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JAMES BRAINERD TAYLOR.

BY THE EDITOR.

God is no respecter of persons. He makes for all the same conditions of salvation. *Without HOLINESS no man shall see the Lord.* The HOLY SPIRIT may operate in a thousand different modes for the awakening of men, but all who gain Heaven become the subjects, while on earth, of the same radical change from nature to grace, and they invariably exhibit the same holy tempers in the varied circumstances in which they are called to move. The routes by which they came to the "strait gate" of conversion may be different, but all the pilgrims to Mount Zion paid the same tribute, parted with all their sins, passed through the same low, narrow door—and traveled the remainder of their lives in the same narrow way, which soon becomes the *highway of holiness* cast up for the ransomed of the Lord.

Education and outward circumstances have less to do with religious experience than is commonly imagined. God undertakes to be the teacher of his children. He impresses upon all who are willing to learn the same great lessons. "If any man," Catholic or Protestant, Episcopalian, Presbyterian, Baptist or Methodist, "lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." One breath of the Holy Spirit can root from the mind long cherished theories which no arguments could overthrow. The Holy Ghost can instantaneously lead the sincere inquirer into the per-

manent enjoyment of a state of grace, which his creed and his teachers most emphatically pronounce unattainable in this present life.

When professing Christians give themselves up fully to be led by the Spirit of God, then, and not till then, will be found in their experience and in their lives, the unity for which the Saviour prayed. They will differ probably more than they do now in circumstantial, while there will be a substantial agreement in all essentials. A formal religion will be characterized by a cold uniformity, but wherever real piety prevails there are "diversities of operations," but the "same Spirit." God's works are marked by variety. All men possess the same essential attributes, yet no two of the millions who comprise the human family can be found who are in all points alike.

JAMES BRAINERD TAYLOR belonged to a denomination in which the doctrine of HOLINESS as a distinct work of grace attainable instantaneously by faith, was not only not taught, but most positively denied. He was born in Hadam, Connecticut, in 1801. His parents were Episcopalians. In his early youth he was gay and careless, fond of the dance, and of the festive party. Awakened through the instrumentality of an elder brother, at the age of fifteen, he made a public profession of religion, and united with the Congregational Church. He commenced at once the faithful discharge of his duties as a Christian, and appears to have steadily grown in grace. As a Sabbath school teacher, he engaged in the instruction of children, and rendered

himself efficient and useful. He soon felt called upon to devote himself to the work of the ministry, and at the age of nineteen commenced with zeal to receive the literary qualifications deemed essential to a minister of the Gospel by the church to which he belonged. He did not, however, suffer his piety to decline, but endeavored daily to grow in grace. He established a prayer meeting in a destitute neighborhood, led Bible classes, visited from house to house, and strove to do all the good in his power to the souls of men.

But he was not satisfied with his progress in the divine life. The Spirit of God in the absence of human teaching, convicted him of the necessity of a deeper work of grace—of being cleansed from inbred sin. In a letter to a friend, after noting a precious season he had recently enjoyed, when "Heaven and its glories appeared in view," and his soul was "joyful," he says: "I am tired of living by halves; God says, 'Son, give me thy heart.' I answer, O for an entire surrender,—I long for complete deliverance from remaining corruption, for *sanctification in soul, body and spirit*, for that *perfect love* which casteth out all fear; and until I attain this, I shall feel that I shall be unfit to be a minister of Jesus Christ."

On the 23d of April 1822, the long-
ing desires for full salvation begotten within his heart by the Holy Spirit were fully satisfied. After a solemn consecration of all to God, he felt that Christ did indeed come and take possession. But we will let him give that experience in his own language. In speaking of the "great and wonderful things" which God had done for his soul, he writes as follows to a friend:

"Shall I tell you? My tongue could not, much less my pen express, the loving kindness of the Lord to me, who am less than the least of all his mercies. 'Eternity is too short to utter all his praise.' But I may tell you some of the merciful dealings of the Lord to my soul.

You will doubtless recollect how often I have complained to you of the littleness of my attainments in the divine life; how much of sin was still remaining within me, notwithstanding my profession, that I had crucified the world, the flesh, and the devil. I have had keener sorrows for indwelling sin, than I ever experienced before conversion. O the distress which I have felt on account of pride, envy, love of the world, and other evil passions, which have risen up and disturbed my peace, and separated between God and my soul. But the Lord heard my cries and groans, and was witness to my tears and my desires for holiness. I pleaded and wrestled with him, and praise to his name! after six long years I found what I had so long and earnestly sought. It was on the 23d day of April, 1822, when I was on a visit at Haddam, in Connecticut. Memorable day! The time and place will never, no, never, be forgotten. I recur to it at this moment with thankful remembrance. For then, through the great power and love of our Lord, my feet were set in a large place.

I cannot give you the particulars better than by making an extract from my journal:

"For some days I have been desirous to visit some friends, who are distinguished for fervor of piety, and remarkable in the happiness which they enjoy in religion. It was my hope that by associating with them, and through the help of their prayers, I might find the Lord more graciously near to my soul. After my arrival, I took up a hymn book, where I found a hymn descriptive of my situation. The perusal of this increased my desire that the Lord would visit me, and fill me with the Holy Ghost—my cry to him was, "seal my soul forever thine," I lifted up my heart in prayer that the blessing might descend. I felt that I needed something which I did not possess. There was a void within, which must be filled, or I could not be happy. My earnest desire then was, as it has been ever since I pro-

fessed religion six years before, that all love of the world might be destroyed—all selfishness extirpated—pride banished—unbelief removed—all idols dethroned—everything hostile to holiness, and opposed to the divine will, crucified; that holiness to the Lord might be engraved on my heart, and evermore characterize my conversation. My mind was led to reflect on what would probably be my future situation. It recurred to me, I am to be hereafter a minister of the Gospel. But how shall I be able to preach in my present state of mind? I cannot—never, no, never, shall I be able to do it with pleasure, without great overturnings in my soul. I felt that I needed *that*, for which I was there, and for a long time had been hungering and thirsting. I desired it, not for my benefit only, but for that of the church and the world. At this very juncture I was most delightfully conscious of giving up all to God. I was enabled in my heart to say, here, Lord, take me, take my whole soul, and seal me thine—thine now, and thine forever. “If thou wilt, thou canst make me clean.” There then ensued such emotions as I never before experienced—all was calm and tranquil, silent, solemn—and a heaven of love pervaded my whole soul. I had a witness of God’s love to me, and of mine to him. Shortly after, I was dissolved in tears of love and gratitude to our blessed Lord. The name of Jesus was precious to me, “’Twas music in my ear.” He came as king and took full possession of my heart; and I was enabled to say, “I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me.” Let him, as King of kings and Lord of lords, reign in me, reign without a rival for ever. But this is not all—since that blessed season I have enjoyed times of refreshment, in which I have gained *nearer* access to God. I have enjoyed his presence from day to day. Not one I believe has passed, in which I have not had the witness in myself, that I am born from above. O

the peace which I have had, and joy in the Holy Ghost! It has flowed as a river. I have been happy in my Lord; I have exulted in the God of my salvation. But I ascribe all to his grace. The Lord hath done great things for me, whereof I am glad, and for which I would praise his name. Not unto me, not unto me! I am nothing—Jesus is all. To his name be the glory! He is the author and finisher of faith. I know and am as fully assured of my acceptance with God as I can be of my own existence—that is, if love, joy, and peace, are evidences of reconciliation. I have a hope full of immortality. The perfect love of God casteth out all fear of death, of the grave, of judgment, of hell. Filial fear—fear of offending my heavenly Father and my brethren, possessed me. Surely I am a miracle of grace—a sinner saved by grace, free grace, sovereign grace, almighty grace. I feel that I love the Lord, because he first loved me. And, even now, I am favored with the gracious presence of *Emmanuel*. How suitable and delightful is the name—*God with us!*—yes, and *formed within us*, the hope of glory.

I find the Scriptures increasingly delightful. I read no book with so much pleasure. It is indeed not a *dead letter* but *spirit and life*. Divinity is stamped on its pages; and when carried home to the heart, its truths are life and power.

In closet duties you doubtless find most pleasure. Here I too find the heavenly manna. My soul has had Gospel measure in my evening’s retirement. ’Tis here the Christian comes at the *essence* of religion, while he holds intimate communion with heaven, and partakes of joys sublime and substantial, such as the world knoweth not, the unrenewed never taste. But they are real; they are pure; they are foretastes of good things to come, earnest of future endless bliss.

The prospect before me is a pleasant one. I have no anxiety about the future. My only wish is to know what my heavenly Father will have

me to do. I have indeed the ministry in view. I believe that the great Head of the Church has called me to prepare for it. But whether he will count me worthy to be put into it, is not for me to decide. I would not determine. He may see fit to remove me hence before I shall have finished my course of study. Pleasing thought, if it be his will! With some he has dealt thus, and so taken them from rendering service below, to render a perfect service above. But whether my life be protracted or shortened, my enquiry is, Lord, what wilt thou have me to do? "Speak, Lord, for thy servant heareth." I am not my own keeper; neither would I be at my own disposal. "Godliness with contentment is great gain." I trust that I have won this prize. Pray that I may keep and finish my course with joy."

The light thus received was not covered up. The Holy Spirit which had led him into this state of grace, taught him also the necessity of complying it to the glory of God.

In a letter to another friend, he writes:

"I am ready to testify to the world that the Lord has blessed my soul beyond my highest expectations. People may call this blessing by what name they please, *faith of assurance, holiness, perfect love, sanctification*—it makes no difference with me whether they give it a name, or no name, it contains a blessed reality, and, thanks to my Heavenly Father, it is my privilege to enjoy it—it is yours also, and the privilege of all to enjoy the same, and to go beyond anything that I have ever yet experienced."

Had he continued to walk in all the light that God gave him, there is no doubt but that he might have been eminently useful. He felt that he ought to abandon his preparatory studies and enter at once upon the work of preaching the Gospel, for which he had a passionate longing. He came near forming the resolution to do so. But "judicious" friends dissuaded him

from it. In consequence of following their advice he never enjoyed the privilege, for which he sighed, of preaching Christ to his fellow men. When will Christians learn that it is not only safe to follow the *Spirit* of the Lord themselves, but to allow others to do the same? No one should engage in preaching the Gospel without adequate preparation. But the one great qualification is the anointing of the *Holy Spirit*. Without this the well chosen words of the learned minister will be but as "sounding brass or a tinkling cymbal." With this the most illiterate man that God ever sent out with the message of salvation, will be instrumental in leading his fellow-men Christ. Had James Brainerd Taylor with his good, natural gifts, and his deep experience in the things of God, been permitted, in accordance with what we cannot but regard as the promptings of the Holy Spirit, to go out and preach, he might have been instrumental in the salvation of thousands of souls. But through the mistaken counsel of those whose advice he felt bound to follow, he suppressed the longing of his sanctified heart, and continued some five years longer to study for the ministry, until consumption marked him as its victim.

As he had been honest in his decision, God did not withdraw the blessing he had received. He continued to walk in the light of full salvation, enjoying sweet communion with God. He says of his enjoyments while in college, "My seasons of prayer in the evening, have been times of *special blessing*, indescribable, sometimes *full of glory*. My heart broke with the longings it had to live to and for God—rejoiced that Christ was in me the hope of glory." As disease was doing its work upon his body he writes to a friend: "Think of me as one blessed of God, and happy though an invalid." His end was peaceful and triumphant. In the last letter dictated by him a short time before his departure, he says: "Symptoms of disease all tending to announce my departure.

I wish to say now that I am peaceful. The prospect of changing worlds is pleasant."

And thus, before his course of study was ended, and he permitted to preach that Gospel which he had found to be the power of God to his salvation, was this devoted servant of Christ called home to his reward.

In his experience we see how the Holy Spirit will lead honest souls into the enjoyment of spiritual blessings, of which they had, prior to receiving them, no adequate conception.

