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FREE CHURCHES.

BY THE EDITOR.

Free Churches are needed to save the rich.

THE Bible recognizes the existence of special difficulties in the way of the salvation of the rich. "How hardly," says Jesus, "shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." "They that will be rich," writes Paul, "fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

It would be easy to multiply quotations on this point; but these are sufficient. They show that wealth interposes serious obstacles to the eternal salvation of its possessor. One great difficulty is the comparative ease with which the rich may commit and cover up transgressions. Many a man yields to sinful passions if the means to gratify them are at hand, when he would not do so if gratification were more difficult. The certainty of present exposure and disgrace, has often strengthened the faltering resolution of the lowly; while the hope of sinning with impunity lures the wealthy on into the jaws of destruction. The readiness with which the influential find apologists for their misdeeds is a great injury to them. Many a rich transgressor is kept in the church and encouraged to maintain a christian profession; when, if he were poor, he would soon be

shown his true position. A keen observer of human nature says—

"Through tattered clothes small vices do appear
Robes and furred gowns hide all."

We are sorry that this saying finds its application in the church as well as in the world.

But the chief danger of riches is found in their tendency to beget and foster pride. The Holy Ghost recognizes this tendency in the injunction to the ministry, "charge them that are rich that they be not high-minded." Every one has observed it, either in himself or in others. A secret enemy is the most dangerous. A small force, concealed in ambush, overcomes an army that it would not dare to face in the open field. Pride is an insidious foe. It reigns in many a heart where its existence is hardly suspected. It comes in a garb so tasteful and attractive, and meets with so many compliments and favors from the world, and withal is treated with such consideration from the church, that when it is found to be a tenant of the soul, its residence there is hardly regretted. Yet pride is a dangerous and damning sin. It sinks its victim to the depths of hell, and leaves him there in untold agonies forever. "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low."

Notwithstanding the difficulties, the rich may be saved. For them, also, Christ died. With them the Holy Spirit strives. But in order to be saved, they must, like the poor, yield an unconditional submission to all the terms of the Gospel. Those who have

been accustomed to make conditions for others, will find, on coming to Christ, that they have a new lesson to learn. They must come to His terms. Nothing short of the most perfect compliance will be accepted. None but an unreserved consecration of all a man has, and is, for all coming time, will be received. As of old, any blemish, however small, unfitted an animal for a sacrifice, so any reservation, however trifling, on the part of him who would come to Christ, will cause his rejection. We must go to the warfare at His charges. We cannot "eat our own bread; and wear our own apparel," and still be called by his name, "to take away our reproach."

We must be allowed to give here another quotation from Dr. Olin. We do this the more readily as it is not generally known how deeply he felt and mourned the increasing disposition to depart from the ancient landmarks.

He says that multitudes of professing Christians "give law to religion. They retain as many indulgencies, and concede as many sacrifices, as may fall in with their tastes. They make provision for pride, and ambition, and sensuality and self-will, and 'put on the Lord Jesus Christ' only in so far as they think he may set off their own purple and fine linen to the best advantage. But my business is with the sincere, who wish to be made holy, and to be saved by Christ, and who really desire to know the conditions of success. I take it upon me to warn all such to beware of admitting *any worldly or selfish motive or consideration whatever* into the settlement of this great question between God and their souls. I take it upon me to proclaim that all such tampering in the business of religion will certainly prove fatal to any well-founded hopes of success in the Christian career.

Whoever stops to inquire whether it may cost him sacrifices to be a Christian, with any intention to hesitate if it does, has admitted a consideration utterly incompatible with his becoming a Christian at all. Whoever chooses his

creed or his church with any, the slightest, reference to the honor, or the ease, or the emolument it may give or withhold, does by such an admission, utterly vitiate all his claim to have any part or lot in the matter of saving piety. I do not speak of those who knowingly, and deliberately make these their chief ground of preference, but I affirm that it is wholly anti-Christian and an insult to the crucified Saviour to yield any, the smallest, place to worldly motives in choosing the christian position which we will occupy. Let Christ and conscience decide this matter. 'Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof.' The Gospel will admit of no compromise here. This is its point of honor, which it cannot, and will not yield by a single iota. I feel called upon to use the language of unmeasured denunciation against a mistake so often fatal to hopeful beginnings in religion."

The rich man should feel, as he enters the house of God, that he is in the presence of that dread Being, in whose sight worldly distinctions are of no account whatever. Any concession to his pride will be likely to inflict an injury that all the services cannot repair. Every arrangement of the sanctuary of God should be such as to teach, impressively, the essential equality of man. Here it should be the case, now, as formerly, that the rich and poor meet together, and every one should be made to realize that the Lord is the maker of them all.

That the tendency of the pew system is the reverse of all this, must be admitted by those who have witnessed its workings. The unregenerate man finding a still greater deference paid to him in the house of God, on account of his wealth, than he is accustomed to meet with in the world, naturally comes to think that he is by no means in as bad a spiritual condition as common sinners; and after, perhaps, a feeble effort to seek the Lord on terms of his own proposing, either concludes that he is good enough without religion, or takes

up with an experience exceedingly superficial and unsatisfactory. Thus is his danger increased. To his partially awakened soul he cries, peace, peace! when God hath not spoken peace. Others are ready to echo the cry, and the delusion is confirmed. In examining revivals of religion, one who has not made it a subject of thought, will be surprised at the small number of pew-holders that give satisfactory evidence of being thoroughly converted to God. It has been remarked by the veterans of the Methodist Episcopal Church, that in years gone by, when the pew system was unknown among us, a much larger proportion of men of influence became converted and attached to the church, than do under existing arrangements.

I know it is said that many, if they cannot have their pew, will not hear the gospel at all. But this is a great mistake. Who ever staid away from a literary or political lecture, because he could not have his "pew" so as to be free from all danger of contact with the vulgar throng? It is a burning shame to the followers of Him who "had not where to lay His head," that they pay, in their solemn assemblies, a homage to wealth and pride, that is stoutly refused by the literary and political world. The Master did not so.

The pew system tends to introduce unchristian distinction into the House of God.

Christianity knows no difference between her votaries, except what is based on personal piety. In many a college may be found young men of opposite conditions in life. One belongs to a wealthy, honored, aristocratic family. Another is the son of a common day laborer, battling bravely for a thorough education. He sits side by side with the favored child of fortune, listens to the same instructions, has access to the same libraries, enjoys the same rights. The Alma-Mater, in distributing her honors, knows no distinction among her children, but those founded on literary excellence. She

says to the high born as they enter her walls,

"Forget you now, your state and lofty birth;
Not titles here, but works must prove your worth."

In a still more eminent degree, shines forth the impartiality of the Church of Jesus Christ, wherever her true spirit is carried out. She has but one altar, one baptism, one communion, one salvation, for all her children. Has a person renounced the world, the flesh, and the devil; does he believe in Christ, and is he saved through the virtue of His blood from sin? She inquires no farther. She welcomes him to her embrace. Here is an immortal soul, trying to get to Heaven, that needs her help. She will know no more respecting him. She treats him with all the kindness possible.

"Our mother, the Church, hath never a child,
To honor before the rest;
But she singeth the same for mighty kings,
And the veriest babe on her breast;
And the Bishop goes down to his narrow bed,
As the ploughman's child is laid;
And alike she blesseth the dark-browed serf,
And the chief in his robe arrayed."

"It is," writes Dr. Olin, "the peculiar glory of the Gospel, that even under the most arbitrary governments, it has usually been able to vindicate and practically exemplify the essential equality of man. It has had one doctrine and one hope for all its children; and the highest and the lowest have been constrained to acknowledge one holy law of brotherhood in the common faith of which they are made partakers." He says the gospel is a leveler, and will have all classes "mingle before a common altar, and bow before a common Saviour. It abhors caste, and is ambitious of bringing together in one vast brotherhood of faith, and feeling, and co-operation, all blood bought souls." This would be accomplished but for human interference. "Now the pride of man comes in to thwart this benevolent design. It will have an aristocracy, where Heaven can, least of all, tolerate it." The aristocracy, brought into the house of God by the pew system, is the most contemptible of all; an aristocracy of

wealth. This prominent pew is occupied by the family of a noted rum seller—that one by a professional gambler. They pay liberally for the consideration shown them by the church; and she says she has no right to inquire how they came by their money.

Very different from this was the order observed in the primitive church. Mosheim says that in the first century, "all the members of the Christian community considered themselves as being on a footing of the most perfect equality." In their public worship, the faithful, as would naturally be the case, occupied the places nearest the altar, and in rear of them the congregation was seated promiscuously, without the slightest regard being paid to rank or wealth. But if the Apostles and the Seventy were to visit some modern churches, they would find themselves unceremoniously sent to the gallery or some obscure corner, for they were poor, unassuming men. Such are some of the absurdities of the Pew System. It honors those whom God abhors, and treats the special objects of His regard with neglect. As Bishop Morris truly says, "It begins, progresses, and terminates in aristocracy."

The system of Free Seats is imperatively required by the precept given through St. James.

His language is explicit. He condemns, as will be seen, the Pew System *in toto*. He could not have done so more pointedly if he had written on purpose. He says, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? * * If ye fulfill the royal law, according to the Scripture, Thou shalt love thy neigh-

bor as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." The repetition of a sinful act, does not render it any the less sinful. He who steals from your drawer every day in the year, is certainly as much a thief as when he committed the first offence. It must be admitted that this precept of St. James can be violated. There is as much choice now in the places for sitting in the Christian assemblies, as there was in his day. Two persons enter a church, the one rich, the other poor. The rich man, because of his wealth, is conducted to an eligible seat, the poor man is shown to an undesirable seat in an obscure corner. Here, all will concede, is a violation of the Apostolic injunction. But where the pews are rented or sold, the "brethren" virtually say to him who is able and willing to pay the most for the privilege, "You shall have the exclusive right to the occupancy of the best seat in the house, every Sabbath in the year." Does then an action, which, when committed once, is a sin, become right when it is virtually performed fifty-two times or more in a year? By no means. Thus, wherever pews are rented or sold, is one of the plainest injunctions of sacred writ systematically and regularly trampled upon.

The Pew System is not only based upon a plain violation of an express command of God, but, wherever it obtains, it involves special transgressions from Sabbath to Sabbath. There is not a sexton of a pewed church in the land, that does not feel obliged to have respect to persons in seating a congregation. He knows that it would not do to put any other than genteel persons into certain pews. A poor man, in vile raiment, might consider himself fortunate, if in some churches he was not hastily showed to the door, with a charge to go about his business!

It is true that respect to persons may be had in a Free Church. But there is

no necessity for it. The system does not require it. But in a pewed church there *must* be respect to persons. It is an essential element of the system. This is the consideration for which the rent is paid. When one pays for a pew "in a good place," it is with the understanding that he shall have the right to say who shall occupy it.

Nor is any regard had to moral character. The rich man may be a rum seller, a gambler, and an infidel. The one qualification for the occupancy of the seat of distinction in a pewed house, is the possession of money to purchase it! No matter how the money was obtained. The "poor man in vile raiment" may be a sincere follower of the Saviour, but this does not secure him, in the House of his Master, equal privileges with the wealthy scoffer. When the sale of pews takes place, the auctioneer never restricts his sales to men of "good, moral character." In fact, the reason generally given for the adoption of the Pew System is, that more money can be obtained from irreligious men, for the support of the gospel, than in any other way. Thus plainly does the Word of God prohibit the system of Pewed Churches.

