would go down as soon as Dr. Redfield left them. But Jesus had given them *life in themselves*. For about six months they were without preacher, presiding elder or bishop. But the GOOD SHEPHERD was with them. A lively interest was kept up in their meetings. Souls were converted all along.

Rev. E. W. Dunbar, from New Bedford, Mass., is laboring with them at present, with great acceptability and success. Some twenty-five have taken letters and removed from the city, but their membership has increased from ninety to one hundred and eighty-eight. Their Sabbath school is prosperous, with an average attendance of from one hundred and fifty to one hundred and seventy-five. Their place of worship, a large room capable of holding four or five hundred persons, has become too small. They have hired a large church, and also, as we understand, the St. Louis Theatre for religious meetings. God bless the pilgrims of St. Louis.

AT ALBION, a large majority of the members have resolved to stand by Bro. Stiles, and the truth God has commissioned him to proclaim. They could have kept the church property; for the law of this State gives the control of church property to a majority of the corporators. But the brethren dreaded strife and litigation, and the loss of spirituality consequent thereon. So they gave up all, "taking joyfully the spoiling of their goods." With an energy equal to that exhibited by the pioneers of Methodism they purchased a lot, raised a subscription, and proceeded at once to the erection of a new house of worship. They are building a large, plain, and commodious edifice. The audience room is to be fifty-five feet by eighty. An airy, pleasant basement, the whole size of the building, will afford ample room for class and prayer meetings.

They now hope to have it dedicated in February next. Their meetings, held at present in the Academy Hall, are full of interest. The hall is crowded to its utmost capacity.

BUFFALO has not been unvisited by mercy drops. The calls away to labor have been so many and so urgent, that we could not devote that attention to home work which we desired to. More has been realized from the amount of labor expended, than could have been reasonably anticipated. Quite a number of precious souls have found the "peace that passeth all understanding." Through the liberality of Mr. Jesse Ketchum, of the Congregationalist church, we have a commodious house of worship furnished for us, free of cost. We have an interesting congregation, gradually increas-

ing in size; a flourishing Sabbath school, and three or four prayer meetings a week, well attended. We are looking for "showers of blessings" from the hand of the Lord.

AT BROCKPORT, some six or seven devoted Christians, who had struggled with opposition and persecution in the church, feeling that they must go where they could worship God in spirit, without giving offence, assembled in February last in the Village Hall, to hold a prayer meeting. The Lord was with them. They have kept up Sabbath services since. The little praying band has increased to over fifty, most of the additions being persons who have been converted through their instrumentalities. Daniel Sinclair has labored with them most of the time. Finding the hall too small to accommodate the congregation, they have rented the Free Will Baptist church. They have a flourishing Sabbath school, and are making their influence felt for good upon the community.

AT PEKIN, several souls have found peace, within the past few days, as the result of some extra meetings held in Temperance Hall.

AT TONAWANDA a strong religious influence prevails. Several have been converted of late. The Lord gives Bros. Sinclair and Chesbrough favor in the eyes of the people; their meetings are crowded, and sinners are coming to the Saviour.

THE WONDERFUL REVIVAL IN IRELAND is still in progress. It is carried on in a manner that confounds formalism and false philosophy. Stalwart men of all temperaments, hardened in sin, with nerves of iron; wild young men, women and children, in the midst of their work, by the roadside, in the market places, as well as in the meetings, are suddenly arrested and struck down by the power of God. In the deepest agony they cry for mercy, till the wail of penitence is succeeded by the shout of deliverance. These "physical manifestations" are common among all denominations, Episcopalians, Presbyterians and Methodists. At the first breaking out of this revival, the enemies of earnest Christianity among us, attempted to throw ridicule upon it, stigmatizing it as a

"Nazarite revival." May such a work of God sweep all over our land.

A VILLAGE CONVERTED.

The Ayrshire *Express*, Scotland, gives an interesting account of a work of grace in a Scottish village, in which conversions occurred in nearly every house.