PATERNAL DUTY.—The father who plunges into business so deeply that he has no leisure for domestic duties and pleasures, and whose only intercourse with his children consists in a brief word of authority, or a surly lamentation over their intolerable expensiveness, is equally to be pitied and to be blamed. What right has he to devote to other pursuits the time which God has allotted to his children? Nor is it an excuse to say that he can not support his family in their present style of living without this effort. I ask by what right can a family demand to live in a manner which requires him to neglect his most solemn and important duties? Nor is it an excuse to say that he wishes to leave them a competence. Is he under obligation to leave them that competence which he desires? Is it an advantage to be relieved from the necessity of labor? Besides, is money the only desirable bequest which a father can leave his children? Surely, well-cultivated intellects; hearts sensible to domestic affection; the love of parents and brethren, and sisters; a taste for home pleasures; habits of order, regularity, and industry; hatred of vice and vicious men; and a lively sensibility to the excellence of virtue—are as valuable a legacy as an inheritance of property—simple property, purchased by the loss of every habit which would render that property a blessing.—**WAYLAND'S MORAL SCIENCE.**

MILDLY JUDGE YE OF EACH OTHER.

Mildly judge ye of each other,
Be to condemnation slow;
The very best have got their failings,
Something good the worst can show!
The brilliant sun hath spots of darkness
On his radiant front they say;
And the clock that never goeth,
Speaks correctly twice a day.

Do not mock your neighbor's weakness,
When his random whims you see,
For perhaps he something like it,
Every day beholds in thee.
Folly leavens all our natures;
Soundest metal hath its flaws;
And the rigid stoic scorn
Is no wiser for his saws.

Every mortal hath his hobby;
It may foolish seem to you,
But remember! bright or simple,
You have got your hobby too.
Let a fellow-feeling warm you,
When you criticise your friend
Honor virtue in his actions,
In yourself his virtues mend.

Think not those whom mortals honor
Are the best the earth affords,
For no tongue of praise doth blazon
Forth the deeds which God rewards.
There are fish behind in ocean,
Good as ever from it came:
There are men unknown, as noble
As the laureled heirs of fame.

Mildly judge then of each other,
Be to condemnation slow,
For the wisest have their failings,
Something good the worst can show.
The sun himself hath spots of darkness
On his radiant brow they say;
And the clock that never goeth,
Speaks correctly twice a day.

WE commend the following noble sentiment, from a heathen philosopher, to timid Christians.—"Heaven hath given me virtue—man cannot hurt me."—**CONFUCIUS.**

"I'LL REST WHEN I GET HOME.—While I was walking through a street in the city of——; a few days ago, I passed a man whose head was whitened and body bowed by the hardships of not less than sixty years. His limbs trembled under their heavy burden, and with much apparent effort he advanced but slowly. I overheard him talking in a low and subdued voice, evidently mourning over his weariness and poverty. Suddenly his tone changed, and his step quickened, as he exclaimed "I'll rest when I get home."

Even the thought of rest filled him with new life, so that he pursued with energy his weary way. To me it was a lesson. If the thought of the refreshing rest of home encourages the careworn laborer, so that, almost unmindful of fatigue and burdens, he quickens his step homeward, surely the Christian, journeying heavenward, in view of such a rest, should press onward with renewed vigor.

This little incident often comes to my mind amid the perplexing labors of the day, and stimulates me to more constant and earnest effort. Each laborer toiling in his Master's vineyard, bearing the heat and burden of the day, can say, "I'll rest when I get home." Here let us be diligent in the service of our Lord, remembering that our rest is above. Fellow-traveler, are your burdens grievous to be borne, so that you are ready to faint in the way? Jesus says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." To rest from toil is sweet; to rest from sin is heaven.

THE HEATHEN.—A clergyman traveling in a stage coach was asked by one of the passengers, if he thought pious heathens would go to Heaven. "Sir," said the clergyman, "I am not appointed judge of the world, and consequently cannot tell; but if you get to Heaven, you shall either find them there, or a good reason why they are not."

A SOLEMN THOUGHT.—Very few men better knew the human heart than Whitfield. He seemed to know all the thoughts and feelings of his hearers, and the best way in which to meet them. He once preached in Scotland, from the text, "The door was shut"—Matt. xxv, 10. A respectable lady who heard him sat near the door, a considerable distance from the pulpit, and observed two showy and trifling young men who appeared to turn the solemn appeals of the preacher into ridicule; she heard one of them say in a low tone to the other, "Well, what if the door be shut, another will open." In a very few minutes, to the surprise of the lady, Mr. Whitfield said, "It is possible there may be some careless, trifling person here to-day, who may ward off the force of this impressive subject by lightly thinking, 'What matters if the door be shut? another will open.'". The two young men looked at each other as though they were paralyzed, as the preacher proceeded: "Yes, another door will open: and I will tell you what door it will be; it will be the door of the bottomless pit—the door of hell!—the door which conceals from the eyes of angels the horrors of damnation."

FRESHNESS OF THE BIBLE.—"The fairest productions of human wit," remarked Bishop Horne, "after a few perusals, like gathered flowers, wither in our hands, and lose their fragrantcy, but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be doubly heightened, fresh odors are emitted, and new sweets extracted from them. He who hath once tasted their excellences, will desire to taste them again, and he who tastes them oftenest, will relish them best."

I FEAR to speak it, but it must be spoken, that even martyrdom itself, when suffered for admiration and applause, profits nothing, but is blood shed in vain?—ST. JEROME.

THE BIBLE VIEW OF JUSTIFICATION.

BY REV. W. COOLEY.

THERE has been on the hearts of many of God's people a painful conviction that the standard of Christian experience has been lowered down to a fearful degree, to accommodate the feelings and professions of formal and worldly members of the Church. We are safe only when we make the Bible our standard of experience.

No one lives in a state of justification who commits sin of any kind, great or small, for the commission of sin vitiates our justification: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." To live free from the commission of actual sin, is not, as some suppose, peculiar to entire sanctification, but is the condition of the lowest state of justification. We cannot violate the law of God in some of the smaller matters, or omit known duties of any kind, or refuse to walk in the light given us, and be free from condemnation. The idea that we can perform some duties and omit some, love God some and the world some, or divide our service between Christ and Belial, and be accepted with God is a great and fatal error, which is destroying multitudes of souls: for "Ye cannot serve God and Mammon." We may know we are accepted by God as definitely and certainly as we can know any fact in relation to our being; and where this evidence is wanting there is something wrong, some self-indulgence, or cherished idol, or neglect to meet the full claims of God upon us; and these uncertain Christians have this experience:

"Tis a point I long to know,
Oft it causes anxious thought
Do I love the Lord or no?
Am I His or am I not?"

But God's children can all say from an honest, but rejoicing heart,

"We by His Spirit prove,
And know the things of God—
The things which freely of His love
He hath on us bestowed."

The justified soul feels, and endorses what the Bible says in relation to this state, which is, "There is, therefore, now, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Awake to righteousness and *sin* not." "Whosoever abideth in Him, sinneth." "Whosoever is born of God, doth not commit sin." "He that committeth sin, is of the devil." The economy of God does not allow us to be Christians and sinners; to be justified and condemned, to be saved and unsaved at the same time. "He that hath my commandments and keepeth them, he it is that loveth Me," and, "Whosoever doeth not righteousness, is not of God."

The fruits of justification are peace, joy, the witness of the Spirit, a relish for Spiritual things, for Spiritual meetings, for Spiritual conversation, for Spiritual reading, for communion with God, for the Bible standard of experience, realizing that it is God's standard and must be right; and a *desire* to know and do the will of God. A justified person will have a relish for the Lord's vineyard, and will possess power to do execution in this work—not the power, the girding power, that moves out and onward the entirely sanctified soul, and fills it with holy courage and boldness, to wage an uncompromising war against all sin; but power to win souls to Christ. The peace and joy of of this state are Heavenly, and at times very great, but still it is not that *deep* and *full* enjoyment which fills and ravishes the purified heart.

The experience of most justified persons has been very uneven, up and down, back and forward, sinning and repenting, happy and then unhappy, free and then in bondage again; and now, why is it so? The principal reason is, many fail to see and follow the Divine order: Above and beyond this, living without committing sin is a state of purity, of likeness to God, of freedom from all inward or heart sin, so that the lust of the flesh, and all roots of bitterness are removed, and the foes

of the child of God are all without the heart. The strong man is not only bound, but his goods are all destroyed, and the soul is emptied of sin. As the Word says, "But now being made free from sin, (which includes all inward sin,) and become servants to God, ye have your fruit unto holiness, and the end everlasting life." "That we might serve Him without fear, in holiness and righteousness all the days of our life." "That ye may be perfect and entire, wanting nothing." The order of God is for justified souls to "go on unto perfection." And the Spirit will lead such unto this mature state, if it is not grieved or repelled away from the heart. It is a matter of universal experience that, after conversion, unholy inclinations, the rising at times, under provocations of anger, revenge, envy, and sometimes pride and love of the world will be felt in the heart. The existence of these, in a somewhat latent state, as they are found in the believing heart, does not prove a backslidden state, for he may and will have the witness of the Spirit that he is justified, as these feelings and inclinations never destroy his justification, unless he allows them to obtain the ascendancy, and controlling power over him, and thus cause him to cherish and follow them. So long as he keeps, by grace, which he may, victory over them, he will find in his soul a settled hatred to every kind of sin. There are some justified persons, who, not understanding the nature and attainability of this state of purity, may retain justification, by constant praying, watching, and wrestling, in order to keep victory over these inward foes, without pressing on to secure a definite and desired state of purity. Such grieving the Spirit ignorantly, are borne with and blessed of God, but how little do they know of real freedom? But such as have light on this subject, and understood their duty in reference to holiness, can keep justified only by pressing on after freedom from all sin, for if we close our eyes to the light we shall walk in darkness, and the favor of God

shall be withdrawn from us. The reason so many Church members have lost the witness of the Spirit, and are left with only a dry form of religion with now and then a degree of conviction, is, they have failed to observe the Bible rule, to go on to a mature state. Many have left their first love and are obliged to confess, if they speak honestly, that they are not where they once were, but are greatly under the shadows of this world, with weaker faith and love than they had years ago; longing for the comfort and joy of past experience, without seeming to know the cause of this dead and desolate state. But many of these have yet a form of godliness, but the power is gone, and what is still worse, many of them either deny it or do not desire it. What a sad truth it is that multitudes, through resting in justification, have wrecked on the rocks of sin, and are now as much in the broad way to destruction as any that may be found. One great necessity for holiness is seen in its power to prevent apostasy. How active the Church should be to prevent this settling down into a state of dead formality, and especially its ministers and sanctified members should lose no opportunity, nor cease from any possible effort to arouse the slumbering thousands in our Zion from this dangerous and uncertain state. The pious and conscientious laborer in the Lord's vineyard, has found that it is much harder to make a saving impression upon the mind of the formalist, bolstered up by his profession of religion, than upon the mind of the man who never was converted. But some of these have tender hearts and longing desires for the former bliss, but how faint and feeble are their efforts to regain it. They say—

"Thy secret voice invites me still,
The sweetness of thy yoke to prove;
And fain I would; but though my will
Seems fix'd, yet wide my passions rove;
Yet hindrances strew all the way;
I aim at Thee, yet from Thee stray."

Nothing but repentance, confession and faith in Christ, will bring such to God's favor.

SCRAPS FROM DR. REDFIELD.

SAY JUST WHAT YOU MEAN.

A FEW years ago I met with an honest German who had been a resident of our county but a few years. Had been converted and sanctified about four years when I heard him relate his experience substantially thus:

"Mein bredren, ven I vas to vork for mine masther 'pout four years ago, I t'inks I bees von poor miserable sinner, an' I shall goes to hell. Den I feels so pad I cannot eat—I cannot shleep; so I goes out to te parn, und I brays so loud an' hart as I can, and I feels no petter yet, py and by mine master comes out and say, 'Shacop, you musht shtop! you vill kill yourself.' Put I says, 'I cannot shtop! I musht have rest to my soul!' Den mein sister comes out an' tells me to get up, I shall kill myself; put I dells her, 'I shall not shtop, for I musht have rest to my soul!'