POTHINUS, Bishop of Lyons, was put to death in the fourth general persecution of Christians. He was ninety years of age, of great weakness and infirmity of body, but his soul was in no respect decayed. The desire of being deemed worthy of martyrdom, gave him vigor. When brought to the governor, this captious question was asked: "Who is the God of the Christians?" He replied, "If you be worthy you shall know." Regardless of both age and humanity, he was barbarously dragged up and down, and unmercifully beaten, being kicked by those who were nearest, and pelted by those more distant with anything offensive which they could seize. He was at length taken from the ground, almost breathless, and cast into prison, where in two days after he died.

LET ME STAY.

BY M. N. HALSEY.

The Christian in Divine Communion, the world calls him away.

Let me stay! my soul is feasting
On Immanuel's saving grace—
Let me stay! I now behold Him
In my spirit, face to face.

Let me stay! His charms pervade me
With a bliss beyond control;
Now His rapturous love, all vital,
Streams into my panting soul.

I will stay! The union's perfect,
I in Christ, and Christ in me!
Henceforth I will draw my being,
Every instant, Lord, from Thee.

Now the radiant scenes of Glory
Move around me clear and bright;
Here the beings pure and perfect,
Bask and sing in living light.

Deep and full their songs seraphic
Swell the atmosphere divine;
And I echo high their chorus,
"Life! Eternal Life! is mine!"

I will stay! O this is Heaven!
Glorious mansion of the blessed!
Now my worn and weary spirit
Finds in Christ its perfect rest.

THERE is a two-fold perfection, the perfection of the work, and that of the workman. The perfection of the work is, when the work does so exactly and strictly answer the holy law of God, that there is no irregularity in it. The perfection of the workman, is nothing but inward sincerity and uprightness of the heart towards God, which may be where there are many imperfections and defects intermingled. It is not so much what our works are, as what our heart is, that God looks at and will reward. Yet know, also, that if our hearts are perfect and sincere, we shall endeavor, to the utmost of our power, that our works may be perfect, according to the strictness of the law.—BISHOP HOPKINS.

ON PREACHING PERFECTION.

BY REV. WILLIAM C. KENDALL, A. M.

[The following article from the pen of our lamented brother Kendall, will, we trust, be perused with interest by all our readers. Those whose privilege it was to sit under his ministry, will readily testify how perfectly his own practice corresponded with the views here set forth. This article was prepared by him a few years before his death, to be read at the Preachers' Association, and has never before appeared in print.—Ed.]

The commission of our Lord to his apostles, "Go ye into all the world and preach the gospel to every creature," points out in unmistakable terms, the work of his ministers. The gospel, without addition or diminution, is their message. It has pleased God by the foolishness of proclaiming it to save the lost. To this end, all parts of the gospel contribute their quota, yet no one will maintain that the influence of each is the same. The effect of setting aside portions of truth will be more or less disastrous, as they are fundamental or otherwise. The Quaker may renounce the obligation of the Sabbath and water baptism, and be a pious man; while the Universalist, leaving out of his creed the "faith that works by love," is as truly a child of the devil as before. A limb may perish with disease, and the man still live and act; but let the heart be attacked, and before destruction commences, death will ensue.

We may readily ascertain the comparative necessity of preaching perfection by examining its position in the gospel scheme. We call it a doctrine of the Bible, but need only glance at revelation to know that it is *the doctrine of the Bible*. Upon this requirement of the law hang all the law and the prophets. Pluck away this, and the whole system falls. It matters not what our attainments are, without this,

all will be ruin. As faith is the one condition of salvation, so is perfect holiness the only fitness for eternal blessedness. It is the sun of the Christian system, without which, all would be dark and dead.

Glance at redemption's plan, and you will see this truth every where standing out. Mark those toil-worn apostles facing every difficulty of land and sea, counting all things but loss, not even reckoning their lives dear unto themselves. And for what end? It may be answered, to preach Christ. True, but was this the final cause of ~~the~~ efforts? Hear St. Paul answer, "Whom we preach warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." This, then, was the one aim of their teaching and labor, to present every man perfect, and for this Paul strove mightily, God working with him. Again hear him: "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." This, then, was the express design of these orders in the ministry. Open again the sacred volume, examine its doctrines, its precious promises, its commands and awful threatenings, and mark, if you will, the one design running through the whole. No doubt exists here. "God is his own interpreter." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." In a still wider view, survey as a whole that fearful tragedy occupying the attention of all ages. Heaven, Earth and Hell are actors. For four thousand years altars are

smoking with their slain victims. At length Jesus, disrobed of glory, appears within the arena and falls in the conflict. A world's wickedness crushes the innocent one; but he rises again, heralds run to and fro, martyrs bleed, angels are flying, and God the Spirit moving. What is the mighty motive that stirs the universe? What sustains Christ amid the most fearful sufferings? Why, simply the fulfillment of the "righteousness of the law in us." "Christ gave himself for the church, that he might sanctify and cleanse it with the washing of water by the word, that He might present it to himself a glorious church, not having spot or wrinkle, or any such thing; that it should be holy and without blemish." Perfection, then, is the central idea of christianity, and as ministers of the New Testament, shall we pass it by, neglecting our one work, or at best give it a subordinate place in our ministrations? This course has already aided fearfully in filling the world with backsliders. All the energies of our religion have been paralyzed by leaving out the main spring. As a late writer remarks, "As well might you tear out the heart and then attempt to give value to the veins, and arteries, and blood, as to reject holiness, and still hope to save the gospel scheme. As well might you burn up your towns and leave your guide-boards standing, as to destroy holiness, and insist on justification by faith or any other great doctrine of christianity." No, it must be the one work of every preacher to establish a full salvation, and to this end every sermon should be framed and uttered.

This, we are happy to say, has been the economy of Methodism. Wesley declared himself called of God, especially to this work. After more than thirty years experience in the ministry, he, with holy zeal, affirms, "all our preachers should make a point of preaching perfection *constantly, strongly, explicitly.*" Such was his practice and the practice of his co-laborers, who were most successful in soul-saving.

Again and again he attributes declension in societies to the neglect of preachers on this point. Speaking of one, he says: "I hope he is not afraid to preach full salvation *receivable now by faith.* This is the word which God will always bless and which the devil peculiarly hates, therefore he is constantly stirring up his own children and the weak children of God against it." Mr. Asbury, the Wesley of American Methodism, says: "I am divinely impressed to preach sanctification in *every* sermon." A Garretson and an Abbott were found thundering the same sentiments to all, wherever they went. George Pickering, of a later date, after fifty years in the ministry, in his semi-centennial sermon, exhorts his brethren to "preach to the people the blessed doctrine of holiness," adding, "this is the only thing that will hold the Methodist Church together." When on his dying bed, being visited by all the ministers of Boston, grasping the hand of the brother who was acting as spokesman for the whole, he exclaimed: "Tell, O tell the brethren to preach Christ and him crucified, an all-able, all-powerful, all-willing, all-ready Saviour, a present Saviour, saving now. Preach, now is the accepted time, now is the day of salvation. O tell them to preach holiness. Holiness is the principal thing. Preach holiness, holiness, holiness! God help you to preach holiness!" His feelings here overcame him, and thus ended the dying charge of that holy man. We have cause of gratitude that Methodism has yet some such spirits within her bosom. Without this distinguishing characteristic, our communion would compare favorably indeed with other denominations, but in this respect she has towered far above them. It is our earnest prayer that if they are ever on a footing with us, it may be by their coming up to our position, and not by our sinking. Instead of yielding one iota from the stand taken, let us in every movement write on all our banners, "Holiness to the Lord."

Having thus seen the preacher's duty, let us look for a moment at the manner

of its performance. The divine direction is, "Thou shalt hear the word at my mouth and warn them from me." As God has preached it, so must we, not merely as a privilege, but as a solemn command. Does the Most High, with awful authority, forbid murder? With the same he enjoins full salvation. The same voice that says "Thou shalt not kill," says also "Thou shalt love the Lord thy God with all thy heart." If we may neglect the enforcement of the one, so we may of the other, and of all the commands of God.

With the obligation should be proclaimed the promises. Speaking of this day, the prophet says, "Then will I sprinkle clean water upon you, and ye shall be clean." St. Paul writes expressly of this, "Faithful is he who hath called you, who also will do it." O, how does God long to do the work, and all his messages should impress this truth upon the people, that He is infinitely able and willing to save to the utmost them that come to Him.

The inquirer should know also the conditions. There is only one condition of this work, which is FAITH. St. Peter declares of the Gentiles, God "put no difference between us and them, purifying their hearts by faith." Faith sees the work to be wrought—the obligation—the blessed Saviour waiting to save. By faith, the Christian ventures on Him, reckoning himself dead indeed unto sin, but alive unto God, believing that the blood of Christ cleanseth from all sin. Not believing that the blood has cleansed in order to be cleansed, but relying on Christ as a present Saviour saving now, and he is that moment saved. With the work he receives the spirit's witness, and the language of his whole heart is, "thou dost this moment save, with full salvation bless." Then will he cry with the psalmist, "draw near all ye that fear God, and I will declare what he hath done for my soul." His whole being exclaims:

"O, that the world might taste and see
The riches of his grace,
The arms of love that compass me,
Would all mankind embrace."

There is nothing so important as *definiteness* on this subject. A confused indefinite attack, firing in no particular direction, would never enable an army to conquer the foe. The minister must Nathan-like with the sharp sword of the spirit, cut in pieces the "man of sin." If he would be successful, let things be called by their proper names—the names God has given them, and let the people feel the infinite necessity of immediate action. But says one, "This would cause divisions in the church." Did Christ come to send peace on the earth? Nay, but a sword; and this close work on holiness is: the sword that strikes at the root of carnality in the church as well as out of it. The man who holds on to his carnal propensities must, of necessity, take his stand against perfection. But would you have the martyr renounce his religion to escape the stake? Would you have the herald of the cross draw back, lest opposition arise? God says, "If any man draw back my soul shall have no pleasure in him."

Finally, preaching must be experimental. How can a man expect to be relied upon as a safe pilot amid the rocks and shoals of a sea he has never traversed? Shall the diseased person set himself up as competent to remove from his brother the malady under which himself continues to groan? His withering rebuke would be, "Physician, heal thyself." Can the blind lead the blind, and escape the ditch in spite of Omniscience? If ministers would successfully lead the children of God to the possession of entire holiness, they must first experience it. Then will they no longer be exposed to the imputation which St. Paul heaps upon teachers of his day, of "not understanding what they say, nor whereof they affirm." But in the language of the poet of Methodism—

"What we have felt and seen,
With confidence we tell,
And publish to the sons of men
The signs infallible."

They would send conviction to many hearts and awaken them to action.

O, if the ministers of the Methodist Episcopal Church would all become fully alive on this subject, and breathe that life into all their ministrations, how would the church gird herself with strength, and the world hasten to its millennial day!

BE IN EARNEST.

BY REV. A. A. PHELPS.

