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## THE DIFFERENCE BETWEEN REGENERATION AND SANCTIFICATION.

BY REV. WM. COOLEY.

We understand by regeneration, that change of heart resulting from being born of the Spirit, which makes its subject a new creature; and by entire sanctification that cleansing of the heart from all inward corruption, which constitutes it holy. This entire sanctification is a work wrought in the heart subsequent to regeneration, and not in conjunction with it. Regeneration is only a partial renovation of the heart, while sanctification is an entire work as far as purity is concerned. The necessity of this subsequent work grows out of the fact, that the heart is not freed from all the carnal nature when it is regenerated. What remains is *inbred sin, inward sin, sin of the heart*, of desire, feeling and volition, such as the roots of pride, of anger, jealousy, envy, or love of the world; and not actual sin, or the sin of the life. Though these are found in the heart after regeneration, grace gives us victory over them, and we commit sin only when we let these get the mastery over us. Some find it quite difficult to understand such distinctions, but they agree with the Bible and with experience. In vindicating this view, we shall present the testimony of the Bible and of able divines, and also the experience of Christians. Paul in addressing the Church at Corinth says in 2 Cor. 7, 1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of

the flesh and spirit." From all outward pollution of the flesh if there is any; and then from all pollution of the spirit, which includes all inward sin. These Corinthians were justified persons. Paul call them "*dearly beloved*." In verse 4th, he says "great is my glorying of you." Though some of this Church had been backslidden, Paul's first letter corrected them, and he now says, in verse 9th: they had sorrowed after a godly sort, and then mentions the result of this sorrow, "*yea, what clearing of yourselves, yea what zeal, etc.*" In verse 16, he says, "I rejoice therefore, that I have confidence in you in all things." The conclusion is, these must have been justified persons, who needed to be fully cleansed. Paul prays for the Thessalonian Church in a way to teach this doctrine. 1 Thess. v, 23. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ." These were Christians, partially sanctified, but not wholly, and Paul prays that they might be sanctified wholly. Sanctification begins with regeneration, and thus all justified persons are partly sanctified. These were to be entirely sanctified and then kept so,—"preserved blameless."

Gal. v, 17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." Mr. Wesley says, "He is speaking to believers, and describes the state of believers in general when he says, 'the flesh lusteth against the Spirit, and these are contrary the one to the other.'"

Nothing can be more express. The apostle here directly affirms that the flesh, evil nature, opposes the Spirit, even in believers; that even in the regenerate there are two principles, contrary one to the other. Ser. vol. 2, p. 109. The apostle speaks of a class of persons in 1 Cor. iii, 1—2, whom he denominated carnal in a sense, and yet they were babes in Christ. Mr. Wesley thinks they were believers.

Paul speaks in Heb. xii, 15, of "roots of bitterness spring up and troubling them," in connection with the duty to follow holiness, which leads us to conclude, (though it may refer also to other things,) that it must have reference to inward sin. 1 John i, 9,—"If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This means He will pardon us, and then He will cleanse our hearts. Christians are addressed in the Scriptures as though they needed a higher state of purity. "And every man that hath this hope in him purifieth himself, even as he is pure." 1 John, iii, 3. "Be ye holy for I am holy." "Be ye therefore perfect, even as your Father in heaven is perfect." "Sanctify them through thy truth, thy word is truth." "Leaving the principles of the doctrine of Christ, let us go on to perfection." "This is the will of God, even your sanctification." "That ye may be perfect and entire, wanting nothing." "Always laboring fervently for you in prayer, that ye may stand perfect and complete in all the will of God." The apostles gave evidence of inward sin, which sometimes got the mastery over them, before they "*were filled with the Holy Spirit*," and entirely sanctified, as they evidently were on the day of Pentecost.

We will now consider some objections to this doctrine. "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." 2 Cor. v, 17. This passage means that a great change has taken place in conversion, so that the power of the old man is

broken, and the views and feelings are greatly changed, but it cannot mean that this is done in an absolute sense, for the physical and mental powers remain much as they were before. Mr. Wesley says, "But we must not so interpret the apostle's words as to make him contradict himself. And if we will make him consistent with himself, the plain meaning of the words is this: His old judgment concerning justification, holiness, happiness, indeed concerning the things of God in general, is now passed away: so are his old desires, designs, affections, tempers, and conversation. All these are undeniably become new—greatly changed from what they were. And yet though they are new, they are not wholly new. Still he feels, to his sorrow and shame, remains of the old man, too manifest taints of his former tempers and affections, though they cannot gain any advantage over him, as long as he watches and prays." Ser. vol. 1, p. 112. Some have understood 1 Cor. vi, 11, which mentions the word sanctified before justified, as opposed to this view, but the term is simply used not in the sense of holiness, but in its lower meaning of separation from sinful uses. Dr. Clark says, "It means ye are separated from idols to be joined to the living God."

An objection of this character is sometimes made, "God never does a partial or imperfect work." This objection is not valid, as we propose to show. He might have created the world in a moment of time, but he was six days in doing it. He was four thousand years in introducing the scheme of redemption into our world. When our Saviour raised Lazarus from the dead, he left part of the work to be done afterwards, which was "loose him and let him go." He led the blind man out of the town and then partially cured him, so that he saw men as trees walking, and then he put his hands again upon his eyes, and he was restored, and saw every man clearly. Mark viii, 23. There are steps or degrees in the personal salvation of

every soul. The enlightening of the mind, the conviction of guilt, the penitence, the faith exercised, the conversion of the soul, the witness of the spirit, the subsequent growth in grace, the entire sanctification of the heart, the subsequent growth in love, and enlargement of the heart, and increase in power and faith. It is so in the natural world. The work God does there is not all done at once, for there is the small sprout, and then the tree, the germinating seed, the stalk, and the full corn in the ear, the rose-bud, and then the beautiful flower. In religious experience there is the babe in Christ, and the perfect man. These illustrations are used to show the two states, and not the length of time in passing from one state to the other.

We will now introduce the testimony of several prominent writers, beginning with Dr. Dempster; he says, speaking of sanctification, "Between this state and mere regeneration, the distinction should be accurately defined. You ask in what then does regeneration consist? Simply in this three-fold change, viz: justification, partial renovation, and divine adoption. Above and beyond this great change stands that of *Christian Perfection*. Do you then demand an exact expression of the difference? It is this, the one admits of controlled tendencies to sin, the other extirpates those tendencies. That is, the merely regenerate has remaining impurity, the fully sanctified has none. The difference between these two states is, therefore, moral, not physical—owing not to one being more largely developed than the other, but to one being *more pure* than the other. Beyond sanctification there is no increase in purity, but unceasing increase in expansion."

Says Mr. Wesley, "When does inward sanctification begin? In the moment a man is justified, yet sin remains in him, yea the seed of all sin, till he is sanctified throughout." Plain Account, p. 48. "By sin, I here understand inward sin, any sinful temper, passion or affection; such as pride, self-

will, love of the world, in any kind of degree, such as lust, anger, or peevishness; any disposition contrary to the mind which was in Christ." Ser. vol. 1, p. 109. "And it is most certain that there does still remain even in the hearts of them that are justified, a mind that is in some measure carnal, a heart bent to backsliding, a propensity to pride, anger, revenge, love of the world, yea and all evil, a root of bitterness, which if the restraint were taken off for a moment, would instantly spring up; yea, such a depth of corruption, as without clear light from God, we cannot possibly conceive, if you think it (inbred sin) does not remain, you certainly have not considered the length and breadth, and height and depth of the law of God." Wesley's Ser., vol. 1, p. 119 and 113.

Richard Watson says, "That a distinction exists between a regenerate state, and a state of entire and perfect holiness will be generally allowed. Regeneration we have seen, is concomitant with justification; but the apostles in addressing the body of believers in the churches to whom they wrote their epistles, set before them, both in the prayers they offer in their behalf, and in the exhortations they administer, a still higher degree of deliverance from sin as well as a higher growth in Christian virtues. Two passages only need be quoted to prove this: 1 Thes. v, 23. "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 2 Cor. vii, 1. "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of God." In both these passages deliverance from sin is the subject spoken of; and the prayer in one instance, and the exhortation in the other, goes to the extent of the entire sanctification of the *soul* and *spirit* as well as the *flesh* or *body*, from all sin; by which can only be meant our complete deliverance from all spiritual pollution, all inward depravation of



the heart, as well as that which expresses itself outwardly by the indulgence of the senses, is called filthiness of the flesh." Theological Inst. vol. 2, p. 450.

Mr. Fletcher says, "We do not deny that the remains of the carnal mind still cleave to imperfect Christians; and that when the expression 'carnal' is softened and qualified, it may in a low sense, be applied to such professors as these Corinthians were, to whom St. Paul said, 'I could not speak to you as to spiritual.'"

Dr. J. T. Peck says, "We hazard nothing in asserting that true Christians may, and often do know, that they have the remains of carnal nature within them, while at the same time, 'the Spirit itself beareth witness with their spirits that they are the children of God.' The more they improve in religious experience, until wholly sanctified, the more they see of the evils of their own hearts. Their tendency to sin is not so great, because they are living nearer to God, but because they know more of it. Their spiritual vision is, constantly becoming clearer, and hence they detect depravity in their own souls, which was before unknown to them. Is not this incontestably so? Who are they who have the deepest sense of inward corruptions? Who have most mental agony upon the discovery of their unlikeness to Christ? Certainly not those who have departed from the faith; not those who seldom pray in earnest—whose lives are yielded a sacrifice to the world. 'No, they are surely those who live nearest to God in a justified state; who are most constant and devout in the use of the means of grace.' Central Idea, p. 77.

Bishop Hedding says, "The justified soul finds in himself the remains of inbred corruption, or original sin: such as pride, anger, envy, a feeling of hatred to an enemy, a rejoicing at a calamity which has fallen upon him."

Dr. Bangs says, "That after a sinner is justified freely by his grace, he is made deeply sensible, and perhaps

more so than ever, of the impurity of his nature, we freely admit; not indeed because he is more impure, but because the light of God's Spirit shining into his soul, now more clearly discovers to him the native impurity, the roots of bitterness within." In another article we propose to consider the experience of many intelligent Christians on this question.

## THE BEAUTIES OF THE WORLD TO COME.

Beautiful Zion built above,  
Beautiful City that I love;  
Beautiful Gates of pearly white,  
Beautiful Temple, God its light.

Beautiful Trees for ever there,  
Beautiful Fruits they always bear;  
Beautiful Rivers gliding by,  
Beautiful Fountains never dry.

Beautiful Light without the sun,  
Beautiful Days revolving on,  
Beautiful Worlds on Worlds untold,  
Beautiful Streets of shining gold.

Beautiful Heaven where all is light,  
Beautiful Angels clothed in white,  
Beautiful Songs that never tire,  
Beautiful Harps thro' all the Choir.

Beautiful Crowns on every brow,  
Beautiful Palms the conqueror's show,  
Beautiful Robes the ransomed wear,  
Beautiful All who enter there.

Beautiful Throne for God the Lamb,  
Beautiful Seats at God's right hand,  
Beautiful Rest all wanderings cease,  
Beautiful Home of perfect peace.

Psalm xlviii, 2; Isaiah lii, 1; lx, 19, 20, 21; Hebrews iv, 9; II Peter iii, 13, 14; Revelations iv, 7; 21, 22 Chap.

WITH the same height of desire that thou hast sinned, with the like depth of sorrow thou must repent; thou that hast sinned to-day, defer not thy repentance till to-morrow: he that hath promised pardon to thy repentance, hath not promised life till thou repent.

—QUARLES.



## REV. JOHN SMITH.

BY REV. A. A. PHELPS.