Den I goes up onto de hay, and I prays an' prays all night, and ven de morning light comes in, I feels *God* did convert my soul; and I shumps up, an' shlaps my hans, and cries, 'Clory to *Cot*!' Den I says, 'O! mein *Cot*—I wants ev'ry pody to haf dis coot relishion; an' I t'inks vere shall I go first? So I t'inks I vill go to de shoemaker's, an' tell him all about it. So I t'inks I vill go and get mein poots, an' take 'em down and get 'em mended, and dat vill pe a coot vay to pegin to talk mit him. So ven I has got shtarted, I t'inks de *Spirit* say to me, 'Shacop, vot you doin' mit your poots? You don't care apout gettin' dem mended—vat, den, does you vant de shoemaker to t'ink you comes to get de poots mended, ven you pees on y' goin' to talk about de religion!' Den I says, 'O! mein *Cot*—I has not got de relishion 'nough yet.' Den I goes right back to de parn, and I prays an' prays all night, and den de *Lort* gif me de sanctification! and den I could go mid-out mein poots, and tell de man vat I cum for—to talk apout de relishion;

and not make pelief I wants my poots mended, ven dat aint vot I come for."

A CONVERSION OF THE OLDEN TIME.

AN old physician brought up in Massachusetts when Methodism was young, and whose father was of the old Calvinistic school, said to me:

"When I was a schoolboy of 18, I was sent off to an Academy; and while there I became deeply concerned for my soul; and so much so that I could not attend to my studies. So I resolved to return home, and ask father what I should do. My father seemed gratified to see the state of my mind. I asked father if it would if be right for me to pray. 'By no means,' said my father, 'for the prayers of the wicked are an abomination to the *Lord*. But if the *Lord* should convert you, you then might pray.' I then asked father if I could go to a meeting where a Methodist was going to preach. He answered, 'O no, my son, these are the false teachers prophesied of, who would come in the last days, if possible deceiving the very elect.' I dared not disobey my father, and in my distress, thinking I was probably a reprobate, took a razor and went to the stable to cut my throat, and then I should know the worst of my case. Well, I went to the stable, unbuttoned my shirt-collar, and raised the hand to take my life. But each time I felt a power to pull my razor from my throat, and then I thought, 'I shall have to give it up, for I cannot kill myself.'

Soon, hearing that another Methodist meeting was to be held, I resolved to go without asking father, and then I should not be guilty of disobedience.

"A GREAT many believers walk upon the promises of God's call in the way to Heaven, even as a child upon weak ice, which they are afraid will crack under them, and leave them in the depth."—TRAILL, 1690.

It is better to be a humble worm than a proud angel.—FLAVEL.

"AND THEN."

A STORY is told of a very good and pious man, whom the Church of Rome has enrolled among her saints on account of his great holiness. He was living at one of the Italian universities, when a young man, whom he had known as a boy, ran up to him, with a face full of delight, and told him what he had been long wishing, above all things in the world, was at length fulfilled, his parents having just given him leave to study the law; and that thereupon he had come to the law school in this university on account of its great fame, and meant to spare no pains or labor in getting through his studies as quickly and as well as possible.

In this way he ran on a long time, and, when at last he came to a stop, the holy man, who had been listening to him with great patience and kindness, said—

"Well! and when you get through your course of studies, what do you intend to do then?"

"Then I shall take my doctor's degree, answered the young man.

"And then?" asked St. Filippo Neri, again.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, and shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"And then?" repeated the holy man.

"And then," exclaimed the youth—"why then, there can't be a question; I shall be promoted to some high office or other; besides, I shall make money and grow rich."

"And then?" repeated St. Filippo.

"And then," pursued the young lawyer—"then I shall live comfortably and honorably in health and dignity, and shall be able to look forward quietly to a happy old age."

"And then?"

"And then," said the youth—"and then—and then—I shall die."

Here St. Filippo again lifted up his voice, and again said—"and then?"

Whereupon, the young man made no answer, but cast down his head and went away.

This last "and then," had pierced like a flash of lightning into his soul, and he could not get quit of it. Soon after, he forsook the study of the law, and gave himself up to the ministry of Christ, and spent the remainder of his days in godly words and works.—ARCHDEACON HARE.

AN unrenewed man may be kept from the commission of some sin, not because there is a principle of grace within him, but because of *some providential restraint* without him, or upon him; for it often falls out, that when men have conceived sin, and are ready to execute it, Providence puts on them the fetters of restraint, and hinders them from so doing. This was the case with Abimelech, Gen. xx, 6: "I withheld thee." And though such persons so restrained have not the good of such providences, yet others have; for by it much mischief is prevented in the world, which otherwise would break out; and to this care of Providence we owe our lives, liberties, estates and comforts in this world.—FLAVEL.

THE SWORD OF THE SPIRIT.—The Scriptures are called "the Sword of the Spirit," because they derive all their power from the Spirit. In themselves, they are like a sword sheathed and lying upon the ground; they are a dead letter; they convey no spiritual energy; they carry with them neither conviction nor consolation: whether read or preached, they are equally without effect. Paul was convinced with the Scriptures before his conversion; but could not see in them that Jesus was the Christ; nor could he learn from them the temper and the disposition of a child of God.—SIMEON.

THAT young man who drinks, bets, swears, gambles, and idles away his time, is on a thin place on the ice.

THE PASS OF DEATH.

It was a narrow pass,

Watered with human tears,
For death had kept the outer gate
Almost six thousand years.

And the ceaseless tread of a world's feet
Was ever in my ears—
Thronging, jostling, hurrying by,
As if they were only born to die.

A stately king drew near,
This narrow pass to tread,
Around him hung a gorgeous robe,
And a crown was on his head;
But death, with a look of withering scorn,
Arrested him and said:
"In humble dress must the king draw near,
For the crown and the purple are useless here."

Next came a man of wealth,
And his eye was proud and bold,
And he bore in his hand a lengthy scroll,
Telling of sums untold;
But death, who careth not for rank,
Careth as little for gold—
"Here that scroll I cannot allow,
For the gold of the richest is powerless now."

Another followed fast,
And a book was in his hand,
Filled with the flashes of burning thought
That are known in many a land;
But the child of death quailed to hear
Death's pitiless demand,—
"Here that book cannot enter with thee,
For the bright flash of genius is nothing to me."

Next came a maiden fair,
With that eye so deeply bright,
That stirs within you strange sweet care,
Should you meet on a summer night;
But death, ere the gentle maid passed through,
Snatched away its light—
"Beauty is power in the world," he saith,
"But what can it do in the Pass of Death?"

A youth of sickly mien
Followed in thoughtful mood,
Whose heart was filled with love to God
And the early brotherhood;
Death felt he could not quench the heart
That lived for others' good,—
"I own," cried he, "the power of love,
I must let it pass to the realms above!"

SCOTTISH GUARDIAN.

NO REPENTANCE—NO PEACE.—Have you ever heard of the great clock of St. Paul's in London? At mid-day, in the roar of business, when carriages, and carts, and wagons, and omnibuses, go rolling through the streets, how many never hear that great clock strike, unless they live near it. But when the work of the day is over, and the roar of business has passed away—when men are gone to sleep and silence reigns in London—then, at twelve, at one, at two, at three, at four, the sound of that clock may be heard for miles around. Twelve!—One!—Two!—Three!—Four! How that clock is heard by many a sleepless man! That clock is just like the conscience of the impenitent man. While he has health and strength, and goes on in the whirl of business, he will not hear his conscience. He drowns and silences his voice by plunging into the world. He will not allow the inner man to speak to him. But the day will come when conscience will be heard, whether he likes it or not. The day will come when its voice will sound in his ears, and pierce him like a sword. The time will come when he must retire from the world, and lie down on the sick bed, and look death in the face. And then the clock of conscience, that solemn clock, will sound in his heart, and, if he has not repented, will bring wretchedness and misery to his soul. Oh, no! write it down in the tablets of your heart—without repentance, no peace!—J. C. RYLE.

EDUCATION.—Thewald thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanic garden. "How so?" said he, "it is covered with weeds." "Oh," I replied, "that is because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil in favor of roses and strawberries."—COLERIDGE.

"BURNING AND SHINING."

BY REV. A. A. PHELPS.

It is the highest ambition of some persons to *shine* in the world. But theirs is the glitter of empty show, ignoring the charms of the gospel, and deifying the opinions of men. There are also many that *burn* in the world; but it is with the fires of passion rather than the quenchless zeal inspired by the Holy Ghost. They that burn with ambitious desires, and shine only to show off themselves to better advantage, are the enemies of the cross and the servants of the devil. If we shine at all, we must shine for God; and if we burn at all, it must be for the honor of his matchless name.

To burn is not enough—to shine is not enough; we are to be "burning and shining lights" in this crooked and perverse generation. There are demands for all the light we can shed, and all the fires we can kindle. To say nothing of the mantle of midnight darkness that enshrouds the hapless millions of paganism proper, how terrible is the gloom that veils the acknowledged land of light, and holds in ignorance of spiritual things ten thousand souls for whom the Saviour died! A superficial observer could hardly be made to credit the amazing amount of darkness and dullness that prevails, especially in our populous towns and cities. Many of the inhabitants of these need to be taught the first principles of the Gospel, and the work is so great in extent and difficult in itself, as to require a patient continuance in well-doing—a following up of effort after effort, and blow after blow, till the righteousness of God "go forth as brightness," and sinners shall behold "a light upon the road that leads them to the Lamb."

But it is not in the capacity of spiritual teachers alone that we are to shine for God. By the sweetness of our tempers, the simplicity of our testimony, the sacredness of our conversa-

tion, and the sanctity of our entire lives, we are to shed a halo of light around us that shall reveal the indwelling Divinity, and richly exemplify his "glorious grace!" Let no one imagine that the charms of personal character, the lavish bestowments of nature, or the polish of a classical education will answer at all as a substitute for the light of a heart-experience in the deep things of God. If any would shine to the honor of Jesus' name, he must first burn with celestial fire! The *light* must be but an emanation from the *heat*. God has united these two elements not only in *nature*, but in *grace*. And what he "hath joined together let no man put asunder." There is feeling—emotion—*fire* in the salvation of the Gospel, as principle, reason and light. We are to be so clothed with the power of the Spirit, that we shall burn our bigness through every circle in which we are called by the Providence of God to move. It is doubtless our privilege to call down the awakening influences of the Holy Ghost on those with whom we mingle, and compel them to feel the force of our faith and the fervor of our spirit. And who shall say that our *privilege* in this respect is not our bounden *duty*?

We are to shine with "borrowed rays divine," and shine with purest love. Love is the very center and essence of our holy religion. It is this that warms the heart, energizes the soul, overleaps difficulties, melts down icebergs, weeps over sinners, and goes out in yearning entreaties and earnest efforts for their salvation. It is this that will give unction to our spirits, point to our words, and access to the hearts of others. This is the mighty impulsive power that urges onward the minister of Jesus in the toils and trials that thicken on his path. It is love that brought the Saviour from above to rescue ruined man. "The heaven of heavens is love;" and the sanctified heart is chiefly distinguished by the fact that it is made "*perfect in love*!" The love of Christ is a quenchless flame in the home where it dwells. It is this that makes How-

ards and Wilberforces, and Wesleys, and starts them out into the moving masses of mankind, to spread greater terror and dismay among the devotees of the devil, than did Sampson's foxes among the Philistines when they set their corn on fire. May the Head of the Church fill us with this heaven-born element, and send us out to burn and glow, to live and labor, to fight and conquer!

RULES FOR MORAL WARFARE.

BY REV. T. L. CUYLER.

A SIMPLE "yes," or an emphatic "no," may cost you a fortune—may cost you a troop of friends—may cost your political promotion—may cost you your character—may cost you your soul! How many a public man has had his whole career decided by his course in some trying emergency, or on some one great question of right. He is led up into the mount of temptation where some gigantic iniquity bids him bow down and worship it, and promises in return "all the world and the glory thereof." From that mount of trial he comes down a hero or a fool. The die is cast. If he has honored justice and truth, then justice and truth will honor him; if not, his bones will be left bleaching on the road to a promotion he can never reach.

That was a hard struggle for Nathaniel Ripley Cobb, of Boston, when he decided to accumulate no more than \$50,000 during his life, and to give all the surplus to the treasury of the Lord. But after the noble resolution was once taken, selfishness was a conquered lust in that man's breast forever. He had come off more than conqueror. How many a minister of Christ has been charged upon and overcome by this accursed spirit of "wordly wisdom!" He was put to the decisive test, not in Nero's judgment hall, or before Agrippa's tribunal: not before a Popish inquisitor, or in sight of Smithfield's fires of martyrdom. But in his quiet

study, when some timid friend counseled a treacherous silence in pulpit on some vital question of right, his "yes," or his "no," has either called from his Master the precious benediction, "Well done, good and faithful servant," or else the fearful anathema, "Ye were ashamed of me and of my truth, and of thee will I be ashamed before my Father and his holy angels!" We all have our moral Marengos and our Waterloos, where we win or lose the crown of Christian character. When those decisive conflicts come on between our conscience on the one hand, and some selfish scheme or Satanic iniquity on the other, then try to remember a few simple rules of moral war:

1. Never change your position in sight of an enemy. This was a fatal policy to the allies at Austerlitz. It has cost many a disgraceful defeat in spiritual warfare.

