

# THE EARNEST CHRISTIAN.

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## FREE CHURCHES.

BY THE EDITOR.

### *Free Churches can be sustained.*

The practice of having the seats free in the house of God, must be admitted to be both Scriptural and rational. The pew system is resorted to, it is claimed, as a necessity. The Methodist discipline, which up to 1852 read, "Let all our churches be built plain and decent, and with free seats," now advises that the same system be carried out, whenever "practicable." This concedes, virtually, that the selling of pews is at least of doubtless propriety; to be tolerated only in extreme cases, as a wounded man submits to have a limb amputated to save his life.

The Gospel never requires that we should abandon its principles in order to sustain it. If a church could not be kept up in any particular locality without tolerating runselling and gambling, every true Christian would say let it go down. As you had better be entirely destitute, than have a large supply of counterfeit money, so a community is better off without any religious services, than with those that give countenance to passions, the indulgence of which will result in the loss of the soul. If pride excludes men from Heaven, for a church to adopt a system that begets and fosters it, is as absurd as it would be for a father to place in the position of bar-keeper, an inebriate son whom he wished to reform. No possible necessity can justify the act. A Roman General, sent by the Senate upon a service that required him to cross the

Tiber, when a storm was raging so violently that it seemed impossible for a boat to keep above the waves, said to friends who tried to dissuade him from the attempt, "It is not necessary that I should live, but it is necessary that I should obey my orders."

Do the churches sincerely desire the salvation of men more than to obtain their money? This should be so apparent as not to admit of question. The father of Cyrus the Great, when about to die and leave his kingdom to his son, said to him, "If you would have the cordial obedience of your officers, you must make them believe that you understand affairs better than they do." "But how," said the young man, "shall I make them believe so?" "By understanding them better in reality," replied the dying king. So, if the churches would produce the impression that they are laboring, instrumentally, to save souls from death and hell, rather than to gain money or applause, this must really be their aim. In all the arrangements that are made, this end will be kept steadily in view. In every place where a church is needed, a free church can be sustained. Do you ask, how? *We answer by the voluntary offerings of the people.* Those who attend church, generally believe the Bible. Now the Bible declares that whosoever gives a cup of cold water, in the name of a disciple, to one engaged in propagating Christianity, shall in no wise lose his reward. Says the Apostle, "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Voluntary

contributions for the support of the ordinances of religion, are then to be regarded in the light of acceptable offerings to the Most High. As such, they entitle the giver, by virtue of the promise, to look for a reward. We may then reasonably expect that every believer in revelation, and especially every lover of Jesus, will contribute more for the cause of God, when he looks to eternity for his reward, than when he receives an equivalent for his money in the use of a pew, and in the enjoyment of a certain degree of social distinction. In the days of the purity and poverty of the church, when this view prevailed, there was no difficulty in sustaining its ordinances without calling in the aid of worldly policy. Mosheim says, "The prayers of the first Christians were followed by oblations of bread, wine, and other things; and hence, both the ministers of the church and the poor derived their subsistence. Every Christian who was in an opulent condition, and indeed every one according to his circumstances, brought gifts and offered them, as it were, to the Lord." We have gained little and lost much by the unnatural divorce of praying and giving. Many do not contribute anything for the support of the Gospel. Some, feeling compelled to do it if they would not lose caste, pay for a seat much more than their just proportion; others not so much, as with their means they should devote to Christianity. The distribution of the burden is very unequal. Let every one give, as in apostolic days, "according as the Lord hath prospered him," and the church can be far more easily sustained than under the pew system. An average of ten cents per member, per week, would amount in a church numbering 200, to over \$1000 per annum. God can take care of His cause without calling in the aid of mammon.

The tendency of Christianity is not to make men selfish. We are not left, however, to mere reasoning. The institutions of religion have, for six thousand years, been supported upon the

voluntary principle. The patriarchal, the Mosaic, and the Gospel ordinances, have all been sustained, without the aid of the traffic in pews. It was the opinion of St. Chrysostom, and St. Austin, that the system of voluntary offerings, when practised, furnished a better provision for the support of the ministry, than the income from the lands and possessions of the church, with which, after the conversion of Constantine, she became endowed, by princely munificence. The Methodist church in this country has been, and still is, we believe, in a majority of places, sustained under the system of free seats. And shall it be said that those who worship in pews have less love for the institutions of Christ?

The experiment of free seats is being tried, at the present time, by the Protestant Episcopal Church. Many of their houses of worship have been made free, in accordance with resolutions passed by their conventions. Statistics have been collected, showing the effect of the free seat system upon the finances. We quote from a long list, almost at random. "The church of the Holy Communion, New York, seating but 500 persons, defrays all the expenses of public worship, with a Daily Service, and contributes more than any church of its size to the general purposes of the church. St. Pauls, Key West, Florida, seating but 250 persons, where the pews, if rented, would realize \$800, receives from its offertory and subscriptions \$1,150 per annum. Holy Innocents, Albany, New York, seating 250 persons, where the pews if rented, would realize \$800, receives from its offerings \$1,200 to \$1,300 per annum. Christ church, Elizabeth Town, New Jersey, seating 250 persons, where the pews, if rented, would realize about \$500 or \$600, received last year from offerings and subscriptions for parish expenses, \$1,066, besides \$600 appropriated to the poor and general objects of the church. Grace church, Petersburg, Va., seating 350 persons, realizes from subscriptions and offerings, \$1,100 per annum. Christ church,

Vicksburgh, Miss., seating 500 persons, which had great difficulty in paying its expenses under the *pew system*, last year, the fifth since they adopted the *free system*, received through the offerings and suscriptions for various objects, about \$3000, exclusive of the Rector's salary, which is equal to about \$2000. St. Stephen's church, Oxford, North Carolina, seating 150 persons, receives from subscriptions, \$1,500 per annum. St. John's church, Knoxville Tenn., seating 250, receives from offerings and subscriptions, \$1,200 per annum." We are willing to place these examples, taken from every portion of the country, by the side of the like number of churches of the same size, which have the *pew system*, without the least fear that the free churches will, in any way, suffer by the comparison.

Facts are stubborn things. These facts show conclusively, that in the Protestant Episcopal church, at the present day, the expenses of public worship can be better met under the free, than under the *pew system*. But does this denomination possess a monopoly of piety? Is there less of a spirit of consecration in the other churches? It is an insult to the piety of any congregation, to say that they will not sustain the Gospel, unless their pride and love of distinction can be flattered. A church composed of such members is not worth sustaining. For the honor of religion it had better go down. But we do not believe that such churches exist. It is our firm conviction, that there would still be found in all our churches enough of piety to sustain them without a resort to worldly policy.

*We are forbidden to make the House of God a House of merchandise.*

To the worst of sinners the Saviour was usually mild and forbearing. He had compassion and forgiveness for a repentant Magdalene. The dying thief, confessing his sins, and believing in Jesus, was promised a seat with him in Paradise. His tears flowed freely over the hardened apostates who killed the prophets, and stoned the holy men that

were sent unto them. He met with the most violent opposition, and endured the most bitter persecution at the hands of men who should have been his warmest friends; his words were perverted, his motives were impugned, his character assailed; he was charged with being a glutton and a wine-bibber, a Sabbath-breaker, and a blasphemer, a friend of publicans and sinners; yet he bore all with calmness, and expiring on the cross, prayed for his merciless tormentors.

Of all the sins that he witnessed, one only aroused his holy indignation to such a degree, that he resorted to physical force. This was the profanation of the Temple. He cleansed it in a summary manner once, and probably twice. Dr. A. Clarke says, "The vindication of God's house from profanation was the *first* and the *last* care of our Lord; and it is probable he *began* and *finished* his public ministry by this significant act." This incident is one of the few in the life of our Saviour, recorded by all four of the Evangelists. The Holy Ghost regarded it as conveying too important a lesson to be omitted by any of his historians. Wherever the Gospel shall be sent in all coming time, there shall this forcible teaching of Christ go with it. We quote the account given by St. John. "And the Jews passover was at hand; and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changer's money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house, an house of merchandise."

We should bear in mind that all these things were lawful articles of traffic. They were also indispensable to the Temple service. Many of the worshippers came from a great distance, and from far off countries. No one was permitted to appear empty handed before the Lord. They could not, with-



out great inconvenience, bring from their distant homes the animals needed for offerings to the Most High. It was difficult to find in the public market those suitable for sacrifices, of the proper age, without spot and blemish. It was, then, a matter of great convenience, if not necessity, to have for sale, in the outer courts of the Temple, the cattle, sheep, and doves required in worship, by the law of Moses. The money changers enabled the devout to present to the treasury such sums as they wished, and in the current coin of Jerusalem.

All this trade was intended to facilitate religious worship. It was carried on with decency and propriety. But the Saviour would not tolerate it, however good the intention. He made a scourge of small cords and drove out the buyers and sellers. What would he have done, if he had found them selling by auction, to the highest bidder, parts of the temple itself? Would the traffic in pews, in the House of His Father, have excited his indignation less than did the traffic in sacrifices? The one had an immediate connection with the worship of God; the other is often a mere matter of speculation. Pews are offered for sale in the market, and advertised in the newspapers, the same as dry goods and groceries. Church stock rises in value, as religion becomes fashionable, and the minister of the Gospel popular among the proud and aspiring. Stock is sometimes purchased in churches, as it is in banks and railroads—to make money. We once heard a speculator boast that the money which he had invested in a certain church, brought him in fourteen per cent. Men of means buy pews in the house of the Lord and rent them, for their own benefit, for much more per year than the legal interest of the purchase money. This speculating in the house of the Lord, grows naturally out of the pew system, which is based on mercenary considerations.

The striking conduct of Christ in cleansing the Temple, could not have been recorded by the four Evangelists,

to prevent the repetition of the particular offence that he thus strongly condemned; for they knew that the Temple would soon be destroyed, and its typical ceremonials be abolished forever. Had the all-seeing eye of Jesus looked down through the vista of succeeding centuries and rested upon the pew system, the latest corruption of the religion which He came down upon earth to establish, He could hardly have condemned it more strongly than by the words and the actions which accompanied them. "Make not my Father's House an house of merchandise." A pew is a man's personal property. He sells it at his pleasure. It may be attached for his debts. How can God's house be made a house of merchandise, if the pew system does not do it?

*It is a solemn mockery to dedicate a church to God, and then sell it off in parcels, like the estate of an insolvent, under the auctioneer's hammer.*

When the Temple at Jerusalem was built, the people brought, in great abundance, gold, and silver, and precious stones, and gave them willingly to the Lord. They renounced the ownership in them as much as if they had received a material equivalent. The complaint against Ananias and Sapphira was, not that they gave too little, but that, having devoted their possessions to Christ, they kept back part of the price. Is not this same thing done whenever a church is dedicated to the service of Almighty God, without reserve, and then the pews sold, like any other articles of traffic? Wherever it is the intention to make merchandise of the seats of the Lord's house, the solemn rites of dedication should never be performed. "For," as the learned Wheatly says, "by these solemnities, the founders surrender all the right they have in them to God, and make God himself the sole owner of them. And formerly, whoever gave any lands or endowments to the service of God, gave them in a formal writing, sealed and witnessed, (as is now usual between man and man,) the tender of the gift



being laid upon the altar by the donor on his knees. The antiquity of such dedications is evident, from its being a universal custom amongst Jews and Gentiles; and it is observable that amongst the former, at the consecration of both the Tabernacle and the Temple, it pleased the Almighty to give a manifest sign that He then took possession of them." What devout person ever attended the dedication of a church, when, a few hours after the officiating minister, in behalf of the donors, had solemnly consecrated the pulpit, the altar, the seats, the galleries, and all, to the service of Almighty God, the shrill voice of the auctioneer, and the clamor of competing bidders filled the sacred courts, that so recently resounded with the voice of prayer and praise, without feeling shocked at the horrid profanation? It would be considered childish trifling, or criminal fraud, for a man to bestow a house or farm upon a friend, and then claim the rents of it for his own use. When Christians dedicate a church to the service of the Lord, it should be free for all who may wish to unite with them in His worship. To put the pews up for public sale, to any one, Jew or Gentile, believer or infidel, who may choose to become a purchaser, has the appearance of dedicating the house to God, in compliment, and then inviting and urging mammon, in earnest, to come and take possession.