I HAVE just closed the life of Rev. John Smith, of the British Wesleyan Conference. It forms an 18-mo. volume of 324 pages, besides nearly a hundred pages of introductory matter by Dr. James Dixon, which is both sound and suggestive. The body of the work was written by Rev. Richard Treffry, Jr., who has shown himself an able biographer. The subject of the memoir was one of the most pious and useful ministers of his or any age. His career was short, but full of labors and signal conquests for God. His zeal was as intense as his faith was invincible. Having neither time nor inclination to dabble in worldly speculations, he fixed his eye on the one great object of the Christian ministry, and pursued it with a devotion that swallowed up every power of his being. He was on the track of *souls*, and O how bitter his grief when he failed to rescue them from ruin's brink and lead them to the "fountain filled with blood!" But he *did* succeed in plucking thousands from death and hell, and helping them on in the way to heaven. It ought to be remarked, that one great element of his success was the energy with which he strove to create a fund of power in the Church. He did this by constantly urging believers on to holiness. Indeed, his uniform way of working, like that of the celebrated Caughey, was to have two revivals go on simultaneously—one among sinners and backsliders, the other among justified Christians. A revival occurring under such circumstances, has a three-fold advantage. First, the Church itself is made holy and happy and stable. Second, the members of a Church thus baptized and sanctified, are clothed with such power that more sinners are actually converted than would otherwise be the case. Third, the converts stand a thousand times better

chance to live, by being thus fanned by gracious breezes around them and urged on themselves to the depths of perfect love. How much better it seems for a minister of the Gospel to imitate the example of such men as Smith, Nelson and Bramwell, (who all drank into the same spirit) in waving the banners of salvation on the watch-tower of Zion, marshalling the soldiers of Christ to an earnest contest with the prince of darkness, and then joining in the shout of victory over the retreating legions of Satan, than to be throwing obstacles in the way of their ever gaining a victory, and if perchance a few intrepid heroes should lead the way to a bloody slaughter in the "army of the aliens," to have him rally his sleepy forces and unite his influence with theirs in suppressing the rising joys of their more valiant-hearted comrades!

We conclude this hasty sketch with an extract from the biographer, at the close of Mr. Smith's labors on the Nottingham circuit: "Such was the closing scene of Mr. Smith's regular ministry, in a circuit most tenderly endeared to his own heart, and in which his name will long be remembered with deep emotions of gratitude and reverence. Of his usefulness, during the four years of his residence here, it is impossible to form any adequate estimate. A gentleman intimately acquainted with the circuit, and in every other respect qualified to form a correct calculation, states it as his opinion, that there are now in its societies not fewer than four hundred persons, who were converted to God through Mr. Smith's immediate instrumentality. And if to this extraordinary number, we add those cases in which his ministry was powerfully blessed to neighboring circuits, and the other instances in which he was in a still more extended, though less palpable and direct way, the instrument of good in his own circuit,—we have an amount of spiritual service to the Church, as the result of one man's labor, such as, in so short a period, has

very rarely been surpassed. Upon the supposition that his principles were really incorrect, and his modes of effort unscriptural, the marvellous character of his usefulness is strikingly enhanced. What must have been the might of that piety, which in spite of fundamental and practical error, achieved such an incalculable mass of good! What the energy of that faith which, with such serious hindrances, succeeded in bringing down heavenly influence so extensive and powerful! Nay, rather, we are compelled to say, "Blessed is the error which tends to lead such multitudes to the knowledge of the truth! honorable is the heresy which establishes countless believers on their most holy faith! sacred is the extravagance which from every side calls wandering sheep into the fold of Christ! and happy, thrice happy is the man who, with the brand of error, heresy, and extravagance affixed to his character at a human tribunal, returns to God to be enshrined and exalted, as a radiant and spotless star, forever and ever!"

If the members of churches are to be not Christians, but "respectable persons," if their piety is to be not the reverent upturning of the finite eye to the Infinite God, but a fluctuating accommodation to the religious fashions of the day—that goes once to Church, or twice, as is the mode, that subscribes to missions, and gets up sales for charitable purposes, or does not, as is the mode—then they may indeed remain for a time, and even do their work and get their reward; but the first blast of millennial Christianity will sweep them utterly away. The Tyrians chained Appollo to the statue of Dagon, but Alexander laid their towers in the dust all the same! Revolution is fearful; the unchained masses, foaming, maddened in atheistic frenzy, are fearful; but Christianity chained in the temple of mammon is the most fearful of all.—BAYNE.

## THE TRUE WISDOM.

A MAN may know all about the rocks, and his heart remain as hard as they are; a man may know all about the winds, and be the sport of passions as fierce as they; a man may know all about the stars, and his fate be the meteor's, that, after a brief and brilliant career, is quenched in eternal night; a man may know all about the sea, and his soul resemble the troubled waters, which cannot rest; a man may know how to rule the spirits of the elements, yet know not how to rule his own; a man may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head; he may know all that La Place knew—all that Shakspeare knew—all that Watts knew—all that the greatest geniuses have known; he may know all mysteries and all knowledge, but if he does not know his Bible, what shall it avail? I take my stand by the bed of a dying philosopher as well as of a dying miser, and ask of the world's wisdom, "What shall it profit a man if he gain the world and lose his own soul?"

I despise not the lights of science; but they burn in a dying chamber as dim as its candles. They cannot penetrate the mists of death, nor light the foot of the weary traveler on his way in that valley through which we have to pass. Commend me, therefore, to the light which illumines the last hour of life—commend me to the light that, when all others are quenched, shall guide my feet to the portals of that blessed world where there is no need of the sun, and no need of the moon, and no need of any created lights, for God and the Lamb are the light thereof. Brethren, leave others to climb the steps of fame—brother, sister, put your feet upon the ladder that scales the sky; nor mind though your brows are never crowned with fading bays, if you win, through faith in Jesus, the crown of eternal life.—DR. GUTHRIE.

## CONFIRMATION OF SCRIPTURE.

THE following interesting article, from an exchange, shows the bearing of the discoveries at Nineveh on the teachings of the Bible:

The discoveries of Layard at Nineveh, though curious and instructive in all respects, are most important from the light they throw on Scripture. In reading the narrative of the bold explorer, we seem to be transported back to the days of the Hebrew prophet, for substantially the same manners and customs prevail in Messopotamia now as did three thousand years ago. There are still the lodges in the cucumber gardens which Isaiah describes; the oxen still tread out the corn; the vessels of bulrushes may still be seen; and the wild asses of the desert, so poetically alluded to by Job, still watch the traveler from a distance, pause for him to draw near, and then gallop away to the shadowy horizon. To realize the Old Testament, Layard should be read. The ancient portion of the Bible ceases to be the dim, far-off record it has heretofore appeared; light gleams all along its pages; its actors live and move before us; we become ourselves sharers in the story; and the past, for the moment, is vivified in the present.

The confirmation of the truth of the Scripture derived from the sculptures of Nineveh is not less remarkable. The bas-reliefs on the walls of the palaces, now just restored to light, after being entombed for nearly two thousand years, verify perpetually the Hebrew Bible. There is still to be seen the wild bull in the net mentioned by Isaiah; the Babylonian princes in vermilion, with dyed attire on their heads described by Ezekiel; and warriors bringing the heads of their enemies in caskets, to cast them down at the palace gates, as was done with the seventy sons of Ahab. There, too, are painted shields hung on the walls of besieged towns, as we are told by the Jewish

prophet, he beheld at Tyre. There are the forts built over against the beleaguered city; the king placing his feet on the necks of the captive princes; and the idols of the conquered carried away by the victors, precisely as described by Hosea and other sacred authors. There are also the Assyrian Gods, still the same as when their portraits were drawn five-and-twenty centuries ago—cut from the trees of the forest, decked with silver and gold, fastened with nails, and clothed with purple and blue. The very star to which Amos alludes is yet on those palace walls, above the horned ~~cup~~ of the idol, though the worshippers have been dead for thousands of years, and though the wild beasts as predicted, have made their lairs there.

Even the enormous circumference which Jonah gives to the walls of Nineveh is fully corroborated. The three day's journey of the prophet is still required to make the circuit of the great ruins on the east bank of the Tigris, for the people of Messopotamia build their cities as the Hindoos still construct theirs. First one king erected a palace, around which grew up a town; then a new monarch built one, for fresh air on the verge of the open country, whither soon followed another town; and this process was repeated till several contiguous cities were decaying and being erected, all passing, however, under the general name, and covering together an extent of ground which would otherwise be incredible. The light thrown on Scripture, the confirmation afforded to the Bible by these recent discoveries at Nineveh, is so remarkable, that it almost seems as if that ancient city, after being buried, had been allowed to be disinterred solely to confound the folly of modern skepticism.

BODILY infirmities, like breaks in a wall, have often become avenues through which the light of Heaven has entered to the soul, and made the imprisoned inmate long for release.



## HE THAT WINNETH SOULS IS WISE.

BY REV. JAMES MATHEWS.

PAUSE a moment, my brother, and think of this. Not he that winneth honors, not he that gains a position in the world, or the Church, but "he that winneth souls." How many have forgotten this! Young men of promise, whom God called out of the world, made wise unto salvation, and sent into the vineyard 'to work for him, have labored for a little time, then forgetting that the only wisdom was to win souls, turned their eyes to a college course, and left the field—turned away from the great work, and instead of laboring to pull men out of the fire, began to work for a degree, as though death would forbear to call any away until they were prepared to warn them. What has been the result? They have gained the prize—gone out titled—able to please the fancy of wise men, to round a period, frame a sentence, speak correctly, and gesture faultlessly. Men applaud and sink down to the regions of woe under their preaching.

There are many to-day, called of God to proclaim the gospel, who are shrinking from it. Ask them why? "Oh," they say, "we know so little." So thought Gideon Ousely: He would say, "Lord, I am a poor, ignorant creature; how can I go? Then it would rush into his mind, "Do you know the disease?" "O yes, Lord, I do!" "And do you not know the cure?" "O yes, glory be to thy name! I do." Then go and tell them of the disease and the cure." He did so, and his works say *he was wise*, for he won souls.

"If that man is the best physician who performs the most cures, that is the best preacher who brings the greatest number of souls to God."

A course of study never made a man mighty to pull down the strong holds of the devil. "God has chosen

the weak things of the world to confound the mighty, and things that are not, to bring to nought things that are." When a man cries out, "Who is sufficient for these things?" and wrestles with God for help, makes his closet his study, his Bible his hand-book, and goes through the college of Jesus—then the degree he takes will be of some use. He that denies himself, wrestles with God in mighty prayer, and takes hold on the horns of the altar, holding on by persevering faith, will take a degree that will fit him for service. God makes A. M.'s. "*All is yours.*" The man of God knows it, and cries, "*All is mine.*" Now Father, give me souls,"—and he wins them. Such a man is wise.

There are hundreds of learned men in the ministry to-day, who win everything but souls. Large churches are built for them, they win applause, preferment, congregations, fortunes, but souls never.

Why? Not because they do not labor. They travel, write, lecture and preach all the time, and are really earnest men. But they do not aim to win souls. They wear themselves out lopping off branches, instead of striking at the root of the tree of evil; building up a party, or establishing some favorite notion of church order, instead of insisting on repentance, deep and self-killing—leaving all to follow Jesus or no salvation,—and so win members to the Church perhaps, but no souls to Christ. Yet they talk of repentance; *so does the Universalist*. They talk of faith in Christ; *so does the Antinomian*. They preach, but not as did the apostle, "warning every man, and teaching every man in all wisdom, that they may present every man perfect before God," or they would reap, as did the apostle, *souls daily*. St. Paul was a leader of the sect of Nazarenes, (so called,) and had he been possessed of worldly policy, he would have first attempted to make the movement a popular one. Not so did he act. He boldly struck for souls, and won them. Would to God

men did so to-day, instead of piping the tune "Popularity," with soul-saving accompaniments. Look at the fathers; they sought souls, won them; counted not their lives dear unto them, so they might pull men out of the fire. They were wise men. God gave them seals to their ministry. The names of many wise men, who have won souls are written on God's calendar. Their memory is precious. And some such we have to-day, but how few, compared with the thousands called "Heralds of the Cross." Yet, there is here and there one, thank God! What is the secret of their success? *Knee work!* Yes, my brother, *KNEE WORK!* The closet can tell of wrestlings, and importunate pleadings, as did Fletcher's, and that old man, who, when going to preach said, "I will not go, except the Lord goes with me."