That Christians should be *in earnest*, is but the common conviction of the great heart of humanity, and the spontaneous confession of all who have any just claims to orthodoxy. If the Christian system is true, "it is *tremendously true*!" If it is true, then heaven, with its speechless glories, is all a *reality*, and will one day open its bright portals for the admission of all the blood-washed millions that shall eternally swell the anthems of the skies! If it is true, then *hell*, with its dark and endless horrors, will be the portion of every rebel against God! If it is true, then *none* can avoid perdition, and escape to the mansions above, but those that give up their sins, renounce the world, deny themselves and follow Jesus according to all the light that streams upon their pathway. If it is true, then all this preparation must be made within the brief span of human life, or *never be made at all*! If it is true, then millions on millions are dropping into the whirlpool of despair, where their cup will be filled with wrath without mercy, and ruin without remedy! If it is true, then everybody that has any light, any conscience, any love for souls, any desire to help hedge up the way to hell, and to people heaven with souls redeemed by blood, ought to be all alive and all astir from this very hour! There is enough in the scheme of salvation to move a man to action, if his heart is not made of adamant, and his conscience so "seared" as to be forever impervious to the impressions of the Holy Ghost. Does the reader still want motives to earnest-

ness? Look over the churches, and mark their general lethargy, their frigid formality, their love of the world, their exhibitions of vanity, their policy-working management, their general contentedness with the mere *politics* of religion, with scarcely any of its *purity and power*! Look out upon the wants of the world, and gather up arguments that cannot fail to move an honest soul to diligence and duty. See the ignorance to be dispelled, the sufferings to be alleviated, the sinners to be converted, or lost forever! Look into heaven, and hear the sweet music, and see the white robed company basking in the mellow light of "one eternal day." Is there anything desirable in such a vision? and is it sufficiently so to make you in sober earnest to participate in those blissful scenes yourself, and enlist your energies to help others there? Look into hell; and hear them groan in everlasting agony! Is there anything in such a scene that makes you shrink back in horror, and fills you with deep desires to avoid so fearful a destiny? And have you no indescribable yearnings of heart to snatch your friends and neighbors from the "fiery pool?" O be *earnest*, in spirit and in life, and thus demonstrate to all that you *believe in God*.

POLYCARP, when being led out for martyrdom, being required to swear by the genius of Cæsar, gave this spirited answer: "Four score and six years have I served my master Christ, and he never did me any injury; how then shall I now blaspheme my King and my Saviour?" The same day he was committed to the flames.

To allow yourself deliberately to sit down satisfied with any imperfect attainments in religion, and to look upon a more confirmed and improved state of it as what you do not desire, nay, as what you secretly resolve that you will not pursue, is one of the most fatal signs we can well imagine, that you are an entire stranger to the first principles of it.—DODDIDGE.

PURITY AND PEACE.

BY REV. WILLIAM COOLEY.

PEACE is really desirable. It has many attractions to make it an object of interest. It can hardly be esteemed too highly. Christ is the Prince of peace, the gospel is the gospel of peace, and the peace makers are commended. The early, angelic announcement, was "peace on earth and good will to men." It is also our duty to pray for the peace of Jerusalem. The error into which many fall is that peace is a means to an end, rather than an end or result to be achieved. Purity is the cause, and peace the effect. "But the wisdom that is from above is first pure, then peaceable, gentle."—James iii, 17. "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."—2d Tim. ii, 22. "And the work of righteousness shall he peace; and the effect of righteousness, quietness and assurance forever."—Isa. xxxii, 17. Christ said, "Think not that I am come to send peace on earth; I am come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household."—Matt. x, 34, 36. The true ground of peace is purity, and peace resting on any other foundation is false and dangerous. False peace is the result of stupidity, or of a seared conscience, or of error, and is rather the precursor of coming ruin, than an element of happiness. Agitation is better than false peace. Purity is the condition of peace with the individual, the society, the church or the nation. Sin and holiness, truth and error, are eternal antagonisms, and there can never be true peace until sin and error are removed. In doing this work, there will be agitation and commotion, but this agitation is a sure indication that the light is shining, and that the lash of conscience is felt somewhere. It becomes our duty to expose

and oppose every wrong and sinful practice, and this is what causes agitation. Men are obliged to become the cause of agitation, and to fight even, in order to secure peace. It is not with carnal weapons or bitter strife that we secure the peace of God to the souls of men, but by proclaiming the plain piercing truth of God's word. The Bible enjoins upon us to "Cry aloud, and spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."—Isa. lviii, 1. "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. v, 11. "Them that sin rebuke before all, that others also may fear."—1 Tim. v, 20. "Reprove, rebuke, exhort with all long suffering and doctrine."—2 Tim. iv, 2.

Elijah was a great agitator and troubler in Israel. Our Saviour, by his purity, his plain preaching, and uncompromising opposition to sin, made a great stir in his day, and well deserved the title of agitator. He disturbed the peace and quiet of the formal, worldly and hypocritical Pharisees, and was by them in return slandered, opposed and put to death. Paul was an agitator, and so was Martin Luther, and John Wesley. They greatly disturbed the peace of the churches to which they belonged. What is now wanted, is an agitation that shall rock all the churches in Christendom, so that the chaff of formalism, worldly policy, and worldly conformity, shall blow away forever, and the moral atmosphere become freed from the deadly vapors of sin, so that spiritual life, vitality and power, may be felt in every department and branch of this great Zion, and purity and evangelical peace everywhere prevail.

If love be sincere, it is accepted as the fulfilling of the law. Surely we serve a good Master, that has summed up all our duty in one word, and that a short word, and a sweet word, *love*, the beauty and harmony of the Universe. God is love; and love is his image upon the soul.—HENRY.

THE SPIRIT OF JESUS IN THE CHURCH.

BY REV. J. A. WELLS.

THE attempt to substitute electricity for the vital forces in the human system will be about as likely to succeed in bringing the dead to life, as the effort, now so generally made, to carry on the operations of the Church by worldly policy, without the Spirit of Jesus, will be to succeed in converting the world to God. When worldly policy, in any form, awakens the church to a realization of the condition of the unsaved world, gives it melting sympathies for the perishing, and tongues of fire to eat its way through the myriad foes of God, we may expect also that galvanic forces will cause the dead man to feel, think, speak, act and perform all the functions of the human soul. As one is impossible, so is the other. What a wonder that such an absurdity as seeking, without the Spirit of Jesus, to promote christianity should be so persistently followed! Only a few men ever tried to raise the dead by means of electricity, and they had no hearty expectation of success; but almost the whole professed christian world have persevered, from age to age, in trying to resuscitate a formal and dead church by means of money, worldly greatness, show and pageantry. Let us notice some of the errors that have contributed to the adoption and perpetuation of this absurd and fatal policy.

1. *Mistakes concerning the character of the Church of Christ.* Want of spiritual vision calls for the use of carnal vision. Men who believe that Christ has a church, but who are not able to discern the spiritual, will look for something temporal. Hence the world-wide mistake of confounding the church of Christ with ecclesiastical organizations.

The church of Jesus knows no parochial limits; it cannot be hemmed in by theological formularies. It is as wide as redeemed humanity. It knows

no limit but the limit of the spirit. But men have supposed that their organization and creed were the limit of the church. They have practically regarded all in the organization as Christians, all out of it as sinners. That first principle of the kingdom of heaven that the church of Christ is the union of the kindred spirits of believers, is forgotten. With such a mistake as this, how could it otherwise happen, than that worldly policy should be resorted to, to carry on the work of the church. If men suppose that the church is of the world, they will carry on its operations by worldly means.

All the labors of the church, proceeding from such a mistake, are abortive. They are attempts to reach the hearts of men by organizations, by mere ecclesiastical machinery. It is wholly forgotten that an organization, as such, has no human sympathy. It cannot feel for the lost. The work of saving souls is a work of the heart. Sympathy is the only human instrument that can be used in the case.

Christianity is a character rather than an organization. Men who have the spirit of Christ are drawn into society by the force of mutual affection. They are baptized by one spirit into one body. The unity of the spirit is the bond of the church. When this fundamental principle is forgotten, and organizations are substituted for the unity of the spirit, it is perfectly natural that the whole interior life of the church should be discarded, and that worldly policy should be called in to supply its place. When will the church learn that it is the character of a Christian that constitutes a Christian? When will the prayer of Jesus, "That they may all be one, as Thou Father art in me, and I in Thee, that they also may be one in us," be realized in the recognized spiritual unity of the church? Jesus is one with the Father spiritually. We are made one with Jesus and the Father spiritually. So the whole church of Christ is one spiritually. When this doctrine shall be fully recognized, and men shall labor in accord-

ance with it, to build up the church, then God will dwell in the church in awful majesty, and her victories will be glorious. The nations will know that Jehovah is God.

2. *Mistakes concerning the nature of religion.* True religion is nothing less than such a change in the heart, that the spirit of the world gives place to the spirit of Christ. The real Christian is actuated by the same spirit that actuated Jesus in all the labors and sufferings of his life. The man of the world, on the other hand, is actuated by the same spirit that persecuted Jesus and put him to death. The transition from the state of a sinner to that of a true Christian, is fundamental, and consists in the substitution of the spirit of Christ, as the ruling principle of life, for a spirit in every sense the opposite. But this radical change of heart and spirit is lost sight of, to an alarming extent, by nominal Christians. They are ever disposed to put on some of the accidents of religion and retain the spirit of the world. The carnal mind will be allowed to live and rule, on condition that it do homage to the name of Christianity. Instead of yielding the heart to Jesus, there is an effort to educate the spirit of the world into religion.

Some suppose that training the intellect, and cultivating the moral sentiments, will answer the terms of Christianity, and save the soul. Others believe that there is some virtue inhering in the means of grace, and the forms of religion, which, when they are diligently used, will secure eternal salvation. Others believe that there is a power in the church that can save them. They, accordingly, bend all their energies to securing the favor of what they conceive to be the church. There are still others, who, ignoring the corruption and fall of human nature, or, in other words, its unlikeness to the spirit of Jesus, build their hopes of salvation on that indefinite thing, called by the world "morality."

All these ideas are of the world. Their prototypes are worldly and not

heavenly. They are realized by worldly means. They set aside true Christianity, and leave men to run a fruitless chase after a phantom of the world bearing the name only of Christianity. Throughout all the land do our eyes, with pain, witness the desolation of God's heritage in consequence of these mistakes and follies. When will a pure Christianity prevail?

3. *Mistakes concerning the aim of the ministry.* The true aim of the ministry is to get sinners converted, and to build believers up in that holiness without which no man can see the Lord. Ministers are sent to speak in Christ's stead, and beseech men to be reconciled to God. But many lose sight of the true object of the ministry, and go astray from its appropriate labor. The disposition to look at temporal things rather than spiritual, leads many a minister, even some who have once been successful in saving souls, to spend his time and talents in labor aside from his true work. Some labor merely to increase their own importance and extend their influence. Some work for fame. To have their praise in all the churches is of primary importance with them. There are those who rise no higher in their aims than the securing of their own support. All these motives, and any others that are not true gospel motives, are of the world. They lead to the adoption of worldly policy, and the use of worldly means. The minister who thus loses sight of the true aim of his work, will be characterized by want of power in proclaiming the Gospel. He will be constantly endeavoring to make up for that want of power by the use of some worldly thing in support of the gospel. All this use of some shining worldly excellence, instead of the simple power of the truth, this catering to the tastes of the ungodly, this patronizing air and demeanor towards sinners, this compromising with sin, and this weak, bashful spirit and manner in dealing with the wrongs of the day, which are everywhere seen, as the reproach of the church—all these show but too

plainly that the occupants of our pulpits are losing sight of the true work of Christ's ministers. Worldly means prevail for the accomplishment of worldly ends, instead of the spirit of Jesus actuating the church for the salvation of souls.

The sure antidote to all these errors and mistakes is the spirit of Jesus in the church. Where Christ reigns in the hearts of his people, there is spiritual life, and souls are saved. May God hasten the day when the church shall return from her wanderings and follow Jesus.

REGRETS TOO LATE.—It is stated that Lord Byron was at one time conversing in regard to his daughter with a distinguished lady of rank, whose influence over him checked his continuing the glaring immoralities of one of his worst poems, when she told him that if he loved his child, he should never write a line that would bring a blush of shame to her cheek or a sorrowing tear to her eye. He replied that the book was written to beguile hours of wretchedness, and to loosen her hold upon his affections, but added, "I will write no more of it. Would that I had not written a line." Referring in conversation with the same lady to his unhappy temperament, he said, "Depend upon it, people's tempers must be corrected while they are children; for not all the good resolutions in the world can enable a man to conquer habits of ill-humor or rage, however he may regret having given way to them."