*The Pew System robs Christians of rewards promised by the Saviour for labors in His cause.*

It is a glorious truth that he who dies in the faith is at once saved, without respect to any works of righteousness which he has done. But to escape hell, is not all that may be accomplished by the follower of Jesus. There is a wide difference in the condition and circumstances of the citizens of New York, though all reside in the same city, and receive the protection of the same laws. One may enjoy every comfort that wealth can purchase; another may, by unremitting toil, barely secure a scanty subsistence. So there is a diversity of state in Heaven, though all

are happy. But there are degrees of happiness. As the sun, moon and stars differ in glory, so do those that share in the first resurrection. They that are wise shall shine as the firmament—but they that turn many to righteousness, as the stars for ever and ever. The stars outshine the firmament as much as the kingly palace excels the hut of poverty. The honors of the world soon fade away; the rich and the poor lie down alike in the grave; but those whom God especially honors, are honored for ever. Too little attention is paid by Christians to the degrees of bliss enjoyed by the redeemed above. Many appear to think, if they are barely admitted to the mansions of glory, it is sufficient. But no one should be satisfied with this. We cannot conceive how any earnest Christian can be. The voice of his ascended Lord is urging him on to take a seat near the throne. The strongest inducements are held out to every one, to lead a life of devotion to Christ.

Over and above participating in the common salvation of the redeemed, the faithful laborer shall be specially rewarded. No action, however trifling, performed out of love to Christ, shall be forgotten by Him, in the great day of eternity.

Building churches, for the worship of His followers, and the promotion of His cause, is a means of doing good that the Saviour will remember with special marks of approbation. Jesus performed but few miracles in behalf of any but the covenant people of God. "I am not sent," he said, "but unto the lost sheep of the house of Israel." To the Canaanitish woman, who besought him, with great earnestness, in behalf of her daughter, he replied, "It is not meet to take the children's bread and to cast it to the dogs." But when the elders of the Jews requested him to heal the servant of a Gentile centurion, and backed up the request by saying, *That he was worthy for whom he should do this; for he loveth our nation, and hath built us a synagogue,* without making a single objection, Je-

sus went with them. It was as if he said, "I will do any thing in my power, for one who, out of love for the people of God, hath built them a house of worship."

Now the Pew System steps in here, and robs those who contribute of their means for the erection of the church, of all expectation of being specially rewarded by Christ. *They have their reward here*, and in consequence are the losers to all eternity. They receive an equivalent for their money in the shape of church stock. It is true their money is invested in a house of worship. But this alone does not render the investment particularly acceptable to God. It is their property still. They might as well expect God to reward them for taking stock in a railroad, because bibles and ministers are transported upon it.

Special blessings are also promised to those who, out of love to Christ, aid in supporting his ambassadors, who are laboring to persuade men to become reconciled to God.

Here again the Pew System interposes, and by corrupting the motives of the giver, deprives him of the greatest benefits that would otherwise accrue from his gifts. *Instead of bestowing his means directly for the support of the gospel*, he rents a pew for his own convenience and that of his family, or, if he owns it, he pays the annual tax to which it is subjected, and which, in many instances, constitutes a lien upon it. As he pays the market price for the use of the property, the thought of being rewarded by the Great Judge, at the day of reckoning, never enters his mind. He would as soon think of being rewarded for buying a carriage for his family to ride in to church.

Thus the Pew System works an eternal loss to all Christians who give it their support. It leads many to do, out of selfish considerations, what under other circumstances, they would be ready to do from higher and holier impulses. Nor is the advantage which they receive sufficient to compensate for the loss. The advantage is tempo-

rary—the loss will be felt while eternity endures. The benefit is imaginary—the injury real.

When a Church is built upon the principles of worldly policy, which constitute an essential element of the Pew System, all its enterprises are too likely to be carried on in the same spirit. The taint spreads. If money is to be raised for any purpose connected with the Redeemer's Kingdom, those having the matter in charge proceed upon the assumption that the "perilous times" spoken of by the Spirit, when *men having the form of Godliness, shall be lovers of pleasure, more than lovers of God*, have already come. So instead of appealing to the love the people have for Christ, and the motives drawn from eternity, virtually acknowledging the weakness of these, they appeal to their love of pleasure. Does the church need repairs? a festival, with its lottery accompaniments, is gotten up; and the patronage of the world solicited. The servants of God, without scruple, resort to expedients for raising money, which when adopted by sinners, becomes an indictable offence.

If the Sabbath school library needs replenishing, an excursion is planned. And even the motives which should lead Christians to make liberal contributions for the conversion of the heathen would seem to be insufficient unless the attractions of a tea party are superadded! The love of pleasure must indeed be much stronger than the love of God, if after defraying the expenses of all these various contrivances for the support of His cause, a larger amount is realized than would have been obtained by appealing to higher principles. Such is the tendency of the Pew System. The shape of the foundation controls that of the superstructure. A Church built upon the expedients of worldly policy, will be very likely to be carried on in the same way. Whatever we do in the cause of God, should be done with a single eye. We should learn to act for eternity. *Let no man take thy crown.*

# FORGET ME NOT.

BY P. C. LAVANT.

When from the east the morning breaks,  
And twilight gently flits away—  
When from repose all nature wakes  
To praise her God at early day—  
Unknown, unseen to mortal eye,  
Then hie thee to a lonely spot,  
And meekly pray to God on high,  
And in thy prayer—*forget me not.*

When thou shalt see the sun's last rays  
Beam brightly from the golden west,  
Go pour thy soul in prayer and praise—  
Go meet thy Maker, and be blest;  
Oh, when to thee the blessing's given,  
And God smiles on thy happy lot,  
When thou dost raise thy prayer to heaven,  
In thy request—*forget me not.*

When sore temptations thee beset,  
And darkness covers all thy day—  
When evil spreads her wanton net,  
To lure thee from the "Living Way"—  
Then turn thee from the tempter's power,  
To Him who hath salvation wrought;  
Pray for deliverance in that hour,  
And in thy prayer—*forget me not.*

For I, temptations, too, must meet,  
Must overcome, if I would reign,  
And never from the field retreat,  
'Till I the "heavenly rest" obtain;  
Then oft at each returning day,  
Seek thee a lone secluded spot,  
In solitude where thou canst pray,  
And in thy prayer—*forget me not.*

It is hardly credible of how great consequence before God, the smallest things are; and what great inconveniences sometimes follow those which appear to be light faults.

As a very little dust will disorder a clock, so the least grain of sin, which is upon the heart, will hinder its right motion towards God.—WESLEY.

THERE is no love of God without patience, and no patience without lowliness and sweetness of spirit.—WESLEY.

ENTHUSIASM IN RELIGION.—We need more of it, a hundred-fold more than we have. Enthusiasm in science, in trade, in politics, we have plenty of, and all that is done for the advance of business and learning is done by enthusiastic men.

The word needs to be guarded, but the prudent reader knows that enthusiasm is not fanaticism. The grandest subject in all the universe of God taking full possession of the soul, ought to fill with intense emotion. It shall profit a man nothing to gain the whole world and lose his own soul; and if we praise him who pursues business with so much industry and tact as to gain a million before he dies, shall we not much more admire the enthusiasm of him who gains heaven!

The world is to be saved. We ought to be in earnest about saving it. Our friends, children, neighbors, the heathen, are perishing. We can do something to save them. If they were on a ship wrecked off shore, or in a burning house, we would be enthusiastic to deliver them from death. May we not be enthusiastic in delivering them from hell?

The apostles were enthusiastic. The Saviour himself was filled with zeal. All the best men who have been mighty in pulling down error or building up truth, have been enthusiastic. God grant that the church may rise and shake herself from the dust. It is a time to be up and doing. Let us work while it is day.—N. Y. Observer.

IMMODERATE zeal is always to be suspected; especially when it appears in pursuing such measures as tend to injure or ruin an individual. A bad cause, which originated from hatred or malice, will almost always be carried on with more intemperate zeal, and bolder measures than a consciousness of acting right will ever produce. The pursuit of any end in view, when governed by the passions, is always more violent than when directed by reason and truth.—WHITEHEAD.



## REPENTANCE.

BY THE EDITOR.

Have you ever truly repented of your sins? Do you now possess the Christian grace of repentance?

The apostle says, "Ye are God's building." Repentance is the foundation. A defect in this endangers the entire superstructure. The higher the edifice is reared, the more elaborately it is finished and adorned, the greater will be the loss, if, when "the rains descend and the winds blow," the foundation gives way.

Repentance is "the strait gate" spoken of by our Saviour as placed at the entrance of "the narrow way that leadeth unto life." The longer and the faster you travel, the farther you will be from Heaven unless your steps are in that way cast up for the ransomed of the Lord, upon which no one can possibly enter without passing through the "strait gate."

How important, then, that you truly repent! If you would not pass the endless years of eternity in hopeless agony among the lost in perdition, tormented by your own conscience, now terribly alive to reproach you for the sins of a life time, committed against a God of purity, vexed with the companions of your misery, and tortured by a remorseless Devil, whose victim you are, you must see to it that you repent; for He who never sounded an idle alarm, has said, "Except ye repent, ye shall all likewise perish. There is reason to fear that many who feel secure, dreaming of Heaven, have never yet taken this first step in the right direction.

Beloved friend, we would not needlessly afflict or grieve you, but we would help you to a correct understanding of your case, so that if you have been building upon the sand, you may, before the storms of eternity beat upon your structure, correct your mistake.

Repentance, literally signifies, "an after thought," "a change of mind or

purpose on reflection." In the gospel sense it is "turning with penitential grief from all our sins to God."

*When evangelical, repentance is always accompanied by deep anguish of spirit, because of the sins we have committed against God.* Thus the Psalmist says: "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head, as a heavy burden they are too heavy for me. I am troubled; I am bowed down greatly; I go mourning all the day long." What grief, what compunction is here expressed! Have you ever felt it? If you have ever drunk the wormwood and the gall of true repentance, you will not consider the language of the Psalmist as extravagant.

St. Paul says, "Godly sorrow worketh repentance." By the phrase "Godly sorrow," literally "sorrow in respect to God"—may be meant, "sorrow," because we, by our sins, have incurred the displeasure of God, and exposed ourselves to the penalties of his holy law. In this view, we shall mourn just as deeply for sins that are known to him only, as for those that have brought upon us exposure and disgrace. With penitential grief we shall cry out, "Against Thee, Thee *only* have I sinned and done this evil in thy sight."

Or the term "Godly sorrow,"—sorrow in respect to God—may be used as a term of comparison. Among the old Hebrews, the highest degree of comparison was expressed in this way: Thus "Ninevah was an exceeding great city," (Jonah iii. 3.) In the original, "a great city before God." "Nimrod was a mighty hunter before the Lord," (Gen. x, 9) that is, exceedingly expert in hunting. So also "Moses was exceeding fair," (Acts vii, 20) in the Greek, literally "fair before God." "Zacharias and Elizabeth were righteous before God," (Luke i, 6) that is, really and eminently pious. The reason for this mode of comparison doubtless is, that everything appears to be, in the sight of God, what it really

is. The phrase, Godly sorrow, taken in this sense, would mean exceedingly great sorrow on account of our sins—a deep anguish of spirit that will not let us take pleasure in any thing until God's "anger is turned away," and He comforts us with the assurance that our iniquities are all forgiven. Such sorrow did Ezra feel when he prayed and confessed "weeping and casting himself down before the house of God," and "the people wept very sore." Job experienced it, when, upon a view of the God of purity, he exclaimed, "Wherefore I abhor myself and repent in dust and ashes." Peter felt it, when, after having denied Jesus, he "went out, and wept bitterly."

The same view is inculcated by the Church of England, which says, in the Homily on Fasting: "When men feel in themselves the heavy burden of sin, see damnation to be the reward of it, and behold with the eye of their mind the horror of hell, they tremble, they quake, and are inwardly touched with sorrowfulness of heart, and cannot but accuse themselves, and open their grief unto Almighty God, and call unto him for mercy. This being done seriously, their mind is so occupied, partly with sorrow and heaviness, partly with an earnest desire to be delivered from this danger of hell and damnation, that all desire of meat and drink is laid apart, and loathsomeness (or loathing) of all worldly things and pleasure cometh in place, so that nothing then liketh them more than to weep, to lament, to mourn, and both with words and behaviour of body, to show themselves weary of life."

