

# THE EARNEST CHRISTIAN.

VOL. II.

JANUARY, 1861.

NO. 1.

## OF SPIRITUAL GIFTS.

BY E. BOWEN, D. D.

It is an acknowledged fact, that all genuine revivals of religion are attended more or less with extravagances. This arises partly from human infirmity, it being impossible for finite creatures to discriminate with absolute precision between the true and false; partly from the mixture of mere pretenders with the sincere and devout in all religious movements; and partly from the influence of Satan "transforming himself into an angel of light," and thereby misleading even the pious, who are of a warm temperament, both in their opinion of the way by which God carries on his work of grace in the earth, and the manifestation of their emotional constitution and zeal.

Among the causes also that contribute to the existence of many of the extravagances attending revivals of religion, must be reckoned those errors of opinion which take on so plausible a phase, and which appear so well calculated in the view of the less cautious among Christians to promote the interests of religion, as to drive them beyond the mark by the very zeal they have for the cause of God. The more common of these errors, and that which evidently gives rise to more extravagances in matters of religious worship than any other, has respect to extraordinary spiritual gifts; some claiming too much in this direction, and others too little.

But as none who have the love of God in their hearts, would knowingly do anything which would occasion "their good to be evil spoken of," they

can but welcome the least degree of light that may be shed upon so important a subject as that of extraordinary spiritual gifts. And especially must this be the case, when so many, even of the most deeply devoted among them, in consequence of their ignorance of the true nature and design of these endowments, have fallen into extravagances of worship and behaviour to the injury of the cause of God and of their own souls.

In our view, this subject is presented in so full and explicit a manner in the Holy Scriptures, as to leave little room for misapprehension on the part of those who are accustomed to look into the sacred volume with prayerful attention. The great difficulty with many good people is, that they do not "search the Scriptures." They read them occasionally. Perhaps they read them through in course. But they do not *search* them. This accounts for nine-tenths of all the religious errors into which good people are betrayed from any cause or influence whatever. Let us open the word of God then, turn over its sacred leaves, and compare Scripture with Scripture, that we may understand what is here taught on the subject of extraordinary spiritual gifts. "To the law and to the testimony: if they speak not according to these, it is because there is no light in them." What then do the Scriptures teach on the subject of extraordinary spiritual gifts? Let us see.

That extraordinary spiritual gifts—as "the gift of healing, the speaking with tongues, the discerning of spirits," and so on—were possessed by the Apostles and early Christians, no one

acquainted with sacred history will pretend to deny. The Apostles, in particular, were endued with such gifts from an early period of their ministry; being empowered by their Divine Master at the outset, "to heal the sick, cleanse the lepers, raise the dead, and cast out devils."

Nor is it less clear from the inspired record that these gifts, in general, were bequeathed to the Church—the *whole* church, as a *body*—by the same authority; and that, too, as a perpetual inheritance. Christ said, in immediate connection with the last great commission under which he sent forth his ambassadors to preach the gospel, "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." These signs, let it be observed, were not confined to the ministry, nor to the Apostolic age; but were to attend those who should believe on the Lord Jesus Christ through their word, to the end of time. So Paul, speaking to the Corinthians, "concerning spiritual gifts," avers, that "the manifestation of the Spirit," in the way of the bestowment of these extraordinary gifts upon believers, "is given to every man." And the Apostle James says, confirming the same doctrine by the universality of his remarks, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

We know it is said that the age of miracles is past—there being no occasion for them since they were employed for the establishment and confirmation of the newly instituted gospel. But such seems not to be the teaching of the Scriptures upon the subject. If the miracle-working power resided in the Jewish Church during the entire period of its history, except the last