SAID a very promising young minister of a few years standing in the Conference, (on witnessing the work of God follow in conversions of sinners as the fruit of a holy church,) "I verily believed that the world's redemption was to be secured by metaphysics; but I see it is a spiritual church, a holy ministry, that is to be thus honored."

I doubt we are not explicit enough, in speaking on full sanctification, either in public or private.—WESLEY.

REPROVING MINISTERS.—A free confession is a condition of a full remission; and when the sin is public, the confession must be public. If the ministers of England had sinned only in Latin, I would have made shift to have admonished them in Latin, or else have said nothing to them. But if they will sin in English, they must hear of it in English. Unpardoned sin will never let us rest nor prosper, though we be at ever so much care and cost to cover it. Our sin will surely find us out though we find not it.

Too many who have set their hand to this sacred work (the ministry) are, notwithstanding, still addicted to self-seeking, negligence, pride and other sins, so that it is our duty to admonish them. To give them up as incurable, were cruel, as long as there are other means to be used. We must not hate them, but plainly rebuke them, and not suffer sin upon them, (Lev. xix, 17.) To bear with the vices of the ministers is to promote the ruin of the church. For what more speedy way is there to deprave and undo the people than the depravity of their guides? And how can we more effectually farther a reformation than by endeavoring to reform the leaders of the church? Surely, brethren, if it be our duty to endeavor to cast out those ministers that are negligent, scandalous, and unfit for the work, it must be our duty to endeavor to heal the sins of others, and to use a much gentler remedy to them that are less guilty.—BAXTER, 1656.

HE, therefore, who loves God with his whole heart, and his neighbor as himself, although he may be the subject of involuntary imperfections and infirmities, which, in consequence of his relation to Adam; require confession and atonement, is nevertheless, in the Gospel sense of the terms, a holy or sanctified person.—UPHAM.

AFTER all, one touch of the Spirit of God is worth more than all our plans and contrivances for the promotion of church order.—DR. JUDSON.

SCRIPTURAL CONVICTION.

BY MRS. MARIETTE HARDY FREELAND.

THE subject before us opens a field for investigation of no ordinary importance. Underlying, as it does, the religious experience of every Christian, and thus forming a basis upon which the glorious superstructure is reared, conviction in its true character cannot be too closely examined by such as would win souls to God. However extensive may be the oneness of *theory* among theologians, respecting this subject, it is nevertheless true that there does exist a very great *practical* difference among them, both as respects conviction itself, and the means by which it is produced.

True conviction, as taught by the holy scriptures, is not sympathy with Christ or his followers. The unawakened sinner may have his sympathies enlisted, and his feelings powerfully wrought upon by the rehearsal of real or imaginary suffering, but this is not conviction for sin. A sympathy for friends, who deeply desire one's salvation, may prompt to identify one's self as a seeker of salvation, but it is not conviction. Therefore the minister or private member who deeply desires the salvation of souls, should beware how he dwells upon subjects calculated to arouse the sympathies rather than enlighten the understanding and convict the heart, for in so doing he is in danger of deceiving souls respecting their real condition.

Neither is scriptural conviction a mere intellectual perception of the truthfulness of God's word. Men may be convinced without being convicted, the will remaining fully set to do evil. They may admit that it is right to love and serve God; that men ought to be moral; but at the same time be nurturing the most deadly hatred to righteousness. Let but the hearts of such men be penetrated by the two edged sword of gospel truth, and it would at once be evident there was a nest of

vipers slumbering there, ready coiled to inflict the mortal wound upon any who should dare disturb their peace.

Conviction for sin is not remorse. The soul all hardened in guilt may suffer the keenest pangs of bitter remorse and still not have one penitent thought. He feels the horrors of retribution, but curses the hand of justice. Remorse is, undoubtedly, often mistaken for conviction, when experienced by those near the eternal world. Hence, the instances are not unfrequent where individuals are restored to health, who have professed repentance on the sick bed, when no evidence is given of a real change. Theirs was not a godly sorrow. They sorrowed for the *consequences* of transgression, but not for the transgression itself.

"The heart is deceitful above all things, and desperately wicked," is the declaration of God's word, but how slow are we to believe. Sin has so interwoven itself with every fibre of our being, that it will not relax its grasp without a death struggle. And so far gone from original righteousness is the unrenewed heart, that it comes to regard sin as an indispensable part of itself—a real friend and source of everlasting joy. Indeed, the heart of man, while thus unchanged, is the abode of darkness, anarchy and death. It is lost to all good, and utterly incapable of self renovation. Much as the doctrine of total depravity is scouted at and rejected, even by many who are professedly orthodox, nevertheless it still remains true that "from the crown of the head to the sole of the foot, there is no soundness in" man. He is in a *lost* condition; lost to every element of righteousness. But what makes his condition far more deplorable, is the fact that he thinks himself safe; he knows not that he is *lost*, but as has been remarked, he regards his direst enemy, sin, as his real friend, and madly clings to it as his only hope. While the whole human family were thus lost to all good, and plunged into the darkness of sin in its varied form, God was pleased to undertake for us.

"He laid help upon one that is mighty to save and strong to deliver;" at that moment "when there was no eye to pity, nor arm to save." Glory be to God! Jesus died to redeem the lost race of man from the thralldom of sin; and by his death purchased the gift of the Holy Ghost, which is freely bestowed upon man. The office of this Spirit is to enlighten the understanding and convince the heart that it is thus lost. This work of the Spirit is scripturally termed conviction for sin. In the light thus given, man sees the folly of trusting in the pleasures of sense for permanent enjoyment. He awakes, as it were, from the sleep of moral death, to a realization of his true condition. Ah! how empty and unreliable everything of earth in which he has so fondly trusted, now appears! He sees, too, the awful guilt of ingratitude that rests upon his soul, for thus neglecting salvation in his vain pursuit of creature joys; and he deeply feels the infinite justice of the decree, "The soul that sinneth, it shall die," and feels also that it would be *just* for him to suffer the penalty of a broken law to all eternity. With sighs and groans he confesses his transgressions, and his sins are ever before him. Like Bunyan's Pilgrim, he puts his fingers in his ears and cries "Life! life! eternal life!" as his former companions seek to dissuade him from his newly formed purposes to live for God and heaven. The sinner, thus keenly alive to his condition, does not stop for the more honorable of his companions in sin to accompany him, but he is ready to bow with the veriest beggar to supplicate for mercy.

The genuineness of conviction, when cherished, is also evidenced by a universal hatred to sin, especially the sin that has been the greatest snare to the individual, and the source of the most sinful pleasure. The convicted miser scatters his golden store as mere bubbles on the murmuring stream. The drunkard dashes his cup to the earth and vows eternal abstinence, while the guilty vender of the intoxicating

draught, trembles and turns away from the scenes of traffic with human souls, to seek a more congenial employment. The airy belle of fashion lays aside her gilded baubles and robes of vanity, and, like a Hester Ann Rogers, rips them up, or consumes them in the flames, lest they should tempt her from her purpose to be right with God. Such are some of the fruits of scriptural conviction, or such conviction for sin as the Holy Scriptures pronounce genuine. Talk of men or women being under conviction for sin, and earnestly seeking salvation, and still *enjoying* the vain fooleries of fashionable life, or finding satisfaction in sinful pursuits, and you talk absurdities. Nay, sooner would the man of correct morals *love* to mingle in scenes of drunkenness and vice, than a convicted sinner in scenes of frivolity and mirth. His language is

"The world can never give
The bliss for which I sigh."

But what do some professed teachers in our Israel affirm by their instructions and practice, but that the circle of fashionable pleasure is a fit place, not only for the convicted sinner, but also for the converted soul? Else why the festive scenes so frequently witnessed in our churches and parsonage? Ah! may it not be said of such "They be blind leaders of the blind," and shall not both fall into the ditch? Let awakened souls beware how they mingle in such scenes, though patronized by ministry and membership, and even by dignified "D. D's." No marvel that there is confusion in our ranks, for all are not Christians who bear the name, as all are not meet for the kingdom of heaven who say Lord, Lord. May the time soon come when the abominations which make desolate shall be done away, and mourning souls find proper instructions to guide them into the narrow way.

Thus we see it means *something* more to be under conviction than is usually supposed. Indeed, it is not uncommon to find those who have for years professed to be followers of Je-

sus, who are, notwithstanding, practically ignorant of genuine conviction, having never felt its penetrating power upon their hearts. It is not strange that such individuals should still pursue to a greater or less extent the same round of worldly pleasures that they did previous to professing religion, decorating their bodies according to the latest fashion, and frequenting places of vain amusement, for their tastes and inclinations remain unchanged. Conviction must precede conversion, hence an individual that has never borne the fruits of conviction, viz: universal hatred to sin, cannot be a converted man or woman, however high the profession may be. In view of such facts, it becomes a subject of deep and thrilling interest, how this state of things has been brought about, or in other words, how have individuals found their way within the pale of the Christian Church, without so much as a practical or experimental knowledge of genuine conviction for sin, and destitute of a personal knowledge of sins forgiven. For this, as we have remarked, must be the case, if the first is wanting, and it is not unfrequently true where conviction, deep and pungent, has been felt upon the soul. But as an investigation of this subject would naturally involve reference to the means or instrumentality divinely authorized to lead lost sinners home to God, we will defer such investigation to a future article; meanwhile praying that the numerous readers of *The Earnest Christian* may look well to the important matter of laying the foundation of a religious experience in accordance with the word of God. And hoping, too, that all who labor for the salvation of others may be watchful here, and not point souls away to the wounds of the Crucified before they are sufficiently sensible of their need of a Saviour.

WATCHFULNESS.—When we are alone we have our thoughts to watch; in the family, our tempers; in company, our tongues—H. MORE.

LETTER ON ORNAMENTAL AND COSTLY ATTIRE.

[The following letter from the devoted Apostle of Burmah, now gone to his reward will, we trust, receive the prayerful attention of all our readers. We see from this, that the extravagance of dress indulged in by too many of the professed followers of the Meek and the Lowly One, and countenanced by too many ministers that stand up in the sacred desk in *His* holy name, exerts its baleful influence upon the minds of poor benighted heathens in far off lands. That soul must be hardened indeed, that can read unmoved this touching appeal, and go away and worship at the altar of vanity.—Ed.]

To the Female Members of Christian Churches in the United States of America.

DEAR SISTERS IN CHRIST:—Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter—unfashionable, I confess, and perhaps unpalatable—I know not. We are sometimes obliged to encounter the hazard of offending those whom, of all others, we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow-pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display—I beg you will bear with me—which has, in every age and in all countries, been a ruling passion

of the fair sex, as the love of riches, power, and fame, has characterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended, also, that I should be unsupported, and, perhaps, opposed, by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear ornaments before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of sight of the mission house, stopped in the middle of the street to array themselves anew.