This is the description of repentance given by a Church not considered fanatical. Who will say that such penitence is not Scriptural? Have you felt the heavy burden of sin, and seen damnation to be the reward of it? Have you trembled and quaked as you beheld with the eye of your mind the horror of hell? Has your mind been so occupied with sorrow and a desire to be delivered from the danger of hell and damnation, as to destroy your ap-

petite for "meat and drink?" Alas! how few even of those who profess to repent, act as if they really believe there is any danger of their falling into hell!

Southey, the poet laureate of England, thus describes the emotions of the awakened soul when called by God to repent:

In awe I heard, and trembled and obeyed;  
The bitterness was even as of death;  
I felt a cold and piercing thrill pervade  
My loosened limbs, and, losing sight and breath,  
To earth I should have fallen in despair,  
Had I not clasped the cross and been supported there.  
My heart I thought was bursting with the force  
Of that most fatal fruit; soul-sick I felt,  
And tears ran down in such continuous course  
As if the very eyes themselves should melt.  
But then I heard my Heavenly Teacher say  
Drink, and this mortal grief shall pass away.  
I stooped and drank of that Divinest well,  
Fresh from the rock of ages where it ran;  
It had a heavenly quality to quell  
My pain: I rose a renovated man,  
And would not now when that relief was known  
For worlds the needful suffering have foregone.

Men who have been eminent for piety and usefulness, have laid the foundation of their spiritual power in a deep repentance.

Luther's meditations, so says one of his biographers, "on the divine justice and wrath, awakened such terrors in him, that his bodily powers failed him, and he sometimes lay motionless, as if dead. He was, indeed, found one day on the floor of his cell without any signs of life." Whitfield, when awakened, was accustomed to go out into an open meadow upon a stormy night, exposed to the cold till his hands began to blacken. He fasted and prayed till, by "abstinence and inward struggles, he so emaciated his body as to be scarcely able to creep up stairs."

The Scriptures nowhere specify the degree of "Godly sorrow" that is essential to "work repentance." It must be sufficiently deep and lasting to induce a settled hatred of sin and a controlling desire to be delivered from its guilt and power. Any thing short of this will be utterly unavailing. When this exists, the flesh will be crucified, the appetites brought into subjection, and the pride of the heart will be subdued.

Confession of sin will always be made when repentance is genuine and evangelical. Perhaps no requirement which

God makes of the transgressor comes harder than this. It has sometimes seemed that men would sooner take the fearful plunge into perdition, than make a frank and open confession of their sins, especially if they were committed under the cloak of a religious profession. They will readily consent to make promises of amendment, when they will not consent to make a humble acknowledgment of guilt. Yet confession is an imperative condition of forgiveness.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them, shall have mercy." Confession must, in *all cases*, be made to God. Many, perhaps the greater number, of our sins are committed against Him directly. They consist in a violation of the obligations we owe to Him. But sin against any of His creatures is sin against God. So that every transgression, whether it be against the Divine Sovereignty only, or whether it involve a violation of the rights of our fellow creatures, must be penitently confessed to God. But the harder part, in many cases, is to go to our fellow men whom we have injured, and frankly confess the wrong, and make reparation to the best of our ability. But this must be done by all who would truly repent. Jesus says: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; *first be reconciled to thy brother, and then come and offer thy gift.*" Both the Old and the New Testament insist upon restitution. Every truly awakened soul sees its necessity. When Freeborn Garrettson was aroused to the fact that he was a sinner on his way to hell, he was the owner, by inheritance, of a number of slaves. He says that he had never, up to that time, suspected that the practice of slave-holding was wrong, having neither read any thing on the subject, nor conversed with any persons respecting its sinfulness. As a true penitent he began to discharge, to the best of his ability, all

the duties he owed to God. While engaged in conducting family worship, as he was giving out the hymn, the Holy Spirit said to him: "It is not right for you to keep your fellow creatures in bondage, you must let the oppressed go free." He says "after a minute's pause, I replied: Lord, the oppressed shall go free. I then addressed the slaves and told them, 'You do not belong to me; I will not desire your service without making you a sufficient compensation.' I now found liberty to proceed in family worship. After singing, I kneeled down to pray, but if I had the tongue of an angel, I could never fully describe what I felt. All that dejection and melancholy gloom which I had groaned under, vanished away in a moment. A divine sweetness ran through my whole frame. My soul was admitted into the depths of the Redeemer's love in an inexpressible manner." Thus will it be with every repenting sinner. He will "bring forth fruits meet for repentance," by restoring, as far as lies in his power, to even the meanest of his fellow creatures, their God-given rights. Let none hope that his sin is forgiven while he holds possession of the prize for which it was committed.

"May one be pardoned, and retain the offence?  
In the corrupted currents of this world,  
Offence's gilded hand may shove by justice;  
And oft 'tis seen, the wicked prize itself  
Buys out the law: But 'tis not so above;  
There is no shuffling, there the action lies  
In his true nature; and we ourselves compelled,  
Even to the teeth and forehead of our faults,  
To give in evidence."

For the want of this humiliating work of confession and restitution, many hopeful beginnings in religion have a disastrous issue.

In building up a Christian character, see to it then, that in laying the foundation you go down to the rock. Let all the rubbish be removed. You had better, by far, grieve too much over your sins, than grieve too little. If you err at all in this momentous matter, let it be upon the safe side. Your peril will be less if you should confess and restore in some cases where it was not called for, than if you should



allow a single wrong that you have committed to pass without being rectified. May you have, dear reader, that "repentance unto salvation that nedeeeth not to be repented of." Take all necessary pains, for you are doing work for eternity.

## RELIGIOUS EXPERIENCE.

BY D. W. TINKHAM.

THE EARNEST CHRISTIAN! My soul is stirred within me as I write these words, and inquire of myself, am I an earnest Christian? Am I Christ-like? Do I rebuke sin of every kind, unbelief, wickedness in high places; and do I bear my testimony against all that robs God of His glory? An "earnest Christian" will seek to please God rather than men. The Bible and the Holy Ghost will be his teacher, and if, obedient to God's commands, he will be led into all truth, will walk "in the light" and become a living reproof of sin wherever he comes in contact with it, there will be point and edge to his words. His appearance and manners will send conviction to those who are walking in darkness. He fears to offend God. Flavel says, "If I let into my heart the slavish fear of man, I must let out the reverential awe and fear of God."

An earnest Christian is a true witness for Jesus. He feels it a privilege, though sometimes a cross, to declare what Jesus has done for his soul.

I lived in the Church 16 years, singing and repenting; making my vows to God and breaking them; resolving from time to time to keep the commandments, and even writing down my resolutions, but all to no purpose. Occasionally I heard a sermon with a little salvation in it, and I would find some crumbs for my hungry soul. I attended the means of grace, gave liberally for the support of the Gospel; comforted myself that we had means and numbers; at times had a rejoicing in others, was warmed by their fires;

in short had a form of Godliness, knowing little of its power. The grave looked dark, and I could not rejoice in prospect of death. There was a longing for something I did not possess. My Heavenly Father permitted trials to come upon me. I felt I was wronged by those who professed to love Jesus, but though trying to my nature, it proved a blessing to my soul. I soon found it was hard to pray for my enemies, and I began to look and search my heart and to resolve I would be right with God, or die at the feet of Jesus. The evidence of my acceptance was restored to me, and I began to seek something more. I had not believed in holiness of heart as a distinct blessing. God showed me my inbred corruption—the inward foes of my heart, pride, anger, and love of the world. I began to read Wesley's Plain Account of Christian Perfection, and J. T. Peck's Central Idea of Christianity, which gave me great light on the subject. I saw the Bible *commanded us to be holy*. I began seeking to have the roots of bitterness all raked out by the fine harrow of the Gospel. Oh what a killing out, what a dying I experienced as the light shone on the truth. I saw the depravity and unbelief of my heart, the strength of my will, and I begged to know the worst of my case; I prayed for the mighty searching of God's Spirit, and the Gospel plough did go through and through my heart, till it was all broken up. Then it was harrowed till every root, and stump, and stone, seemed laid on the surface.

I looked the ground over; saw God demanded *all*—time, *property*, family, self, *all*. Satan withstood me at every step. I struggled, groaned, agonised at this point of yielding *all*—but I was enabled to surrender. The promises came to my relief, and I began to sink down on Jesus. Then came the enemy and told me if I had given *all* I would have the witness. I traveled the ground over again, reading the Bible and other books, and again laid all on Christ. It was the hardest to keep self on the altar. The enemy knowing where to

take me, kept me looking at myself and the consecration. I was miserable, grew poor, could not work, and my determined will resolved to die begging, or find the promised land,

"The land of rest from inbred sin."

It was the month of February—I was in the woods trying to chop a little, when I became so uneasy I shouldered my axe, started for my barn, determined not to sleep till I found rest in Christ. I loathed myself, it seemed impossible for Jesus to receive me. The heavens seemed as brass, and I almost despaired of finding rest. I rose from my knees, went to the house where all had been peace and harmony, and everything was wrong—wife, children, and all. I took my Bible and Hymn-book and returned to the barn and knelt in the same place where I had received the pardon of my sins. I read about the baptism of the Holy Ghost. I laid down my book and began to talk to my Father as a helpless, dependent child; told Him I had done all I could—I would lay at his feet—if He showed me anything more I could do, I would do it. I began to feel a sinking down, and a voice said, *believe in Jesus*. A sweetness came over my soul as I repeated the words *believe in Jesus*. I seemed to fall at Jesus' feet as helpless as an infant. The promises were sweet, the name of Jesus precious to my soul. I did not want to think of anything but Jesus. I rested there five days and eight hours, watching the offering, hardly daring to move lest I should lose sight of Jesus. My faith was weak. About this time, while listening to a sermon from Bro. Stiles, and as he was speaking of Jacob's wrestling and prevailing with God, it struck me I had wrestled and prevailed, and Jesus was my Saviour and saved me now. Bless His name. My faith increased and I claimed all in Jesus as mine. Just then a bright light came down with the speed of lightning, and as it struck me I was filled with glory. I praised the Lord with all my soul and strength, and forgetting everything

around me I was lost in praise. When I began to realize again where I was, I found myself lying on the floor, and the congregation singing. I was happy day and night for a long time. Then came trials, but I ran to Jesus in every time of danger, and He kept me safe. I was tried on every point; lost a considerable sum of money, had my property attached; death came to our family, but I saw the hand of my Father in it all. I needed to be tried to see whether the tree God had planted in my heart would bear all the fruits of the spirit. Bless the Lord, He has kept me for two years by the moment, and I believe He can keep me forty more in the same way. I don't love sin, especially the sin of unbelief. I have claimed many things at the hand of my Father, since he began to lead me, and I am this day strong in the faith-giving glory of God. I am in

"The land of corn and wine and oil,"

where the sun never goes down out of sight of Doubting Castle. My name is written in the Lamb's book of Life; indelibly stamped there in his own blood by the Holy Ghost, and I am on my way to the City of the living God. The Lord permits Satan to put new teeth into his harrow every few days, so as to keep the soil stirred up just enough to make new applications of the truth, which strengthens my love to God and man, and hatred to the enemy and all his works. I find it requires constant watching to keep the eye single. I ask for no ease or rest till I join the throng above.

"Knowing as I am known,  
How shall I love that word,  
And oft repeat before the throne  
Forever with the Lord."

WE ought quietly to suffer whatever befalls us, to bear the defects of others and our own, to confess them to God in secret prayer or with groans which cannot be uttered; but never to speak a sharp or peevish word, nor to murmur or repine.—WESLEY.

## ORDER AND CONFUSION.

BY REV. W. C. COOLEY.