2. Never place on guard a doubtful or a questionable principle. Your sentinel will be sure to betray you.

3. Never abandon the high ground of right for the low lands of expediency. Before you are aware, you will be swamped in the bottomless morass of ruin.

4. Get your moral armor from God's Word; and "put on the whole armor." An exposed spot in character may admit the fatal weapon of the foe. Ahab was wounded through the joints of his harness. Do not mind blows in the face. Heroes are wounded in the face, cowards in the back.

5. But whether wounded by foes or deserted by friends, *never surrender*. It is said that none of the old Imperial Guard survived the wreck of Waterloo. Toward the sunset of that long, bloody day, when the surviving remnant of the Guards was summoned to lay down their arms, the scarred veterans of fifty victorious fights cried out, "The Old Guards can die, but they never learned to surrender!" The glorious CAPTAIN OF OUR SALVATION could die for us, but he could not desert us. Blessed is he who is found faithful! He shall wear the crown of amaranth in the paradise of God.

NO MIDDLE COURSE IN RELIGION.—Often do we hear remiss professors strive to choke all forward holiness by commending the golden mean. A cunning discouragement; the devil's sophistry! The mean of virtue is between two degrees. It is a mean grace that loves a mean degree of grace; yet this is the staff with which the world beats all that would be better than themselves. What! will you be singular—walk alone? But were not the apostles singular in their walking, a spectacle to the world? Did not Christ call for this singularity, what do ye more than others? You that are God's peculiar people, will ye do no peculiar thing? Ye are separate from the world, will ye keep the world's road? Must the name of a puritan dishearten us in the service of God? St. Paul said in his apology, "by that which they call heresy, so worship I the God of my fathers;" and by that which profane ones call puritanism, which is indeed zealous devotion, so let my heart desire to serve Jesus Christ.—OLD PURITAN WRITER.

CHRISTIAN COMFORT.—Let the course of tribulation be what it will, "in Me ye shall have peace." How is it then, perhaps you will ask, that Christians are not always rejoicing? How is it that we so often see them bathed in tears, and scarcely hear anything for their sighs and complaints? It is easily enough to be accounted for. It is because they love the world and the things of the world so much that they have no room or relish for divine consolations. To be sure, where Christ is there is always ground for comfort; but Christians are not always fit to be comfortable. They may, through mere inattention to spiritual things, or too fond attention to temporal possessions and enjoyments, be so sadly declined as to require reproof rather than comfort; and what they want Christ gives.—LAVINGTON.

It is perfectly well understood, or if not, it should be, that almost any husband would leap into the sea, or rush

into a burning edifice to rescue a perishing wife. But to anticipate the convenience or happiness of a wife in small matters, the neglect of which would be unobserved, is a more eloquent proof of tenderness. This shows a mindful fondness which wants occasion in which to express itself. And the smaller the occasion seized upon, the more intensely affectionate is the attention paid.—HORACE BUSHNELL.

OUTSIDE AND INSIDE.—"Two things a master commits to his servant's care," saith one—"the child and the child's clothes." It will be a poor excuse for the servant to say at his master's return,

"Sir, here are all the child's clothes, neat and clean; but the child is lost!"

Much so with the account that many will give to God of their souls and bodies at the great day:

"Lord, here is my body; I was very grateful for it; I neglected nothing that belonged to its content and welfare; but as for my soul, that is lost and cast away forever,—I took little care and thought about it!"—FLAVEL.

SENSIBLE PRAYER BY A BOY.—A little boy, one day, had done wrong, and was sent, after parental correction, to ask, in secret, the forgiveness of his Heavenly Father. His offense had been passion. Anxious to hear what he had to say, his mother followed him to the door of his room. In lisping accents she heard him ask to be better, never to be angry again, and then, with child-like simplicity, he added, "*Lord, make ma's temper better, too!*"

"Oh, blessed is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye!

Oh, learn to scorn the praise of men!
Oh, learn to love with God.
For Jesus won the world through shame
And beckons thee his road.

—ROMAN BREVILIARY.

EVIL WHISPERING.

BY JOHN WESLEY.

OH that all you who bear the reproach of Christ, who are in derision called Methodists, would set an example to the Christian world, so called, at least in this one instance. Put ye away evil speaking, tale bearing, whispering: let none of them proceed out of your mouth! See that you "speak evil of no man;" of the absent, nothing but good. If ye must be distinguished, whether ye will or no, let this be the distinguishing mark of a Methodist: "He censures no man behind his back; by this fruit ye may know him." What a blessed effect of this self-denial should we quickly feel in our hearts! How would our "peace flow as a river," when we thus "followed peace with all men!" How would the love of God abound in our own souls while we thus confirmed our love to our brethren! And what an effect would it have on all that were united together in the name of the Lord Jesus! How would brotherly love continually increase, when this grand hindrance of it was removed! All the members of Christ's mystical body would then naturally care for each other. "If one member suffered, all would suffer with it;" "if one was honored, all would rejoice with it;" and every one would love his brother "with a pure heart fervently." Nor is this all: but what an effect might this have, even on the wild, unthinking world! How soon would they desecry in us what they could not find among all the thousands of their brethren, and cry, (as Julien the apostate to his hearthen courtiers,) "See how these Christians love one another!" By this chiefly would God convince the world, and prepare them also for his kingdom; as we may easily learn from those remarkable words in our Lord's last, solemn prayer: "I pray for them who shall believe in me, that they may be one, as thou, Father, art in me and I in thee,—that the world may believe that thou hast sent me." The Lord hasten

the time! The Lord enable us to love one another, and not only "in word and in tongue, but in deed and truth," even as Christ hath loved us!

ALONE AT THE JUDGMENT.—There is no escape alone or in the crowd at the judgment day. It is not a multitude amid which we may hide ourselves and escape notice. At that solemn tribunal, each man will be as transparent before the searching eye of the Son of God, as if that man and Jesus were the only twain in the whole universe: such will be the intense light of that day, that one reason why the lost will call out for the hills to cover them, and the mountains to shadow them, will be that they cannot bear the intensity of that searching and unutterable splendor; and such will be the dread silence of that moment, that each man will hear the pulsations of his own heart, and if that heart be unregenerate, each pulse will sound a death-knell to his hopes and prospects forever. There is no escape in the crowd; there is no escape by wealth; there is no escape by talent; there is no escape any way; for "how, if we neglect so great a salvation," says the apostle, as satisfied that there is no escape whatever, "shall we escape?"—DR. CUMMING.

NO COMPLIMENTS IN PRAYER.—We have heard some prayers which were designed to affect the hearer, rather than to reach Heaven. The following characteristic anecdote of John Randolph is a keen rebuke of the practice:

In one of his spells of repentance and sickness, he was visited by a minister, who, at his request prayed for and with him. The minister began in this wise: "Lord, our friend is sick. Thou knowest how generous he was to the poor, and what eminent services he has rendered to his country, and how is among the honored and great men of the earth—"

"Stop, stop," said the impatient Randolph—"no more of such stuff, else the Lord will damn us both."

ART THOU CHRIST.

Art thou content to take to Christ for thy only Lord and King, to govern and guide thee by his laws and Spirit, and to obey him when he commandeth the hardest duties, and those which most cross the desires of the flesh? Is it thy sorrow when thou breakest thy resolution herein; and thy joy when thou keepest closest in obedience to him? Wouldst thou not change thy Lord and Master for all the world? Thus is it with every true Christian. But if thou be a hypocrite, it is far otherwise. Thy mayest call Christ thy Lord and thy Saviour, but thou never foundest thyself so lost without him as to drive thee to seek him, and trust him, and lay thy salvation in him alone; at least thou didst never heartily consent that he should govern thee as thy Lord, nor resign thy soul and life to be ruled by him, nor take his word for the law of thy thoughts and actions. Doubtless thou art willing to be saved from hell by Christ when thou diest, but, in the meantime, he must command thee no further than will consist with thy credit or pleasure or other worldly ends! And if he would give thee leave, thou hadst far rather live after the world and the flesh, than after the Word and the Spirit. And though thou mayest now and then have a notion or purpose to the contrary, yet this that I have mentioned is the ordinary desire and choice of thy heart. Thou art, therefore, no true believer in Christ; for though thou confess him in words, yet in works thou dost deny him, "being abominable and disobedient, and unto every good work reprobate."—BAXTER.

THE BAPTISM OF THE HOLY GHOST OF FIRE.

THERE is a spiritual baptism, to which we ought to aspire, "Baptised into Christ," "Baptised with the Holy Ghost." This is peculiar language.

The formula, "baptised in the name of the Father, and of the Son, and of the Holy Ghost," means not merely christening or taking upon one's self the christian name; it signifies this higher baptism. We are baptised unto God as we are unto Christ. Not merely is the name of God a portion of the formula; the spirit of God is the transfusing element. In true baptism, the font is not hewn out of marble or fabricated of silver. Our baptistry is the universe; the baptismal flood is God, and Christ, and the Holy Spirit. We are plunged in the mighty influences of truth. It is a fiery baptism,—one that melts and refines us; one that sheds warmth and vivacity through our souls; one that disperses the darkness of the mind and gives rest and peace to our natures. Daily as the sun baptises the earth with light, yearly as it baptises it with verdure, so ought we to be baptised with the power of God.

Whatever we may think about water baptism, let us not forget the baptism with the Holy Ghost and fire. Let us strive for the baptism of Christ, even as Paul did for the resurrection.—JUDD.

SECRET RELIGION.—God is often lost in prayers and ordinances. "Enter into thy chamber," said he, "and shut thy door about thee." "Shut thy door about thee," means much; it means shut out not only frivolity, but business; not only the company abroad, but the company at home; it means, let thy poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still small voice, or he will speak in thunder. I am persuaded the Lord would often speak more softly if we would shut the door.—CECIL.

TRUE felicity is, when any one is as happy as to find out and follow what is the proper bent of his genius, and turn all his endeavors to exert himself according as that prompts him.

CENSORIOUSNESS.

BY REV. A. A. PHELPS.

THERE is a great deal of misapprehension and senseless talk about a censorious spirit. If a brother has not "charity" enough to apologize for sin, and mantle the general "works of the devil," there are many religionists who are ready to charge him with "sour godliness," "censoriousness," etc. They forget that the purest love that ever awakened the heart throbs of divine compassion, is at infinite and irreconcilable odds with sin in every degree and kind; and the nearer the love of the Christian approaches to the love of Christ, the more hearty will be his disapproval of everything opposed to God. It is simple nonsense to talk of a holiness that has no rebuke for sin and no opposition to Satan. Plainness and earnestness of speech are not necessarily censoriousness of speech. The "whole counsel of God" includes the "thunders of the law" as well as the messages of mercy. The sinner must be alarmed — awakened — broken in spirit, before he is ready to appropriate the special *promises* of the Gospel. And he that would largely succeed in taking captives for Jesus must learn to vary the tactics of war to meet the peculiarities of a thousand different cases. It is no sign that a man is censorious because sinners become enraged under the burning truth he utters; and as little so, because backslidden church-members rail out against the faithful utterance of God's ambassadors, and join their influence with the open enemies of the cross. It is a cheap way they often have of apologizing for their own meagerness in religion, to erect a very ordinary standard of piety, and then stigmatize all that rise above it as censors, fanatics, or fools! With such epithets, applied to such persons, and with such a spirit, we have not the least possible sympathy. There may be real censoriousness indulged to some extent by very excellent people, who have taken it on by imperceptible de-

grees. We can see some points of danger here, even with those of the deepest devotion to God. Indeed, their scrutinizing and painful views of the sad condition of things may render them even more liable to what Caughey has denominated a "sore conscience," and this may lead to overwrought notions of the state and duty of others. Our sober conviction is that among the earnest Christians of this section, there is but *little* to condemn as real censoriousness. Should any of our brethren or sisters, however, be inclined to depreciate either the state of justification, or entire sanctification, the suspicion of danger would be awakened in a corresponding degree. We confess we have observed a *tinge* of something which has suggested a word of caution, and those who know us understand that we *dare* give it, even at the hazard of being thought *conservative*. We think there is demand for review and revision of one's theology, when he comes to regard the great blessing of inward purity as only a small attainment compared with the other "gifts" of the Spirit, which it is the believer's privilege to enjoy. And if he is disposed to look or talk suspiciously of those who, while they are clear in the blessing of perfect love, are convinced of the superior importance of the *graces* of the Spirit to the *gifts* of the Spirit, and of the concerns of the *soul* to those of the *body*, there is doubtless a touch of censoriousness, if not of fanaticism also. If these hints shall fall under the notice of any who find themselves leaning in the direction indicated, we ask them to move cautiously; and while they are careful to walk in *all* the light revealed, let them be equally careful to shun the false glare of lights that are *not* revealed. We can never effectually lead on souls to the very depths of love, if we allow ourselves by any means to get ahead of the Spirit. Whatever we think, or do, or say, let us forever remember that salvation from sin is the great thing to be sought, to be lived, and to be pressed upon the attention of all.