In the mean time I was called to visit the Karens, a wild people, several days' journey to the north of Maulmain. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'ershadowing trees." But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial. On one Karen lady I counted between twelve and fifteen necklaces, of all colors, sizes, and materials. Three was the average. Brass belts above the ankles; neat braids of black hair tied below the knees; rings of all sorts on the fingers; bracelets on the wrists and arms; long instruments of some metal, perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders; fancifully-constructed bags enclosing the hair, and suspended from the back part of the head; not to speak of the ornamental parts of their clothing—constituted the fashions and

the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. ii. 9, and read these words of the inspired apostle: "I will, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; *not with broidered hair, or gold, or pearls, or costly array.*" I asked myself, can I baptize a Karen woman in her present attire? No. Can I administer the Lord's supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I have received from him. Again: I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Maulmain and the other stations; I considered the state of the public mind at home. But "*what is that to thee? follow thou me,*" was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this resolution, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ? It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition. She looked again and again at her handsome necklace—she wore but one—and then, with an air of modest decision that

would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she quietly took it off, saying, *I love Christ more than this*. The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmain, and seen what I wished they had not; and one day, when we were discussing the subject of ornaments, one of the Christians came forward, and declared that at Maulmain he had actually seen one of the great female teachers wearing a string of gold beads around her neck.

Lay down this paper, dear sisters, and sympathize a moment with your fallen missionary. Was it not a hard case? However, though cast down, I was not destroyed; I endeavored to maintain the warfare as well as I could, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmain, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the gold necklace. To her I related my adventures, and described my grief. With what ease, and truth too, could that sister say, notwithstanding this necklace, "I dress more plainly than most ministers' wives and professors of religion in our native land! This necklace is the only ornament I wear; it was given me when quite a child, by a dear mother, whom I expect never to see again, (another hard case,) and she begged me never to part with it as long as I lived, but to wear it as a memorial of her." O ye Christian mothers! what a lesson you have before you! Can you, dare you give injunctions to your daughters directly contrary to apostolic commands? But to the honor of my sister, be it recorded, that, as soon as she understood the merits of the case, and the mischief done by such example, off went the

gold necklace, and she gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing, is yet done. And why? This mission, and all others, must necessarily be sustained by continual supplies of missionaries, male and female, from the mother country. Your sisters and daughters will continually come out, to take the place of those who are removed by death, and to occupy numberless stations still unoccupied. And when they arrive they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them, with the most prying curiosity, regarding them as the freshest representatives of the Christian religion from that land where it flourishes in all its purity and glory. And when they see the gold and jewels pendent from their ears, the beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich variety of ornamental head-dress, "the mantles, and the wimples, and the crisping pins." (see Is. iii. 19, 23,) they will cast a reproachful, triumphant glance at their old teachers, and spring, with fresh avidity, to repurchase and resume their long-neglected elegances; the cheering news will fly up the Dah-gyne, the Laing-bwai, and the Salwen; the Karenesses will reload their necks, and ears, and arms, and ankles; and when, after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the centre of the assembly more firmly than ever, grinning defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble followers. - And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread

the poison of vanity through all the rivers, and mountains, and wilds of this far-distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters, who come hither, will be divested of course; the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the churches here will be pure also.

Dear Sisters: Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company as when quite alone, kneeling before God.

2. Consider the words of the apostle, quoted above, from 1 Tim. ii. 9,—“I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*” I do not quote a similar command, recorded in 1 Pet. iii. 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these two passages be evaded? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely too, if we set about it

in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts, in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noonday. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.

3. In the posture you have assumed, look up and behold the eye of your benignant Saviour ever gazing upon you with the tenderest love—upon you, his daughters, his spouse, wishing above all things, that you would yield your hearts entirely to him, and become holy as he is holy, rejoicing when he sees one after another accepting his pressing invitation, and, entering the more perfect way.

4. Anticipate the happy moment, “hastening on all the wings of time,” when your joyful spirits will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah; the approving smile of Jesus fixes your everlasting happy destiny; and you are plunging into “the sea of life and love unknown, without a bottom or a shore.” Stop a moment; look back on yonder dark and miserable world that you have left; fix your eye on the meagre, vain, contemptible articles of ornamental dress, which you once hesitated to give up for Christ, the King of glory; and on that glance decide the question instantly and forever.

Surely you can hold out no longer. You cannot rise from your knees in your present attire. Thanks be to God, I see you taking off your necklaces and ear-rings, tearing away your ribbons, and ruffles, and superfluities of head-dress, and I hear you exclaim, “What shall we do next?”—an important question, deserving serious consideration. The ornaments you are removing,

though useless, and worse than useless, in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the Holy Scriptures, spread the glorious gospel throughout the world. Little do the inhabitants of a free Christian country know of the want and distress endured by the greater part of the inhabitants of the earth. Still less idea can they form of the awful darkness which rests upon the great mass of mankind in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want! How many have languished and groaned on beds of abject wretchedness! How many children have been bred up in the blackest ignorance, hardened in all manner of iniquity! How many immortal souls have gone down to hell, with a lie in their right hand, having never heard of the true God and the only Saviour! Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart been made to sing for joy; some helpless orphan have been taught in the Sabbath school, and trained up for a happy life here and hereafter. The Holy Bible and valuable tracts might have been far more extensively circulated in heathen lands had you not been afraid of being thought unfashionable, and not "like other folks;" had you not preferred adorning your persons, and cherishing the sweet seductive feelings of vanity and pride.

O Christian sisters, believers in God, in Christ, in an eternal Heaven, and an eternal Hell, can you hesitate, and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil in future.

And for your guidance, allow me to suggest two fundamental principles—the one based on 1 Tim. ii, 9—

all ornaments and costly dress to be disused; the other on the law of general benevolence—the avails of such articles, and the savings resulting from the plain dress system, to be devoted to purposes of charity. Some general rules in regard to dress, and some general objects of charity, may be easily ascertained; and free discussion will throw light on many points at first obscure. Be not deterred by the suggestion that in such discussions you are concerned about *small* things. Great things depend on small; and, in that case, things which appear small to short-sighted man are great in the sight of God. Many there are who praise the principle of self-denial in general, and condemn it in all its particular applications as too minute, scrupulous, and severe. The enemy is well aware that, if he can secure the minute units, the sum total will be his own. Think not anything small which may have a bearing upon the kingdom of Christ and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace for Christ's sake may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time—yea, stretch away into a boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burned up.

Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial than of fashionable attire and self-indulgence. Be not insnared by this last, most finished, most insidious device of the great enemy. Rather believe that He who enables you to make a sacrifice is able to keep you from being proud of it. Believe that He will kindly permit such occasions of mortification and shame as will preserve you from the evil threatened. *The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest*

friends. All who enter the straight and narrow path in good earnest soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in his cause. Fix it in your hearts that in this warfare *the Lord Jesus Christ expects every woman to do her duty*. There is, probably, not one in the humblest walks of life but would, on strict examination, find some article which *might* be dispensed with for purposes of charity, and *ought* to be dispensed with in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for one another; listen not to the news from the next town; but *let every individual go forward*, regardless of reproach, fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed will be laid in the grave before it can ever reach their eyes. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that Being whose eyes are as a flame of fire, and whose irrevocable fiat will fix you forever in Heaven or in Hell, and mete out the measure of your everlasting pleasures and pains, what course will you then wish you had taken? Will you then wish that, in defiance of His authority, you had adorned your mortal bodies with gold, and precious stones, and costly attire, cherishing self-love, vanity, and pride? Or will you wish that you had chosen a life of self-denial, renounced the world, taken up the cross *daily*, and followed Him? *And as you will then wish you had done*, do now.

Dear sisters, your affectionate brother in Christ,

A. JUDSON.

WORLDLY SOCIETY.—After long doubting the propriety, and even the lawfulness, of mixing at all in society where duty does not call, and after smarting a number of times for indulging myself in it—more, however, through fear of offending, than for any pleasure I find in it—I am at length brought to renounce it entirely; and it is not a needless scrupulosity. It does appear a duty to shun all communication with the world, when there is no well-grounded reason to hope to do good. There are, to be sure, many plausible reasons, but I doubt whether they will bear the test of Scripture.

Can a man walk on pitch, and his feet not be defiled? Can a man take coals of fire in his bosom and his clothes not be burned? If he can, then he may mix freely with the world, and not be contaminated. But I am not the one who can do it.

I speak only for myself. Others may experience no bad effects; but, for myself, when I go into company, if it is pleasant and agreeable, it has a tendency only to fix my thoughts on earth, from which it is my duty and my desire to turn them; to give me a distaste for serious duties, especially prayer and meditation; and to render me desirous of the applause and approbation of those with whom I associate. I cannot avoid feeling some desire for its friendship; and this friendship, the apostle assures us, and my own experience feelingly convinces me, is enmity with God.—PAYSON.

It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is, frankly to declare what God has given you, and earnestly to exhort all the believers you meet with to follow after full salvation.—WESLEY.

POLITENESS is the religion of the heart, as piety is that of the soul. It is good nature in action. It renders whoever may be its object contented and happy under its softening influence. It consists in acts which show their source—the heart.

LOOK AND LIVE—BELIEVE AND ENTER IN—OBEY AND POSSESS.

BY S. K. J. CHESBROUGH.

How simple is the plan of Salvation. Yet how many stumble at this very thing. Does not much of the power of Salvation lie in the simplicity of the Gospel plan? Was not this simplicity a stumbling block to the self-righteous Jew, and foolishness to the proud and learned Greek? God has seen fit in His wisdom so to confound the wisdom of this world as to hide these things from the wise and prudent, and to reveal them into babes. How very repugnant to the carnal heart this simple way of faith! The heart convicted of sin, sinking beneath the weight of guilt, looks all around for some other way to be saved, endeavoring, though vainly, by works, to gain Salvation; and it frequently happens that the soul, that is thus seeking Jesus, mourns for weeks, before it learns, like Peter, to repeat the simple prayer of utter helplessness, "*Lord save me, or I perish.*" How simple was the remedy God provided for the poor sinning Israelite when bitten by the "fiery serpent." It was simply to look upon the "brazen serpent." Moses had lifted up, and they were healed; it was but to "look and live." Thus, dear sinner, has Jesus been lifted up, that whosoever looks upon Him may live. Look up, sinner, poor backslider in heart or life, "look and live." "Well," says one, "I have looked and I have been saved." Then there is another step to be taken. The land of Canaan, or of perfect love, lies close to this "wilderness" where you have been wandering. God has brought you up out of Egypt, through the Red Sea; the Egyptians who followed hard after have been drowned. Now you are come to Kadish Barnea; God says go over, enter in. That mighty foe, Unbelief, now confronts you, whispers to you that there are giants there. You have been conscious that you felt

that there are roots of bitterness yet within you. You have felt the risings of pride, anger, selfishness, impatience, fretfulness, peevishness; you have seen that they dwelt in "walled cities;" you are almost discouraged. Unbelief whispers to you and says, "you are but as a grasshopper, do not venture."

What does God say? "See, I have set the land before thee, go over and possess it, in the length of it and in the breadth of it." How many, from this point, shrink and go back, vainly hoping that by wandering around forty years they will at last enter in over against Jericho, instead of Kadish Barnea. Ah! how many carcasses lie scattered here and there. These inward foes have proved to be too mighty. Reader, is this your condition? I entreat you to consecrate all to God; and by simple faith claim the promised land, "the rest from inbred sin," "perfect love, which casts out fear." We are to walk by the same rule and mind the same things in every step of the Divine life. Simple faith, and trust in God—letting go of self, and falling into the arms of Jesus, and He will save you. Can you not now say "Lord, I believe?" Says one, "Now we are over. What remains to be done?"

Obeys and possess. As the Israelites only possessed as much and as far as they obeyed God, so it will be with us. Our "Jericho," and our "Ai," are to be taken, the Seven Nations are to be destroyed, the thirty and one Kings are to be overthrown—all, all, to be utterly destroyed.