MUCH is said about order and confusion. A little earnestness or noise is regarded as confusion, and with many is intolerable. Some seem to have strange notions of order. They appear to believe that entire regularity and stillness constitute true order in religious worship, and to prove it Paul's language in 1 Cor. xiv. is often quoted, "Let all things be done decently and in order." The confusion which is condemned here is, several prophesying or teaching at the same time in an ordinary assembly. Where the design is to instruct, what is said must be heard to do any good; but in a large assembly several may speak at the same time without interfering with each other; as at the Caneridge camp meeting in Kentucky, the Rev. J. B. Finley says he saw seven ministers preaching at the same time. But there were in the congregation about 25,000 people. For some to fall under the power of the Spirit, and others to pray with groanings that cannot be uttered, and others to shout, is God's order or He would not cause it. The great lesson many need to learn is, that God's order is very different from man's notion of order. Says Mr. Platt, "Order, indeed! what is order, if following the impulses of the Holy Spirit is not? Does God's Spirit need to be taught politeness by the cold, impassive frigidities of modern conventionalism?" The bible, the work of the Spirit, and nature, are the three sources of knowledge in relation to the divine order. The bible says much more about noise, than it does about stillness. There may be times when it is, our strength to sit still, and when God's people should stand still and see the salvation of God, but the general rule is to be active, and stillness is the exception. It is true the Lord came to the prophet Elijah not in the great wind, nor in the earthquake, nor in the fire, but in the still small voice. But we must re-

member that the still small voice was preceded by great agitation and noise. The obvious design of God in this case, was to teach the prophet, who had complained of being alone in Israel, that victory does not depend upon numbers or great things, but upon simply trusting in the Lord. God comes into the hearts of some sinners, who have been lashed by the guilt of conscience into a storm of grief and agony, in a still small voice, and then all is quiet and serene, and the soul is filled with great peace. But God often comes in a manner quite different.

When He came down upon Mount Sinai, the record says, "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled." "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." God was in all this noise and commotion.

When the foundation of the second temple was laid, as recorded in the third chapter of the book of Ezra, there was what many would call great disorder, but the Lord approved of it. The account given is, "So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off." When God came by the Spirit, among the disciples on the day of Pentecost, it was not in a still manner, for there was heard "suddenly a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting." In addition to this great noise, they were all filled with the Holy Ghost, and spake with tongues, and appeared as men intoxicated, and a multitude of the people were crying out, Men and brethren, what shall we do? Instead of this great confusion's hindering the



work, three thousand souls were converted in one day under such power.

When Jesus rode into Jerusalem, the people spread their clothes in the way, "And when He was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." But some of the Pharisees said to Jesus, Rebuke thy disciples; but his reply was, If these should hold their peace, the stones would immediately cry out. David said, "O clap your hands, all ye people; shout unto God with the voice of triumph. God is gone up with a shout, the Lord with the sound of a trumpet." Zechariah says, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee." St. John says in the book of Revelation, "And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth."

To ascertain what God's order is, as seen in the work of the Spirit, we will notice some of the revivals of religion in the past history of the Church.

The revival under Mr. Wesley was characterized by great power, deep convictions, thorough conversions, various manifestations, and much apparent disorder and confusion. We will give as an example the Fetter-lane baptism. Mr. Wesley's account of it is, "We acknowledged our having grieved Him by our divisions; 'one saying, I am of Paul, another, I am of Apollos;' by our leaning again to our own works, and trusting in them, instead of Christ; by our resting in those little beginnings of sanctification, which it had pleased Him to work in our souls; and, above

all, by blaspheming His work among us, imputing it either to nature, to the force of imagination and animal spirits, or even to the delusion of the devil. In that hour, we found God with us as at the first. Some fell prostrate upon the ground. Others burst out, as with one consent, into loud praise and thanksgiving. And many openly testified, there had been no such day as this since January the first preceding."

Mr. Wesley speaks thus of another meeting at the same place. "Mr. Hall, Kinchin, Ingham, Whitfield, Hutchins, and my brother Charles, were present at our love-feast in Fetter-lane, with about sixty of our brethren. About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice, We praise Thee, O God; we acknowledge Thee to be the Lord." Mr. Whitfield says, "After I had begun, the Spirit of the Lord gave me great freedom, till at length it came down like a mighty rushing wind, and carried all before it. Immediately the whole congregation was alarmed. Shrieking, crying, weeping and wailing were to be heard in every corner, men's hearts failing them for fear, and many falling into the arms of their friends."

President Edwards, speaking of the great revival in New England, says, "It was a very frequent thing to see a house full of outcries, faintings, convulsions and such like, both with distress, and with admiration and joy. There were some instances of persons lying in a sort of trance, remaining for perhaps a whole twenty-four hours motionless, and with their senses locked up; but in the meantime under strong imaginations, as though they went to Heaven, and had there a vision of glorious and delightful objects."

Mr. Finley, speaking of the Cane-ridge revival, says, "These meetings exhibited nothing to the spectator un-

acquainted with them but a scene of confusion, such as scarcely could be put in human language. They were generally opened with a sermon or exhortation, at the close of which there would be a universal cry for mercy—some bursting forth in loud ejaculations of prayer or thanksgiving for the truth; some breaking forth in strong and powerful exhortations; others flying to their careless friends with tears of compassion, entreating them to fly to Christ for mercy; some, struck with terror and conviction, hasting through the crowd to escape, or pulling away from their relations; others trembling, weeping, crying for mercy; some falling and swooning away, till every appearance of life was gone, and the extremities of the body assumed the coldness of death."

The great revival now in progress in Ireland, with all the manifestations and confusion of all other noted revivals, has a place in this testimony. The facts are so fully before the people, we will not make any quotations here. What we learn of God's order in the natural world, agrees with what we have shown in the preceding remarks and facts. Sometimes all is still and quiet in nature around us, then again all is commotion and the war of elements, the driving storm, the rattling hail, the pealing thunder, and the surging waters are heard. Some of the great powers in nature work silently, as gravitation, but its effects are not silent, as falling bodies prove.

Some hold that for more than one to pray vocally at the same time, is opposed to order, and is only confusion. Perhaps it is to the mere looker on, who ought to be praying, but God is no more confused than if they were miles apart. In teaching, "we are to prophesy one by one," but it is widely different in praying. As a general rule, the leading voice should be heard in the time of prayer, but there are exceptions to this rule, as when several penitents are in great distress of mind on account of their sins, they should wrestle with God for deliverance each

for himself until salvation comes. For these, or for believers who are laboring for them, to wait for each other would be a waste of time. Also when a company of believers are seeking sanctification or a baptism of the spirit upon their own hearts, it is well for each to go earnestly to God for what he needs, and press his case until he gets it. *We should guard against doing this from habit or from a desire to have a noisy meeting*, for such a meeting, cannot bless us. It is Jesus, and not the meeting, whether still or noisy, that blesses the soul.

We have seen great displays of divine power when many have been calling earnestly upon God at the same time, which shows that God is not offended with this noise. When the Spirit presses us to pray, or to shout, we should do it with an eye to please God and not men. Several years ago in a revival the brethren were in earnest, and at times, several of them would pray, without waiting for each other, and some of the formal members were confused and offended. One of these went to the minister, who was an elderly man, and complained that he could not understand all that was said in the time of prayer, and he wanted him to correct these brethren. The minister put on the air of authority, and sternly replied, "Brother, I want you to understand we do not pray to you *at all*."

How grossly do you delude yourselves, who make your hearts dens of pride, filthy lust, malice and envy, and thousands of vanities, and yet think to find a corner in them to lodge Christ too! Truly, you would both straiten him in room, and give him very bad neighbors. No: they that think not a whole heart too little for him, shall never enjoy him.—LEIGHTON.

It is scarce conceivable how *strait the way* is, wherein God leads them that follow him; and how dependent on him we must be, unless we are wanting in our faithfulness to him.—WESLEY.

## A SINGLE EYE.

BY MRS. M. F. KENDALL.

*The want of a single eye makes vascillating church members.*

There are multitudes of professing Christians who live year after year in doubts and darkness. Here began the backsliding of those who once did run well. They ceased to ask the question when anything doubtful came before the mind, "Will this please the Lord? Can I do this to the glory of God?" The Holy Spirit, so tender, given to lead them into all truth, was grieved and gradually withdrawn. At first a mist gathered over the mind so they could not see clearly, but after a time thick darkness came on, and they had no spiritual discernment left. At times they were melted down by the heat around them. By the light reflected from others, they saw that they were far from God, and they resolved to get back. Then the Holy Spirit began to draw them; and as they uttered their resolutions, it shed comfort into their hearts to encourage them to come back to Jesus. Perhaps it applied some promise that caused a degree of joy. They might even in the midst of rejoicing saints, sometimes rejoice aloud. But mistaking these evidences for the direct witness of the Spirit that they were free from condemnation, they rested short of saving faith. They found, when temptation came, they had no power to overcome—that with all their good resolutions, none were carried out—and their rejoicing was found to be, not in themselves alone, but in another. If they are ever saved, they will have to come back to the very spot where they refused to walk in all the light, repent of it, and again by faith in Christ obtain the witness of their adoption.

There is nothing hard to be understood in God's way of saving souls. It is so plain, that a "wayfaring man, though a fool, need not err therein." How presumptuous then—how wicked, for those who acknowledge they are

not meeting all the claims of God, to assert over and over again, they are doing the best they know how to do—they would do this or that if they could only see it to be their duty—they cannot believe. Such may think themselves honest, but they are not. "Let God be true and every man a liar." True indeed, "ye cannot serve God," but why? "How can ye believe who receive honor one of another, and seek not that honor which cometh from God only."

*Ceasing to act with a single eye, makes vascillating ministers.*

Confusion is the consequence, not only in the class, and the prayer-meeting, but in every department of the church. So long as the minister's aim is to preach the gospel so as to *save* men, he has light in his own soul, and sheds it on others around him. The word he preaches, brings forth fruit. While he is resolved to hold his hearers to the standard of God's Word, and runs the risk of losing their favor and his support, determined to live of the Gospel or not at all, he finds the Holy Ghost is given to clothe his ministrations with power to lay open men's hearts, making them feel they have to do with God. Just as long as he seeks the glory of God, and the triumph of the cross of Christ as the *end* of his labors, he is never long in doubt as to the *means* to be employed, in accomplishing that end. It matters not how many or how few are with him, he must please him whose servant he is. And whether men hear or forbear, he reiterates the warning, as a faithful watchman, that their "blood be not required at his hands."

Let him swerve from any one of these positions, he is shorn of his strength to the extent he deviates. When he seeks to please men he is left to his own understandings, and the mist of unbelief obscures the truth, if it does not lead into fatal error. He is left to wonder why conversions do not attend his preaching, or why they are so few and so weak. If he lowers the standard of truth a little, to suit the tastes and ex-



perience of the masses, and insure also a better living, he has to resort to the figures of rhetoric, and the fancies of imagination, to hold even the attention of his hearers. The Holy Spirit is not felt in all his words and prayers. The faithful mourn, and God forsakes the place! Should he so far forget his calling, and the injunction to seek to present every man perfect in Christ Jesus, as to seek the *pre-eminence* spoken of in John, he is ever in doubt as to what is the best course to build up "the church." He tries first one experiment and then another, till he loses sight entirely of the truth that God is to save men as *individuals* and not as churches; that the church of Christ can never be raised up or sustained, except by personal holiness; and he thus becomes an easy prey to practical infidelity.

He may contend for the *form* of a pure religion, with a zeal becoming a saint indeed, but his heart has no relish for the spirit of that form; and while he vehemently contends that he both loves and enjoys it, he will be the first to silence, or condemn, as possessed of the devil, that one who really gives utterance to that spirit which magnifies the Lord, or which maketh intercession for us with groanings which cannot be uttered, however holy in life that person may be. True, this is confusion and darkness indeed. Woe be to that man or woman who lends his or her influence to promote it! But whether we intend it or not, *we do it*, when we cease to act in all things with an eye single to the glory of God! What darkness, confusion, and *eternal ruin* might be shunned, if we would remember this one rule, "When thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness." There is no excuse, no exempt case. All may know what God requires at their hands, both for their own well-being, and for the prosperity of Zion.