PARTIALITY.—There are some people that must never be blamed; and again there are some that must never be praised. There is a sort of step-motherish disposition running through all the world. God alone is no respecter of persons. Every one of us is conscious that some people can do to us or to ours, with impunity, things which, were another to attempt them, would anger us in an instant. It is "Jacob have I loved, but Esau have I hated," from generation to generation. In the household, in society, in the business and the literary world, it is the same. One must be lauded and loved for everything, another for nothing. At home, while the children are little, the disposition is seen—there is a pet and there is a scapegoat in almost every family. Among the grown up sons and daughters, and brothers and sisters, it is still the same. "What do you mean by such conduct, you wicked Esau?"—"It was not I, but Jacob that did it."—"Oh! very well. I don't think there is any harm done, after all." This is the way. Sometimes it is the wife, sometimes it is the husband, that must not be blamed. No matter what the favorite does, if a reflecting word is uttered, somebody is angry and ready for a fight. You must bear anything and everything from the favorite, and never presume to complain—for how can the favorite be wrong? He will not be found so, you may depend on that; and you will yourself meet with the condemnation which you think that he deserves. You will find it your cheapest way to suffer in silence if the favorite has injured you. Life, as well as the household, has its favorites; and it is in vain for any to seek for justice against them. They must not be blamed, nor shamed, nor thwarted; they must be allowed to help themselves to the lion's share of everything.—MILWARD.

MONDAY, 20TH DEC. 1742.—We laid the first stone of the house. (At Newcastle.) Many were gathered from all parts, to see it; but none

scoffed or interrupted, while we praised God, and prayed that he would prosper the work of our hands upon us. Three or four times in the evening, I was forced to break off preaching that we might pray and give thanks to God. When I came home, they told me the physician said, he did not expect Mr. Meyrick could live till the morning. I went to him, but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer; (I relate the naked fact;) before we had done his sense and his speech returned. Now, he that will account for this by natural causes, has my free leave; but I choose to say, this is the power of God.

Thursday, 23d.—It being computed that such a house could not be finished under seven hundred pounds, many were positive it would never be finished at all; others that I should not live to see it covered. I was of another mind; nothing doubting, but as it was begun for God's sake, he would provide what was needful for the finishing of it.

Saturday 25th.—The physician told me he could do no more; Mr. Meyrick could not live over the night. I went up and found them all crying about him; his legs being cold, and (as it seemed) dead already. We all kneeled down, and called upon God with strong cries and tears. He opened his eyes and called for me; and from that hour, he continued to recover his strength, till he was restored to perfect health. I wait to hear who will disprove this fact, or philosophically account for it.—WESLEY'S JOURNAL.

I HAVE been charged with "small preaching." This is a new phrase to me, but I suppose it means my condescending to dwell upon those "minute points" of Christian experience, usually taken up in a more florid and eloquent style. But have you never read that striking sentiment of Galen, "In physic nothing is little." A little er-

ror there, may occasion fearful mischiefs; so a small mistake in soul's concerns may occasion everlasting ruin. An *error respecting conversion is ruinous, damnable*, if the person die in it. "Except a man be born again, he cannot see the Kingdom of God." This is a decision of tremendous import. Now the object to be attained by faithful preaching is, to tear away the veil, so that the deluded conscience may be enabled to look the deception fully in the face. It is not, however, that kind of preaching which you call "eloquent," that is adapted to accomplish this.—CAUGHEY.

OBEDIENCE THE PRICE OF FREEDOM.

BY S. K. J. CHESBROUGH.

To obey is better than sacrifice. How few have learned this important lesson! All through our Zion, the cry is heard, "I am not free." Why not, dear reader? Has the Gospel lost any of its power? We want to enjoy the freedom that belongs to the child of God; but we are unwilling to pay the price. Many of us once knew what it was to be God's free men and women. But alas, we feel creeping over us "the spirit of bondage again to fear." We struggle at times to get free. The price, or cost of this freedom is set before us in God's word. Obedience. A short command, but comprehending all. God is our Father. He offers us salvation, and adoption into his family, to make us "joint heirs of Jesus Christ," "our elder brother." This adoption, however is conditional. "We must continue in his words," walk in all his holy commands. "Walk after the Spirit; or, in other words, *we must obey*. Perfect obedience brings perfect freedom. We forget sometimes our individuality. Satan often entraps us here. We are members perhaps of some church or band, He appears to us in the form of "an angel of

light," and arrays before our mind the glorious and precious promises given to the Church. The next step is easily taken. I am a member, therefore they are mine; when at the same time we are conscious of neglect of duties, of shrinking from the cross, of a fearfulness in walking in all the light that has shone upon our heads, of a dread of being considered too forward, or a secret coveting of the praise of men. At times we have arisen above these things, but soon relapsed again into bondage! The trouble arises from our forgetting that the Church is composed of individuals and that I, even I, cannot claim one of these promises or blessings, *as mine*, until I have complied with the conditions. We look to others instead of looking to Jesus. We lean upon one another, instead of leaning upon that arm that is alone able to save. Oh! when will we, as individuals, seek for ourselves the fulfillment of the promises in us? Many of our pilgrims are to-day in bondage, because they have refused to "go forward." Many have professed to be freely justified. God has set before them, a higher state of grace, but for fear of the opinions of men they have hesitated; the Spirit has been grieved; to-day they mourn over their leanness, "I am not free." Beloved reader, obey God, and "go forward," believe in Jesus, Consecrate *all*. (Oh! may God show you what is implied in the expression "My little all to give.") You can then claim the promises as yours, by simple faith in Jesus.

Again, others have felt the cleansing blood. They have walked in the light, have grown in grace, and have power with God; but to-day they are as "weak as other men." Why? Because they have not obeyed. The path of the just is as the shining light, shining more and more. The light shone very bright. Then new heights, depths, lengths and breadths were spread out before them. To experience them required a more perfect burial of self, new sacrifices, new

crosses and more self-abandonment. "The shrinking flesh complained." They shrank, ceased to obey the command "go forward," and now instead of going through the length and breadth of the land, they are in bondage. How emphatic the words of Jesus. "Ye shall know the truth, and the truth shall make you free." "Walk in the light." "Deny thyself, take up thy cross and follow me." Oh! this following Jesus everywhere. "Ah!" says one, "be careful." Jesus says, "I am the way, the truth, and the life." Glory to God! No fear of fanaticism here. "If we abide in Jesus, and his words abide in us, the Spirit will guide us into all truth." If we live near to Jesus, and follow obediently, "gladly leaving all below," we shall never be ashamed or confounded. Reader, are you free in Jesus? Are you obeying fully? Remember we are not only judged for the improvement of what we enjoy, but shall be called into account for not receiving all that was offered to us. Begin just now a life of obedience. Obey. Ye shall know the truth; and the truth, not the Church, nor the pilgrims, *but the truth*, shall make you free. Glory to God!

THE "IRREPRESSIBLE CONFLICT."

BY REV. J. A. WELLS.

He that is not for me is against me; and he that gathereth not with me scattereth abroad.—Matth. xii, 30.

The wise sayings of Jesus, though mysterious, and, often apparently absurd, harmonize with the unfoldings of human experience from age to age. He knew what was in man—knew all the deep-laid principles of human nature, and the secret causes which can ever develop themselves in the endless diversified character and condition of our race. Many of his "hard sayings" have long since received the full demonstration of experience.

One of those uncomprehended verities is the entireness of devotion demanded by the law of God—the impossibility of any common ground of neutrality between God and the world, on which a man may stand and be on friendly terms with both. The character of God on the one hand, and the character of the world on the other, is so imperfectly understood, that most men are led to suppose that they may, in some way, please God, while they are in full sympathy with the world. The teaching of Jesus is radical on this point. "No man can serve two masters." "He that is not for me is against me." His character of pure, spotless holiness cannot tolerate, in his own dominions, a character which does not harmonize with it. Infinite love, guided by Infinite intelligence, is essential to the glorious ideal which the Scriptures give us of God. It is His fixed and unalterable determination, that love and purity shall be the prime characteristic of every sentient being in all his moral empire. He never will compromise holiness, or yield one ray of its glory from his brow. Wherever the eye of His omniscience penetrates, whatever responsible being resists the universal sway of His holiness—His law in all its claims, must encounter the fire of his Infinite displeasure. He never can change. All that is unlike God, must itself change, or suffer the consequences of a contest with the Infinite.

The world is opposed to God. Man is fallen and unholy. By nature he has no common sympathy with God. The whole force of his inclination is the opposite of what the law of God requires. God may have mercy on a wicked world and spare it for a time; but, He can never change His character so as to harmonize with it. He may institute a way of salvation, by which individual men may be redeemed from the fall and brought to harmonize with His holiness; but He can give them no salvation without bringing them into harmony with His holiness. He may bridge the gulf of moral dis-

tance between himself and fallen men by the mysterious, glorious atonement. So that man may travel over the awful void and harmonize with God; but He can never come down in his character towards that of a sinful world to harmonize with man.

All saved men are made harmonious with God. They are in full sympathy with him. They know Him and themselves. They recognize, as never before they became saved men, the irreconcilable difference of spirit between God and a fallen world. They hate sin; they love holiness. There is no longer a harmony between them and the world. They are all harmonious with God, angels, and the redeemed; but, intensely opposed to all that opposes God.

Can a company of men, called a Christian Church, composed in part of those who have the Spirit of God, and in part of those who have the spirit of the world, live and work together in the labor of the Lord, harmoniously, without a change on either part? To effect such a result, is the almost universal attempt of the ecclesiastical organizations of the present age. The impossibility of the supposed harmony may be seen in the light of gospel principles.

1. The Spirit of God and that of the world can never harmonize.

2. Men who are of God have the Spirit of God. Their sympathies and their actions are in accordance with the mind of God.

3. The spirit of the world is in direct antagonism to the Spirit of God. "The carnal mind is enmity against God." The world will resist every movement of God to set up and advance His kingdom, and establish righteousness in the earth.

4. The men of the world are in full sympathy with the world. "He that will be the friend of the world is the enemy of God." Hence, the impossibility of a harmony of spirit between saved men and those not saved, is obvious.

Men of the world will never do the

Lord's work. They may appear to be much engaged in promoting the cause of God, but the real motive, the true cause of their actions, is something radically different from an enlightened purpose to do the work of the Lord. They have no hearty intention of bringing mankind to submission and full sympathy with all the mind of God; God living, reigning, loving, all through the soul of man; God speaking, planning, acting, in all the activities of the outer man, is a conception too pure and glorious for men of the world. Yet, nothing less than the realization of this glorious conception in human experience, is the true object of the work of the Lord. Christ will reign on earth as He reigns in Heaven. All men who have His spirit must labor to extend His kingdom, to bring human hearts into full submission to His sway. Men not in sympathy with God will never do this work. Their highest aims terminate in self. The gratification of some constitutional propensity or sentiment is the limit of all that they will do. They never think of losing sight of self and letting Christ be all in all.

The men who have the spirit of Jesus will labor to promote the real work of God according to the best intelligence which they have. They constantly desire only the holy, perfect will of God. Their souls are in loving harmony with God. They will labor to promote the same object which Jesus died and lives, intercedes, and reigns to promote. They will not be diverted from this to some other object.