We must contend for a "clean victory." If we permit any to remain, we shall find this man-fearing and compromising spirit will be "pricks in our eyes," shutting out the clear light; "thorns in our sides," causing us pain and fearful anxiety. God demands perfect obedience. Oh! my brother and sister, what an inheritance is before us. Are you striving earnestly, yea contending for every foot of your possessions? Do not commence as soon as Jericho is taken, and you gain

one victory, to sing "There is rest for the weary." The battle has just commenced. In this day, when a compromising, man-fearing, and man-pleasing spirit abounds, and professed soldiers of the cross are seeking for worldly honors, positions in Church and State, conforming to the world, sighing for the day to come "when the offence of the cross shall cease," "fearing the Lord and serving their own gods;" we need to arise, and shake ourselves from the dust, gird on our armor, and in Jesus' might go forth to glorious war against "spiritual wickedness in high places." If the "Sauls," who stand head and shoulders above the people, dare not fight with the formidable Goliaths, God will raise up Davids, who, with the simple sling of faith, and the smooth stones—the pure yet simple testimony—will go up against the enemies of our Israel.

Who will this day consecrate himself to God, gird on all the armor, cut off every retreat, and cry, "I mean to die in the army of the Lord?"

To prove the sincerity of our humiliation and repentance, instead of cloaking and extenuating our manifold sins, let us confess them with deep sorrow, and return to the Lord with mourning and prayer, as well as with fasting; bearing each of us the load of our own private iniquities, the additional load of the iniquities of our families, and the immensely accumulated load of the iniquities of our country at large.—FLETCHER.

If you cannot relieve, do not grieve the poor; give them soft words, if nothing else; abstain from either sour looks or harsh words. Let them be glad to come, even though they should go empty away. Put yourself in the place of every poor man; and deal with him as you would God should deal with you.—WESLEY.

THESE professors, (unstable ones,) have more of the moon than of the sun, little light, less heat, and many changes.—FLAVEL.

THE KIND OF PREACHING WE NEED.

BY MRS. ELLEN L. ROBERTS.

How many in these days are groaning under the feeling, "Woe is me if I preach not the Gospel." They look at themselves—the few advantages they have had for the cultivation of their minds—their limited knowledge of rhetoric and grammar, and say, "How can I do it?" They glance, too, at the style of preaching which prevails at the present day, and the response is, "Who is sufficient for these things?" They try to think either that they are mistaken, or else that God will perhaps excuse them; or perchance they endeavor to compromise the matter so as not to go quite as far as the Holy Spirit leads them, and thus they bring barrenness and leanness upon their own souls and render themselves inefficient in the cause of God. When we see a cross, will God bless us in an attempt to take a part of that cross, or in substituting a cross of our own for the one He lays upon us? We say to a soul, seeking pardon or purity, take the whole cross; we say the same to that person who is called to preach the Gospel. Let us get in the dust and ask Jesus to show us what kind of preaching He requires of us. What does the world demand, and the multitudes call for? Not dry essays, nor theological dissertations, nor doctrinal discussions; the masses have starved on these, and are now asking for holy lives, a living, burning experience; men and women that can pilot them from conviction for sin, into justification, sanctification, and on into the ocean of God's love. If you have the qualification of a Gideon Oursley, "a knowledge of the disease and remedy," you may, like him, be instrumental in saving thousands from the death that never dies.

Call to mind the eloquent sermons to which you have listened, from the most gifted ministers, and you may find the impression they made soon

wore away, while the simple story of a child who had just passed from death unto life, or the words of some father or mother in Israel, as they testified to the power of grace which enabled them to triumph in the midst of suffering, privation and the loss of all things, left an arrow in your soul which was never removed till you became savingly acquainted with Jesus. We have trembled like an aspen leaf under the burning appeals of an Olin and a Hamline, and yet they did not make the impression upon our minds that the simple relation of their experience did. The way they came in possession of justifying and sanctifying grace, we remembered longer than their sermons upon those subjects.

But do you say, "Must I go into the pulpit with this simple kind of preaching?" We answer, *take the whole cross*. In Ireland little children are placed upon the stand to tell what Jesus has done for them; sinners are convicted, and they melt and yield to the claims of God while listening to them. If God should lead you farther, to talk about any portion of His word, or simply to read a command or threatening, we believe He could give you so much of the holy unction that it would sink deeper in some hearts than any learned exposition of the word. It is not the head we need to reach, but the heart. When we get into some upper room, and wait for the baptism of the Holy Ghost, *paying the price for it which the disciples paid*, laying our wisdom in the dust, and continuing with one accord in prayer and supplication, "until we too are endowed with the same" power from on high—then shall we prove that "God has chosen the foolish things of the world to confound the wise;" and "the weak things of the world to confound the things which are mighty."

WHERE God's Word is taught, pure, and undefiled, there is also poverty. Superstition, idolatry and hypocrisy have ample wages, but truth goes a begging.—LUTHER.

THE blessed apostle John, living at Ephesus to extreme old age, being carried to the church, was wont to say nothing but this, "Little children, love one another." The brethren, tired with hearing so often the same thing, said, "Sir, why do you always say this?" He replied, "Because it is the Lord's command; and if that alone be done, it is sufficient."—JEROME, A. D. 392.

WHEN Ongin was seventeen years of age, his father was cast into prison for being a Christian. The son fearing that his father, distressed for the destitute condition of his family, might be induced to compromise his religion, wrote to him as follows: "Take heed, father, that you do not change your mind for our sakes."

No holy word, no righteous act can ever die. Strike the cords of influence with a manly hand! Their vibration will ring on forever. Be hopeful! We are moving on toward high noon; hardly out of the twilight yet, it may be, but thank God it is the twilight of the morning and not of the evening, and the hour hand on the great dial plate of time never goes back. Slowly and silently, except when it strikes at long intervals the progressive epochs of the world, it advances toward the meridian.

It is possible that one's suffering and privation may be numbered among his poorest pleasures. He who foregoes a luxury for the sake of those he loves, or turns away from the gifts of fortune to discharge a duty, finds in that self denial his highest happiness.

GLORIOUS is the destiny of the real martyr; there is a sublimity in his voluntary sacrifice, that pertains not to triumphs in arts and arms, when the soul is girded, and equipped to suffer and be strong.

GIVE to a grief a little time, and it softens to regret, and grows beautiful, at last, and we cherish it as we do some old, dim picture of the dead.—B. F. TAYLOR.

PREJUDICE.

EVERY one is forward to complain of the prejudices that mislead other men or parties, as if he were free, and had none of his own. This being objected on all sides, it is agreed that it is a fault and an hindrance to knowledge. What now is the case? No other but this, that every man should let alone others' prejudices and examine his own. Nobody is convinced of his by the accusation of another; he recriminates by the same rule, and is clear. The only way to remove this great cause of ignorance and error out of the world, is for every one, impartially, to examine himself. If others will not deal fairly with their own minds, does that make my errors truths? or ought it to make me in love with them, and willing to impose upon myself? If others love cataracts in their eyes, should that hinder me from couching of mine as soon as I can? Every one declares against blindness, and yet who almost is not fond of that which dims his sight, and keeps the clear light out of his mind, which should lead him into truth and knowledge? False or doubtful positions, relied upon as unquestionable maxims, keep those in the dark from truth who build on them.

To those who are willing to get rid of this great hindrance of knowledge, to those who would shake off this great and dangerous impostor, prejudice, who dresses up falsehood in the likeness of truth, and so dexterously hoodwinks men's minds, as to keep them in the dark, with a belief that they are more in the light than any that do not see with their eyes, I shall offer this one mark whereby prejudice may be known.

He that is strongly of any opinion, must suppose, (unless he be self-condemned,) that his persuasion is built upon good grounds; and that his assent is no greater than what the evidence of the truth he holds forces him to; and that they are arguments, and not inclination, or fancy, that make him so confident and positive in his tenets. Now, if after all his professions, he

cannot bear any opposition to his opinions, if he cannot so much as give a patient hearing, much less examine and weigh the arguments on the other side, does he not plainly confess it is prejudice governs him? And it is not the evidence of truth, but some lazy anticipation, some beloved presumption, that he desires to rest undisturbed in. For if what he holds be, as he gives out, well fenced with evidence, and he sees it to be true, what need he fear to put it to the proof? If his opinion be settled upon a firm foundation, if the arguments that support it and have obtained his assent, be clear, good, and convincing, why should he be shy to have it tried, whether they be proofs or not? He whose assent goes beyond this evidence, owes this excess of his adherence only to prejudice, and does in effect own it when he refuses to hear what is offered against it; declaring thereby that it is not evidence he seeks, but the quiet enjoyment of the opinion he is fond of, with a forward condemnation of all that may stand in opposition to it, unheard and unexamined; which, what is it but prejudice?—
LOCKE.

SANCTUS, a deacon of Vienna, sustained excessive torments, and would neither tell his name, condition, nor habitation, but constantly answered, "*I am a Christian.*" Red hot plates of brass were then applied to the tenderest parts of his body, which was all over full of wounds and stripes, besides being so bowed down as to have lost the external shape of a man. In the amphitheatre he was afflicted with every torment, as if he had suffered nothing before; sometimes being placed on a red hot iron chair; and at other times dragged and torn by wild beasts to satiate the fury of the people, until his life was closed.

Love and humility are two things the most contrary to the spirit of the devil of any thing in the world; for the character of that evil spirit, above all things, consists in pride and malice.—EDWARDS.

REVIVALS.

BY THE EDITOR.

When the human body is in a healthy condition, every part performs its appropriate functions. So of the Church of Jesus Christ, which is termed His "body." Its peculiar work is, instrumentally, to save the souls of men. A revival signifies, literally, a restoration from death to life. Men, by nature, are dead in trespasses and sins. The conversion of sinners and the quickening of believers constitute a revival of religion. When a Church is in a healthy state, one or both, and usually both of these works, is carried on. When months and years pass away in the history of a Church, without either of these results being achieved to any considerable degree, something is as evidently out of place, as when a steamer fails to make progress, having on a full head of steam, and all hands at work, or as when a farm yields no harvest at the end of the year. A living Church is a revival Church. If no revival takes place, if no souls are saved through its instrumentality, it fails to accomplish the end for which it was instituted. Its organization may be perfect, its ceremonies duly performed, its seats filled with respectful hearers, its temporalities in a flourishing condition; but if sinful hearts are not purified and fitted for Heaven, its main business is neglected. However good its influence as a social organization, as a Church it is worthless. The money laid out in keeping it up had better be expended in feeding the hungry and clothing the naked.

Ministers are agents employed by God to promote revivals. They are the servants of Jesus Christ. He employs them. As distinctly as Aaron was called of God to minister at the altar, so are they divinely called to labor for the salvation of immortal souls. They have their commission from Heaven written in characters of living fire upon their hearts. A necessity is upon them. "A divine impulse is impelling them to go forth to lead their fellow men to Christ. They cannot keep still if they would. The word of the Lord is "as a fire shut up in their bones." They are ordained by the imposition of an Almighty hand to proclaim the gospel. Opposition may be encountered, tumults may be excited, authorities may

forbid them "to speak any more in this name," but feeling that they must "obey God rather than man," they double their diligence and press forward in their work. Where there is an open door to do good, they enter it; where there is none, they make one. Let others sigh for ease and seek worldly honors and emoluments, they are striving for immortal crowns. A burning love for sinners infused into their hearts by Christ, constrains them

"To seek the wandering souls of men,
With cries, entreaties, tears to save,
To snatch them from the gaping grave."

Entirely consecrated to God, He fits them for his service by touching their "lips with a live coal from off his altar," purging away their sins. As they wait upon him in all prevailing prayer, he bestows upon them the Holy Ghost, giving them

"Hearts and tongues of fire
To pray, and praise and love."