We need not be mistaken amidst all the commotion of church and state, as to what is our individual work. We

have only to carry our case to God, with a sincere desire to know his will, and a fixed purpose to *do it*, and though opposing elements are on every side to bias our judgment, He will so cause the true light to shine on our heart and understanding, that we can do as Luther did, decide for truth, and right, and *God*, against the whole world.

**FORMAL MINISTERS.**—The Italian proverb says of preachers, "They do not hear their own voice."

They may grow hard by custom of speaking of Divine things without Divine affection; so that nothing themselves or others say, can work on them. Hence it is that so few formal dead ministers are converted, that one said, "*Raro vidi clericum poenitentem*;" (seldom have I seen a minister penitent) so hardened are they against the means of conviction, in which they have been speaking so often of heaven and hell, and of Jesus Christ, and feeling nothing of them that the words have lost their power, and they are grown hard as the skin of Leviathan, *esteeming iron as straw and brass as rotten wood*. And this may be a reason why that sin mentioned in the sixth chapter of the epistle to the Hebrews, is unpardonable: it is, in the nature of things, without such a miracle as God will not exert, *impossible* that they who have stood out such things in vain, *should be renewed*. This should make us who are ministers, especially to tremble at an unholy life, or at the thought of declining from those ways of religion of which we have known so much, and for which we have so many means of improvement.—ARCHBISHOP LEIGHTON.

**CONSECRATION.**—Offer all that thou hast, to be nothing, to use nothing of all that thou hast about thee and is called thine, but to His honor and glory; and resolve through His grace to use all the powers of thy soul, and every member of thy body, to His service, as formerly thou hast done to sin.

## THE DIVINE PROMISES.

BY REV. C. D. BURLINGHAM.

2ND PETER, 1. 4.—“Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

A very marked trait in the character of the inspired Scriptures is, the prominence given to experimental religion. This may be deemed the distinguishing characteristic of the apostolic witness. Certainly our doctrines, and ceremonies and ordinances, though excellent and important, can be of but little benefit to us, unless they tend to increase our spirituality—to advance us in our Christian experience. Saint Peter appears to entertain very elevated and comprehensive views respecting Gospel privileges and Christian attainments.

1. The character of Bible promises, the promises of God, are numerous, adapted, comprehensive, “exceedingly great,” inconceivably “precious,” free and unlimited in the benefits they proffer to man, conditional and discriminating in the blessings they secure to man.

2. The object they are designed to accomplish—salvation. Salvation is deliverance from all sin: “having escaped the corruption that is in the world through lust.” “Lust,” or desire, is the origin and conservator of depravity. This depravity pervades all minds and corrupts all hearts. Here is the fountain of moral evil, and the agent of eternal death! Salvation is deliverance from all moral depravity, and from the curse it entails. Salvation demands our mightiest energies as the condition of and preparation for it. Salvation requires the exertion of Almighty Power. Salvation is the elevation of the soul from the groveling and sensual to the ennobling and spiritual—the subjugation of the affections and desires, here denominated “lust,” to the conscience and judgment: and the entire being—physical, intellectual and moral—pervaded by and assimilated to the Divine nature. “Partakers of the

Divine nature;” that is, perfectly renewed in the Divine image, and living in God.

This is a very high state of grace: and does the Gospel provide for it? Does God require it? Do our interests demand it? Do the promises pledge it? Then it is practicable, and we may enjoy it.

3. The manner in which the Divine promises accomplish their object. The promises inspire confidence in the Mercy of God. They inspire the highest respect for the Divine veracity. God will dispense blessings according to his promises, and He will inflict curses according to His threatenings. The promises encourage repentance and prayer, as means of grace. The promises are the arguments for faith in Christ. The promises are the channels of grace to the soul, in every possible need: Ezek. xxxvi, 25–27. “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.”

It is not one of the least fruits of righteousness to bear the reproach of Christ. The world will let you go on quietly enough if you have no more piety than what pleases them. While you follow the indifferent *rationality* of your neighbors, you will never be reproached; but strike out of the beaten path that leads to death, and you will be pointed at. And yet this must be so; a sense of the presence of God surrounding you and a view of eternity will always inspire you with singularity.—SUMMERFIELD.

## CONSECRATION.

GREAT revivals are preceded by God's people consecrating themselves entirely to His service. President Edwards makes the following remarks relative to the great revival which took place in Northampton under his labors:

"I have been," he says, "particularly acquainted with many persons who have been the subjects of the high and extraordinary transports of the present day. Extraordinary views of Divine things, and religious affections are frequently attended with very great effect on the body, nature often sinking under the weight of divine discoveries, the strength of the body taken away, so as to deprive of all ability to stand or speak; sometimes the hands clinched and flesh cold, but senses still remaining; animal nature often in a great emotion and agitation, and the soul very often, of late, so overcome with great admiration, and a kind of omnipotent joy, as to cause the person (wholly unavoidably) to leap with all the might, with joy and mighty exultation of soul; the soul at the same time being so strongly drawn toward God and Christ in heaven that it seemed to the person as though soul and body would, as it were of themselves, of necessity mount up, leave the earth and ascend thither.

These effects on the body did not begin now in this wonderful season, that they should be owing to the influence of the example of the times, but about seven years ago; and began in a much higher degree, and greater frequency, near three years ago, when there was no such enthusiastical season, as many account this; but it was a very dead time through the land: they arose from no distemper caught from Mr. Whitfield or Mr. Tennent, because they began before either of them came into the country; they began, as I said, near three years ago, in a great increase, upon an extraordinary self-dedication, and renunciation of the world, and resignation of all to God,

made in a great view of God's excellency, and high exercise of love to Him, and rest and joy in Him; since which time they have been very frequent; and began in a yet higher degree, and greater frequency, about a year and a half ago, upon another new resignation of all to God, with a yet greater fervency and delight of soul; since which time the body has been very often fainting, with the love of Christ; and began in a much higher degree still, the last winter upon another resignation and acceptance of God as the only portion and happiness of the soul, wherein the whole world and the dearest enjoyments in it, were renounced as dirt, and all that is pleasant and glorious, and all that is terrible in this world, seemed perfectly to vanish into nothing, and nothing to be left but God, in whom the soul was perfectly swallowed up, as in an infinite ocean of blessedness. Since which time there have often been great agitations of body, and an unavoidable leaping for joy; and the soul as it were dwelling almost without interruption, in a kind of paradise; and very often, in high transports, disposed to speak of these great and glorious things of God and Christ, and the eternal world that are in view to others present, in a most earnest manner, and with a loud voice, so that it is next to impossible to avoid it; these effects on the body not arising from any bodily distemper or weakness, because the greatest of all have been in a good state of health. This great rejoicing has been a rejoicing with trembling, *i. e.* attended with a deep and lively sense of the greatness and majesty of God, and the persons own exceeding littleness and vileness. Spiritual joys in this person never were attended, either formerly or lately, with the least appearance of any laughter or lightness of countenance, or manner of speaking; but with a peculiar abhorrence of such appearances in spiritual rejoicings, especially since joys have been greatest of all. These high transports when they have been past, have had abiding effects in the increase of the sweetness, rest and humility that they have left up-



on the soul; and a new engagedness of heart to live to God's honor, and watch and fight against sin.—PRESIDENT EDWARDS.

**COURAGE.**—Be well satisfied that you are in the way of your duty, and that will beget holy courage in times of danger. "Who will harm you if you be followers of that which is good?" Or if any do attempt it, you may boldly commit yourselves to God in well-doing. It was this consideration that raised Luther's spirit above all fear. "In the cause of God," said he, "I ever am and shall be stout; herein I assume this title, '*Cedo nulli*'—I yield to none. A good cause will bear up a man's spirit bravely. Hear the saying of a heathen, to the shame of cowardly Christians. When the emperor Vespasian had commanded Fludius Priscus not to come to the senate, or if he did, to speak nothing but what he would have him, the senator returned this noble answer; that, 'as he was a senator, it was fit he should be at the senate; and if being there he were required to give his advice, he would speak freely that which his conscience commanded him.' The emperor threatening that then he should die, he answered, 'Did I ever tell you that I was immortal? Do you what you will, and I will do what I ought; it is in your power to put me to death unjustly, and in mine to die with constancy.' Righteousness is a breastplate; the cause of God will sustain all you venture upon it: let them tremble whom danger finds out of the way of duty.—FLAVEL.

**UNCONVERTED PROFESSORS.**—Methodism as well as other Churches, is cursed with unconverted members, who live without salvation, who are just like the brutes that went into Noah's ark;—went in brutes, and they came out brutes;—they come among the Methodists unconverted, and they go into eternity in the same manner.—CAUGHTY.

Be silent when blamed and reproached unjustly, and under such circumstances that the reproachful and injurious person will be likely, from the influence of his own reflections, to discover his error and wrong speedily. Listen not to the suggestions of nature, which would prompt a hasty reply; but receive the injurious treatment with humility and calmness; and He in whose name you thus suffer, will reward you with inward consolation, while He sends the sharp arrow of conviction into the heart of your adversary.

Do not think it strange when troubles and persecutions come upon you. Rather receive them quietly and thankfully, as coming from a Father's hand. Yea, happy are ye, if in the exercise of faith you can look above the earthly instrumentality, above the selfishness and malice of men, to Him who has permitted them for your good. Thus persecuted they the Saviour and the prophets.—UPHAM.

**MORTIFY** all impatience in all pains and troubles, whether from the hands of God or men, all desire of revenge, all resentment of injuries; and by the pure love of God, love thy very persecutors as if they were thy dearest friend.

Mortify all bitterness of heart toward thy neighbors, and all vain complacency in thyself, all vain glory and desire of esteem, in words and deeds, in gifts and graces. To this thou shalt come by a more clear and perfect knowledge and consideration of thy own vileness, and by knowing God to be the fountain of all grace and goodness.—LEIGHTON.

To a worldly man, great gain sweetens the hardest labor; and to a Christian, spiritual profit and advantage may do much to move him to take those afflictions well which are otherwise very unpleasant. Though they are not joyous for the present, yet this allays the sorrow of them—the fruit that grows out of them—that peaceable fruit of righteousness.—ARCHBISHOP LEIGHTON.

## SELF-DECEPTION.

BY MRS. EMELINE SMITH.

Among the most serious obstacles in the way of the work of God, are the unscriptural views of the Christian character entertained by a large proportion of those professing godliness. There is not, taking in the *whole range* of difficulties to be overcome, in the accomplishment of the great work for which the Church of Christ was instituted, anything so calculated to paralyze the energies, and grieve the very souls of God's *believing and obedient children* as the claims set up, and the practices indulged by many who professedly are engaged in carrying out the same object.

In our branch of the visible Church, we claim to be devoted to the spread of Scriptural holiness. Multitudes may be found in this, as in other branches of the Church, who, although they bring forth none of the fruits which spring from *real union with Christ*, seem confidently to expect a participation in the blessedness, promised to those who *labor and suffer in His cause*. While the word of God is so full of *cautions* to take heed to ourselves, lest we deceive our own souls, and while the tests of discipleship are laid down on almost every page of the *New Testament*, it would seem impossible for one to mistake his spiritual condition. But we have only to glance at the mass of those who profess to be the disciples of Jesus, and to compare the hopes they entertain in their lives and labors, with the plain requirements of God's holy word, to be mournfully convinced that self-deception is not so rare as might be expected. Taking the professed followers of Christ in the aggregate, there is great reason to fear by far the largest proportion will refuse to test themselves by the rules laid down in the word of God. It is hard to say this, but will not the facts sustain us?