Young men, in the name of God I appeal to you. We are called to win souls. Shall we do it? Can we bear to be drones here, and then hear the master say, "Take ye the unprofitable servant, and cast him into outer darkness?"

Brothers, let us band together to win souls. Let it be before you ever. Pray, agonize for the mighty power of the Holy Ghost. Get this first—God will show you what to do next. You will then study as those who have to give an account.

Be wise—never rest—but with the sword unsheathed rush into the battle and take spoils for Jesus.

"Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

**HUMILITY.**—It is worthy of remark, that soon after Paul was converted he declared himself "unworthy to be called an *Apostle*." As time rolled on and he grew in grace, he cried out, "I am less than the least of all *saints*." And just before his martyrdom, when he had reached the stature of a perfect man in Christ, his exclamation was, "I am the chief of *sinners*."

## COME TO JESUS.

Sinner list; a voice is speaking  
In sweet tones of love to thee;  
Through thy soul's deep silence breaking  
With its holy melody;  
And each tuneful cord is waking  
With its echoes, "Lovest thou me?"

Hear those accents sweetly pleading,  
As they whisper, "Come to me;"  
Mark that side, now freshly bleeding,  
See how truly, earnestly,  
That One's voice is interceding  
For thy soul: 'Tis all for thee.

Thou hast hitherto neglected,  
In thy deep iniquity,  
That sweet voice; else ne'er reflected  
Who it was thus spake to thee;  
Surely thou has oft suspected  
It was he who died for thee.

Mark him in his holy calling,  
Kneeling in Gethsemane;  
Note the sorrow so appalling  
Which he suffered there for thee!  
Till his sweat like blood was falling  
From his brow—and all for thee!

Canst thou now that cross reviewing,  
Watch his silent agony?  
See that saving blood imbuing  
With its hue the accursed tree?  
By thy sins each pang renewing,  
When those pangs are all for thee?

Hear that cry so agonizing,  
"Why hast thou forsaken me?"  
Heed that prayer so sympathizing,  
"Lord forgive, they know not me!"  
See him whom thou art despising,  
Suffering, dying thus for thee.

Come to Jesus! Come believing,  
Come in true humility;  
Jesus loves to be receiving  
Sinners such as thou must be.  
Come to Jesus—he forgiving  
Waits to pardon all like thee.

## BE DEFINITE.

BY ALEXANDER.

SEEKERS of perfect love! Suffer a word of exhortation from one who would fain assist you in entering the narrow way.

1. Be definite in your *conviction of real want*. A vague and ill-defined desire will not avail. You want to be *cleansed from all sin, and filled with all the fulness of God*. Nothing less will answer, and nothing *different*. Try to get on your naked heart and conscience, a burning sense of the precise facts in the case. It is the Spirit that must produce this conviction, but put yourself in the way to receive the light, and welcome the most painful disclosures which that Spirit may make. Remember the searching truth will not *injure* you, though its penetrating edge may *hurt*. You need never expect to *blunder* into the "King's highway." If your heart shall ever exult in the triumphs of full redemption, it will be after you have seen the dark depravity of your nature, and been filled with unutterable longings for inward purity. Open your eyes then, to see the very worst. Lay bare your bosom to the "sharpness of the two-edged sword." Do not dare to shrink away from the most humiliating revelations of the Holy Ghost, but rather cry out from the depths of your yearning heart, "*Spirit of burning come!*"

2. Be definite in your *committal* for the blessing. Some are so accustomed to deal in generalities that nobody can tell what they are after, and I have sometimes thought it doubtful whether they themselves know. They are forever expressing a desire for "more religion," or a "deeper work of grace." But what do they mean by that? *How much* "more religion" would they have? *How much deeper* would they have the "work of grace?" This looseness, my brethren, will never answer for those who intend to have their religion amount to any-

thing. If you are *not justified*, you do not want "more religion,"—you want *religion!* If you *are* justified, your wants can never be adequately expressed by such general phrases; you now want inward purity—entire holiness—perfect love! Not a "deeper work of grace," but *salvation from all sin*, ought to be the burden of your prayers and testimonies, till you get the thing itself. Bring your heart up to this definite point, and make it your "one idea," and you will succeed without the shadow of a doubt. Besiege the throne of grace for a *clean heart*, and utterly refuse to accept of any substitute. Be not shy of using the language of Inspiration to express your convictions. Bible terms are good enough for anybody. If you are really in earnest for purity, tell God of it in all the simplicity of a hungry child; and tell it to the deeply devoted that they may unite their supplications with yours in helping you to secure

"A heart in every thought renewed,  
And full of love divine."

A PLACE FOR PRAYER.—"Where do you find a place to pray in?" was asked of a pious sailor on board of a whaling ship.

"Oh," he said, "I can always find a quiet spot at the mast-head."

"Sam, do you find a spot for secret prayer?" asked a minister of a stable-boy.

"Oh, yes sir; that old coach is my closet, and it is the best spot on earth."

Where there is a heart to pray, it is easy enough to find a place.

It is in vain for the bird to complain that it saw the corn, but not the pitfall. So it will be vain for sinners to plead company and allurements, by which they have been enticed to undo their souls for ever. The God of Spirits, the God of all flesh, will not be put off with any excuses or pretences when he shall try and judge the children of men.—Brooks.



## NOBODY SAVED.

BY REV. A. A. PHELPS.

'Twas Tuesday evening, and I made my way to the General Class Meeting in the beautiful village of L——. Quite a large number were present, and probably thirty to forty gave in public testimony as the representatives of Christ. Some spoke of happy seasons in other days; some expressed their hopes for days to come. Some descanted very coolly and logically on the general character and benefits of Christianity. Some knew religion to be good, although they had lost its sacred flame—its soul-moving vitality; yet they would not sell their *hope* of heaven for ten thousand worlds! Some rejoiced in anticipation of greeting in the kingdom above, friends who had “passed on before.” Some spoke extensively of living beneath their privilege—coming short of God’s glory—making crooked paths—doing many things they ought not to do—having dark days, weak faith, etc., though cherishing very strong *desires* to serve the Lord and find their way to heaven. But of all this number, no one spoke of the joys of present and full salvation, through the atoning Lamb.

As I sat, and mused, and listened, the question was forcibly impressed: Is there nobody saved? And the response came echoing back, “Nobody saved! nobody saved!” But why should the fact exist that requires such testimony to be given? Why should any so live as to be compelled to tell the heart-rending story that falls on our ears from time to time? Are there not abundant provisions made to help us out of all the difficulties in which sin has involved us? Is there not an infinite ability, willingness and *desire* on the part of God to lead his children out into a large place, where the light of salvation unceasingly shines? Many would like to be saved, but in all their pleadings they seem tacitly to cherish the idea that they are invoking a cruel tyrant who keeps

shoving them away from the cross and is loth to grant their petitions. The case, however, is far otherwise. The fact is, *every one enjoys as much salvation as he really proposes to enjoy*. Not that we are to make a divinity of our *will*; but the God of redemption is *waiting* to be gracious—*anxious* to pour upon us all the riches of his grace. Salvation is provided. Its terms are plain and reasonable. All may meet them. Jesus beckons us to the gushing fountain and the cleansing blood. The Holy Spirit enlightens, melts and moves. All heaven is in favor of our complete deliverance from sin; and if we are not saved, it is plainly because *we will not be saved*; we prefer another course. If this be true, how fearful our responsibility, and how inexcusable all our complaints of darkness and leanness of soul!

RETALIATION—The great apostle of the Gentiles felt himself under a painful necessity to rebuke Peter in the presence of the whole Church. He had recorded that rebuke, too, in one of his epistles. It was thus to be handed down to every age as a permanent and humiliating evidence of the wavering inconstancy of his fellow-laborer.

Peter, doubtless, must have felt acutely the severity of the chastisement. Does he resent it? He, too, puts on record long after, in one of his own epistles, a sentence regarding his rebuker, but it is this—“Our beloved brother Paul!”

Speak of the faults of others only in prayer; manifesting more sorrow for the sin of the censorious and unkind, than for the evil inflicted on yourselves.

*Retaliate!* No such word should have a place in the Christian’s vocabulary. *Retaliate!* If I cherish such a spirit towards my brother, how can I meet that brother in heaven? “But ye have not so learned Christ.”

“APOSTACY from God begins at the closet door.”—MATTHEW HENRY.

## THE LAND OF RUINS.

ABOVE all other countries in the world Palestine is the land of ruins. It is not that the particular ruins are on a scale equal to those of Greece or Italy, still less to those of Egypt. But there is no country where they are so numerous, none in which they bear so large a proportion to the villages and towns still in existence. In Judea it is hardly an exaggeration to say, that while for miles and miles there is no present life and habitation, except the occasional goatherd on the hill side, or gathering of women at the wells, there is yet hardly a hill-top of the many in sight, which is not covered by the vestiges of some fortress or city of former ages. Sometimes they are fragments of ancient walls, sometimes mere foundations and piles of stone, but always enough to indicate signs of human dwellings and civilization.

These countless ruins, of whatever date they may be, tell us at a glance that we must not judge the resources of that ancient land by its present depressed and desolate state. How often is the question asked by eastern travelers, can these stony hills, these deserted valleys, be indeed the land of promise, the land flowing with milk and honey? Could they ever have supported such a teeming population as the Israelites?

The country must have been very different when every hill was crowned with a flourishing town or village, from what it is, since it ceased to be the seat not only of civilization, but in many instances even of the people who fertilized it.

The entire destruction of the woods which once covered the mountains, and the utter neglect of the terraces which supported the soil on steep declivities, have given full scope to the ruins, which have left many tracts of bare rock, where formerly were vineyards and cornfields. The loss of foliage has hindered rain, and so has exposed the country in a greater degree than formerly to the evils of drought. The

forests of Bethel, of Sharon, of Hereth, the thicket wood of Ziph, and the forests which give their name to Kirjath-jearim, the city of forests, have long since disappeared. Palm trees, which are now all but unknown on the hills of Palestine, formerly grew with myrtles and pines on the almost barren slopes of Olivet, and groves of oak though never frequent, must have been far more common than now. The very labor which was expended on these barren fields in former times has increased their present sterility. The natural vegetation has been swept away, and no human cultivation now occupies the terrace which once took the place of forests and pastures.

It should also be borne in mind that Palestine, in contrast with the waterless deserts which skirt it on the south and east, must have appeared like an oasis of uncommon fertility. It was emphatically a good land, a land of brooks of water, of fountains and depths that spring out of plains and mountains, not as the land of Egypt, where thou sowest the seed, and waterest with thy foot as a garden of herbs, but as a land of mountains and plains, which drinketh water of the rain of heaven. This mountainous character, this abundance of water, both from natural springs and from the clouds of heaven, this abundance of milk from its cattle on a thousand hills, of honey, from its forests and its thymy shrubs, was absolutely peculiar to Palestine among the civilized nations of the East. Feeble as its brooks might be, though doubtless they were then more frequently filled than now, yet still it was the only country where an Oriental could have been familiar with the image of the Psalmist: "He sendeth the springs into the valleys, which run among the hills." These springs, too, however short-lived, are remarkable for their copiousness and beauty. Not only in the East, but hardly in the West, can any fountains or sources of streams be seen so clear, so full grown, even at their birth, as those which fall into the Jordan and its lakes, through its whole course, from north to south.

"IT IS WRITTEN."

WE cannot fail to be struck, in the course of the Saviour's public teaching, with his constant appeal to the word of God. While, at times, He utters, in His own name, the authoritative behest, "Verily, verily, *I say unto you,*" He as often thus introduces some mighty work, or gives intimation of some impending event in His own momentous life, "These things must come to pass that the *Scriptures be fulfilled*, which saith." He commands His people to "search the Scriptures," but He sets the example, by searching and submitting to them Himself.

Whether he drives the money-changers from their sacrilegious traffic in the temple, or foils his great adversary on the mount of temptation, he does so with the same weapon, "It is written." When he rises from the grave, the theme of his first discourse is one impressive tribute to the value and authority of the same sacred oracles.