four hundred years, when it was lost by their forsaking God, as we know to have been the case; why should it be withdrawn from the Christian church at the very close of the first age of its existence? Was it necessary to employ miracles for the continual maintenance and enforcement of the law, as well as for the establishing of it at first, while the gospel has no occasion for them since its first introduction? For ourself, we have no doubt that miracles do still occur in some instances; particularly in the supernatural healing of diseases, the bestowment and exercise of extraordinary spiritual gifts, and the judicial visitation of death and other great evils upon the heads of audacious offenders. And we are satisfied, that while miracles are equally necessary to sustain the institution of the gospel, and to give it its full effect upon the church and the world, as to establish it in the beginning; they might be as common now as then, but for our unbelief. The same cause which deprived the Jewish church of the power of working miracles, has reduced it to almost nothing in the Christian Church for a long time past. It must be that extraordinary spiritual gifts, so important to the confirmation of believers, and the evangelization of the world, were designed to rest upon the faithful, and to be exercised for the glory of God and the benefit of mankind in all ages; and the passages of Scripture above cited, with many others of the same class which might be brought to bear upon the subject, admit of no rational explanation but upon the hypothesis of the perpetual continuance of the miracle-working power in the church to the end of time.

And why should any one doubt the existence of such power at the present day, since "all things are possible to him that believeth," and the love Christ bears to the church forbids his withholding anything from her that is so intimately connected with her prosperity and success as the endowment of extraordinary spiritual gifts? The faith that saves the soul, and the faith

of miracles, is all the same faith; differing only in the object upon which it is exercised. Of course if it please God that we should work miracles, all of us who profess saving faith, have the requisite power to do it. Benson says, in commenting on the passage, "And these signs shall follow them that believe," "It was not one faith by which Paul was saved, and another by which he wrought miracles. Even at this day, in every believer, faith has a latent, miraculous power; (every effect of prayer being really miraculous,) although in many, because of their littleness of faith, and because the world is unworthy, that power is not exerted. Miracles in the beginning were helps to faith; now also they are the objects of it. At Leonbery, a town in Wirtemberg, in the memory of our fathers, a cripple that could scarcely move with crutches, while the dean was preaching on this very text, was in a moment made whole." He then adds in his own language, (having quoted the above paragraph from Bengelius, a distinguished annotator,) "See note on chap. xi, 22; where many similar instances are referred to; the number of which might easily be increased on the most certain evidence."

But we need not multiply instances of this kind for the confirmation of living Christians among us in the belief of the existence of extraordinary spiritual gifts in the church. It is enough for them that this most interesting and sublime doctrine is sanctioned by the word of God—that it is a doctrine of Methodism; the almost Divinely-inspired Wesley, and all our standard authors believing in it; and that it enters deeply, at least in the conscious life and spirit of it, into their own personal experience. And as for "those who have a name to live, and are dead," it is of little use to argue the point with them. They who are prepared to scout primitive Christianity, and Wesleyan Methodism, in respect to vociferous worship, transports of joy, and the great "second blessing," as it is appropriately called, or the

blessing of entire holiness; can hardly be expected to do less than ridicule the idea of extraordinary spiritual gifts. The more common festivities and amusements of the day; as parties of pleasure, fashionable excursions, and "clam-bakes and chowder;" will be found, we doubt not, to suit far better with their taste and habits. A good-paying member of the church in Utica may announce that he shall never die a natural death; and an old paper itinerant may proclaim abroad the instantaneous raising of his wife from a sick bed, to which she had long been confined, in answer to prayer; (the former of which cases, being future, nobody can dispute, and the latter, being well authenticated, ought not to be doubted;) and nothing said. These cases, though deemed fanatical by the infidel portion of the church and ministry, may be placed to the credit of human weakness, and passed off with a smile, but woe to the "Nazarite," or the denouncer of the sin of church-slavery, if he presume to advocate extraordinary spiritual gifts, or to go in for the life and power of religion.