If we look into the New Testament we shall find several classes of persons

accurately portrayed. Promises and warnings are given, differing as widely as the various classes of persons to whom they are addressed. To the children of God are made those promises and encouragements which the apostle speaks of as "exceeding great and precious." Then there is a class spoken of, who "say they are rich, and increased in goods, and have need of nothing." God says of these, they are neither cold or hot, and the admonition given to these is that unless they repent, and buy the gold tried in the fire, that He will spew them out of His mouth. And so the various classes of men are spoken of, and as *their characters vary*, so are the promises and admonitions made to each distinct class of persons varied. If we regard as a matter of any importance the knowledge of our true standing in the sight of God, we have only to study His word, and find under which class we come, and then we may ascertain, without any possibility of a failure, if we are but honest, whither we are tending. Having ascertained where we belong, we are prepared to apply to ourselves the portion of Scripture belonging to us. But here lies the difficulty. Persons coming to the word of God, without any reference to the conditions upon which the promises are based, claim the glorious ones made by the Almighty to His *believing and obedient children*. Too many, making this claim, answer to a far different description and inherit an entirely different class of promises. The true child of God is described all through the New Testament as one who is completely delivered from the bondage and dominion of sin. "Whosoever is born of God doth not commit sin." And on the other hand, "He that committeth sin is of the devil." "There is, therefore, now, no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." "If our heart condemn us, God is greater than our heart." If we love God we are represented as "*keeping all His commandments*;" "Walk-

ing in the light;" "Denying self, and taking up the cross daily;" "Abiding in Christ and bringing forth much fruit to His glory;" "Gathering with Christ." As the fountain is pure, all the streams flowing therefrom are pure. And thus lineament after lineament of the Christian character is so plainly portrayed that none need be deceived but those who choose to be.

Yet, a class of persons, just as accurately described, and to whom a far different type of promises are made, boldly claim those precious encouragements that God in His written word holds out to those who walk with Him in white. True they will acknowledge they are living in the frequent neglect of known duty. Years ago, perhaps, there were crosses presented which they refused to bear. They are now almost daily brought under condemnation. Even at the bar of their own consciences, seared as they have become by long continued disobedience of God's requirements, they are constrained to admit that they are not walking in all the light, and keeping all the commands of God. With what propriety can such persons expect a part in the final reward of those who bear the burdens and perform the labor required of Christ's true disciples? The true believers show their faith by a cheerful obedience, an unfaltering pursuit of the prize held out to those who run in the way of God's commandments. To them the promises of God are yea and amen in Christ Jesus. But the other class who thus lay claim to the same prize, are running a far different race. The opinions of men form the bar at which they try the calls of God's Spirit and word. If not regarded as very fanatical, they will do some Christian duties; possibly speak and go through the form of prayer in a religious meeting, unless the cross is too heavy. But these never know what it is to labor successfully for those out of Christ. Their pride of heart is yet unsubdued, and self is just as truly reigning in such a heart as ever. If their circumstances in life are prosperous,

they conclude the complacency they feel is religion. If God, by His providences, calls after them, and adversity becomes their teacher to win them back to the cross, they fail to discern the hand of God in the trials which are suffered to befall them. They see only *second causes*, and while they murmur and struggle against these providential dealings of God, they still talk of resignation to His will. But this resignation is compulsory. They are *submissive* because it is impossible for them to control or change the circumstances that hem them in. They are always persuading themselves that they are undervalued and misunderstood. Peevish, impatient, yielding to every temptation, it does not matter what such persons profess. Before they have any right to the encouragements given to the people of God, there must be a genuine repentance! a sorrow so deep and pungent as shall lead them at once to forsake every evil way! and a hearty confession, not to God only but to all who have seen in them these tempers and practices. A complete surrender of soul and bodies' powers into the hands of God! And a willingness, if God so requires, to forsake all that they have, whether it be reputation, or friends, or substance! When these steps have been taken, Jesus will be presented to them as the object of faith. Having met the conditions laid down in the word of God, He on his part will forgive their sins, renew their natures, and implant His Spirit in their hearts. They will find Christ the door by which they will enter the sheepfold. Entering through the door, their title to the promises is secured to them if they *continue to walk in the way*.

It is not enough for a person who has been living in the neglect of some duty once plainly presented, but now not clearly seen as duty, to plead that now they feel no condemnation for their neglect. This is not strange! Refusing to walk in the light that light has become darkness. Such persons will often talk of faith in Christ, and even of



being blessed of God. At one time they had probably a measure of saving faith. But they saw a self denying path. They saw the reproach and contempt that might come upon them if they walked in that path. They were unwilling to have their names cast out as evil, and thus they refused to follow Jesus in the way. The Spirit was grieved, they felt the loss; but still persisting in their refusal to walk in the light, it has now become darkness. They *profess*, it may be, just as much religion as ever. Possibly they have persuaded themselves they enjoy more. I know some who say they have no fear of death, and who claim that they do believe in God to the salvation of their souls. Though they can look back to a point where they deliberately refused to do duty, when it was plainly presented, still they talk of joys and peace! Such persons are to be met in all the Churches. O if God would but enable me to say something that would reach and alarm such souls! What a snare of the devil is here. The enemy of souls is a wily foe. After a refusal to follow Christ, and the consequent withdrawal of the light of God's countenance, unless the adversary can substitute something in its place to lull the conscience, there is hope that we may become so much alarmed as to give over these wanderings, and again take up the cross. Satan knows this full well, and to such souls he gives something as near like their former experience as he possibly can, a sort of dead faith—a peace—but it is a peace with sin in our hearts. It is not necessary that we should be outbreakingly wicked. If one should fall into any great wickedness, he would be aroused to see that he had departed from his God. Satan can accomplish far more with one of these "good" people than with one who stands confessed a child of wrath.

This peace differs from God's peace so widely that none need be deceived, unless they refuse to come to the light, lest their deeds should be reprov'd. God's peace cannot exist where there

is not obedience to all of God's requirements. But these deceived ones can fall into sin, and call it infirmity! temperament! anything but what *it is*—an infraction of the law of God. They do feel a degree of condemnation, for every violation of God's requirements, but here is another point of difference. A soul that has not rejected the light, if by any means it is led into any sin, or says, or does anything that brings condemnation, feels a loathing of sin as *sin*. There is no disposition to palliate it, as a very little thing, hardly worthy of notice, but there is a willingness to confess, and the heart is fully set to forsake all such practices. And O how that point is guarded after such a stumble! But these who can hardly believe that God condescends to mark their omissions and commissions, unless they are of the grossest kind, feel in one sort condemned, but the sorrow they experience is, in fact, only a fear of punishment.

A confession of our faults one to another, is a serious business, and the soul that realizes, that if it yields to evil tempers it will have to confess the wrong to all who have witnessed it, finds that Sin is not such a cheap thing after all.

There is another strongly marked point of difference between those in the light, and those in whom the light has become darkness. Talk to the latter class of the mercies of God—of the glories of the heavenly world—the rewards of the blessed on high—charm them with singing! or with the beauties of poetry, and their natural sympathy will be excited; they will shed a few tears perhaps, and profess and believe, they are happy in God! As well might the sentimentalist, weeping over the last new novel! The feeling is precisely the same. But you talk to such souls of a God of infinite purity, of unbending justice. Hold the truth upon their heart and conscience, that God's people are an obedient working people! Present the fields all white to the harvest, and call for the laborers! Urge the truth that no man

is following Christ, who is not bearing the cross; repeat in their hearing, Whosoever will live godly in Christ Jesus, shall suffer persecution; and do they get happy? Try them once more. The word says, "The kingdom of God is righteousness and peace and joy in the Holy Ghost." Have they these constituent elements of the kingdom of God? But they say they have peace and joy even. "But the joy of the Lord is our strength." Is there any strength in the joy of which such persons speak? Have they strength to overcome temptation? Have they strength to work for God any where? Are they enabled to win souls to Christ? Is not their joy like the crackling of thorns under a pot, destitute of heat. To such a talent has been entrusted, but they have not improved upon it. Looking upon those who have made the effort to improve upon what God has given, they have been tried with their extravagant zeal, and high professions, and have rejoiced in their own fancied humility. What a fearful awakening as they come up to the very entrance of the Celestial City, and say, "Lord, Lord, open unto us," &c. Here they stand, still self-deceived, confidently expecting to be admitted into the Kingdom. And here at last, when too late to rectify the fatal mistake, the Judge of quick and dead startles them in their fancied security, by declaring, "Depart from me, I never knew you—ye that work iniquity." Take the talent from the unprofitable servant, and cast him into outer darkness." May the Holy Spirit search our hearts, that we may know on what foundation our hopes are based.

### THE SPIRIT'S POWER.

IN this age of faith in the natural, and disinclination to the supernatural, we want especially to meet the whole world with this *credo*, "I believe in the Holy Ghost." I expect to see saints as lovely as any that are written of in the Scriptures—because I believe in

the Holy Ghost. I expect to see preachers as powerful to set forth Christ evidently crucified before the eyes of men, as powerful to pierce the conscience, to persuade, to convince, to convert, as any that ever shook the multitudes of Jerusalem, or Corinth, or Rome—because I believe in the Holy Ghost. I expect to see Churches, the members of which shall be endued with spiritual gifts, and every one moving in spiritual activity, animating and edifying one another, commending themselves to the conscience of the world by their good works, commending their Saviour to it by a heart-engaging testimony—because I believe in the Holy Ghost. I expect to see villages where the respectable people are now opposed to religion, the proprietor ungodly, the nominal pastor worldly, all that take a lead, set against living Christianity—to see such villages summoned, disturbed, divided, and then re-united, by the subduing of the whole population to Christ—because I believe in the Holy Ghost. I expect to see cities swept from end to end, their manners elevated, their commerce purified, their politics Christianized, their criminal population reformed, their poor made to feel that they are among brethren—righteousness in the streets, peace in the homes, an altar at every fireside—because I believe in the Holy Ghost. I expect the world to be overflowed with the knowledge of God; the day to come when no man shall need to say to his neighbor, "Know thou the Lord;" but when all shall know Him, "from the least unto the greatest;" east and west, north and south, uniting to praise the name of the one God, and the one Mediator—because I believe in the Holy Ghost.

—REV. WILLIAM ARTHUR.

To ridicule old age is like pouring cold water into the bed in the morning, in which you have to sleep at night.

NEVER forget the kindness which others do for you, nor remind others of the kindness which you do for them.

## SATAN IN WHITE.

SATAN perceived that it would be convenient and advantageous for him to have two suits of clothes. A suit of flaming, impurpled, and blackish red was his raiment since he instigated the rebellion in heaven: this he wears at home. This is the garment that is emblematic of his wrath and cruelty against El-Shaddai. He transformed himself when he tempted the first Adam, and succeeded in casting him down. The Second Adam knew him, when he required him to obey his command, and worship him instead of the true God. The Second Adam would die, rather than eat bread made out of a stone by the command of Satan.

It was in his flaming, bloody, black-red garb that Satan appeared among the persecutors, both pagan and popish, lighting up the funeral fires of the Martyrs. But he soon found it necessary to have a suit of white, descriptive of his cunning and hypocrisy; and he ordered white garments for his servants also, to wear upon certain occasions, when from home upon his expeditions. He met with reception in his white robe, angel-like, in many places where he would not have been received at all in his suit of flaming red-black, in which he took the lead at pastimes, Sabbath plays, in taverns, and horse-races. But in his white robe he had an early admittance into many a cathedral, and he appointed some of his servants to offices there.

He also, in his white suit, found his way into the houses of evangelical dissenters, though they profess to have a book which exhibits his devices. Notwithstanding all the watching that had been at the doors, he rushed in to the communion table, as he had done to the consecrated altar of the cathedral, and sowed discord between the minister and the deacons; and he himself undertook the managing matters between them, seated in his chair and vested in his white robe. He forced many to assume a profession, like tares of the field; and some also of his best

beloved servants, who were utterly destitute of the love of Christ and the fear of God, he raised into the pulpit, while they were living in secret sins; but they all had a white robe, as white as the sepulchres of the Pharisees, covering all these things. Satan held these up to deceive before the eye of God, and all the terrors of eternity. To sustain them from fainting, he administers unto them his potions from the pitcher of presumption; and hardened their consciences with the hot iron of hypocrisy, heated in the fire of hell. He taught them to persecute religion in the garb of an angel.

Let us not give room to the devil in his white raiment! When he attempts to destroy the character of a brother, he assumes his white robe, and not his murdering garment, pretending to vindicate the glory of God and the cause of justice, asserting that the cause of religion must be cleared; while all this time envy rankles in his heart, notwithstanding his fair pretences, as when the Jews delivered Jesus to be crucified. It was his white garment that Satan wore in the court of Caiaphas, when he charged the true God with blasphemy. This garb, also, his servant Judas wore, when he displayed such zeal and sympathy for the poor, in the case of the ointment at Bethany. Let us ask grace, that we may be able to recognise the devil in his white raiment, as well as in his old black-red garb. He is not so easily distinguished in his borrowed white, as in his own proper suit. Let us cleanse out hypocrisy. Such is our instruction.