The disciples on the road to Emmaus listen to nothing but a *Bible lesson*. "He expounded unto them in all the *Scriptures* the things concerning himself."

If an infallible Redeemer, "a law to Himself," was submissive in all respects to the "written law," shall fallible man refuse to sit with the teachableness of a little child, and listen to the Divine message?

There may be, there *is*, in the Bible, what reason staggers at: "We have nothing to draw with, and the well is deep." But "Thus saith the Lord," is enough. Faith does not first ask what the bread is made of, but *eats* it. It does not analyse the components of the living stream, but with joy draws the water from "the wells of salvation."

Reader! take that Word as "the lamp to thy feet, and the light to thy path." In days when false lights are hung out, there is the more need of keeping the eye steadily fixed on the unerring beacon.

Make the Bible the arbiter in all difficulties—the ultimate court of appeal. Like Mary, "Sit at the feet of Jesus," willing only to learn of Him. How many perplexities it would save you! how many fatal steps in life it would prevent—how many tears!

"It is a great matter," says the noblest of modern Christian philosophers, "When the mind dwells on any passage of Scripture, just to think how *true it is.*"

In every dubious question, when the foot is trembling on debatable ground, knowing not whether to advance or recede, make this the final criterion, "What saith the Scripture?" The world may remonstrate—erring friends may disapprove—Satan may tempt—ingenious arguments may explain away; but, with our finger on the revealed page, let the words of our Great Example be ever a divine formula for our guidance. "This commandment have I received of my Father!"

ABOUNDING IN FAITH.

Faith has won its grandest conquests on straightened and sorrowful fields. If the strength and joy of believing are proportioned to the weight of the crosses for it—and such a rule as that does appear to have place in the spiritual economy—then it is in some such post of perplexity as a Cæsar's household, some age of persecution or close corner of peril, that we must look for the bravest witnesses to truth. So keenly has this been felt by some adventurous souls, that they have positively longed for fiercer onsets of trial than our common and easy fortunes bring, giving their religious constancy a chance to prove itself invincible. Sir Thomas Browne, with his unbounded veneration, had an appetite so hungry for this stimulus to trust, that he says, in one of the passages of his *Treatise on the Religion of a Physician*, "I bless myself and am thankful that I lived not in the days of miracles, and that I never saw Christ



nor his disciples; for then my faith would have been thrust upon me, and I could not have enjoyed that greater blessing promised to all that see not and yet believe." He envies the old Hebrews their title to the only bold and noble faith, since they lived before the Saviour's coming, and gathered their confidence out of the mystical type and obscure prophecies. Modern society does not abound in instances of such enthusiasm for believing. More persons seem to be asking what is the minimum of faith that can be made to serve for safety—how much knowledge will release them from here, and divine indulgence there—than how affluent a measure they may be privileged to keep in reserve. We eulogize virtues that flourish only in a favorable soil and climate. We palliate and excuse the deficiency, when honesty is missing in the household of Caesar—in seats of power, or wealth, or folly, in office or at court, in Washington or in Paris. We forget that the current piety of the Church, of society, and of the market sinks and dwindles inevitably, unless it is replenished by the energy of those valiant examples which will dare to bear testimony and be true in the very palaces of power, and fashion, and mammon.—REV. F. D. HUNTINGTON.

#### DECISION OF MRS. FLETCHER.

I WAS now about nineteen years of age, and soon after, my parents having an intention to go to Bath for a season, proposed that I should spend that time at Bristol, as I was now thought to be consumptive. I gladly embraced the offer, as a merciful providence. I accordingly went to Bristol, where I remained seven weeks. Mrs. Downes (late Miss Furley,) showed me much kindness. Indeed, I was in some sense committed to her care by my parents, who had for years been acquainted with her family. I spent much of my time with Mrs. Ryan and Mrs. Clark, and I trust in some degree partook of

their spirit. After my return home, I clearly discovered that I still conformed too much in my appearance to the spirit and fashions of the world; but I plainly saw a renunciation of that conformity would give my relations great offence. I loved my parents, and feared to disoblige them. I sought for arguments to quench that little spark of light which was kindling in my soul, conscious they could not see in my light, and knowing that obedience to parents was one of the first duties. I did so far quench it that I put on again many of the things I had thrown off. My acquaintance took much notice of me, and I was so afraid of losing their good opinion, that I had no power to reprove sin, or even to refrain from joining in light or trifling conversation when in company. But I soon discerned the danger consequent on their approval, and therefore determined to weigh well what was most likely to please God, and by that abide.

I prayed for direction, and saw clearly that plainness of dress and behaviour best became a Christian, and that for the following reasons:—

First. The apostle expressly forbids *women professing godliness to let their adorning be in apparel*; allowing them no other ornament than that of a *meek and quiet spirit*.

Secondly. I saw the reasonableness of the command, and proved it good for a proud heart to wear the plain and modest livery of God's children.

Thirdly. It tended to open my mouth; for when I appeared like the world, in Babylonish garments, I had its esteem, and knew not how to part with it. But when I showed, by my appearance, that I considered myself as a stranger and foreigner, none can know (but by trying) what an influence it has on our whole conduct, and what a fence it is to keep us from sinking into the spirit of the world. For there is no medium: they who are conformed to the fashions, customs, and maxims of the world, must embrace the spirit also, and they shall find the esteem they seek: for the world will

love its own. But let them remember also that word, *The friendship of this world is enmity with God.*

Fourthly. I saw myself as a steward, who must render an account for every talent, and that it was my privilege to have the smiles of God on every moment of my time, or penny of money which I laid out.

Fifthly. I saw clearly that the helping my fellow creatures in their need, was both more rational, and more pleasant, than spending my substance on superfluities; and as I am commanded *to love my neighbor as myself*, and to consider all done to the household of faith as done to Christ, surely I ought not only to suffer my superfluity to give way to their necessity, but also (as occasion may require) my necessities to their extremities.

Sixthly. But it is not only the talent of money, but of time, which is thrown away by conformity to the world, entangling us in a thousand little engagements, which a dress entirely plain cuts through at once.

Seventhly. The end usually proposed by young persons in their dress is such as a devout soul would abominate. A heathen may say, It will promote my being comfortably settled in life; but I believe the Lord appoints the bounds of our habitation, and that *no good thing shall be withheld from those who walk uprightly*. I have therefore nothing to do, but to commend myself to God, in holy obedience, and to leave every step of my life to be guided by his will. I will therefore make it my rule to be clean and neat, but in the plainest things, according to my station; and whenever I thought on the subject, these words would pass through my mind with power, *For so the holy women of old adorned themselves*.

As soon as I saw my way clearly, I ventured to open my mind to my father concerning dress, as I had done before with regard to public places; entreating him to bear with me while I endeavored to show him my reasons for refusing to be conformed to the

customs, fashions, and maxims of the world. He heard me with great patience; and as I loved him tenderly, it came very near me to oppose him. My trials increased daily. I was perplexed to know how far to conform, and how far to resist. I feared, on the one hand, disobedience to my parents, and on the other, disobedience to God.

My dear mother had sometimes expressed a belief that it would be better for the family if I were removed from it, lest my brothers, who were younger than I, should be infected by my sentiments and example. Yet she did not see it clear to bid me go; but rather wished me to depart of my own accord. The furnace now became hot; but I did not dare to come out without the Lord. Indeed, could there have been any amicable agreement between us, and that I had my parents' leave to live elsewhere, I would gladly have accepted it. I even made some distant proposals of this kind, but they never saw it good to concur. Providence thus overruled my desire for wise ends: and to run away from my father's house, I could not think of. I was twenty-one years of age, and had a small fortune of my own. I saw myself on the verge of a material change, and it was easy to discern that my father's house would not long be a refuge for me; but in what manner I should be removed, or what trials I might yet have to go through, I could not tell. The continual language of my heart was, *I am oppressed: Lord, undertake thou for me.*

One day my father said to me: "There is a particular promise which I require of you; that is, that you will never, on any occasion, either now, or hereafter, attempt to make your brothers what you call a Christian." I answered, (looking to the Lord,) "I think, sir, I dare not consent to that." He replied, "Then you force me to put you out of my house." I answered, "Yes, sir, according to your views of things, I acknowledge it; and, if I may have your approval, no situation will be disagreeable." He replied, "There

are many things in your present situation which must be, I should think, very uncomfortable." This I acknowledged, and added that if he would but say he approved of my removal, I would take a lodging which I had heard of at Mrs. Gold's, in HoXton-square; but that no suffering could incline me to leave him, except by his free consent. He replied with some emotion, "I do not know that you ever disoblige me wilfully in your life, but only in these fancies; and my children shall always have a home in my house." As I could not but discern a separation would take place, (though I knew not how nor when,) I judged it most prudent to take the lodging, that in case I should be suddenly removed, I might have a home to go to; which I preferred to the going into any friend's house as a visitor. I also hired a sober girl, to be ready whenever I might want her. I informed my mother, a short time after, of the steps I had taken. She gave me two beds, one for myself, and a little one for my maid; and appeared to converse on it in a way of approval. Something, however, seemed to hold us, on both sides, from bringing it to the point.

For the next two months I suffered much; my mind was exercised with many tender and painful feelings. One day my mother sent me word, I must go home to my lodgings that night. I went down to dinner, but they said nothing on the subject, and I could not begin it. The next day, as I was sitting in my room, I received again the same message. During dinner, however, nothing was spoken on the subject. When it was over, I knew not what to do. I was much distressed. I thought, if they go without saying anything to me, I cannot go; and if they should not invite me to come and see them again, how shall I bear it? My mind was pressed down with sorrow by this suspense. Just as they were going out, my mother said, "If you will, the coach, when it has set us down, may carry you home to your lodging." My father added, "And we

shall be glad to see you to dinner next Tuesday." This was some relief. I remained silent. When the coach returned, I ordered my trunk into it; and struggling with myself, took a kind of leave of each of the servants, as they stood in a row in tears, in my way out of the house. About eight o'clock I reached my lodging.

It consisted of two rooms, as yet unfurnished. I had neither candle nor any convenience. The people of the house I had never seen before, only I knew them by character to be sober persons. I borrowed a table and a candlestick, and the window seat served me as a chair. When bolting the door, I began to muse on my present situation.

I am, said I, but young—only entered into my twenty-second year. I am cast out of my father's house. *I know the heart of a stranger*; but, alas! how much more of it may I yet have to prove! I cried unto the Lord, and found a sweet calm overspread my spirit. I could in a measure act faith on these words: "When thy father and thy mother forsake thee, the Lord shall take thee up." The following reflections also arose in my mind: I am now exposed to the world, and know not what snares may be gathering around me. I have a weak understanding, and but little grace. Therefore, now, before any snare has entangled me, I shall form a plan for my future conduct, and endeavor to walk thereby. First, I will not receive visits from single men, and in order to evade the trial more easily, I will not get acquainted with any; I will, as much as possible, refrain from going into any company where they are. Secondly, I will endeavor to lay out my time by rule, that I may know each hour what is to be done: nevertheless, I will cheerfully submit to have these rules broken or overturned, whenever the providence of God thinks fit to do so. And thirdly, I will endeavor to fix my mind on the example of Jesus Christ, and to lead a mortified life; remembering, "He came not to be ministered unto, but to minister."



## SPIRITUAL LIBERTY.

It has probably come within the observation of many persons, that there is a form or modification of religious experience, which is denominated "Liberty." Hence, in common religious parlance, it is not unfrequently the case that we hear of persons being "in the liberty," or in the "true liberty." These expressions undoubtedly indicate an important religious truth, which has not altogether escaped the notice of writers on the religious life. The account which is given by Francis de Sales of "liberty of spirit" is, that "*it consists in keeping the heart totally disengaged from every created thing, in order that it may follow the known will of God.*"

To this statement of De Sales, considered as a general and somewhat indefinite statement, we do not find it necessary to object. Certain it is, that he who is in the "true liberty" is "disengaged," and has escaped from the enslaving influence of the world. God has become to him an inward, operative principle, without whom he feels he can do nothing, and in connection with whose blessed assistance he has an inward consciousness that the world and its lusts have lost their intrinsical power. Liberty—considered in this general sense of the term—is to be regarded as expressive of one of the highest and most excellent forms of Christian experience. And we may add further, that none truly enjoy it in this high sense but those who are in a state of mind which may with propriety be denominated a holy or sanctified state; none but those whom God has made "free indeed." We proceed now to mention some of the marks by which the condition or state of true spiritual liberty is characterized. Nor does there seem to be much difficulty in doing this, because liberty is the opposite of intralment; and because it is easy, as a general thing, to understand and to specify the things by which we are most apt to be intralled.