Fifteen months since, some friends belonging to a coal-pit at Drumclare, a village near Slamanan, eighteen miles east of Glasgow, wrote to Mr. Abercrombie to come over from America to his native country, and become the teacher of the children belonging to the pitmen. He came, but soon had reason to regret the step; and heartily did he wish and pray that God in his all-wise Providence would open to him the way to escape. He had been useful as a teacher, and also as a certified preacher in the States: and here he found no congenial spirits, but was imprisoned in a small hamlet of three hundred souls, who seemed to be sunk far below the moral level of his countrymen. The filth of the houses, the degradation of the entire people; the cursing, obscenity, drunkenness, open Sabbath desecration, and the incidental poverty and misery, were too much for him. He opened a meeting for prayer and preaching; almost no one would attend. At length, resolved while he was there that he would work, he began to preach outside, and near enough to the houses to be heard by the inmates. Thus he continued preaching, exhorting and praying; and when he was well nigh weary—about six months ago—he found two or three evincing much concern, who were ultimately led to trust in the Saviour, and rejoice in Him—these with great heartiness helped on the work. Mr. Abercrombie is a Baptist, and as soon as a few, six or seven, gave evidence of a change of heart, he invited Mr. Dunn, a Baptist minister of Airdrie, to go over, and they were baptized in the Black Loch. At this ordinance, at which there were many witnesses, great solemnity prevailed; many were pricked to their hearts, and very shortly afterwards, a goodly number desired to confess Christ, and were also baptized into his name. Last Saturday, August 13, twenty-three were added to the number; in all about sixty souls, out of an adult population of about one hundred.

O LETTER FROM ENGLAND.

North of England—Great Revival—Newcastle-on-Tyne—Miners converted—A new Element—Sunderland—Wonderful Work.

Here in the north of England the Lord has commenced a work which, we have no doubt, will spread over the whole kingdom, if all holy carefulness is observed on the part of the hosts of the Lord as workers together with God in promoting it. The battle is the Lord's. But God works through human agencies and with prepared instrumentalities. Church communities are made up of individuals. Zion has might. The time is come when, in the most emphatic sense, the God of battles would have her arise and put on her strength, and in her individual and collective capacity come up to the help of the Lord against the mighty. Day and night are we being penetrated yet more deeply with the solemnity of our position, as we by an eye of faith see the Captain of the hosts of Israel, with drawn sword, standing as the conqueror of his foes, for the defense of his own glory, and we hear him saying to us: "The place whereon thou standest is holy."

Newcastle-on-Tyne is a place noted for its stoical coolness and apathy, if not worse, even infidelity; nothing has ever before seemed to make an impression on the public mind or move the masses. The population is about 120,000. But here God began to pour out his Spirit in a wonderful manner. The ministers and official and leading men of the Church sought and obtained the baptism of fire, even as the early disciples on the day of Pentecost, and pentecostal blessings brought pentecostal results, as we believe they ever will. The whole town seemed to be moved. The Brunswick-place Chapel, that will hold about 3,000 persons, was generally crowded, and we were told that hundreds at times had to leave, unable even to find standing room. Members from all the different evangelical Churches very largely mingled with us, and many of them were blest with full salvation, and carried the influence to their own Churches. In one Episcopal Church, where the usual number of communicants was about sixty, at a recent communion they had over two hundred; at another (Independent) they had one hundred and thirty new communicants. A note received a few nights since, states that in a place a few miles distant from

Newcastle, from which place a number of miners came in every Saturday, and many of them received this full baptism of the Spirit, a work has broke out, and upwards of four hundred miners have been converted. The note ends with the exclamation, "Glory be to God!" in which, I am sure, you will join.

You will see by our address that we are now in Sunderland. It is two weeks yesterday since we left Newcastle. It was difficult to tear ourselves away. We were there thirty-eight days, and gladly would have remained thirty-eight more had not our engagements elsewhere prevented. The revival flame broke out the first day after our arrival, and kept steadily and most rapidly extending its more fervent, all pervading, and penetrating influences during our stay. Meetings were held both afternoon and evening during the whole time, (neither Saturday nor Sabbath afternoons were excepted,) and during the whole time the interest increased and the flame rose higher. The last afternoon and evening exceeded all. The presence of the High and Holy One was so manifestly realized, truth was felt in its deep spirituality, and everything seemed naked and open to the eyes of Him with whom we had to do. Surely the place was awful, yet glorious, on account of the felt presence of God. During the period of our visitation in Newcastle the secretaries of the meeting took over thirteen hundred names among the newly blessed.