—CHRISTMAS EVANS.

THE saints are as in a common butchery in the world; yea, not only "as sheep for the slaughter," but sometimes as sheep for the altar, men thinking it a sacrifice. "They that kill you," says our Saviour, "shall think they do God service. Yet even this pulls not from Him. They part with life? ay, why not? This life is but a death, and He is our life for whom we live it.—ARCHBISHOP LEIGHTON.



## MAKING FUN.

ONCE when traveling in a stage-coach, I met a young lady who seemed to be upon the constant look out for something laughable; and not content with laughing herself, she took great pains to make others do the same.

Now traveling in a stage-coach is rather prosy business. People in this situation are very apt to show themselves peevish and selfish; so the young lady's good humor was, for a time, very agreeable. Every old barn was made the subject of a passing joke, while the cows and hens looked demurely on, little dreaming that folks could be merry at their expense. All this perhaps, was harmless enough. Animals are not sensitive in that respect. They are not likely to have their feelings injured because people make fun of them; but when we come to human beings, that is quite another thing. So it seemed to me, for after a while an old lady came running across the fields, swinging her bag at the coachman, and in a shrill voice begging him to stop. The good-natured coachman drew up his horses, and the old lady, coming to the fence by the road-side, squeezed herself through two bars which were not only in a horizontal position, but very near together. The young lady in the stage-coach made some ludicrous remark, and the passengers laughed. It seemed very excusable; for in getting through the fence the poor woman had made sad work with her old black bonnet, and now, taking a seat beside a well dressed lady, really looked as if she had been blown there by a whirlwind. This was a new piece of fun, and the girl made the most of it. She caricatured the old lady upon a card; pretended, when she was not looking, to take patterns of her bonnet; and in various other ways sought to raise a laugh. At length the poor woman turned a pale face toward her.

"My dear," she said, "you are

young, healthy and happy; I have been so too, but that time is past. I am now old, decrepit, and forlorn. This coach is taking me to the death-bed of my only child. And then, my dear, I shall be a poor old woman, all alone in a world where merry girls will think me a very amusing object. They will laugh at my old-fashioned clothes, forgetting that the old woman has a spirit that has loved, and suffered, and will live forever."

The coach now stopped before a poor looking house, and the old lady feebly descended the steps.

"How is she?" was the first trembling inquiry of the poor mother.

"Just alive," said the man who was leading her into the house.

Putting up the steps, the driver mounted his box, and we were on the road again. Our merry young friend had placed the card in her pocket. She was leaning her head upon her hand; and you may be assured I was not sorry to see a tear upon her fair young cheek. It was a good lesson, and one which we greatly hoped would do her good.

It is pleasant to see a smiling face. We should encourage our hearts to look on the sunny side of things, and there is no harm in being merry where no one is injured by it; but in this, as in every other thing, let us be conscientious. The wise man has said,—  
"There is a time to laugh;" but remember, dear children, if we would not displease our heavenly Father, we must take care and not be merry when conscience tells us it is wrong. I have heard children excuse themselves for laughing in the house of God, by saying they couldn't help it. Now what is to be done when children can't help doing wrong? When they kneel before God in prayer, do they say, "I have done wrong, but I couldn't help it?" No, they would not dare say that. Let us, then, teach our hearts to be very honest, for unto Him who *searcheth* the heart we must tell the whole truth.

## "I HOLD STILL."

Pain's furnace heat within me quivers,  
 God's breath upon the flame doth blow,  
 And all my heart in anguish quivers,  
 And trembles at the fiery glow;  
 And yet I whisper, As God will!  
 And in his hottest fire hold still.

He comes and lays my heart, all heated,  
 On the hard anvil, minded so  
 Into His own fair shape to beat it  
 With His great hammer, blow on blow;  
 And yet I whisper, As God will!  
 And at his heaviest blows hold still.

He takes my softened heart and beats it,  
 The sparks fly off at every blow.  
 He turns it o'er and o'er, and heats it,  
 And lets it cool, and makes it glow;  
 And yet I whisper, As God will!  
 And in His mighty hand hold still.

Why should I murmur? for the sorrow  
 Thus only longer lived would be;  
 Its end may come, and will, to-morrow,  
 When God has done His work in me.  
 So I say, trusting, As God will!  
 And, trusting to the end, hold still.

He kindles for my profit purely  
 Affliction's glowing fiery brand,  
 And all His heaviest blows are surely  
 Inflicted by a Master hand;  
 So I say, praying, As God will!  
 And hope in Him, and suffer still.

In the afternoon, an old friend (now with the Moravians) labored much to convince me that I could not continue in the church of England, because I could not implicitly submit to her determinations; "For this," he said, "was essentially necessary to the continuing in any church." Not to the continuing in any but that of the Brethren; if it were, I would be a member of no church under heaven. For I must still insist on the rights of private judgment. I dare call no man, Rabbi. I cannot yield implicit faith or obedience to any men, or number of men, under heaven.  
 —WESLEY.

## REVIVALS.

BY THE EDITOR.

THE natural tendency of the human heart is to depart from God. This tendency exists, though in greatly diminished force, even after conversion has truly taken place. It remains until the obedient disciple is fully "crucified with Christ," dead unto sin, and "alive to God." As comparatively few in any of the churches are led into the enjoyment of this state of grace, there is apparent every where a proneness to backsliding. The revival ceases, and the faith, and love, and zeal, of too many die away. The Holy Spirit is grieved, and gradually withdraws His support, worldly conformity ensues, sinful passions are indulged, and the tone of piety is lessened down far below the Gospel standard. With such a state of things, a revival, to be a blessing, must commence with the professed children of God. They are the models after which the new recruits will naturally fashion their experience and their lives. Unless the leading members of the church are obediently walking in God's commandments, and living free from condemnation, the converts, in the mass, will be almost certain to fall below the requirements of the Bible. A class-leader in a fashionable Methodist church stated in our hearing, that out of a large number who had united with the church, as the fruit of a "splendid revival," he had not known one to cease to "adorn themselves with gold and pearls and costly array," but he had known some who had not previously worn jewelry, to put it on upon uniting with the church! It is one of the greatest injuries that can be inflicted upon an individual, to persuade him to take up with any thing short of a Gospel hope. His profession serves as a shield to ward off the arrows of truth. The self-complacency naturally resulting from a discharge of what are considered religious duties, he mistakes for the approbation of God; the conviction, felt occasionally, of the necessity of a more radical change of heart, he is taught to regard as a morbid scrupulousness of conscience which must be repressed; and the melting influences of the Spirit given to him, at times, to encourage him to come to Christ, he looks upon as an assur-

ance from Heaven that he is in the right way. Thus his condition is far more hopeless than when he made no profession of religion. He is rather a proselyte than a convert, and happy is he if he does not become "two-fold more the child of hell" than before! A revival, then, should commence with the church. Let every one that has named the name of Christ repent in dust and ashes before the Lord, depart from all iniquity, and be filled with "faith, and with the Holy Ghost," and God's work will be carried on through their instrumentality. Difficulties will vanish, or be overcome, resources will be created or dispensed with, and souls will be converted, not to a party or an opinion, but to CHRIST.

#### LAY PREACHING.

As churches become rich, ministers clothe themselves with importance. They arrogate high-sounding titles, and, without any regard to their personal sanctity, claim a superstitious reverence, by virtue of their office as "ambassadors of Christ." God, who chooses "the weak things of the world to confound the mighty," passes by these consequential ones, and selects persons of no pretensions as the chosen instrumentalities for promoting His work. He leaves the professional warrior unnoticed, and takes a Deborah from the cares of her family, or a Gideon from the threshing floor, to lead his marshalled hosts to battle and to victory. In all the great revivals that have taken place, private members have acted a conspicuous part. One of the objections most strongly and frequently urged against the work of God, carried on in Wesley's day, was the fact that the instruments chiefly employed in promoting it were laymen. To those who pressed this objection, and urged that he must be sensible of its strength, as he had not attempted to answer it, Wesley replied:

"It was not distrust of my cause, but tenderness to you, which occasioned my silence. I had something to advance on this head also; but I was afraid you could not bear it. I was conscious to myself that some years since, to touch this point, was to touch the apple of my eye; and this makes me almost unwilling to speak now, lest I should shock the prejudices I cannot remove.

"Suffer me, however, just to intimate to you something which I would leave to your further

consideration. The scribes of old, who were the ordinary preachers among the Jews, were not priests; they were not better than laymen. Yea, many of them were incapable of the priesthood, being of the tribe of Simeon, not of Levi. Hence, probably it was that the Jews themselves never urged it as an objection to our Lord's preaching, (even those who did not acknowledge or believe that he was sent of God in an extraordinary character,) that he was no priest after the order of Aaron, nor, indeed, could be, seeing he was of the tribe of Judah.

"Nor does it appear that any objected this to the Apostles; so far from it, that at Antioch in Pisidia, we find the rulers of the synagogue sending unto Paul and Barnabas, strangers just come into the city, "Saying, men and brethren, if ye have any word of exhortation for the people, say on."—Acts xiii. 15.

"If we consider these things, we shall be the less surprised at what occurs in the eighth chapter of the Acts: "At that time there was a great persecution against the Church; and they were all scattered abroad, (that is all the church, all the believers in Jesus) throughout the regions of Judea and Samaria," verse 1. "Therefore they that were scattered abroad went everywhere preaching the word," verse 4. Now, what shadow of reason have we to say, or think, that all these were ordained before they preached?"

"If we come to later times; was Mr. Calvin ordained? Was he either priest or deacon? And were not most of those whom it pleased God to employ in promoting the reformation abroad, laymen also? Could that great work have been promoted at all in many places, if laymen had not preached? And yet how seldom do the very Papists urge this as an objection against the reformation! Nay, as rigorous as they are in things of this kind, they themselves appoint, even in some of their strictest orders, that, "if any lay brother believes himself called of God to preach as a missionary, the superior of the order, being informed thereof, shall immediately send him away."

"In all Protestant churches it is still more evident that ordination is not held a necessary prerequisite for preaching; for in Sweden, in Germany, in Holland, and I believe in every reformed church in Europe, it is not only permitted but required, that before any one is or-



dained, (before he is admitted even into deacon's orders, wherever the distinction between priests and deacons is retained,) he should publicly preach a year or more, *ad probandum facultatem* (on trial.) And for this practice they believe they have the authority of an express command of God. "Let them first be proved; then let them use the office of a deacon, being found blameless."—1 Tim. iii. 10."

At the present time, in the church which Mr. Wesley founded, about the same importance is attached to the necessity of being licensed, to authorize one to call sinners to repentance, that there was in his day to being ordained to preach the Gospel. Many are troubled about a license. Give yourself no anxiety about it. Does God call you to preach? Up and at it. Go to your neighbors and warn them faithfully to flee from the wrath to come. Are they awakened? Lead them to Christ. Is an interest in religion excited? Appoint meetings, bear your testimony to the power of Christ to save, exhort, sing, pray, as the Holy Spirit leads, and encourage others to do the same. But is this preaching? Wesley says, "What is it to preach, but *prædicare verbum Dei*, to publish the word of God. And this, laymen do all over England."

Do not then be anxious about a license. Obey God. Be filled with the Spirit. We have tried to spread the Glad Tidings without license and with license; we have been ordained and we have been unordained, but we never could discover that any of these things affected our ability to preach one way or the other. The one essential qualification we have found to be the baptism of the Holy Ghost, inspiring the heart with love to God and love to the souls of men. If you have this, go forward. Do your whole duty. Turn to righteousness as many of your erring fellow men as possible.

The discipline of the Methodist Church implies plainly that persons shall preach before they are licensed. In the section entitled, "Of the trial of those who think they are moved by the Holy Ghost to preach," the question is asked, "Have they fruit? Are any truly convinced of sin, and converted to God, by their preaching?" How can men be converted "by their preaching" until they preach?