(1.) The person who is in the en-

joyment of true spiritual liberty is no longer intralled to the lower or appetitive part of his nature. Whether he eats or drinks, or whatever other appetite may claim its appropriate exercise, he can say in truth that he does all to the glory of God. It is to be lamented—but is, nevertheless, true—that there are many persons of a reputable Christian standing, who are subject, in a greater or less degree, to a very injurious tyranny from this source. But this is not the case with those who are in the possession of inward liberty. Their souls have entered into the pleasures of divine rest; and they can truly say they are dead to all appetites, except so far as they operate to fulfil the original and wise intentions of the being who implanted them.

(2.) The person who is in the enjoyment of true spiritual liberty is no longer intralled by certain desires of a higher character than the appetites—such as the desire of society, the desire of knowledge, the desire of the world's esteem, and the like. These principles, which in order to distinguish them from the appetites, may conveniently be designated as the propensities, or the propensive principles, operate in the man of true inward liberty as they were designed to operate, but never with the power to enslave. He desires, for instance, to go into society, and in compliance with the suggestions of the social principle, to spend a portion of time in social intercourse; but he finds it entirely easy, although the desire in itself considered may be somewhat marked and strong, to keep it in strict subordination to his great purpose of doing everything for the glory of God. Or, perhaps, under the influence of another propensive tendency,—that of the principle of curiosity—he desires to read a book of much interest, which some individual has placed before him; but he finds it entirely within his power as in the other case, to check his desire, and to keep it in its proper place. In neither of these instances, nor in others like

them, is he borne down, as we often perceive to be the case, by an almost uncontrollable tendency of mind. The desire, as soon as it begins to exist, is at once brought to the true test. The question at once arises, Is the desire of spending my time in this way conformable to the will of God? And if it is found, or suspected to be at variance with the divine will, it is dismissed at once. The mind is conscious of an inward strength, which enables it to set at defiance all enslaving tendencies of this nature.

(3.) A man who is in the enjoyment of true religious liberty will not be intralled by inordinate domestic or patriotic affections, however ennobling they may be thought to be—such as the love of parents and children, the love of friends and country. It is true that spiritual liberty does not exclude the exercise of these affections—which are, in many respects, generous and elevated—any more than it condemns and excludes the existence and exercise of the lower appetites and propensities. It pronounces its condemnation and exclusion upon a certain degree of them, or a certain intensity of power. When they are so strong as to become perplexities and entanglements in the path of duty, then they are evidently inconsistent with the existence of true spiritual freedom, and in that shape, and in that degree, necessarily come under condemnation. I have, for instance, a very near and dear friend, who is exceedingly worthy of my affections; but if my love to him leads me—perhaps almost involuntarily—to seek his company when my duty to my God and my fellowmen calls me in another direction, and if I find it difficult to subdue and regulate this disposition of mind, it is evident that I am not in the purest and highest state of internal liberty. I have wrongly given to a creature something which belongs to God alone.

(4.) When we are wrongly under the influence of disinclinations and aversions, we cannot be said to be in

internal liberty. Sometimes, when God very obviously calls us to the discharge of duty, we are internally conscious of a great degree of backwardness. We do it, it is true; but we feel that we do not like to do it. There are certain duties which we owe to the poor and degraded, to the openly profane and impure, which are oftentimes repugnant to persons of certain refined mental habits; but if we find that these refined repugnances which come in the way of duty, have great power over us, we are not in the true liberty. We have not that strength in God, which enables us to act vigorously and freely. Sometimes we have an aversion to an individual, the origin of which we cannot easily account for; there is something unpleasant to us, and perhaps unreasonably so, in his countenance, his manners, or his person. If this aversion interferes with, and prevents, the prompt and full discharge of the duty which, as a friend and a Christian, we owe to him, then we have reason to think that we have not reached that state of holy and unrestrained flexibility of mind which the true idea of spiritual liberty implies.

(5.) The person is not in the enjoyment of true liberty of spirit, who is wanting in the disposition of accommodation to others in things which are not of especial importance. And this is the case when we needlessly insist upon having everything done in our own time and manner; when we are troubled about little things, which are in themselves indifferent, and think, perhaps, more of the position of a chair than of the salvation of a soul; when we find a difficulty in making allowance for the constitutional differences in others, which it may not be either easy or important for them to correct; when we find ourselves disgusted because another does not express himself in entire accordance with our principles of taste; or when we are displeased and dissatisfied with his religious, or other performances, although we know he does the best he can. All these things, and many oth-

ers like them, give evidence of a limited mind that has not entered into the broad and untrammelled domain of spiritual freedom.

We may properly add here, that the fault-finder—especially one who is in the confirmed habit of fault-finding—is not a man of a free spirit. Accordingly, those who are often complaining of their minister, of the brethren of the church, of the time and manner of the ordinances, and of many other persons and things, will find, on a careful examination, that they are too full of self, too strongly moved by their personal views and interests, to know the true and full import of that ennobling liberty which the Saviour-gives to his truly sanctified ones.

(6.) The person who is disturbed and impatient when events fall out differently from what he expected and anticipated, is not in the enjoyment of true spiritual freedom. In accordance with the great idea of God's perfect sovereignty, the man of a religiously free spirit regards all events which take place—SIN ONLY EXCEPTED—as an expression, under the existing circumstances, of the will of God. And such is his unity with the divine will that there is an immediate acquiescence in the event, whatever may be its nature, and however afflicting in its personal bearings. His mind has acquired as it were, a divine flexibility, in virtue of which it accommodates itself, with surprising ease and readiness, to all the developments of Providence, whether prosperous or adverse.

(7.) Those who are in the enjoyment of true liberty are patient under interior temptations; and all inward trials of mind. They can bless the hand that smites them internally as well as externally. Knowing that all good exercises are from the Holy Spirit, they have no disposition to prescribe to God what the particular nature of those exercises shall be. If God sees fit to try, and to strengthen, their spirit of submission and patience by bringing them into a state of great heaviness and sorrow, either by sub-

jecting them to severe temptations from the adversary of souls, or by laying upon them the burden of deep grief for an impenitent world, or in any other way, they feel it to be all right and well. They ask for their daily bread spiritually, as well as temporally; and they cheerfully receive what God sees fit to send them.

(8.) The person who enjoys true liberty of spirit is the most deliberate and cautious in doing what he is most desirous to do. This arises from the fact that he is very much afraid of being out of the line of God's will and order. He distrusts, and examines closely, all strong desires and strong feelings generally, especially if they agitate his mind, and render it somewhat uncontrollable; not merely or chiefly because the feelings are strong; that is not the reason; but because there is reason to fear, from the very fact of their strength and agitating tendency, that some of nature's fire, which true sanctification quenches and destroys, has mingled in with the holy and peaceable flame of divine love. John the Baptist, no doubt, had a strong natural desire to be near Jesus Christ while he was here on earth, to hear his divine words, to enjoy personally his company; but in the ennobling liberty of spirit which the Holy Ghost gave him, he was enabled to overrule and suppress this desire, and to remain alone in the solitary places of the wilderness.

(9.) He who is in true liberty of spirit is not easily excited by opposition. The power of grace gives him inward strength; and it is the nature of true strength to be deliberate. Accordingly, when his views are controverted, he is not hasty to reply. He is not indifferent; but he replies calmly and thoughtfully. He has confidence in the truth, because he has confidence in God. "God is true;" and being what he is, God can have no fellowship with that which is the opposite of truth. He knows that, if his own sentiments are not correct, they will pass away in due time; because everything



which is false necessarily carries in itself the element of its own destruction. He knows too, that if the sentiments of his adversaries are false, they bear no stamp of durability. God is arrayed against them; and they must sooner or later fall. Hence it is, that his strong faith in God, and in the truth of which God is the protector, kills the eagerness of nature. He is calm amid opposition; patient under rebuke.

(10.) The person of a truly liberated spirit, although he is ever ready to do his duty, waits patiently till the proper time of action. He has no choice of time but that which is indicated by the providence of God. The Saviour himself could not act until his "hour was come." When he was young, he was subject to his parents; when he was older, he taught in the synagogues. In his journeyings, in his miracles, in his instructions, in his sufferings, he always had an acquiescent and approving reference to that providential order of events which his heavenly Father had established. On the contrary, an enthralled mind, although it is religiously disposed in part, will frequently adopt a precipitate and undeliberate course of action, which is inconsistent with a humble love of the divine order. Such a person thinks that freedom consists in having things in his own way, whereas true freedom consists in having things the right way; and the right way is God's way. And in this remark we include not only the thing to be done, and the manner of doing it, but also the time of doing it.

(11.) The possessor of true religious liberty, when he has submissively and conscientiously done his duty, is not troubled by any undue anxiety in relation to the result. It may be laid down as a maxim, that he who asserts that he has left all things in the hands of God, and at the same time exhibits trouble and agitation of spirit in relation to the results of those very things (with the exception of those agitated movements or disquietudes which are purely *instinctive*), gives abund-

ant evidence, in the fact of this agitation of spirit, that he has not really made the entire surrender which he professes to have made. The alleged facts are contradictory of each other, and both cannot exist at the same time.

*Finally.* In view of what has been said, and as a sort of summary of the whole, we may remark that true liberty of spirit is found in those, and in those only, who, in the language of De Sales, "keep the heart totally disengaged from every created thing, in order that they may follow the known will of God." In other words, it is found with those who can say, with the apostle Paul, that they are "dead, and their life is hid with Christ in God." The ruling motive in the breast of the man of a religiously free spirit is, that he may, in all cases, and on all occasions, do the will of God. In that will his "life is hid." The supremacy of the divine will—in other words, the reign of God in the heart—necessarily has a direct and powerful operation upon the appetites, propensities and affections; keeping them, each and all, in their proper place. As God rules in the heart, everything else is necessarily subordinate. It is said of the Saviour himself, that "he pleased not himself;" but that he came "to do his Father's will."

Another thing, which can be said affirmatively and positively, is, that those who are spiritually free are led by the Spirit of God. A man who is really guided by his appetites, his propensities, or even by his affections, his love of country, or anything else other than the Spirit of God, cannot be said to be led by that divine Spirit. The Spirit of God, ruling in the heart, will not bear the presence of any rival, or competitor. In the heart of true liberty the Spirit of God rules, and rules alone; so that he who is in the possession of this liberty does nothing of his own pleasure or his own choice. That is to say, in all cases of voluntary action, he does nothing under the impulse and guidance of natural pleasure or natural choice

alone. His liberty consists in being free from self; in being liberated from the dominion of the world; in lying quietly and submissively in the hands of God; in leaving himself, like clay in the hands of the potter, to be moulded and fashioned by the divine will. Natural liberty may be said to consist in following the natural sentiments; in doing our own desires and purposes, which naturally throng in upon the soul and take possession. It is like a strong man, that is under the complete control of his irregular passions. Spiritual liberty consists in passively, yet intelligently and approvingly, following the leadings of the Holy Ghost. It is but a little child, that reposes in simplicity and in perfect confidence, on the bosom of its beloved mother. Natural liberty combines, with the appearance of liberty, the reality of subjection. He who has but natural liberty is a slave to himself. In spiritual liberty, it is just the opposite. He who is spiritually free has entire dominion over himself. Spiritual liberty implies, with the fact of entire submission to God, the great and precious reality of interior emancipation. He who is spiritually free is free with God. And he may, perhaps, be said to be free in the same sense in which God is, who is free to do every thing right, and nothing wrong.

This is freedom indeed. This is the liberty with which Christ makes free. This is emancipation which inspires the songs of angels—a freedom which earth cannot purchase, and which hell cannot shackle.—UPHAM.