In an official document, which we received by post since we left, of resolutions passed at a meeting of the ministers, stewards, leaders, etc., of Newcastle, the second resolution reads thus:

"2. This meeting records, with sincere gratitude to Him to whom alone is the glory, that during the thirty-eight days' labor of Doctor and Mrs. Palmer in this place, very many Church members received the baptism of the Holy Ghost, and not fewer than *thirteen hundred* persons decided for God, and besought the prayers of his people. Many of these were from the world, the others from different sections of the Church; and it is hoped that the largest portion of them obtained peace with God through our Lord Jesus Christ."

Rev. Mr. Young speaks of this revival in the *Watchman*, which you perhaps have seen, as an "Evangelical Alliance Revival," and truly

we seem to have come to a point where "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Frequently from five to six ministers, and people of different denominations, would take part in the prayer-meeting exercises. The chief notices of this revival have been given to the public by an honored gentleman of this community who is known as an Independent, and much devoted to the interests of his own Church community. He has published tracts on the subject, which have been largely diffused, and is weekly furnishing notices of the work in the *British Standard*, published in London, and is applying to us for facts, ect., connected with the revival, which we are unable to furnish for want of time. The revival in Newcastle is still most graciously progressing. The day meetings have been discontinued, but the evening meetings are still being held, and the Saviour of sinners is gloriously present. On the evening we closed our labors, Rev. Mr. Young announced that he would bring in a new element.

Some young men of remarkable promise had been made partakers of saving grace, and now it was announced that evening after evening it might be expected that some of these young converts might enter within the communion rail and testify for Jesus. This proved to be eminently of God. To use the expression of one, "The young men of Newcastle are coming in by shoals!" We are informed that about twenty persons are being saved nightly.

And now what shall we say of Sunderland? The work exceeds any thing we have ever before witnessed either in America or Ireland. It seems as if the whole community is being moved. Surely it is "not by might, nor by power, but by my Spirit, saith the Lord." Two or three nights in succession the secretaries of the meeting have recorded the names of one hundred and over, who have been made recipients of grace. The number of seekers seems to be only bounded by the accommodations we are able to furnish them on presenting themselves for prayer. It is now Tuesday. We commenced our labors here on Sabbath afternoon two weeks since. We talked about the full baptism of the Holy Ghost, as received by the early disciples on the day of Pentecost, as the absolute necessity of believers of the present day. Many resolved that they would come

out and definitely seek this endowment of power. Among the first to approach the communion rail, as openly seeking the baptism of fire, was one of the able ministers of this town. I need not say that many followed him. And thus the work went on. On Monday afternoon the leading men in the Church, with their wives, came forward in well-nigh a body, and such an outpouring of the Spirit as we then received I cannot describe. Pentecostal blessings, as before observed, bring pentecostal results. In the evening we had an overwhelming congregation. The chapel is very large here, as in Newcastle. It was estimated that as many as 3,000 were present. I believe we should speak truly if we should say hundreds were pricked to the heart. There was a rush to the altar when the invitation was given. The communion rail and all its surroundings being filled, and not being able to find places for more under the circumstances, I said, as there was no more room around the altar, that all who desired to seek the Lord and wished the prayers of God's people, would manifest it by raising the right hand, and keeping it uplifted till the recording angel had made the record. Hundreds of hands were uplifted in every part of the house. What a scene was this; never shall I forget it! The place was filled with the solemn, awful presence of the Triune Deity. We had endeavored to ask in faith that every person in the house might be arrested by the power of the Spirit, and it is our belief it was even so. The next evening not only was the communion rail and other surroundings filled, but the vestry was also crowded. The next evening the upper vestry, which is used as the lecture-room, was also filled, and about one hundred were blessed. For several evenings past we have three vestries engaged for persons seeking the Lord to retire to, one of them especially for the children, and they are mostly filled, sometimes crowded, besides the communion rail. Over one thousand names have been recorded the past fifteen days, and still the work seems only to have begun. "Halleluiah, the Lord God Omnipotent reigneth." "Not unto us, not unto us, but unto thy name give glory for thy mercy and thy truth's sake."