Men thus called, commissioned, and furnished for the ministry, cannot be otherwise than successful in their appropriate work. This is to promote revivals—to save souls. Laborers sent into the harvest field are expected, not to flourish their sickles, and boast how bright and sharp they are, but to gather wheat. So Jesus looks to have his servants, sent forth to gather souls in the whitening fields of humanity, employ all their time, and bend all their energies, not in making a display of their literary or scientific attainments, but in "turning many to righteousness," in "converting sinners from the error of their ways."

It is as much the business of a minister to promote revivals, as it is of a physician to cure his patients. How many would patronize a doctor, who, in his professional visits, invariably, with urbane manner and soft words, flatters the sick, pampers their appetites, and gives them anodynes, till even those, who, left alone, might recover, pass into eternity under his kind treatment? What sane person would employ a surgeon whose custom it is to apply a cosmetic when a caustic is needed, and who to save the pain of amputating a finger allows the body to perish?

Yet is not a parallel course pursued by too many of the professed ministers of Jesus? Do they not sing the lullaby of repose, when they should sound the note of alarm? If any, un-

der their influence, are partially awakened to the strictness of God's claims, and the narrowness of the way of life, do they not assure them that their scruples are needless, and bid them beware of "fanaticism," when their real danger arises from a spirit of indifference? Instead of applying God's scorching truth to the torpid conscience, until the awakened soul cries out,

"What shall be done
To save a wretch like me,
How shall a trembling sinner shun
That endless misery,"

do they not rather attempt to quiet his fears and allay his excitement? In the place of preaching as God directs, "hearing the word at his mouth," and giving "warning from him," do they not

"Smooth down the stubborn text to ears polite,
And snugly keep damnation out of sight?"

Ministers who pursue such a course will not have revivals. They do not want them. They are looking for their reward here, in popular applause, and good salaries. Whenever they can "do better," in a worldly sense, at some other employment, they are ready to leave the ministry. Whatever "call" promises to be most lucrative and honorable, whether it be to a teacher's chair, a legislator's seat, or a more fashionable pulpit, they readily persuade themselves it is from Heaven!

There is always something wrong with ministers who are not instrumental in the salvation of souls. Usually there is a want of personal piety. Men who daily walk with God, and who go into the pulpit "full of faith and of the Holy Ghost," will so preach Christ, that some of their hearers will be "pricked to the heart." He then that is not instrumental in saving souls should be diligent to search out the cause. He should give himself no rest till God works through him. If he will not pay the price of spiritual power, let him leave the work for those who will. He has no right to stay in the ministry. He is like a fig tree in the vineyard, which eats up the fatness of the soil, and shades the ground, but bears no fruit. Earnest Christians, let us pray that God's dear ministers—the ambassadors of Christ—may be clothed with soul-saving power!

At TONAWANDA the Lord is still carrying on his work in power. Brother Sinclair has been

holding extra meetings for a few weeks past. The Church is crowded with attentive hearers, and awakenings are general. An old resident of the village told us that he had never seen the place so shaken by the Spirit of God. From forty to fifty profess to have passed from death unto life, and conversions are still occurring in almost every meeting. Some very interesting cases of conversion, which we may speak of more definitely hereafter, have fallen under our notice.

THE GENERAL QUARTERLY MEETING AT NORTH PARMA was attended with the Holy Spirit's seal of approbation. Though held on week days, the Church was filled—galleries, porch, and aisles; and a Divine influence seemed to pervade the entire throng of human beings. All felt that God was there. The work of revival commenced, which is still going on. An esteemed Brother of that place, inviting us a day or two since to go and assist them, says, "God is at work among us, and some of us already have confessed and forsaken our sins, and obtained full salvation. Backsliders are coming out from the world, and sinners are getting interested to learn about this salvation. God has commenced, and is making a clean sweep in the Church. Halleluiah to his name!" May the work go on till multitudes are redeemed from sin!

FROM MANY PLACES IN THE WEST we are receiving cheering accounts of the progress of Earnest Christianity. Many professing Christians, tired of empty forms, are renouncing the world in reality, and coming to Christ for that full salvation which alone can satisfy the longings of an awakened soul.

One Brother writes us from Illinois, "I take pleasure in informing you that there are pilgrim bands springing up in every direction in this country."

Another Brother, a local preacher, writing us respecting those who, in another place, are striving to walk in the narrow way, says, "I was with them last Sabbath, and tried to preach to them; for which I expect to suffer martyrdom at the hands of the old Church. But my happy heart and redeemed spirit say Amen to it. Brother Redfield was refused the Methodist pulpit; so some of his friends hired the Universalist Church, and went and

heard him preach; for which some fourteen were read out of the Church without any trial. They went and fitted up a hall, and now hold meetings in it with crowded congregations. The preacher in charge of the old Church told me last Monday morning that he should read out twenty-seven names more next Sunday morning at the Love Feast. How can they call it a Love Feast, when they read out of the Church the vitality of religion?"

Another Brother, sending us a good list of subscribers, says, "May the Lord abundantly bless you in attempting to revive the old-fashioned Methodist thunder and fire. We used to have it here in the West twenty-five years ago. Until a few years since it has been somewhat dimmed by the influence of some of your eastern regency preachers. We poor laymen out here want something besides worldly wisdom to feed our poor souls. We must have it. None of your milk-and-water preaching is going to save American sinners, or be the means of sanctifying believers. If our Church can have a holy ministry, the western world will be taken."

THE REVIVALS IN IRELAND.

The English and Irish newspapers continue to have many descriptions of the great revival—Rev. F. A. WEST writes an excellent article to the *London Morning Star* on the subject, from which we extract the following:—*Zion's Herald*.

Whatever may be said of some localities, the broad case is too public and general to admit of dispute—that there is a great moral reform; and that there have been multiplied sudden conversions; as sudden as the primitive Christian types, given in an undoubted history of the workings of divine power. The moral aspect of towns and villages, and neighborhoods, has been completely changed by the only sure and permanent reform—that of individual conversion. It is, in my humble judgment, a grand manifestation of the power of Christianity; a divine rebuke of those who say that it has served its purpose—has become effete, and must now be substituted by more perfect knowledge, and institutions and influences more adapted to the genius of the age. God calls men to see that it retains its power to accomplish its original design. Personal

salvation is the end of Christianity, or it is without a purpose; and there cannot be two ways of being saved. And here, strong men in the midst of their work, or in the throng of the market place, or by the roadside, as well as women in the hum of domestic duties, and girls while busy in the factory—young men gay and frolicsome, "fast young men"—and the profane mocker at that religion which is man's only solace and hope—all these are arrested; all these are brought to prayer; all seek mercy of an offending God; all plead one atonement as their only refuge from the fears of guilt; and eventually, as they have before all used one Litany, now employ one *Te Deum* on their deliverance. And this is agreeable to truth. The articles and homilies of the Church of England and the confession of all Protestant Churches, agree in the truths which vitally concern the revival. Error and wickedness cannot be the honored instruments of saving men; and yet God may occasionally bless truth mixed with venial error, and administration accompanied by much human infirmity. The effects of the revival are too good to be the work of our prime Deceiver, or his kingdom is divided against itself; and too great to be the product of man's best device and highest power. Nor is that to be denounced as a mere disease which yet, whatever its accidental evils, heals the soul. Sudden moral changes from ill to good are none the worse for being sudden; and, where so many are fitly fruitful, it behooves the psychologist, as well as the religious teacher, to be slow in judgment, and to wait for such a collection of facts as will enable him, by a true induction, to judge whether this is not, after all, the finger of God.

I am, sir, your obedient servant,
Hackney, Oct. 18. F. A. WEST.

REV. WILLIAM ARTHUR'S "TRACTS FOR REVIVALS."

No. VI. of this series continues the author's account of the revival in Ballymena, and glances at the same gracious work in Coleraine. The facts recited are the more valuable as they appear to have been conscientiously pondered and in some instances personally investigated. From the remarks interwoven with the narrative, we transcribe the following extract:—*Christian Guardian*.

"The bodily affection attending some of the cases of conviction had now become an ordinary feature of the revival. Beforehand, every minister and religious man in the district would have recoiled from the idea of such scenes; the reproach certain to arise would have been one ground of fear, and the danger of fanaticism a more serious one. A revival, such as that lately witnessed in America, where the dry bones came together without any terrific shaking, was what all longed to see; and what now occurred could not have found a people less likely to welcome any thing boisterous, or forms of worship less likely to fan wildfire, than among the 'cold Presbyterians,' as they were so often called. But here, by no man's desire or effort, contrary to the wish of every one, was an uncontrollable, unaccountable, somewhat—influence? stroke? disease? what? human weakness? Satanic alloy? divine visitation? Perplexed, discomposed, awed, and startled, good men pondered much. One thing, and only one, was clear; but that shone like the sun—the moral result. The bad were suddenly good, the Ethiopian changed his skin, the leopard his spots. 'Instead of the thorn, came up the fir tree; instead of the briar, came up the myrtle tree.'

"The best of miracles, the moral miracle, by which deeds of righteousness spring from those whose natures had been deeply depraved—this miracle was hourly wrought before all men. The servants of God hailed it, wondering greatly, and rejoicing much. One and another, known as blind from their birth, always stumbling pitifully on the broad road, and making dreadful falls close to the edge of the precipice, 'went and washed, and came seeing; came with a firm tread into the strait and narrow road, and went on, day by day, saying to all who questioned them, 'One thing I know, that, whereas I was blind, now I see.' The fault found with this work wrought upon them was not that it was done on the Sabbath day, but that clay had been put on their eyes. Why was that? It could do no good; it was not dignified. It was very improbable that such a strange and humbling circumstance should be connected with a work really divine. There must be error. The result could only be a delusion. The only possible answer was, 'He put clay upon mine eyes, and I washed, and do see.'

"Some asserted that a revival, accompanied with similar affections, had never occurred in the Church of England. They were told, among others, of Jno. Berridge's Church, at Everton, in Bedfordshire, in the year 1759, just one hundred years ago. Others cried, 'It is all hysteria, its cause close air, and girls its subjects.' But the open fields, road sides, markets, and the cool of evening, often witnessed these prostrations. Only girls! why, bony working men, with arms like the handle of a spade, of lymphatic, bilious, and sanguine temperament, indifferently—men, the like of whom not three doctors living ever treated for hysteria—felt this influence. We do not explain it; but we are very sure some who imagine they do, ought to read what others attempted in the same line, respecting the 'preaching sickness' in Sweden, or the great revival in Cornwall, and then go to the scenes of those movements, and learn how far the lapse of years has accredited the imagined explanations.

"Others say that it is all produced through appeals to the base passion of fear. Fear is not base in itself. Love, ill-directed, often drags us through vile mire; and fear, ill-directed, drives us from right into wrong. But fear of God, fear of sin, who shall call that base? The voice of the Blessed never appealed to a base passion; and of all those implanted pure in my nature by his hand, and fouled by my first father's sin, no one is more frequently addressed by his voice than the fear of the Lord. Base! He lifts us up, as on eagle's wings, and sweeps heaven and earth, the caverns of death, the unfathomed sea, with the question, 'Where shall wisdom be found?' and returning from such a flight as the soul of man is no where else carried over (Job xxviii, 12, etc.) he sets us down with this everlasting lesson: 'Unto man he said, Behold the fear of the Lord, that is wisdom.' But were fear base, we declare that we heard no preaching on the scenes of the revival in which fear of damnation, of unquenchable fire, of body and soul being cast into hell, of weeping and wailing, of gnashing of teeth, of outer darkness, of many stripes, of torment in flame, of God's most terrible wrath against impenitent sinners, was appealed to, either with frequency or plainness, comparable with those found in the dis-

courses of him who was the word of God; and who shall dare to call that which he did, appealing to base passion?