**BAD BOOKS AND EVIL COMPANY.**—Sir Peter Lely made it a rule never to look at a bad picture, having found by experience that whenever he did so his pencil took a tint from it. Apply the same rule to bad books and bad company.

“THE Soul and Body make a man; the Spirit and Discipline make a Christian.”—WESLEY.

## TRUE AND FALSE HUMILITY.

In the whole catalogue of Christian virtues, there is, perhaps, none which is so decisive a mark of a renewed nature, as a meek and lowly mind.

“It is reported,” says Robert Hall, “of the celebrated Austin of Hippo, that being asked what was the first thing in religion, he said Humility. When asked what was the second, he answered Humility; and what was the third, he still returned the same answer, Humility!”

Yet there is no trait which is more often counterfeited. It is made to consist in a demure or downcast look, or an abject posture—in externals which imply only a humiliation and self-degradation, while they cover up a heart full of pride and of duplicity. It is well, therefore, to understand what is *not* and what *is* genuine Humility.

It is *not* meanness of spirit. The idea of meanness properly includes that of selfishness. A man is called mean, when, for the sake of some petty advantage, he will sacrifice the interests, or disregard the feelings of others. From such meanness, humility is at the farthest remove, as it is opposed to all arrogance and assumption, and of course forbids the slightest trespass on the rights and feelings of the humblest human being.

But, perhaps, by meanness is meant timidity, or cowardice, a want of spirit or resolution in maintaining one's rights. Here, too, the term applies not at all. Humility never forbids the firm maintenance of personal rights. Indeed a man whose modesty and principle lead him never to ask more than his just due, will often be most firm in maintaining that against intended injustice.

Nor does humility consist in self-contempt. It is not opposed to a just self-respect. Some make this mistake, because they confound self-respect with pride and self-conceit, whereas the two states of feeling are not only distinct but incompatible. A conceited man can not have a true self-respect, for the

flutter of self-conceit blinds his mind to really valuable qualities.

Nor does humility require a man to think meanly of himself; to think himself the most ignorant or wicked of mankind. A wise and good man can not think so. He knows better. He can not believe himself the most ignorant of his race, any more than he can believe himself the wisest or the best. Nor does humility require of us any such thing.

Nor does humility require a man always to speak in dispraise of himself. This is a habit with some Christians. But it is a bad habit, and one which springs more often from a subtle spiritual pride than from real humility.

There is a vast deal of self-conceit in those *public confessions* which some modern preachers have urged upon their followers, and which their disciples naturally enough at last got to be fond of. It was an easy way to become conspicuous. A man had but to confess himself "the greatest of sinners," and he was thought the greatest of saints. This is all hypocrisy. These men, who get up in public meetings, and abuse themselves so, would be very angry if anybody else charged them with the very sins which they are confessing.

Let us not be misunderstood, as if we meant to imply that confessions are *never* called for. Alas! sometimes the cause of truth demands them, when they are most galling to our pride. Sometimes a guilty conscience, or the sentiment of the Christian community, outraged by a public scandal, compels us to rise in the great congregation and confess our sins with sorrow and shame. But unless the interests of religion require it, it is better to keep silent, and confess our sins to God alone. For often there is as much pride in speaking evil of ourselves as in speaking good. The conceit lies in talking of ourselves at all. Fenelon, with his rare knowledge of the human heart, says: "It is not safe to speak of ourselves unnecessarily, either good or evil."

Thus humility never requires us to say or think anything of ourselves which is not in accordance with the exact truth. Its only caution to any one's self-respect is, "not to think of himself more highly than he ought to think; but to think soberly." That is, we are to see ourselves as we are, and regard ourselves as we deserve, no more and no less.

What then is humility? We define it by its opposites. It is opposed to all forms of pride—to pride of birth, beauty, wealth, or fashion, to pride of intellect or of character. It is opposed to extravagant self-esteem, as shown in an insufferable air of superiority; in a positiveness of opinion, and impatience of contradiction; or, more good naturedly, though not less offensively, in a condescending and patronizing manner. It is opposed to that self-confidence which makes a man headstrong and obstinate; and to that irritable vanity which cannot bear to hear anybody praised but itself, and which constantly oozes out in low envy and detraction.

Humility consists in *unaffected modesty*—in a modest estimate of our talents and our importance in the world, and in a deep consciousness of our weakness and moral imperfections. It consists, too, in careful deference to others—to age, to superior station, and longer experience, and to the characters and feelings of all. As such it is allied to instinctive delicacy of feeling, that nice sense of propriety, which constitutes the indescribable charm of ingenuous youth, and of the female sex, and from which all true refinement springs. Above all, it consists in that deep humiliation, that sense of guilt and nothingness which becomes a worm in the presence of the Great God.—N. Y. EVANGELIST.

SHOULD any attempt to praise you, dart immediately to God, "Lord, I am thine; save me!"—JOHN NELSON.

WE had better be saved in a storm, than lost in a calm.—JOHN NELSON.



ONCE MORE, ST. PATRICK NO  
ROMANIST.

THE following testimony to the Catholicity of the first Prelate of all Ireland, is useful in its way, and may be added to the others before given:

The oldest piece of writing in the Irish tongue is called "St. Patrick's Defence, or Breastplate." It is a prayer written when St. Patrick was going to Tara, to preach before the king and nobles; and at that time the people in Ireland were Pagans, and he feared he should be killed. Now it is remarkable that St. Patrick should have written such a prayer, and not mentioned the name of the Virgin Mary in it! Yet we find there is not one word addressed to her in the whole prayer. Hear the prayer:

"At Tara, to-day, the strength of God pilot me—the power of God preserve me—may the wisdom of God instruct me—the eye of God watch over me—the ear of God hear me—the word of God give me sweet talk—the hand of God defend me—the way of God guide me. Christ be with me—Christ before me—Christ after me—Christ in me—Christ under me—Christ over me—Christ on the right hand—Christ on my left hand—Christ on this side—Christ on that side—Christ at my back—Christ in the heart of every one to whom I speak—Christ in the mouth of every person who speaks to me—Christ in the eye of every person who looks upon me—Christ in the ear of every person who hears me at Tara to-day."  
—AUSTIN.

DISPLAY IN DEVOTION.—Dr. Wayland says: "If we keep on in our present course, building expensive churches and keeping up our expensive worship, our population will all be heathen, both within the church and without."

"His hand the good man fastens on the skies,  
And bids earth roll, nor feels her idle whirl."

## GOD KNOWN BY LOVING HIM.

BY MADAME GUYON.

'Tis not the skill of human art,  
Which gives me power my God to know;  
The sacred lessons of the heart  
Come not from instruments below.

Love is my teacher. He can tell  
The wonders that he learnt above;  
No other master knows so well;—  
'Tis love alone can tell of love.

Oh! then, of God if thou wouldst learn,  
His wisdom, goodness, glory see,  
All human arts and knowledge spurn,  
Let love alone thy teacher be.

Love is my master. When it breaks,  
The morning light, with rising ray,  
To thee, O God! my spirit wakes,  
And love instructs it all the day.

And when the gleams of day retire,  
And midnight spreads its dark control,  
Love's secret whispers still inspire  
Their holy lessons on my soul.

"My conception of heaven," said Robert Hall to Wilberforce, "*is rest.*" "Mine," replied Wilberforce, "*is love*; love to God, and love to every bright and holy inhabitant of that glorious place." Hall was an almost constant sufferer from acute bodily pain; Wilberforce enjoyed life, and was all amiability and sunshine; so that it was easy to account, says Mr. Gurney, "for their respective conceptions of the subject." What a mercy that both these conceptions are true.

Yes, both *are* true; and the union of rest and love, perhaps, conveys within a small compass, the most correct idea of the heavenly state.

THE life of faith, when faith is perfect, is a very simple one. The principle of faith is to the soul, considered in its relation to God, what the principle of gravitation is to the physical universe; uniting all, harmonizing all, but always without confusion and noise, and with the greatest simplicity of operation.—GUYON.

## TRUE RADICALISM.

"RADICAL" is a term of reproach. To apply it to a preacher, is one of the surest ways of injuring his reputation and his usefulness with multitudes. But in the true sense of the word, every preacher ought to be radical—he ought to go to the root of the matter. Baxter's advice, given on the very last page of his "Reformed Pastor," is just as good now as it was two centuries ago. "Strike," he says, "at the great radical sins."

We fear that our modern preachers are too much given to lopping off the branches, and thus promote the vigor of the poison tree that is rooted in every heart, while they dream that they are destroying it. Pruning sends the vigor of the tree downward, and causes many new fibres of self-righteousness to start, which not only root the tree more firmly, but soon manifest their power in causing a more vigorous growth of branch and foliage than that which was pruned away. There can be no reformation of character, no newness of life in this fallen world, until selfishness is uprooted. Against it the preacher of righteousness must direct his most vigorous efforts. When it is eradicated, all the growth of depravity will wither and die.

But how shall the preacher strike at radical sins? To hack at the root of a tree, only deforms instead of destroying it. And there are those who "cry aloud and spare not," yet only drive their hearers to new and worse forms of depravity. To make a hypocrite or religious formalist of a careless sinner, is only bringing a more monstrous growth from the old root. Everything depends upon the spirit of our radicalism. We may go down fearlessly to the lowest rootlet in the heart, if we go with the true gospel implement. Paul wrote to the Corinthians, "I determined to know nothing among you but Jesus Christ and him crucified." That was radicalism, one-ideaism. But it resulted in the upbuilding of a noble

church. Let us, with godly simplicity, strike at the selfishness of the heart with the truth of a crucified Saviour. Let us convince men of sin by presenting the great sin-offering—then we shall not lead any to self-righteousness or hypocrisy. Neither shall we repel or offend any. But we shall, by Him who was lifted up from the earth, draw men to repentance, faith and love, to holiness and heaven.

## DISCOURAGEMENT.

BY THE EDITOR.

ARE you a child of God? Then what right have you to yield to discouragement? A desponding heart is the almost certain harbinger to defeat. An army that goes into battle with the expectation of being conquered, was never known to be victorious. If you have doubts about your acceptance with God, get them settled. On your knees repent, consecrate, believe! Rest not till satisfied that you are sincerely and entirely and forever set apart to do and suffer the will of God in all things. Look for the evidence of your acceptance. Get it. It is for *you*. Be assured that you enjoy the divine favor. Put on at once the whole armor of God. Inquire not as a matter of form, but with a sincere desire to obtain a reply, Lord what wilt thou have me to do? Get an answer. Then go to work. Never suffer yourself to be discouraged. Discouragement to one who is doing the work of the Lord, is of the devil. It should be resisted like any other temptation. He will try to discourage you,

1. *In relation to your own religious experience.*

When God lets us see the fullness of our spiritual graces in comparison with those which he has promised in the Bible to work in his children, there is, with the light, a sweet encouragement to press forward, and in all humility, yet boldness, claim all that we see necessary to render us useful and happy.

But when Satan, transformed into an angel of light, holds up a high standard, it may be the Bible standard of religion, there is a depressing influence exerted upon the mind, and in taunting tones he may be heard to say, "Now it is of no use; you may as well give up; you can never meet the requirements of God." Resist the temptation. God is no respecter of person. Go to Him in confidence. Do not be denied.

Is not His grace as mighty now  
As when Elijah felt its power,  
When glory beamed from Moses brow  
Or Job endured the trying hour?

Obtain the complete mastery over the world, the flesh and the devil. Never be discouraged,

2. *In your business.* Suppose it does go wrong. If you are the Lord's, that should not trouble you. It may be that you have too heavy a load to carry to march with much rapidity through

Immanuel's ground,  
To fairer worlds on high.