The more fully the Spirit of Christ takes possession of His people, the more vigorous is their contest with the world. Christ is intensely desirous of bringing a lost world to himself. He is intensely opposed to all sin. The whole force of His Infinite might moves in the direction of saving the lost, and of bringing them into entire harmony with all the mind of God. As men are brought in harmony with Him, they feel the same hatred of sin—the same love for souls—the same concern for the lost—the same intense anxiety that

men should be brought into harmony with all the mind of God. Hence, the boldness, energy, ardor and perseverance, with which they contend against the spirit of the world, increase with the depth of their union with Christ. The more of the Spirit of Christ a man has, the more he feels as Christ feels. The wider a man is removed from sympathy with the world, the more violent will be the conflict of spirit between him and the world. "Marvel not if the world hate you; it hated me before it hated you." "If ye were of the world, the world would love its own, but, because ye are not of the world, therefore, the world hateth you."

It is the purpose of God to redeem the earth to himself. He has undertaken it; and He will accomplish His purpose. The earth is promised to the Son as his inheritance. He must reign till He triumphs over all. The conflict will wax hotter and hotter, till the harps of God proclaim the final victory of Emanuel, and Jesus stretches forth His sceptre as King of Kings and Lord of Lords. The opposition of spirit between the men of God and the men of the world, can never be less. Deep in the nature of man, the nature of the wicked world, and the nature of God, is laid the foundation of the "*irrepressible conflict*." It has been a conflict ever since the plan of redemption has operated in the world, and cannot cease till the Triumphant Son has put all enemies under His feet. With the Almighty infusing His own Spirit and power into His followers, and leading them forward against the world; and, with the world in irreconcilable hostility against God, there is no possibility of a peace, till the day that it is proclaimed in Heaven, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ; and He shall reign forever."

The world will never cease to fight against God, while any strength remains in it to continue the conflict. It is its nature to fight God. "The carnal mind is enmity against God." It is the nature of God's Spirit to hate

sin. The men in whom God's Spirit reigns are in love with holiness and in enmity with sin. They must be so by an unalterable law of their nature. Hence, the conflict is *irrepressible*. It cannot cease. No power in Heaven, earth, or hell, can stop it. It is daily culminating to its glorious consummation. The Sun of Righteousness is rising to annihilate earth's darkness and shine forever.

Every effort to quiet agitation will prove a failure. The men of God will never cease from their efforts to carry on the real work of God. The desire to quiet agitation implies that the mind is not in enlightened sympathy with God. God is the originator of the conflict. A soul in harmony with Him goes heartily with him to the very heat of the strife, never desiring that it should be less till victory turns on the Lord's side.

The conflict will drive the men of God nearer to God, and the men of the world to fortify themselves more and more in the principles of the world. God's people will become holier and more like God; and the men of the world will develop, more than ever, their unlikeness to God. Those who, at the present time, oppose the work of God—the promotion of holiness—will go farther and farther away from the principles of the gospel. They have taken a position against God, and the contest will drive them to strengthen themselves by becoming more and more grounded in their first principle, which is deadly hostility against God. The history of the Christian Church is full of examples of apostasy, wreck and ruin, which began by opposition to what was supposed to be unimportant matters; but, which were, truly, the works of God. When a man sets himself to oppose the works of God, he little thinks where he will end; but, unless he retrace his steps, he is sure to go far into the "gall of bitterness and the bond of iniquity."

The nature of the conflict is spiritual. It is to be decided whether the power of darkness, on the one hand, shall

reign to the depravation and ruin of man's entire being; or, whether, on the other hand, God shall reign to his salvation, and elevate him morally, intellectually and physically, to that position that will be pleasing to God. The victory is sure. Jesus shall reign on earth and in Heaven, God over all. His faithful followers will share with Him the victory and triumph and glory, and rest forever and ever. There are toils, sufferings, conflicts and struggles here, but treasures and perfect blessedness forever afterwards. Poverty, scorn and death are for us in the militant state, but robes, palms, crowns and thrones when we triumph with the Lord. O, for a greater baptism of THE SPIRIT to arm us, nerve us, inspire us, as we press on in the IRREPRESSIBLE CONFLICT.

SEED TO THE SOWER.—There are two ways of treating the seed. The botanist splits it up, and discourses upon its curious characteristics; the simple husbandman eats and sows; sows and eats. Similarly there are two ways of treating the gospel. A critic dissects it; raises a mountain of debate about the structure of the whole, and the relation of its parts; and when he is done with his argument, he is done. To him the letter is dead; he neither lives on it himself, nor spreads it for the good of his neighbors. He neither eats nor sows. The disciples of Jesus, hungering for righteousness, take the seed whole; it is bread for to-day's hunger and seed for to-morrow's supply.

If we duly join faith and works in all our preaching, we shall not fail of a blessing. But of all preaching, what is usually called Gospel preaching is the most useless, if not the most mischievous; a dull, yea, or lively harangue, on the sufferings of Christ, as salvation by faith, without strongly inculcating holiness. I see, more and more, that this naturally tends to drive holiness out of the world.—JOHN WESLEY.

THE AWAKENING.

BY JAMES G. CLARK.

See them go forth like floods to the ocean,
Gathering might from each mountain and
glen,

Wider and deeper the tide of devotion,
Rolls up to God from the bosoms of men.
Hear the great multitude mingling in chorus,
Groan as they gaze from their crimes to the
sky,

"Father, the midnight of death gathers o'er us,
When will the dawn of redemption draw
nigh?"

"Look on us, wanderers, sinful and lowly,
Struggling with grief and temptation below,
Thine is the goodness in everything holy,
Thine is the mercy to pity our woe.
Thine is the power to cleanse and restore us,
Spotless and pure as the angels on high;
Father, the midnight of death gathers o'er us,
When will the dawn of redemption draw
nigh?"

Gray hairs and golden youth, matron and
maiden,

Lovers of Mammon, and followers of fame,
All with the same solemn burden are laden,
Lifting their souls to that One mighty name.
"Wild is the pathway that surges before us,
On the broad waters the black shadows lie,
Father, the midnight of death gathers o'er us,
When will the dawn of redemption draw
nigh?"

Lo! the vast depths of futurity's ocean,
Heave with Jehovah's mysterious breath,
Mortals, press on, while the deep is in motion,
Jesus is walking the waters of death.
Angels are mingling with men in the chorus,
Rising like incense from earth to the sky,
"Father, the billows grow brighter before us,
Heaven, with its mansions, eternal draws
nigh."

PURITY, soberness, distributing our property amongst the poor are nothing, without love. Satan trembles to see in us that true, lowly love which we bear to one another; he grudges us this harmony, for we thus display that which he himself was not able to retain.—GREGORY.

THE CAUSE.

BY M. H. FREELAND.

THE question is not unfrequently asked, "Why do so many turn back after commencing a life of devotion to God?" The answers to this question have been as various as the minds that have given it their serious consideration. Our Calvinistic brethren give as their final reply, "They never were converted, else they would have continued faithful. God never commences a work without finishing it." But they forget, meanwhile, that the great work of individual salvation is subject to human volition; that God never resorts to *coercive* measures when dealing with the human will. That the answer given by those of the Calvinistic school, is, however, true to a very considerable extent, must be admitted by every careful observer. For, undoubtedly, multitudes who are gathered within the pale of the Christian Church during seasons of revival, have never known the joys of pardoned sin, no conclusive evidence having ever been given by them of a radical change of heart—of their being new creatures in Christ Jesus. 'Tis true that, while the tide of revival influence is high, they float along with the current and seem to know something of the saving power of grace; but no sooner does the time of testing come, than it is found they have no root in themselves, and they quickly wither away. But it is not exclusively to this class that we allude when speaking of those who turn back, but also, and more particularly, to those who actually experience a knowledge of sin forgiven—of pardon sealed. For we believe it is possible for a saved soul to fall into sin and thus become alienated from God and be lost to all eternity. Nor would we restrict our inquiries to those who have barely become experimentally acquainted with the first principles of the Gospel, as it is a sad fact that individuals have fallen from a state of grace far in advance of justification. There is, undoubtedly,

one cause more than any other that occasions the fearful apostasy from the real life of God in the soul, everywhere so painfully visible: While minor causes exist, this stands preeminent, viz.: *resting in present attainments*. Here lies the "Enchanted Ground" where Bunyan's Pilgrim fell asleep and lost his roll. There is no such thing as attaining such a state of religious experience in this life as leaves no more enemies to be overcome, no more victories to be gained. Infinite as its originator, the glorious scheme of redemption provides an inexhaustible store for the constantly increasing capacity of finite beings. And to suppose one's cup of bliss complete in the hour of conversion, or at any subsequent period, is to suppose the infinite can be exhausted by the finite. But absurd as such a supposition may appear in theory, it is taught, practically, to an alarming extent. Bible religion is something that cannot be retained without constantly increasing. It is diffusive in its nature, and as naturally tends to permeate the entire being of its possessor, as does the leaven hid in three measures of meal to leaven the whole lump. It is of the utmost importance that individuals just commencing in the service of God, should be well informed at this point. How, often we hear the remark, "I supposed, when I was converted, there was nothing more to be done or suffered, only to rejoice in God all the day long. Hence, when temptations came, they found me all unprepared to meet them, and before I was aware, I cast away my confidence and became an easy prey to my subtle foe." What need of nursing fathers and mothers to instruct the babes!

Nor is it less important for those just entering the land of rest from inbred sin, the land of perfect holiness, to be well instructed at this very point. It is so natural to suppose *all* is gained with this important victory, that very many stop on the shores of Jordan, instead of going up to *possess* the goodly land before them. Hence their ex-

perience becomes stereotyped in its character, and is destitute of that freshness and vigor it once possessed. As we look around do we not find many of this class among those professing holiness. There is a deplorable lack of power evidenced in all they do. Their testimonies seem to savor of the manna gathered over night. Unlike St. Paul, they count themselves to have apprehended. Nor do they leave the things that are behind and press forward to the things that are before. The Apostle was found reaching forward, hence he was able to say he had kept the faith. The Bible standard is, "to be filled with *all the fullness of God*." Where then is the end? "Be not drunken with wine wherein is excess, but be ye *filled* with the *Spirit*." But let an individual begin to take possession of the legacy bequeathed to him in the Word of God, and Satan comes up at once and whispers the caution, "You are going too fast." Indeed, this caution is repeated at every successive step, and almost invariably through the instrumentality of a professor of religion. Ah, what multitudes have relaxed their exertions, and gradually fallen into a state of luke-warmness by yielding to this suggestion!

Who believes the Bible? Who takes that sacred book as the *will* of God to *them*? Such truths as have been tested by our fathers are received; but what an inclination there is to reject what we have not *seen* tested by actual experience. We read that the records there are for examples to those who follow after; but let any one teach, for instance, that the faith experienced by the ancient worthies, as recorded in the eleventh of Hebrews, is still attainable, how quick the cry of "fanaticism" will be heard in response, and that, too, by many who have known much of the deep things of God. But the Apostle did not teach thus; on the contrary he taught that God had provided some *better thing* for us, i. e., for those under the Gospel dispensation. There is, however, great reproach inseparably connected with receiving

by faith *all* Jesus has died to purchase. It costs something to be *saved*, to be sanctified wholly, *body, soul* and spirit, and to be preserved blameless unto the coming of our Lord. Mr. Bramwell, a man rarely equaled in depth of experience says, "I am persuaded many turn back after receiving the cleansing touch, and the cause generally is their not determining to receive the *whole*." Let us beware how we set down anything as fanatical that bears the broad seal of God's eternal truth, for in so doing we shall invariably find the light waning in our own souls as a result. Let us not make void the law through *tradition*. God cannot deny himself. "Give kind words to all," says Bramwell, "but *tarry* for none." The standard of Bible religion has been fearfully lowered during the ages past; and nothing but a faith that

"Laughs at impossibilities,
And cries 'it shall be done,'"

will ever enable the friends of Jesus to raise it again. Let the same stamp of salvation be enjoyed as was possessed in the early age of the Christian Church, and the same determined opposition will, undoubtedly, be made to it by the hosts of hell. And will any other stamp of salvation, or a less degree of it than that which the early Christians possessed, ever redeem the world from the dominion of Satan to Jesus Christ? Let us not forget that we live in the dispensation of the Holy Ghost, ushered in by the day of Pentecost. The power then felt and retained for centuries by the Church, is the power we need in this age of infidelity and spurious religion, to meet the devil with. Who can *scripturally* assert that the Holy Ghost is a less efficient agent to-day than eighteen centuries ago? Ah, follower of Jesus!—professed Pilgrim to Canaan!—the inheritance is yours, all yours. You and I may be filled with *faith* and the Holy Ghost. Glory be to God.

"Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities,
And cries 'it shall be done.'"

SELF EXAMINATION.

BY FLAVEL.

It will never repent you that you have prayed and mourned, that you have trembled and feared, that you have searched and tried; nay, it will never repent you, that God has tried you by thousands of sharp afflictions and deep sufferings, if after all, your sincerity may be fully cleared up to the satisfaction of your soul: for, in the same day in which your sincerity shall be cleared, your title to Christ will be made as clear to your soul as your sincerity is. You may then go to the promises boldly, and take your own Christ into the arms of your faith and say, "My Beloved is mine and I am his." Yea, you may be confident that it shall be well with you in the judgment of the great day, for "God will not cast away the upright man." If his word clears you now, it cannot condemn you then.

O, what an ease it is to the soul when the fears and doubts that hang about it are gone—when a man sees what he is, and what he has in Christ and the promises—what he has to do, even to spend the time between this and heaven in admiring the grace of God that has delivered him from the ruining mistakes and miscarriages by which so great a part of the professing world are lost to all eternity.

CHINA.—Dr. Wentworth writes, under date of April 24th, 1860: "Brother Lo Ting, while preaching in the streets of the city (Fuh Chau) was surrounded by a crowd of Chinese, who said: 'You say you are not afraid of idols; we will now take you to a temple and you shall break one of the idols to pieces, and then we shall see whether it has not power to revenge itself.' While they were hurrying him along with insults and derisive shouts, he said: 'I do not fear your idols of wood and stone, and mud, and will show you that I do not by smashing any number of them to pieces if you will give me a written

agreement that I shall not be harmed by any man for so doing. *I'll risk the gods, but I dare not risk you.*' The crowd dropped off and let him go. Brother Hu Long-Mi, our first Chinese itinerant, stated that last Sunday, while in the country preaching to our little class of church members, his heart sank within him to see the multitude working in the fields, in all directions, where his message could not reach them. Soon a violent thunder shower came up and drove many of them into the house where he was preaching. He made them sit down, and for once he preached to a large congregation of them."

HYPOCRISY.—Let all that profess religion be uniform and steady in the profession and practice of it without politic reserves and by-ends. O, take heed of this Laodicean neutrality and indifferency which Christ hates. Be sure your ground be good, and then be sure you stand your ground. The religion of time-servers is but hypocrisy. They have sluices in their consciences which they can open or shut as occasion requires. Every fox will at least have two holes to his den, that if one be stopped he may escape at the other. The hypocrite poises himself so evenly in a mediocrity, that—as it was said by Baldwin, "Let Antony win, let Augustus win, all is one;" so, let Christ win, or let antichrist win, he hopes to make every wind that can blow serviceable to to waft him to the port of his own interest. The hypocrite has always more of the moon than of the sun, little light, many spots, and frequent changes. It is easier to him to bow to the cross, than to bear the cross; to sin, than to suffer.—FLAVEL.

AM I sincerely resolved to follow Christ and holiness at all seasons, however the aspects of the times may be towards religion? Or do I carry myself so warily and covertly as to shun all hazards for religion, having a secret reserve in my heart to launch out no further than I may return with safety, contrary to the practice and resolution of upright souls?

REVIVALS.

BY THE EDITOR.

BERGEN CAMP MEETING.

Five years ago when Rev. L. Stiles was Presiding Elder of Genesee District, we purchased in Bergen, Genesee Co., N. Y., twenty-five acres of land, the most of which was covered with magnificent forest trees of primeval growth, for a Camp Ground. Mr. Stiles and ourself became personally responsible for the payment thereof. By some effort, with the efficient assistance of Seth M. Woodruff and Rev. A. Hard, we succeeded, in a short time, in getting enough pledged to cancel our obligation. The most of these pledges have been met, leaving only from one to two hundred dollars yet unpaid.

The annual Camp Meetings upon this ground, have all been seasons of deep religious interest. Here thousands of fluctuating Christians have been led on into the higher grades of Christian experience, and have had their wavering minds

"Settled and fixed
With all the weight of love."

The meeting this year was thought by many to be the most profitable one ever held upon this ground. There were, it is estimated, at least one hundred tents, most of them of large size. We notice that from year to year, there is an increase, on the whole, in the size of the tents. Nearly every tent is a prayer tent. It is found that much more good is accomplished in this way than by setting apart a few exclusively for religious services. The tents were unusually well filled. On the Sabbath the attendance was very large. It would seem as if the whole of the densely populated country, with its thriving villages for twenty miles around, turned out *en masse*. There were probably ten thousand persons on the ground.

The preaching was in demonstration of the Spirit and in power. There was no attempt at display, no historical or philosophical essays were read, no studied declamation upon the greatness and power of the Church, but point-blank shots were sent from the stand day after day, to the hearts and consciences of the hearers. The sermon Sabbath morning from

that veteran of the cross, Rev. Asa Abell, was one of the most eloquent and powerful we ever listened to. The services throughout were eminently spiritual. A good number of conversions took place, and many sought and obtained the blessings of a clean heart; and the graces of believers generally, were quickened. Eternity alone can unfold the amount of good that was done.

The best of order generally prevailed. This we have found to be almost always the case where God's Spirit has worked in power. The multitude as they came upon the ground, seemed awe-struck, listened with attention, and, at the close of the services, departed in silence. Almost the only instances of a wilful departure from becoming decorum that have come to our knowledge, have been, we are sorry to say, among those Methodist ministers, whose object in attending, seems to be to obtain material which will enable a wild imagination by misrepresentation, exaggeration, and false coloring, to so mould over and paint, as to throw contempt upon the whole proceedings. It took a fallen arch-angel to make a devil; and it takes a backslidden minister to ridicule meetings which God honors with the salvation of souls. It is with the hope of preventing, in the future, conduct disgraceful alike to the ministry and the Church that we pen these remarks.

ST. CHARLES CAMP MEETING.

From Bergen a company of seven of us went via the N. Y. Central, Lake Shore, and Mich. Southern R. R's to Chicago, on our way to attend this meeting. We had a pleasant time on the cars. We cheerfully commend this route to any of our friends at the west desirous of visiting the east, or *vice versa*. The track was in good condition, the cars convenient, and the running up to time. In all our travels we find no Rail Road that we think is quite so pleasant and safe to travel on as the New York Central. There is a double track all the way from Buffalo to Albany, and these are always kept smooth and in fine order. The cars are all that could be desired, and the conductors uniformly courteous and obliging. Such is the skillful management of this road, that accidents are of rare occurrence.

We found the Camp Meeting located about

a mile from Wayne Station on the Galena road, thirty-five miles west of Chicago. It was held in a fine grove, owned by brother James Laughlan, who not only generously gave the use of the ground, but kindly entertained us, and a host besides. There was about thirty tents upon the ground—the largest number several informed us, that they had seen of late years at a Western Camp Meeting. As we came upon the ground, we plainly perceived that God was among the people. At once we felt at home. Strangers are brought nigh by the blood of Christ. Dr. Redfield, whose labors for the promotion of holiness have been greatly blessed in Northern Illinois, had charge of the meeting. He was assisted by as promising a body of young ministers as we ever saw together—men of grace, gifts, and physical vigor, who will yet leave their mark for good upon the world. Here, as at Bergen, God carried on his work in power. The people were in earnest, and they were blessed accordingly. Many entered into the rest of perfect love. Perhaps as much good was accomplished as at any Camp meeting we ever attended. At different times there were marked displays of the Divine presence. One evening in particular, the power of God rested upon the congregation in awful grandeur. Conviction was general, and the altar was filled with weeping penitents, agonizing in prayer for deliverance from sin. Some of the most interesting cases of conversion occurred, that we ever witnessed. Two young men who came upon the ground to sell liquor were arrested by the Spirit of God. Loud and earnest were their cries for mercy. Soon, he who delights to save the chief of sinners, came to their relief, spoke peace to their souls, and made them unspeakably happy in the assurance of sins forgiven.

One young man, converted on the evening when the power of God came down in such a wonderful manner, was indeed a miracle of saving grace. In relating his experience he said in effect, as nearly as we can recollect—“My mother was a pious woman. She often prayed for me, but I became very wicked. I wandered far from God. Last year I joined a company that went to Battle Hill in Canada, to dig for enchanted gold. The gold, it is said

was buried with magic rites in the revolutionary war. To get it we were told that we must burn the Bible, and sell ourselves body and soul to the devil. I consented. I went to a sister's and a borrowed a Bible and stood by and saw it burned. I have been upon the very verge of hell. But O, the infinite mercy of God. He has had pity upon me, and pardoned my sins.” His narrative was interrupted by floods of tears. No one who listened could doubt the genuineness of his conversion, or sufficiently adore that grace which had snatched him as a brand from hell.

LETTER FROM DR. BOWEN.

The following letter from that veteran of the cross, Dr. BOWEN, we lay before our readers *with his consent*. If all our aged ministers, who mourn over the worldly Spirit that claims control of the church, would thus boldly speak out, the best results would follow. God bless those who are “valiant for the truth!”

Dear Brother ROBERTS:—I have not forgotten the very kind and respectful invitation you gave me, soon after the “*Earnest Christian*” started its eventful career, to become a contributor to its columns; and though I have not found time to do it, on account of an unusual press of other matters, hitherto, yet, as I am beginning to be a little relieved about these days, I shall soon, I trust, be able to send you something.

If there ever was a time when there was occasion for the friends of “Christianity in earnest,” to rally around that only evangelical and saving form of religion, and plead its waning cause, we have unhappily fallen upon that period. “How has the gold become dim, and the most fine gold changed.” “Yea, truth faileth; and he that departeth from evil maketh himself a prey.” I am glad, Brother ROBERTS, that God has thrust you out into this field: not that there was any occasion for it, or that some of your brethren should have been the guilty instruments of bringing it about; but that you have been led, in the order of Providence, to improve the occasion which has arisen to proclaim an earnest Christianity to the people.

I like the “*Earnest Christian*.” I like it much. It is the very thing for the times. Its matter and manner, its spirit and style, its character and course, so congenial with its ob-

ject and title, must open its way into a wide circle of inquiring readers, and render it an efficient instrumentality in advancing the cause of holiness. Its adaptation to meet an important demand of the times in which we live—times when the manifestations and spirit of religion are being restricted to mere forms, and even these tied down to the Procrustean bedstead of "Church order," could scarcely be exceeded. We are fast approximating a state of things, in which the prevalence of clerical pride and profligacy and forgetfulness of God, must call for another Wesleyan revival. And *who, or what is to be the instrument of inaugurating and carrying forward such a work?* Officialism will never do it. There is nothing in its boasted "law and order, its famous conferences and councils, its mighty self-magnified, wonder-working prestige, that can bring us back to our primitive simplicity and purity of life. We must have a live man, and a pure press, to lead the van; "and who knoweth whether thou art come to the throne" of obloquy and martyrdom—"for such a time as this?" There must be a breaking away from forms and authorities—a plunging into the simplicity and spirit of the pure Gospel—however "irregular," or "contumacious" it may appear, and a relying on God alone for the accomplishment of the great ends and purposes of the Christian ministry. An unshackled ministry, and a press independent, must be put in requisition, even in defiance of "the powers that be," if necessary, or Popery will take the world.

Affectionately Yours,

ELIAS BOWEN.

CALL FOR HELP.

THE following letter, coming from a distant place and from an entire stranger, we give to our readers. It will encourage earnest Christians to learn how the Spirit is moving upon honest hearts in different sections of the country. We have made arrangements for a preacher to go to the place referred to, and we shall expect soon to hear of a gracious revival of God's work there.