But while we maintain with Wesley and Benson and others, that the miracle-working power, or the power of extraordinary spiritual gifts, still resides in the church, we are not unaware that this doctrine may be prostituted to the most unworthy purposes. The church of Rome, though sunk into a state of lifeless formalism, still pretends to extraordinary spiritual gifts; imposing upon the many millions of her deluded followers by an array of sham miracles. Nor has there been wanting a John of Leyden, a Jemima Wilkinson, or a Joe Smith, to imitate her foul example. But passing all these by, as the children of anti-Christ, or imposture, whose hypocritical guise is too thin to mislead any except the willing victim; we meet with another class—sincere, pious, and full of zeal—who are often betrayed into extravagances through a misapprehension of the nature and design of these extraordinary spiritual gifts, and the manner



of their bestowment. These last, from their earnest desire to know the right way, and a fixed determination to pursue it at all hazards, are ever susceptible of correction and improvement. And it is for their almost exclusive benefit that we would here present a brief Scripture view of the subject of extraordinary spiritual gifts.

[To be Continued.]

### LIVE IN LOVE.

BE not harsh and unforgiving,  
Live in love, 'tis pleasant living.  
If an angry man should meet thee,  
And assail thee indiscreetly,  
Turn not thou again and rend him,  
Lest thou needlessly offend him;  
Show him love hath been thy teacher—  
Kindness is a potent preacher;  
Gentleness is e'er forgiving—  
Live in love, 'tis pleasant living.

Why be angry with each other?  
Man was made to love his brother;  
Kindness is a human duty,  
Meekness a celestial beauty.  
Words of kindness, spoke in season,  
Have a weight with men of reason;  
Don't be others' follies blaming,  
And their little vices naming,  
Charity's a cure for railing,  
Suffers much, is all prevailing;  
Courage, then, and be forgiving—  
Live in love, 'tis pleasant living.

Let thy loving be a passion,  
Not a complimentary fashion;  
Live in wisdom, ever proving  
True philosophy is loving.  
Hast thou known that bitter feeling,  
'Gendered by our hate's concealing?  
Better love, though e'er so blindly,  
E'en thy foes will call it kindly.  
Words are wind: O let them never  
Friendship's golden love-cord sever!  
Nor be angry, though another  
Scorn to call thee friend or brother.  
"Brother," say, "let's be forgiving—  
Live in love, 'tis pleasant living."

### CHRISTIAN LOVE.

BY THE EDITOR.

REAL Christians are near relations. They have one common FATHER. They are born of the same Spirit. They are brothers and sisters in the same family, of the same parentage, each possessed of equal rights and privileges with the others, and all laboring together for their mutual good.

They are a peculiar people. One of the most striking of their peculiarities is the fervent and disinterested love they bear for each other. Lucian, a celebrated Greek author, who wrote against the Christians about one hundred and fifty years after Christ, says of them: "It is incredible what expedition they use when any of their friends are known to be in trouble. In a word, *they spare nothing* upon such an occasion, for these miserable men have no doubt they shall be immortal, and live for ever; therefore they condemn death, and many surrender themselves to sufferings. Moreover, their first lawgiver has taught them that they are all brethren, when once they have turned, and renounced the gods of the Greeks, and worship this master of theirs' who was crucified, and engage to live according to 'his laws. They have also a sovereign contempt for all the things of this world, and look upon them as common."

This is the testimony of an enemy. Can any one suppose that these primitive Christians had mistaken either the spirit or the requirements of the Gospel?"

*The possession of Christian love is a test of sins forgiven.* Profession in itself amounts to nothing. It is the casket which may contain the "pearl of great price," or it may be empty. It is the glitter which may indicate the "gold tried in the fire," or the worthless counterfeit. The real child of God will answer to every test of Scripture. Here is a simple one. If this cuts you off, you need inquire no further. It is of universal application, admitting of



no exceptions. *We know that we have passed from death unto life* BECAUSE WE LOVE THE BRETHREN. The negative is also stated. *He that loveth not his brother abideth in death.* Many err in their application of this passage. They feel the same attachment to members of their church who sympathize with them, that politicians do for their partizans, and hence they conclude that they are the children of God. A clanish affection is mistaken for Christian love. Unconverted men of any grade of wickedness, from the moral reformer to the outlawed robber, associated together for any purpose—for pleasure, or profit, or plunder—meeting often, having a common interest and a common danger, will, according to the universal laws of the human mind, entertain an affection for each other which they do not cherish for those who live outside of their society. This feeling often passes in the church for Christian love.