WALTER C. AND PHOEBE PALMER.

—*Christian Advocate and Journal*.

LITERARY NOTICES.

SLAVERY IN THE METHODIST EPISCOPAL CHURCH. BY ELIAS BOWEN, D. D. Auburn, William J. Moses, Printer, 1859.

The slavery question is one that can never lose its interest until the oppressed go free. God will raise up men who will bear their testimony, at any peril, against what John Wesley calls "the sum of all villainies." Dr. Bowen's book is a strong, able, and emphatic rebuke of the sin of slaveholding in the Church. We wish his book might be read by every minister and member of the M. E. Church. He shows that the Church is responsible for slavery—that the anti-slavery cause in the M. E. Church is declining, and that for this fearful state of things the bishops are mainly responsible. He says: "The last General Conference developed the humiliating fact, that as a Church, we had greatly deteriorated in our anti-slavery character, especially for the last few years; and that the slave-power had been rapidly gaining ground among us, riveting our chains, and deluding us with the idea of progress, in the very face of our anti-slavery hopes and efforts. The bishops, whose equivocal silence had long and justly been regarded as evidence of their sympathy with the slave power, here laid aside their wonted reserve, and openly espoused the cause of Church slavery, by throwing the full weight of their influence in the way of prohibitory legislation upon the subject."

This work is the more remarkable from the fact that its venerable author has long occupied a prominent position in the Church. He has counted the cost of speaking out in behalf of humanity, for he says in the Introduction, "The liberty of speech and of the press, and the rights of conscience, if not wholly taken from us by the slave power which has usurped the control of the Church, can no longer be exercised with safety. Persecution and proscription, the sure harbingers of fire and faggot in those countries where religion is enabled to avail itself of the civil arm, are forever staring us in the face; and reminding us of the difficulties and perils that await our anti-slavery enterprise."

This book is a 12 mo. of 317 pages, and may be had, we presume, at Auburn, or of the author, at Cortland, Cortland Co., N. Y.

SHOUTING: GENUINE AND SPURIOUS. In all ages of the Church, from the birth of Creation, when the Sons of God shouted for joy, until the shout of the Arch-angel: with numerous extracts from the Old and New Testaments, and from the works of Wesley, Evans, Edwards, Abbott, Cartwright and Finley. Giving a history of the outward demonstrations of the Spirit, such as Laughing, Screaming, Shouting, Leaping, Jerking, and Falling under the power, &c. With extensive comments, numerous anecdotes, and illustrations, by G. W. HENRY, author of "Trials and Triumphs, or Travels in Egypt," "Twilight and Beulah," "Wedlock and Padlock, temporal and spiritual," "Camp Meeting Hymn Book," &c. With steel engraving of author and son. Published and bound by the author. Oneida, Madison Co., N. Y., 1859.

The above is the title in full, of a work intended, and destined, we doubt not, to do good service in promoting earnest Christianity, written by a remarkable man. Blind Henry is a genius. His conceptions are original. His mode of advocating truth is peculiar. Though without the advantages of an early literary training, and in later life suffering from the still greater disadvantage of being entirely blind, he has nevertheless written several books that have had a wide circulation and been made a blessing to thousands.

The work before us is an able defence of emotional religion. His statements are clear, and sustained by arguments that cannot easily be answered, even by those who refuse to be convinced by them. The book abounds in interesting incidents, and cannot fail to be read with pleasure and profit. It contains 425 pages 12 mo., and as a mechanical production is highly creditable to the skill of a blind man, not brought up to the business of book making.

In the characteristic preface the author says: "We expect to give an account in the judgment for every word we have written. Our book is a child of prayer. Unceasingly have we prayed for the Spirit's direction; the need of which we have felt especially, because our blindness compelled us to the unnatural method of writing through our son or daughter.

Oh! Lord, if the book please Thee, give it the wings of a carrier dove, and prepare its way to the firesides of thousands; and may it win many souls to Christ after we are dead. Amen!"