If the Lord lightens your burden, should you complain? If your business is right in itself, and tends not to deprave and undo, but to benefit your fellow men, and it is that which the providence of God points out for you to pursue, follow it to the glory of God, and you will have all of this world that is necessary for you. Your main object is to lay up treasures in Heaven. Keep that clearly in view, and however the minor matters of this world go, you will steadily prosper in your great undertaking. The sainted Payson prayed, that if the Lord had any temporal prosperity for him, He would withhold it and grant him grace instead! Imitate this devotion, and every disappointment that in the providence of God comes upon you, will be a great success. Then do not be discouraged,

3. *In laboring for the salvation of souls.*

Here there is much to discourage. Men are hard. They love sin. They love the world. It is difficult to get them converted. It is still more diffi-

cult to keep them converted. But there is also much to encourage. The Spirit of God is Almighty. He can melt the hardest heart. His efficacious assistance is promised to all who earnestly seek it. Rely upon the Holy Ghost. He will never disappoint you. Just as certainly as you lean upon Him you will be successful in laboring for souls. Sinners will be convicted whether they desire it or not. The wicked may rage, formalists may divide and oppose, but some honest souls will be saved.

Are you a minister? Has God called you to preach? And are you discouraged? *You* who should be rallying the hosts of God to battle, and infusing a spirit of courage into the most timid! Shame on you. Read over your commission. It concludes with "And lo, I am with you always, even unto the end of the world." John afterwards saw Him who uttered these words, and he had upon his vesture and upon his thigh a name written King of Kings, and Lord of Lords. *He* with you! and you discouraged? It seems incredible. I thank my Saviour that we do not know in these days what a feeling of discouragement is. Our name is cast out as evil—bandied about by the tongue of calumny and defamation. Ministers with whom we were once associated by tenderest ties, and whom we still love, and would be glad to serve, exert all their influence to prevent our usefulness. The grossest misrepresentations and caricatures of us, and of our meetings, are published in the public journals. To say a good word for us is often as much as a man's reputation is worth. Many, whose convictions and sympathies are with us, are fearful and faint-hearted. Yet in the midst of all we never had a lighter and more joyous heart. Discouragement is a stranger to us. We are doing the work of God, and we must succeed. Mighty obstacles, like mountains of mist, vanish as we approach them. For the encouragement of others to do this whole duty fearless of consequences and to the glory of Divine grace, we feel bound to say,



that it is our deliberate conviction that more souls have been saved through our instrumentality, during the past two years, than during the ten years we stood connected with the Conference, though then our labors were blessed quite as much, we believe, as those of our brethren generally.

Do not be discouraged. If you meet with difficulty, or opposition, or persecution, face it manfully. Look up. Discouragement is of the devil. Have nothing to do with it.

### CALLED TO PREACH.

BY THE EDITOR.

You will, of course, do all you can to help save others if you are yourself a child of God. His Spirit within will prompt you to it. You will delight in this work. Many, as soon as they are really saved, think, because they feel this desire to do good to the souls of men, that they are therefore called of God to preach. Do not let the devil get you here. By setting unwary souls to looking at this, and weeping over it, and praying over it, he often keeps those busy in doing nothing, who otherwise might labor efficiently in building up the Redeemer's Kingdom. Embrace the first opportunity to persuade your neighbors to seek the forgiveness of their sins. Make opportunities. If you are really called of God to preach, the fruit of your labors will render it evident both to yourself and to the spiritually-minded of your acquaintance. But a pulpit cannot help you. If you cannot speak to exhortation and edification, and comfort, without a license, you cannot with. Parchments do not make scholars. A certificate from the church for the sun to shine, would not make it any brighter or warmer. Standing two feet above the congregation, with a desk before you, and a license in your pocket, will not make your thoughts clearer, nor your heart warmer, nor give your words a greater power to lead erring men

to Christ. Do not then be troubled about your call to preach. Labor where you are, and as you are, as God directs. If He wants you to bear weightier burdens, He will in His providence lay them upon you soon enough. Complaining that you are not sufficiently put forward, will neither help you nor the cause of God. The tree is not all the while asserting its right to grow, but it demonstrates it by making the rain, and the sunshine, and the frost, and the tempest, contribute to its growth. Do not wait for somebody to make an opening, or get a congregation for you. Go to work. If God calls you to preach you will have no difficulty in securing a congregation, whether you have a license, or take a text or not. If you are moved by the Holy Ghost it will be apparent. You will have something to say that will benefit somebody. God never sends a messenger without putting a message in his mouth.

THE ROMAN SENTINEL.—When Pompeii was destroyed, there were many buried in the ruins of it, who were afterwards found in different situations. There were some found in deep vaults as if they had gone thither for security. There were some found in lofty chambers. But where did they find the Roman sentinel? They found him standing at the city gate with his hand still grasping his war-weapon, where he had been placed by his captain; and there where the heavens threatened him; there where the earth shook beneath him; there where the lava stream rolled, he stood at his post, and there, after 1,000 years had passed away, was he found. So let Christians learn to stand to their duty, willing to stand at the post on which their Captain has placed them, and they will find that grace will support and sustain them.

THE powerless Christian ought to be felt to be as great a misnomer as the forceless thunderbolt.—REV. S. H. PLATT.

## TURNED OUT, ARE YOU ?

Are you turned out of the house? Well, how do you like it? How do you feel? How do you bear it,—meekly, patiently, humbly,—as Christ did, as the prophets and the apostles? This turning out of house and home is no uncommon thing. Christ told his disciples, when turned out of a house or city for truth's sake, to shake off the dust of their feet, as a testimony against the opposers and persecutors.

Madame Guyon was turned out of house, into prison,—even a cold, damp dungeon; for adhering to truth! Baxter was served in a similar manner. Bunyan was turned out of house and home, and turned into prison twelve years, in which time he wrote the immortal "Pilgrim." Most all God's faithful servants are turned out, sooner or later. Some are turned out of Union prayer-meetings, for opening their lips for the dumb, and for witnessing to a full salvation. Editors are often turned out abruptly, unceremoniously, for dealing "all the words of this life" boldly. Missionaries of the Cross, the humble followers of Jesus—in Kentucky Brother Fee and his associates were violently turned out of their peaceful dwellings, in mid-winter, for declaring "*all the words of this life*" in meekness and love. Our beloved brother Worth, in N. C., was not only turned out, but turned into prison, for preaching Jesus, for "remembering those in bonds as bound with them." What saith the Lord of glory?—"Think not I am come to send peace on earth: I came, not to send peace, but a sword." "They that will live godly in Christ Jesus shall suffer persecution." "Behold, I send you forth as sheep in the midst of wolves."

Hear what Paul says:—"I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that

neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Rom. viii, 18; 37—39.

"But what are all our sufferings here,  
If, Lord, thou count us meet,  
With all the enraptured host to appear,  
And worship at thy feet."—GOLDEN RULE.

THINK GENTLY OF THE  
ERRING.

Think gently of the erring one,  
O, let us not forget,  
However darkly stained by sin,  
She is our sister yet.

Heir of the same inheritance,  
Child of the self-same God,  
She hath but stumbled in the path  
We have in weakness trod.

Speak gently to the erring ones,  
We yet may lead them back;  
With holy words, and tones of love,  
From misery's thorny track.

Forget not, mortal, thou hast sinned,  
And sinful yet may'st be;  
Deal gently with the erring heart,  
As God hath dealt with thee.

TOBACCO AND RUM are no doubt shortening the lives of our fellow citizens and bringing more diseases upon the human body than any other cause that can be named by the most learned physician.

"There is infinitely more poison in one paper of tobacco than in the tin-foil that surrounds a hundred. If anybody doubts this let them hold a sheet of white paper over the smoke that curls up from burning tobacco, and after a pipefull or a cigar has been devoured, scrape the condensed smoke from the paper, and put a very small amount on the tongue of a cat, and they will see her die by "strokes of paralysis" in fifteen minutes."

## REVIVALS.

BY THE EDITOR.

## RUSHFORD CAMP MEETING.

THIS was held near the village of Rushford, Alleghany Co., N. Y., the last of August, and the first of September. We reached the ground on Friday, and staid until Monday morning. The attendance was good, though the farmers of that region were very busy in securing their crops. A large congregation was in attendance upon the Sabbath, and the preaching of the Word was listened to with marked attention. Conversions took place in the altar, and in the various prayer-rings on the Sabbath; but how many we do not know. But the great benefit of these meetings is found in their inciting Christians to seek a deeper experience in the things of God. They come in contact with those who have drank more deeply than themselves at the fountain of salvation, and seeing the beneficial results, they are thus encouraged to drink more freely at the waters of life. Some were sanctified, and the meeting was, as far as we can learn, a profitable one.

There is a good band of Earnest Christians at Rushford. They have purchased the old Methodist Church, and intend to consecrate it again to the worship of God. We trust it may be in time to come, as it has been in years past, the birth-place of many redeemed souls.

## AURORA CAMP MEETING.

THIS was held in a pleasant oak grove, on the banks of the Fox River, about two miles from the city of Aurora, Illinois. There were upon the ground twenty-six large tents, well fitted. The attendance from the adjoining city, villages and country was large.

I believe nearly all the preachers professed to enjoy the blessing of holiness. Their appearance upon the Camp Ground justified their profession. They worked in the pulpit, in the altar, and in the tents, as if their only aim was to save souls. There was a point and directness in their labors that we have seldom seen equalled. The result was glorious. We never attended a more successful Camp Meeting. Prejudices gave way, and many

who went there out of curiosity, went away to pray, and to lead a new life.

The pastor of the M. E. Church in Aurora, as we were informed from several reliable sources, publicly gave his people to understand that if they wished to remain members of the M. E. Church, they must not participate in this Camp Meeting. Yet the strength of the church was there, we should judge; and many were greatly blessed. Two of their local preachers rendered efficient assistance. We love to witness these exhibitions of Christian unity.

It is impossible to sum up in figures the results of a religious meeting. Converts may be numbered by the hundred, when, owing to the superficial nature of the work, real injury rather than good was done. On the other hand, through the life-long devotion of a soul fully sanctified to God, an untold amount of good may be accomplished in a meeting that is seemingly a failure. At this Camp Meeting the work was, as far as could be judged, deep and thorough. There was a parting with idols. Men gave up their tobacco, and women gave up their jewelry, and came to Christ for grace to save them both inwardly and outwardly.

In one afternoon meeting, some sixteen gave explicit testimony that the Lord had, in that meeting, cleansed their hearts from all sin. We dismissed the meeting, but it continued on without intermission until ten at night.

Two who came forward while we were singing the doxology, were fully saved, (as none could doubt who heard their testimony, and witnessed their rejoicing in Christ,) before the singing was finished. A lady who stood weeping at the altar, hesitated to go forward for fear she should "be turned out of church." A local preacher, belonging to the same church with herself, encouraged her to go, if she felt it her duty to do so. As she went, she deliberately consecrated herself fully to God's service, whatever the consequences might be. The Lord met her as she fell upon her knees, and in an instant almost, she bounded upon her feet, and went shouting through the altar, giving testimony that no one could doubt, that the Lord had saved her from her sins, and filled her soul with glory. That meeting will never be forgotten. It was



thought by those best qualified to judge, that there were at least fifty or sixty who received the blessing of pardon, and more than twice that number who sought and obtained purity of heart during the Camp Meeting. One man who started to go home before the meeting closed, had his buggy kicked to pieces by his horse. He and his wife returned to the camp ground, and one of them experienced the blessing of holiness, and the other was converted.

#### AURORA, ILLINOIS.

THIS is a beautiful city of about eight thousand inhabitants, situated about seventy miles south-west, I believe, from Chicago, on both sides of the Fox River. It has the appearance of an enterprising business place. The afternoon the Camp Meeting closed, we preached in the public park, on the east side of the river, to a large and attentive congregation. The truth appeared to take effect. The next day we held another meeting there, and one sinner deeply pricked to the heart, came forward to seek salvation. We had another meeting there the next day, and again in the same place on the Sabbath. The large congregation listened with intense interest, and we do not know when we ever saw more deep feeling manifested in a congregation, than while our companion in labor, as well as in life, related what God had done for her, and exhorted the weeping multitude to become partakers of the like precious faith. We also held several meetings in a hall, which were well attended, and with good results. Some obtained, we trust, the blessing of purity, and many were encouraged to lay themselves out for usefulness in the cause of God.