Many in whose lives "the-fruit of the Spirit" is wanting, and whom God often convicts of a work of grace more deep and thorough, quiet their partially awakened consciences by concluding that all is right because they love their associates in the church! They should be loved. We have nothing to say against that. But this may be a natural, instead of a gracious affection. Self-deception is easy; and we fear it is common. To intelligent men occupying a high position in the church, our Saviour said, "I know you that ye have not the love of God in you." No one certainly can be a Christian that does not love God. But "he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" Let us then carefully examine ourselves on this point, and see whether we truly "love the brethren" as required by Scripture.

1. *True Christian love is based on personal purity.*

You may as reasonably expect to find a plentiful growth of wheat in the uncultivated wilderness, as true Christian love in a human soul that has not

been the subject of the "washing of regeneration, and renewing of the Holy Ghost." Love is a fruit, the existence of which pre-supposes the planting of the tree of righteousness in the soul. It was after the disciples were *all filled with the Holy Ghost* that "the multitude of them that believed were of one heart and of one soul." Peter bases his exhortation to the exercise of brotherly love among Christians upon the fact that they had already obtained pure hearts. He did not, as is sometimes done, endeavor to excite Christian affection among those that were still under the dominion of sin. "Seeing," he says, "ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently.*" Brotherly love is not excited by the possession, on the part of its object, of wealth, or talent, or social position, or agreeable manners, or the power to benefit us—it looks only for "righteousness and true holiness." Whoever does the will of God, however unlearned, or uncouth, or poor, or despised, he may be, is greeted as a "brother beloved." He is loved simply and only because he is righteous. The one attraction he possesses is holiness. But no one can love holiness without possessing it. For it is the nature of love to desire the object loved. If one really desires holiness he will obtain it, *for this is the will of God, even your sanctification.*

Are you then painfully conscious of a want of love? Come to Jesus to be made clean. Tell him,

"I will not rest till pure within,  
Till I am wholly lost in thee."

## 2. *It is unselfish.*

"It seeks not its own." It does not cast off the object of its affection as soon as, for any cause, he ceases to be of service to us, or our sect, or party. Much of what passes for brotherly love, is purely and only bigoted zeal. We have had brethren who manifested the strongest affection for us, upon a simple change of our church relations,

without any fault or choice of ours, close a church against us; and they who once sought our ministry would not hear us preach, though our teaching and our life was the same as before. Join another Church, and many who were once loud in your praises, will find nothing in you to commend. Christian love is not confined<sup>d</sup> to the narrow limits of sect or party. It flows freely to all, but in largest measure towards those who reflect most perfectly the image of Jesus. It is not easily extinguished. "Many waters cannot quench Christian love, neither can the floods drown it."

Homer, a celebrated poet of antiquity, represents Achilles as saying,

"A generous friendship no cold medium knows,  
Burns with one love, with one resentment glows."

This is the heathen idea of common friendship. How much more intense should be the affection which the followers of Jesus bear each other! The beloved disciple has said, "We ought to lay down our lives for the brethren;" If, "our lives," how much more our reputation, and our property! Of the apostolic Christians it is said, "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostle's feet; and distribution was made unto every man according as he had need." In the first century, Clement, Bishop of Rome, writes to the Christians, "Ye were all of you humble minded, not boasting of any thing, desiring rather to be subject than to govern, to give than receive, being content with the portion God has dispensed to you, and hearkening diligently to his word. Ye were enlarged in your bowels, having his sufferings always before your eyes. Ye contended day and night for the whole brotherhood, that with compassion and a good conscience, the number of his elect might be saved. Ye were sincere, and without offense towards each other. Ye bewailed every one his neighbors' lives, esteem-

ing their defects your own." O when shall primitive Christianity be restored? When shall we

\* \* \* "find the ancient way,  
Our wondering foes to move,  
And force the heathen world to say,  
See how these Christians love."