Again, the General Rules—the constitution

of the church—say that all who have "a desire to flee from the wrath to come, and to be saved from their sins," should evince this desire "by instructing, reproving or exhorting all they have any intercourse with." What is this but preaching? What preacher does more than this? How few do as much! God gives you, earnest Christian, a license to do all the good you can.

#### SALVATION BANDS.

One of the most important measures adopted by the late Laymen's Convention of Genesee Conference, was that recommending the formation of praying bands. The design is to induce those in sympathy with earnest Christianity to put forth direct, systematic and persevering efforts for the salvation of souls. Wherever there are three or more believers in Christ, of one heart and one mind, who feel the worth of souls, let them form a Band, adopting the directions to the Band Societies, found in all the Methodist Disciplines published prior to 1852. Let them choose a leader who shall give direction, under God, to the meetings. Guided by the Holy Spirit, select some locality where a revival of religion is specially needed. Procure some place—a church, school-house, hall, shop, any place where the people can be comfortably convened—and go to work. Sing, pray, exhort, "with hearts and tongues of fire." At each meeting let one or more who has a living experience relate it as the spirit directs. Clear, burning testimonials of the power of Christ to save, are the "sling-stones" before which the enemies of God will fall. As souls are awakened pray with them and lead them to Jesus. As they are converted, set them to work for the salvation of others. Let this be done all over the land, and a mighty revival of religion would take place.

#### LAYMEN'S CONVENTION OF THE GENESSEE CONFERENCE.

A very interesting session was held at Olean the first and second of February. Its proceedings have been published so widely in the weekly papers that we deem it best to give only a general outline.

*The Love Feast* on Tuesday evening was a season of great spiritual profit.

The Convention was opened on Wednesday morning by Abner I. Wood, Esq., of Parma, President, who presided with his usual ability. The attendance was large, and the action emphatic and harmonious. The delegates pledged themselves personally, and in behalf of their constituents, to stand by the work of God and the men who are laboring to promote it. The intelligence, Christian firmness, kindness and devotion to the great interests of the Redeemer's Kingdom, manifested by the Convention, must have favorably impressed all who witnessed their proceedings.

On Wednesday evening the Rev. L. Stiles preached an able and spiritual sermon, and administered the Sacrament of the Lord's Supper to a large number of communicants. It was a solemn occasion. Most of the members of the Presbyterian and Methodist churches present, came together at the common board of our common Lord.

On Thursday, measures were taken to circulate a petition asking the General Conference to exclude slaveholders from the church, and also one asking the General Conference to give a patient hearing to the difficulties of Genesee Conference.

The delegates went home from the Convention to labor with renewed zeal, and increased faith, for the salvation of souls.

#### THE WORK OF REVIVAL GOING ON.

AN esteemed brother, in the regular work, formerly a member of the Genesee Conference, writes us from Illinois. "We are now enjoying a glorious outpouring of salvation of the earnest type. Sinners seek in earnest, and God converts in earnest. Where Christ reveals himself, it sometimes happens to the penitent as it did to Daniel by the river Hiddekel—to the three on the mount—to Saul on his way to Damascus, and to John on Patmos—"There remains no strength in them." Between sixty and seventy have been converted, and "the Lords adds to their number daily." In addition, some forty rose last night and requested prayers, and the end is not yet." H. E.

A LOCAL PREACHER writing from Illinois, says, "I have been laboring here a few weeks in connection with another pilgrim preacher, and more than one hundred have passed from

death unto life. Many are witnesses to the work of holiness, and the work is still going on."

A BROTHER writes us from central Illinois, "We are more than pleased with the February number of the EARNEST CHRISTIAN, and if you should issue no more, we have got more than paid. "Hallelujah to God and the Lamb forever, that you have been directed by the Spirit of God to tear away the rubbish, dig up and bring to light the thunders of Methodism that shook old England and America more than a century ago. We can smell the smoke of the old artillery in your last number. May the Lord help you to bring out more of the old fire, and let the world have it. There is richness, dignity and glory about it, that eclipse all modern improvements." L. J.

A DEVOTED Local Preacher, who is evidently determined to have "a starry crown" on the other shore, writes us, "I thought I would let you know something how we are getting along 'out west.' As a general thing, the work is deepening, the more and the harder the efforts to stop it, the faster it rolls. Like the flame Bunyan saw, the more water they turn on, the more the flame increases. But the mystery is solved; somebody 'the other side the wall,' is turning on oil. The Lord is raising up a host in the west, to battle for God and the right; raising up preachers, and firing up the laity. "At one camp meeting, last fall, a brother and I counted twenty young men then on the ground, all young converts, called to preach, and going 'the straight way.' They all are 'rowing against wind and tide,' but it is having the happy effect to make them the more firm and uncompromising. Fathers and mothers, that have grown gray in Methodism, are taking a bold stand for the 'old paths.' Looking on and beholding the desolation of Zion, they have come to the conclusion, something must be done. A Presiding Elder in the Rock River Conference asked a Brother, 'Who would you like to have for your next preacher?' 'Well, anybody that's got religion; and if we can't have one of that kind, do send us one that's seriously inclined.' Oh! such stabs. From all parts we hear of the great stir, the proceedings of Genesee Conference, and the spirit manifesting itself in our own, has produced. The

inquiry arises, 'What evil hath he done?' Why, they will halloo and shout in meeting. Every effort put forth to stop the work, only rings the bell for everybody to come. The people are anxious to see how we look, but they invariably get the impression that we are what their fathers used to call *Methodists*. 'Well, don't you believe they're honest?' 'Yes sir.' 'Well, the only trouble I find with them, they draw the light so straight.'

"At Clinton, a short distance above us on the river, there has been a glorious work. There were, to begin with, some three or four living members in the place. One hundred and twenty have been converted, and that in a place where there are two distilleries. It was a place thrown away by the Conference. The pastor of the adjoining charge hearing of the success of two *little* local preachers, who didn't try to be anybody, was very much concerned to know whether they had license to preach or not; and spent nearly a day trying to find out the facts.

"A few days ago I received a letter from Mt. P. where Brother R. and I labored in the fall. One Sabbath one of their class leaders took a number of "Pilgrims," and went over to a neighboring school-house and commenced operations. The teacher of the school arose the first opportunity, and told them he wanted this kind of religion. So the fire rolls. Another Brother writes, 'The work of the Lord is progressing among us. The work of Holiness has been increasing steadily ever since the fourth of July last. We hold a meeting expressly for Holiness every Monday eve, where we get empowered to work for the Lord; and then we go out into the highways where the people have been neglected by the regular ministry for the last fifteen years. We have adopted a system peculiar to ourselves, viz: I try to preach a short sermon, always insisting on the absolute necessity of Holiness in order to salvation, and then the truth is backed by the testimony of a number of living witnesses, as the spirit giveth utterance; and the stout-hearted are made to bend, and yield to be saved, and as soon as they are soundly converted, we lead them right to the 'Fountain,' and thus our army is increased. There are so few preachers that go straight for God, it is hard getting a supply, so we use our lay members.

Some of our Sisters are becoming powerful preachers, and all they need is liberty to use their talents, and the Lord will make them mighty to move the people. We have one young sister, (M. R.) who is worth a score of some preachers. May she live forever."

"Here in this place the Lord is leading out the Sisters, in prophecy. Some of them speak in power. We number about fifty at present, and are gradually increasing. Members from the old church come over to our meetings to seek for Holiness. Everything seems to be moving right." J. G. T.

A beloved brother who has been weeping for years over the spiritual desolation of Zion, writes us from New York: "I have read the first number of the *Earnest Christian* with interest and profit. Without being invidious I may say one article is worth the price of the volume. Its appearance is decidedly creditable, while its matter is not only creditable but profitable; and very forcibly reminds an old pilgrim like myself of the days when we had but one periodical in our entire connection in this country, and that one teemed with thrilling relations of God's power in the salvation of sinners. The *Earnest Christian* rekindles the hope that the time is rapidly approaching when the mountain of the Lord's house shall be established in the mountains, and all men shall flow unto it.

The article on Free Churches has touched a chord to which my soul vibrates. My soul agonizes for the salvation of the poor as I pass them in the street in my rounds of duty on the Sabbath, and reflect how industrious they are in their efforts to make the most of the time in such unlawful pursuits as affords them a momentary gratification, and leaves a sting behind like the sting of the scorpion. What adds greatly to my agony for them is the reflection that they, or many of them are shut out from the house of God by the alliance formed between the Church and the world, which is worse than the re-established friendship of Pilate and Herod. It is like an agreement with Hell and a league with damnation. Its avowed object is to draw the wealthy into the Church. For what? If I answer the question as I have been often answered, 'For the purpose of building up and sustaining'



fashionable "Churches," which must of course be expensive Churches, what is the result? Are these fashionable and rich pew-holders saved? The day of judgment will reveal how many noble, mighty or rich ones are saved. But one of the apparent results we shall not have to wait until the day of judgment to learn; that is, the poor do not have the Gospel preached to them. The mission of Christ in this respect is thwarted, and that by His professed friends and followers. There is a fearful responsibility resting upon some body, and the inquiry may be made by more than it was at the last supper, 'Lord, is it I?'

J. A. C.

A SISTER writing us from a locality where we held a grove meeting last summer, says: "A short time since a stranger came to Mr. B. with the question, 'Are you a holy man?' and taking his hand with such joyful eagerness that at first my husband thought he might be insane, but it did not take long to understand him. He was the sexton of the Presbyterian church, and was just converted. He said that the Spirit had been striving with him for a long time—mentioned your meeting—repeated your text, etc.—all of which convinces me that he was then awakened. Since then his sister came to our meeting. She is now clearly converted, and her husband was forward for prayers last Sunday evening. We have now four in our meetings recently converted."

N. S. B.

The meetings referred to are in a private house. These are but the first fruits of a great harvest of souls which we trust will be gathered to Christ in the band meetings which are being instituted in many places.

I have read the two numbers of the *Earnest Christian*, especially the last, with pleasure and profit. The articles, generally, are not only good specimens of Essaying, but they are eminently *practical* and *energetic*,—meeting the demands of the times.

The following are worthy of special attention for their appropriateness and excellency:

Scriptural Conviction, Be in Earnest, Look and Live, On Preaching Perfection, The Spirit of Jesus in the Church, Purity and Peace, and Doctor Judson's Address. The Lord make the Magazine a blessing to thousands.

C. D. BURLINGHAM.

## LITERARY NOTICES.

THE LIFE OF MRS. FANNY L. BARTLETT, Consort of the late DR. OLIVER C. BARTLETT. Containing copious extracts from her Journal, and eminently calculated to lead to a holy life. BY REV. A. A. PHELPS. "*The righteous shall be in everlasting remembrance.*"—Ps. cxii. 6. Boston, Published by H. V. Degen, 1860.

Mrs. BARTLETT was a Christian of the primitive stamp. She was for twenty-five years a resident of Lima. She retained, till the close of her useful life, that Gospel simplicity and spiritual power, for which the early Methodists were distinguished. She became acquainted with many of the young preachers—students—and her influence over them was most salutary, as the writer of this can cheerfully testify. She encouraged them not to rest without a deep experience in the things of God. Her exhortation to the preachers, at the last Bergen Camp meeting she attended, to hold up the self denying doctrines of the cross, whatever the consequences to them personally, will not soon be forgotten.

In the interesting volume before us we have a faithful record of her experience, her struggles, and her victories. Our friend, Rev. A. A. PHELPS, of the Genesee college, has performed his part well. His style is pleasing and attractive, and his subject is presented to us as she appeared to those whose privilege it was to enjoy a personal acquaintance with her. As stated in the title, we believe this book is "eminently calculated to lead to a holy life" all who shall give it a careful perusal.

It is a neat volume of 295 pages, got up in good style, and embellished with a portrait of Mrs. BARTLETT. It may be had of the publisher at Boston, or of the author at Lima, Livingston Co., N. Y. You can have a copy sent to you by mail, postage paid, by enclosing 15 three cent postage stamps to the author as above.

## DR. BOWEN'S BOOK ON SLAVERY.

We have procured a few copies of this sterling work, and any of our readers can have a copy sent to them by mail, postage paid, by sending 27 postage stamps to B. T. Roberts, Buffalo, N. Y.