"To accuse the ministers of Ulster of 'getting up' these affections, is as rational as to suspect physicians of bringing an epidemic. The course taken by the *Lancet*, in charging them with 'rascality,' reminds me of what happened to a relative of my own, in a large English town, in 1832, when he was mobbed and pelted for spreading the cholera. The ministers were at first terrified by the affections, and became reconciled to them only after much evidence that, amid them,—they at first thought, in spite of them—the Lord was manifesting his regenerating power in a way never seen in Ireland before.

"The popular speech now became affected by the feeling that the revival was a visitation from the hand of God, in the same sense as an epidemic. The common mind did not care to sift second causes in the one case more than in the other, but passed through them to the instinctive conclusion, that no matter to what extent they were employed, they did not originate and could not direct the visitation. In common parlance, a person 'affected' was 'a case;' being under conviction was being 'very bad;' finding peace was becoming 'better;' and so all the expressions describing sickness and recovery were adopted. But, notwithstanding this, the reformation of manners and morals proceeded with rapid steps. Each fresh convert became a soldier fighting against sin; the boldness of habitual transgressors forsook them; the public mind became pervaded with a conviction that God was directly dealing with his fallen creatures, for their salvation.

"The effect of teaching by facts instead of by words, was daily growing plainer. The primary lesson of Christ's ministry, 'Ye must be born again,' so hard to write upon the convictions of a community by mere language, now became part of the popular perceptions. A hundred cases of change from wicked to holy lives, taking place before every man's eye, among his neighbors and kinsfolk, made him feel that salvation from sin was not a dream, and preparation for heaven not a death-bed ceremony. In one thing all the dispensations agree; the ministry of the prophets, that

of John, of Jesus, and of the apostles, all make God's first call to man, repent! Even in theory this had passed from the sight of many Christians; and books, not very old, may be found, in which men well placed in God's Church do not know where to fix repentance in Christian life, at the beginning, middle, or end. But the voice of Christ, and of his own messengers, 'Repent and believe the Gospel,' was re-echoed by every case of conversion which occurred, till, clear as day, the correspondence between the word written and the work wrought gave to theologians the clear conception, to the populace the prompt instinct, that the foundation of the Spirit's work in the soul of man is laid in repentance and faith—repentance from the dead works, and faith towards God; that the high office of Christ enthroned is as 'a Prince and Saviour to give repentance to Israel and remission of sins.'"

"AWFUL GARDNER'S STORY OF HIMSELF.

"Awful Gardner," the converted pugilist, was present on Sunday evening at a meeting in the Methodist Church, in Greene street, and narrated to the congregation the circumstances of his conversion, as follows:

I feel it my duty to tell you what God has done for me. I hope you will hear all I have to say. There are many here who have known me for ten years—have known me when I was fearfully wicked. Now I am on the Lord's side. I want it thoroughly understood that now I am on the Lord's side.

I was on a visit to my brother in the country, about twenty-eight miles away, at a town called Portchester. When I went there I had as much idea of getting religion as many of you have now—that is none at all. But I hope when you get home you cannot rest nor sleep till you get religion. I went to church in that town for accommodation, that's all, to the folks. The Saviour was there. The Lord's Spirit was powerfully displayed, and went from heart to heart all through the Church. It worked upon me three or four nights. The pastor of the Church came to me and asked me if I would not like to get religion and serve God. I answered, "No, I didn't care about it just then," and told him a lie, for I did; I felt as though I wanted religion.

I got dreadfully uneasy, and made up my mind I had better leave that part of the country; it was getting too warm for me. I told my brother I was going to New York in the morning. He said "Wait another day," and I made up my mind I would stay and attend another night. Some remarks were made to backsliders the next night, many of whom I knew; they sat there unmoved. The minister and my friends had been trying to get me to be a Christian, but the devil said, "Don't be taken in by those fellows." After church that night, as we were going home—the minister lived up our way—I made some remark about those backsliders, saying to him that if I were in their place I would come out like a man and seek religion over again.

The minister told me that he thought I was a very great sinner; that I stood in a critical condition, and was more likely to be lost than any of them. I said to my brother, if that was the way the minister was going to talk, I would go; I got my carpet bag ready next day and started. I opened the door; I wanted to go, and I didn't want to go; and I hoped my brother would urge me to stay; he did so, and I stayed. That was Saturday. After I had my dinner, I resolved that I would seek the Lord that night. I made a strong resolution; I felt where I stood, that perhaps it was the last time the Lord would strive with me. Saturday night the invitation was given to come forward to the altar—on my shoulders my load of sins—up I went with them, the cross of Christ upon my back. I got up and threw my sins down by the altar. I tried as hard as a man ever did, and I got no religion.

Sunday night I attended with a like result. That night I could not sleep, my sins looked so bad; they came up on every hand and looked at me; all the sins of my life crowded upon me, many I should never have thought of, had not the devil brought them before me. I could not sleep; I wiggled and waggled around the bed all night; the Lord was striving with me. Monday morning I got up and prayed; I did the best I could; I asked the Lord to take away the weight that bore me down so. There was a friend came to me that day and said he was going over to White Plains, and I could go with him. Knowing I would be in good company, I concluded to go,

thinking he might do me some good. There was little said on the way, but he told me to keep looking for the Saviour; that I was trying to get religion, and had let everybody know it; the Lord was willing to bless me at any time or anywhere. I was riding along, singing a hymn, and in an instant I felt as though I was blessed. I am sure I gave up my soul and body. The first thing I knew, God spoke peace to my soul. It came like a shot—it came like lightning when I was not anticipating it, and the first thing I said, "Glory! God blessed me." My friend said he knew it; he felt the shock too. We rode against a stone fence two or three times, and came near tumbling on the ground. The change was surprising; the trees looked as though they had been blessed; everything appeared to have been blessed, even the horse and wagon. I felt strong. I could almost fly. Glory to God, this religion is good! The Lord has blessed me ever since. My faith in him grows stronger every day. I would face all the people that God ever put in the earth, and tell them all I am bound for heaven. My heart says see the scorner: I say, I will go and pray for him. Everything is pleasing. I love those I used to hate. Now, that shows pretty good for religion—don't it brothers? [Yes, yes.] Men that I used to seek to injure, I love now; I pray for them. I don't hate a soul that God ever put breath in. As I look around, you all look good to me; I love the Christian a little better than I do the sinner, but I love you too. I would not swap this religion for all New York city. I would rather have religion and live on bread and water till God calls me. They talk about noise here—what it will be when we get to heaven? I have tested the world's pleasures, but religion is the only thing that will make a man happy here, and the only thing that will make a man happy hereafter. There are a great many here that know me, and it is, no doubt, a mystery to them that God should accept such a creature. Now is the time to step to the altar. Don't say to God, let me accomplish this or that, and then I will seek you. When you receive the religion of Jesus Christ, you are the richest person on the earth. Come at once. Clear the way, here! Seats all around; allow yourselves to be led to Christ.—*N. Y. Tribune.*

NOTICES.

THE EARNEST CHRISTIAN.—The first number of a new Monthly Magazine, to be published in this city by the Earnest Christian Publishing Association, was laid on our table yesterday. It is under the editorial charge of Mr. B. T. Roberts, A. M. By the title page we are advised that this work is to be "devoted to the promotion of Experimental and Practical Piety"—than which, certainly, there can be no better or purer design. In the brief explanation by the editor of "the object and scope of this magazine," he announces that it is designed to aid those who are in search of a true and undefiled religion—of "those who are in earnest to gain Heaven, and anxious to know the conditions upon which eternal happiness can be secured." To this end, among other things, he says, "the doctrines of Christian holiness, as taught by WESLEY and FLETCHER, will occupy a prominent place" in the columns of the work. "In short," says he, "our object is to publish a revival journal."

From this notice, our readers may be able to judge better than we can, to what particular sect this new magazine is to be an assistant in enforcing their peculiar doctrines. The magazine contains 36 pages, and is very handsomely printed. The contents are of a diversified character, and appear to be upon many interesting subjects.—*Buffalo Com. Adv.*

THE EARNEST CHRISTIAN.—The first number of this new magazine has just come to hand. It makes a fine appearance, and is well filled. We have no doubt but it will be a success, and eminently deserving of patronage by the religious public. The editor, Rev. B. T. Roberts, is a mature scholar and Christian; "persecuted," it is true, "but not forsaken, cast down, but not destroyed."—*Nor. Independent.*

THE EARNEST CHRISTIAN.—Rev. B. T. Roberts, of this city, has commenced the publication of a new religious magazine, with the above title, the first number of which is before us. The magazine is a neat one in appearance, and promises much in the ability of its management and the interest of its articles, which, in the present number, are upon live topics and subjects of great importance.—*Buffalo Morning Express.*

MELROSE, Mass., Dec. 31st, 1859.

Your new monthly has just come to hand, and its pages have been examined with no ordinary interest. Its general appearance is at once attractive, expressive, and Methodistic; though we use the last epithet to convey no more than many are coming to endorse and love, in the various Christian denominations of the land. THE EARNEST CHRISTIAN is surely an appropriate title for a periodical designed to be a faithful exponent of the principles adopted in your "Prospectus," and set forth at greater length in your opening article on the "Object and Scope" of the newly issued mag-

azine. The mechanical execution of your periodical is certainly respectable, but this is neither the best nor the most important part of it. I confess, *I like your matter exceedingly*, and only regret that such stirring truths cannot have a world-wide circulation from the very start. Your theory and advocacy of "free churches," are but the echo of my own sentiments, entertained for years. Nothing short of this will make it possible for any particular church, or the church in general, to be the ever-living exemplification of New Testament piety, for which she was raised up by the hand of God. Dr. Redfield's first article is alone worth the subscription price of your periodical. The great need of the church to-day, is to have such vivid, soul-stirring views of truth and duty, as will effectually break her awful reverie, and send her out in one earnest, ceaseless march after human souls, that "must forever live, in raptures or in woe!"

A. A. PHELPS.

From Rev. D. W. THURSTON, P. E., of Cortland Dist. CORTLAND, Jan. 2d, 1860.

MY DEAR BROTHER ROBERTS: I have read your magazine with intense pleasure. It is just the thing. Success to THE EARNEST CHRISTIAN. God's blessing on the noble band of ministers in Western New York, who will stand up for Jesus, cost what it may. I am grateful for the kind Providence which brought me into communion with them.

Yours affectionately,

D. W. THURSTON.

From Rev. E. BOWEN, D. D.

CORTLAND, Jan. 2nd, 1860.

I hope and trust your periodical will succeed. I like the object at which you aim, and your first number augurs well for the enterprise. May Heaven bless you in the much needed effort to promote the true interests and spirit of our holy religion.

E. BOWEN.

EAST CLARKSON, Dec. 30th, 1859.

The first number of THE EARNEST CHRISTIAN has come to hand, and we are very much pleased with its contents. I think it is destined to be a favorite with those who are in favor of *Christianity in earnest*, and are striving to walk in the narrow way. Its position I think is the best that could have been taken.

* * * * It has my warmest sympathies, and is, I trust, destined to be a blessing to the age.

S. S. RICE.

MARENGO, Illinois.

I am much pleased with the way you have got up THE EARNEST CHRISTIAN. I see you are inclined to be as wise as a serpent, and as harmless as a dove.

O. P. ROGERS.

YOUNGSTOWN, New York.

THE EARNEST CHRISTIAN.—I must say I am highly pleased with this number—really elated. It looks so plain and modest, and yet is so complete with the marrow of the gospel.

WILLIAM COOLEY.