We also preached at St. Charles, and Geneva, on the green, to attentive congregations. One middle-aged man, of some prominence, who had been seeking the Lord without getting an evidence of pardon, said he would lay aside his Masonic badge, and break off his connection with the lodge. The Lord spoke peace to his soul. The next day his wife was triumphantly converted to God. We have seldom seen any one manifest more gratitude for plain dealing than he did, after he renounced all, and obtained the assurance that God received him.

From Aurora we went, by invitation, to

WHEATON. This is a new, beautiful village, on the open prairie, about twenty-five miles west of Chicago. Here the Wesleyan Methodists have a college. Their Annual Conference was in session at the time of our visit; and at their request we preached in the evening in the College Chapel. The Lord graciously assisted us to enforce the claims of holiness to the personal and earnest attention of all—especially of ministers of the gospel. It was one of the best meetings we ever attended. This Conference is made up, we should judge, of earnest, honest men, who have entered the ministry not for the sake of the loaves and fishes—but because they believe God has called them to it—men who hate sin and oppression, and love righteousness. They deeply felt their need of that spiritual power found only in connection with purity of heart. Such a time of breaking down among ministers we never witnessed before. Some of their strongest men wept like children. We doubt if there was one among them that did not feel determined to experience holiness, live holiness, and preach holiness the rest of his days. Several came out very clearly in its enjoyment before we left.

The President of the college, a Congregational Doctor of Divinity, endorsed the doctrine, and said he was not a stranger to the experience of this state of grace, and hoped to come again into its enjoyment. He had read our "Trial," with care, and bid us God speed in our work. We shall be greatly disappointed if the Wesleyan Methodist Church within the bounds of the Illinois Conference does not double its membership, and more than double its spiritual strength the coming year. Our visit to Wheaton will long be cherished among our most pleasing recollections.

AT MOUNT PLEASANT, Ogle Co., we held a grove meeting, commencing on Thursday, and continuing over the Sabbath. The meeting was a profitable one, and the fruit will, we trust, long remain. We went, we were told, within forty miles of the Mississippi. The prairies were most magnificent. In some directions, as far as the eye could range, not a tree nor a bush could be seen. The immense growth of corn, and the countless stacks of grain, attest the great fertility of the soil.

## BONUS GROVE MEETING.

WE never were in a place where heaven and earth seemed quite as near together as at that meeting. There is a fire kindled on that beautiful prairie that will not soon be extinguished. Among other narrations of experience to which we listened with interest, was that of a local preacher from Belvidere. He experienced the blessing of holiness at Wheaton at the meeting referred to. He said on going home, he told his wife what God had done for him. Greatly affected, she fell upon her knees, and sought the same blessing. He felt as if he ought to go to a neighbor's, a very wicked man, and a bitter enemy of his, who had forbidden him his house. "But," said he, "I thought I could go in if the house was bolted and barred." He went. His neighbor came to the door. "O," said the brother, "I have something good to tell you!" "Something good to tell me," said the man in astonishment. "Yes; the Lord has sanctified my soul, and I now love HIM with all my heart; and I love you!" "O," said his neighbor, the tears streaming down his face, "I once enjoyed the blessing of the Lord upon my soul, but now I do not know as there is any mercy for me!" He finally promised to go to the brother's house to a prayer meeting.

## GOWANDA INDIAN CAMP MEETING.

THIS was held on the Reservation, about six miles from the village of Gowanda. To our great regret we were unable to be present, as it took place at the same time of the Aurora meeting. We understand that they had a very profitable time, and that about one hundred were converted. Dr. Redfield was there through the meeting.

## SUSPENSION OF REV. GEORGE FOX.

WE understand that this devoted brother has been suspended from the ministry in the Wisconsin Conference. His chief offence, we understand, was circulating the *Earnest Christian*, and writing for the *Northern Independent* a favorable notice of the dedication of the Free Methodist Church in Albion.

## BUFFALO.

THE Lord is carrying on his work in the Free Methodist Church, under the labors of brother James Mathews. Believers are being

sanctified, and sinners are getting converted from time to time. The congregations are large and attentive. Brother M., besides preaching twice at the Church, keeps up an out-door service every Sabbath on the dock. Hundreds flock to hear the Word. The congregations are uniformly quiet, orderly and attentive, and a feeling of seriousness has been manifested by many. Some have walked up from the dock to the Church, a distance, we should judge, of from two to three miles, that they might have the prayers and assistance of God's people in seeking the salvation of their souls.

## DEDICATION.

THE second Free Methodist Church of Buffalo, located on Pearl street, just above Eagle street, will be dedicated to the service of Almighty God, on Friday the 19th of October, at 2 o'clock, P. M. Preaching, also in the evening, and the meeting will continue over the Sabbath. The friends of an earnest Christianity are cordially invited to attend.

We need very much the money that our friends have pledged to assist us in paying for this Church, and about four times as much besides. On the strength of these pledges we have made engagements which *must* be met. Brother, sister, will you not without delay, send us the money you have promised? And if any one who has not subscribed, would like to contribute some of the money with which the Lord has entrusted them, to help open a place where the Gospel may be preached to the poor, any remittance that they may send us, would be thankfully received. Have you paid your missionary money this year? If not, here is an opportunity to appropriate it where, without doubt, a large and speedy return may be looked for in a rich harvest of souls. Send by mail, directed to B. T. Roberts, Buffalo, N. Y.

## THE EARNEST CHRISTIAN.

WE feel gratified to our Heavenly Father for the success with which he has crowned our efforts to establish a magazine devoted to the fearless advocacy of an uncompromising, earnest Christianity. Our success has so far exceeded our anticipations, that we are unable any longer to furnish back numbers to the commencement of the volume. We can still

supply subscribers from July to the end of the year. Send on your orders. The price for the last half of the year is fifty cents *in advance*. We shall continue the publication of the *Earnest Christian*. It may now be regarded as a fixed institution. It is the child of prayer and faith, and God gives it favor in the eyes of His people. We expect all our old subscribers will continue with us, and we request them to renew their subscriptions at an early date.

We also want a large list of new subscribers. We should be glad to commence the next volume with ten thousand subscribers.

## AGENTS.

To enterprising agents, male or female, who will devote their time to canvassing for new subscribers, we will pay a liberal commission. We want every county in the land canvassed. Those desiring to canvass for new subscribers, may send on their applications. Good recommendations will be required from those who are strangers to us.

The character of THE EARNEST CHRISTIAN will remain the same. It will not be denominational or sectarian, but filled with solid, substantial matter, calculated to promote the life and power of godliness—the holiness without which no man shall see the Lord.

## PROSPECTUS.—THE FREE METHODIST.

OUR friends are urging us to establish a weekly paper. We feel the need of it as much as any one can, but we are not willing to undertake it unless we can get assurances that it will pay its way. If we can get enough subscribers to warrant it, we will commence on the first of Jan. 1861, the publication of a weekly of the size of the *Northern Independent*. We cannot edit it, but we know of a suitable man who can.

It shall be the object of our paper to oppose *sin* rather than *churches*, and to advocate *principles* rather than *men*. While it will seek to treat every subject with the utmost fairness, and to defend the right with *unblushing fearlessness*, it will studiously avoid a mere "war of words" carried on in the spirit of bitterness. By the grace of God we mean to make it a "terror to evil doers, but a praise to them that do well." It shall advocate an uncompromising Christianity, whose characteristic

elements are faith, and love, and power, and whose requirements are the universal renunciation of sin, and the consecration of all to God. In short, we design to make it a *salvation* journal, spiced with bits of burning experience and enforcing a type of religion that *saves the soul*.

It will not be so "lady-fingered" as not to meddle with the great moral questions of the day. On the subject of intemperance in all its departments, and of oppression in all its phases, it will ring out the clarion notes of truth, and endeavor to merit the respect of *real men*.

Let all that sympathise with the above sentiments, male and female, exert themselves at once to get up and send on a large list of subscribers for "THE FREE METHODIST." We want ten thousand at least! The subscription price will be *one dollar a year*, payable always in advance. Direct all orders to

REV. A. A. PHELPS,

Holley, Orleans Co., N. Y.

## DISCIPLINE OF THE FREE METHODIST CHURCH.

OUR unexpectedly protracted visit to the west has occasioned a longer delay in the publication of the Discipline than we anticipated. It is partly printed, and we trust will be ready for distribution soon after this meets the eye of the reader. Orders are coming which will be filled just as soon as possible.

## A BRAVE BOY.

For the information of some of our young readers, we would mention that Holland, or the Kingdom of the Netherlands, is the most level part of Europe, and much of its surface is lower than the sea, which is prevented from overflowing the land by vast dykes or embankments.

There was once a little Hollander, who though a very child in years, saved many of his countrymen from destruction. The legend, for history has hardly stooped to chronicle the deed, informs us that this lad, on his return from school, passing along a sequestered road, and looking with childlike curiosity at a great dyke, saw, breaking through, a small stream of water, which, as it oozed, carried away some particles of the bank. It was the small beginning of what might be a frightful end—some such catastrophe as



sweeps away, before its relentless tide, our southern homes. The boy had simply present to his mind the sense of danger; before he could reach assistance, it might be too late, and he felt that the remedy was with him and must be promptly applied. Our hero left the highway, and clambering to the spot, planted himself in the very breach of danger, and thrust his little hand into the increasing aperture; to his joy he found it closed the avenue, and all was right. A few hours, at worst, he deemed would bring some passer-by to his relief; but though he strained eye-balls and hearing, no wayfarer greeted his senses. The evening would surely find some stray wanderer, or perchance they might be passing on the opposite side and not perceive him. He tried his voice, but this soon failed him, and night came; to him, brave boy,

"The night came on alone."

As darkness closed around him, we can well imagine, tears found their way down his cheeks. Doubtless, too, there came before him the image of home—of the waiting brothers and sisters, the anxious parents. With that thought would come the recollection of the lessons of piety received from a mother's lips; of the prayers she had taught him on her knee; and to his cry for help and strength would succeed a holy and abiding trust. All unused to such exposure—wearied, hungered, strained with the compulsion of his attitude, his little arm paining and swelling—all these increasing through the long watches of that night, what else was his support? No mere animal endurance could have sustained this anguish for half that time; and yet, till day-break, and searching friends brought relief, this faithful sentinel withstood it all! When, recovered from this and the peril of succeeding sickness, he was asked if during that long night he had felt no fear? His answer tells of true patriotism: "No, no! I knew God would preserve me for preserving others."

## LITERARY NOTICES.

### GUIDE TO HOLINESS.

THIS standard Monthly comes to hand, freighted as usual with solid matter upon the most important theme. The *Guide* has done, and is doing a good service to the cause of holiness. It is published at one dollar a year by H. V. Degen & Son, 456 Washington St., Boston, Mass.

### THE BEAUTY OF HOLINESS.

THIS, too, is devoted, as its title indicates, exclusively to the subject of holiness. It takes a strong, Scriptural position upon the subject of slavery, advocating a holiness that cannot consist with oppression. It is ably conducted by Mr. & Mrs. French. Its influence is good in promoting heart religion. Published at one dollar per annum, by Rev A. M. French, 48 Beekman St., New York.

### THE GOLDEN RULE.

WE are glad to form the acquaintance of this vigorous, earnest periodical. It is the most outspoken advocate of an uncompromising Christianity among all the religious journals of our acquaintance. It speaks in bold utterances against the fashionable, pleasure-loving, tobacco-using pro-slavery religion of the day. Its editor is evidently a man who does not fear to declare the whole counsel of God. It is published monthly in newspaper form at fifty cents a year for a single copy—one hundred copies for twenty-five dollars. All orders should be addressed to Rev. David F. Newton, editor. Box 1212, New York.

### THE AMERICAN MONTHLY,

INCLUDING also *The Household Magazine*, and *Beadle's Home Monthly*. Edited by Rev. S. H. Platt. This is the best miscellaneous Magazine for family reading with which we are acquainted. It is conducted with ability, and has a "religious" and Sunday School department. It is published at one dollar twenty-five cents a year, by H. M. Platt, 5 Beekman St., New York.