REV. B. T. ROBERTS:

Dear Brother in Christ:—Though an entire stranger to you, I have been led to address you by letter. I saw in the *Independent* an account of your trial and expulsion from the Methodist

Episcopal Church, which most deeply interested me, while it excited my feelings of sympathy in your behalf. At this you will not be surprised, when I make known the fact that not many months previous I had been silenced by the Minister in meeting, (a meeting for prayer and speaking,) for speaking as the Spirit gave me utterance. I was urging holiness upon God's people who were carnal, and who I knew were hedging up the way of a revival. This being the second time I had been silenced, I was led to unite, with one other who was one in spirit with me, in holding meetings where we could be free. From that period to the present, we have kept up our meetings, and in all weathers, have met three times each week, the Lord meeting with us in power. We are still members of the Methodist Episcopal Church, but we have *come out* from her sins, and no doubt would be expelled if we should speak as formerly in the Church. I have been charged with breaking up revivals even, by my prayers; so I thought the path of duty led me to pray where such charges could not be made. Last winter I saw in the North-Western *Christian Advocate* an account of a Minister holding meetings in St. Charles, Illinois, and heard, through the *Earnest Christian*, further particulars concerning this meeting, which set me on fire, and made me thank God and take courage. I involuntarily exclaimed, after reading the article in the *Advocate*, "These are my people—I am one of them." And, by further reading of your excellent paper, I am confirmed in what I then believed. But, to be brief, I will say that about two months since, this sister and I engaged a house to hold our meetings in, having previously held them at our own houses alternately. The school house, at which we now hold our meetings, is in the centre of the town, and on Main street. There we meet and pray, and there talk as directed by the Holy Spirit. Our meetings are well attended, and the number is increasing at each succeeding meeting. And I am now assured that if one of your Ministers were to come to this place and hold a meeting, there would be a most glorious revival of religion. The people are *hungry for the truth*—yes, *starving* for it—many of them so much so as to listen with manifest interest even to a weak and stammering woman. The meetings are so largely attended, and there is such apparent eagerness to

hear that I feel bewildered with the responsibility; yes, overburdened—and I write to you for help. Could you not send us a Minister? If you know of one who could make the sacrifice of coming to this place, and you would direct him to come, I will say his reward will be sure, both temporal and spiritual. The Church here is dead, as a body, spiritually, and seems likely to remain so. The smooth sermons that are preached are evidently hardening the people, and unless sinners all around are reached through some other instrumentality, they will remain unsaved. I regard the people called Nazarites as reformers of the genuine stamp, and believing so, as I have for years past, that a reformation is needed in all the Churches, I am anxious to have one visit this community and labor. In writing to you, I am not insensible to the fact that it could scarcely be expected that you should, upon the suggestion of an entire stranger, take the responsibility of sending a Minister to this place. But with all the probabilities against your doing so, I thought I would make the effort, and I would be clear. I have been a traveler in the King's Highway for the last seven years, and feel experimentally the power of Jesus' blood to cleanse from all sin. Believing you to be spiritually minded, and consequently in a special sense led by the Spirit, I have an unwavering confidence that in the matter under consideration you will be led right, and if no Minister comes, I shall think it is all right, believing that the Lord will show you your duty. I praise my Redeemer that He condescends to teach me and make known His will to me in all matters with which I have any concern, and so He does to all who follow Him and who walk in the light. Pray about this, my brother, and all will be right. I feel that I am a sheep without a shepherd, and there are many such these perilous times. Please write me a letter; I shall be so thankful to you for any instruction or advice.

Sincerely yours, in the bonds of Christian love.

E. E. B.

FREE METHODIST CHURCH IN BUFFALO.

BUT few are aware of the religious destitution that prevails in our cities. The prevailing rage for splendid Churches, with the pews rented or sold, has the effect of driving the masses from the House of God altogether.

The Buffalo *Christian Advocate* said in 1855, and things have not materially changed for the better since, "We have in Buffalo about forty Protestant Churches. These reach, and influence more or less, about twenty thousand of our eighty thousand people. This leaves sixty thousand either unprovided for, or to Catholic influence. It may be safe to calculate that forty thousand of our inhabitants attend no place of worship whatever." * * * "Thousands do not attend any of our Protestant Churches, for the simple reason that no sittings are designated for them. Our sanctuaries are built for the few, and not for the many. Pews rented and sold ever alienate the masses from the place of worship." Just think of this! FORTY THOUSAND of the inhabitants of Buffalo who '*attend no place of worship whatever!*' One great cause is the want of FREE CHURCHES. Thus, while we are making a great ado about the conversion of the heathen abroad, it would seem that they are growing up by the thousand under the very shadow of our magnificent, tall-steepled, aristocratic Churches! "Sittings may be designated" in a pewed Church for those who have not the inclination or ability to pay for one, but who is willing, by occupying them, to advertise, from Sabbath to Sabbath, his poverty or indifference?

In reference to the spiritual condition of the Churches, the same paper said, in March, 1859, in an article headed "Religious Interest in Buffalo: "We have none; we have no more than is usual through the year. We do not intend to convey the idea, by the above heading that there is any special movement among us, or that there are any very marked efforts towards getting souls converted, or keeping those converted who are already in the Church. The great movement among us, is, we judge, to determine how far the Church can go back to the world, and save its semblance to piety, devotion and truth. Hence, many, many Church members have become the most frivolous and pleasure-loving, and folly-taking part of our town's-people. They love, give and sustain the most popular worldly amusements, such as dancing parties, card parties, drinking parties, masquerade and surprise parties, and have no disposition to come out from the world, and to be separate from it. All this may be

seen, read and known in more or less of the Buffalo Churches."

This is the testimony of an eye-witness. Mr. ROBLE has, for a long time, been a resident of Buffalo, and, at the time of writing the above, he was a local preacher, belonging to one of the city Churches. This is not the testimony of an old-fashioned Methodist, who might be regarded as prejudiced—but of a friend of the prevailing order of things—one who was never suspected of being tainted with "Nazareitism."

We send missionaries to Italy and to Turkey. Why? Have they not the gospel? Yes, Have they no Christian Churches? They have Churches planted by the Apostles, illustrated by the virtues and enriched by the blood of martyrs. Have they no ministers? They have a ministry, educated for their office—claiming their authority by unbroken lineal descent from Peter, and Paul, and James. Why, then, do we, at great expense, send missionaries there to stir up strife, and awaken persecution? The reply is, that 'their religion is a mere form, insufficient to save the soul.' And what better, according to Mr. ROBLE, is the Protestant religion of Buffalo?

1. *No very marked efforts towards GETTING SOULS CONVERTED.*

2. *Nor to keep SOULS CONVERTED.*

3. *"The great movement is to determine how far the Church can go back to the world and save its SEMBLANCE to piety, devotion and truth." Real piety not at all cared for—its semblance only is sought.*

4. *"Many of the Church members have become the most frivolous and pleasure-loving part of our town's-people."*

5. *"They give and sustain dancing parties, card parties, drinking parties, masquerade and surprise parties, and have no disposition to come out from the world."*

Now, we ask, in all candor, are not the devotees of the Greek and Roman Churches quite as likely to gain Heaven as such Protestants?

Is not a Free Church needed in this city, not only to reach some of the "forty thousand who attend no place of worship whatever," but to elevate the standard of piety among the Churches, and to provoke them to love and good works?

Our labors in the Church on Thirteenth street, kindly furnished us by Mr. JESSE KETCHUM,

have been greatly blessed. Some sixty or more, we judge, have been converted the past year—more, we heard it stated by a member of the Young Men's Christian Union, than in all the other Churches in the city, in the same time. The work is still going on. Conversions are frequently occurring. Last Sunday evening some six adults were forward seeking religion, and three of these were very clearly converted. We expect to keep up the meetings on Thirteenth Street, and to drive the battle on there more vigorously than ever. But this Church is located in the suburbs—some two miles from the heart of the city. We also need a location more central.

In accordance with what we believe to be the will of God, we have purchased a brick building suitable for a Church. It was formerly used for a theatre. It costs us thirty-five hundred dollars, and about five hundred dollars will be needed to put it in a proper condition. Towards it we have turned in our house and lot in Buffalo, valued at fifteen hundred dollars, leaving us for the present homeless. We shall give the whole of this, cheerfully, if needed. For the balance, we depend upon the liberality of the friends of Jesus. About five hundred dollars was paid or pledged at the Bergen Camp-Meeting. One sister gave a gold watch chain, and another a gold watch. Two thousand dollars are still unprovided for. We can depend upon but little in Buffalo, as our friends there are poor. If any of the readers of the *Earnest Christian* feel that it would be pleasing to God, we should be glad to have them send on their contributions for this purpose. Any sum from one dollar to a hundred, will be thankfully received. Can you devote your missionary money to a better object? For whatever you give in this direction you may expect a speedy return in a rich harvest of souls. We trust that those who have given us pledges, will send on their moneys as soon as possible, as we have been obliged to borrow to make the payments, and we need still more to pay for seats and repairs. Brothers, sisters, on your knees please ask the question, "Lord, what wilt Thou have me to do?"

NOTICE FOR CAMP MEETING AND CONVENTION.

A Camp Meeting will be held at Pekin, Niagara county, N. Y., twenty miles north of

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Buffalo, about forty rods from the depot, to commence on Thursday, 16th of August. A convention will be held at Pekin, for the purpose of adopting a Discipline for the Free Methodist Church, to commence at the close of the Camp Meeting, Aug. 23d. All societies and bands that find it necessary, in order to promote the prosperity and permanency of the work of holiness, to organize a Free Church on the following basis, are invited to send delegates:

1. Doctrines and usages of primitive Methodism, such as the Witness of the Spirit, Entire Sanctification as a state of grace distinct from justification, attainable instantaneously by faith. Free seats, and congregational singing, without instrumental music in all cases; plainness of dress.

2. An equal representation of ministers and members in all the councils of the Church.

3. No slaveholding, and no connection with secret oath bound societies.

Each society or band will be entitled to send one delegate at least; and an additional one for every forty members. The committee appointed by the convention at Bergen, will meet at Albion, the 15th of Aug. at 9 o'clock A. M.

WESTERN LAYMEN'S CONVENTION.

This was held in Wayne, Du Page County, Illinois, July 2d, 1860. It was well attended, and its action was harmonious, interesting and important. Substantially the same ground of complaints exists at the East. Old and reliable members, of undoubted piety, who have done as much or more than any others for the prosperity of the Church, have been expelled on frivolous pretenses, or read out as "withdrawn," without their consent. The real difficulty is, they are simply old-fashioned Methodists, who cannot in conscience give their support to the peaceable reign of formalism and worldly policy in their respective Churches.

The following resolution was unanimously adopted:

Resolved, "That our attachment to the doctrines, usages, spirit and discipline of Methodism is hearty and sincere. It is with the most profound grief that we have witnessed the departure of many of the Ministers, from the God-honored usages of Methodism. We feel bound to adhere to them, and to labor all we can, and

to the best possible advantage, to promote the life and power of godliness. We recommend that those in sympathy with the doctrine of holiness, as taught by WESLEY, should labor in harmony with the respective Churches to which they belong; but where this cannot be done—where they cannot do their duty without continual strife and contention, we recommend the formation of Free Methodist Churches, as contemplated by the late Convention held in the Genesee Conference in the State of New York."

Some eighteen preachers—most of them young men of promise—were authorized by the Convention to go out under its auspices and labor for the salvation of souls.

It was decided to hold a Camp-Meeting at Wayte, on the same ground on which it was held this year, to commence on Wednesday, the 12th of June, 1861. They also concluded to hold one this fall, the time and place to be hereafter designated. We expect to see great results from this Convention.

After the Camp-Meeting, we held meetings at St. Charles, Clintonville, Kishwaukee, Franklinville, Marengo, Bonus, Woodstock and Queen Ann. In each of these places we found large and attentive congregations, and living Christians, in earnest to save themselves and others. God has begun a glorious work in Northern Illinois. The country is one of the finest we ever saw. May a revival of pure religion sweep like fire all over these splendid prairies!

OUR SELECTIONS.

In each number we give short articles, taken from old standard authors of different denominations. These extracts cost us, generally, quite as much, and often more labor than would be required to furnish original articles. But we think it better to let these old divines speak, than it would be to say the same things ourselves, even if we were capable of saying them as well. They show very plainly, that the self-denying religion we are endeavoring to inculcate is no new thing. We are glad to see that many of these articles find their way in the Church papers. We hope they will do good. In a single paper edited by a regular conference minister, we noticed some six articles taken from our pages. We tender our thanks for even this indirect acknowledgment of the merits of the *Earnest Christian*.