### 3. *It is spontaneous, and yet susceptible of cultivation.*

As soon as a person is truly converted there springs up in his heart at once, an ardent affection for the followers of Jesus. Said Mah-Men-la the first Burmese woman converted under the labors of Dr. Judson, "I am surprised to find this religion has such an effect on my mind, as to make me love the disciples of Christ more than my dearest natural relations."

It was brought as an objection against the genuineness of the recent Irish revival that the converts when they met in the streets, kissed each other with the tenderest affection. In all genuine revivals there will be found a great increase of love among Christians.

But though Christian love thus springs up as it were of itself, it should be carefully cherished. The prairie rose is beautiful and sweet, but cultivation enhances greatly its beauty and its fragrance. So with this grace. However strong it is at first, every proper exercise of it increases its intensity. It is like the magnet, the more its attractive power is tested, the greater does its capacity become.

Perhaps no duty is more frequently enjoined in the New Testament than the cultivation and exercise of brotherly love. Jesus says, *This is my commandment, that ye love one another, as I have loved you.* Paul says, "As touching BROTHERLY LOVE, ye need not that I write unto you, for ye yourselves are taught of God to love one another." "Let brotherly love continue." Peter writes "Finally, be ye all of one mind, having compassion one of another; LOVE AS BRETHREN, be pitiful, be courteous." James urges "If a brother or sister be naked, and destitute of daily food, and if one of you say unto them, Depart in peace, be ye warmed and

filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" John exhorts "Beloved LET us love one another." "He that loveth not, knoweth not God; for God is love." Of this apostle it is related that living at Ephesus to extreme old age, and being carried to the Church he was wont to say nothing but this, "LITTLE CHILDREN LOVE ONE ANOTHER."

Dear reader, will you carefully examine yourself on this point, and before you conclude that you are not deficient in this virtue, read all that is said in the New Testament upon this subject. Defect here is fatal. If you lack love you will miss heaven.

### PURITY.

I WOULD have you attend to the significance and extent of the term holy. It is not abstinence from outward deeds of profligacy alone—it is not a mere recoil from impurity in thought; it is that quick and sensitive delicacy to which even the very conception of evil is offensive; it is a virtue which has its residence within, which takes a guardianship of the heart, as of a citadel or inviolated sanctuary, in which no wrong or worthless imagination is permitted to dwell. It is not purity of action that we contend for, it is exalted purity of heart—the ethereal purity of the third heaven; and if it is once settled in the heart it brings the peace, the triumph, and the untroubled serenity of heaven along with it. In the maintenance of this there is the complacency, I had almost said the pride, of a great moral victory over the infirmities of an earthly and accursed nature; there is a health and harmony in the soul—a beauty which, though it blooms in the countenance and the outward path, is itself so thoroughly internal as to make purity of heart the most distinctive evidence of a work of grace in time—the most distinctive guidance of a character that is ripening and expanding for the glories of eternity.—CHALMERS.

### SAVED IN CHRIST.

BY MARIETTE TINKHAM.

IN my childhood, my heart was full of sorrow, and when reproved my sinful nature would rebel, and sigh to be released from its troubles.

I would often hie away from the gaze of the family group, and give vent to my burdened soul in a flood of tears. Then would I ask myself what is life? And the response would be, "Only a bubble." "That the joys of this world are transient, mixed with sorrow, all our journey through." Thoughts would then arise of the condition of the fallen race, and of their aspirations for worldly honor and applause, wondering all the while what was the real object of life; observing that the mind was still dissatisfied, after gaining a superabundance of this world's goods. Yet I did not realize at that time that the "still small voice," was striving to lead me gently to the Lamb that I might in Him have a satisfying portion, that would buoy me above the petty annoyances of life.

God's watchful eye followed me still, and about the age of sixteen a messenger was sent to cheer and encourage my drooping spirits, advising me to give my heart to Jesus. I gave it, and God accepted the offering.

I had stayed in class several times before the enemy attempted to unloose my hold on God. My first temptation was to leave the class. I gave way, and was directing my course homeward.

Brother Darius in his ardent love for my soul, pursued me, and took me by the hand, kindly entreating me to return to the fold. With a broken heart I accompanied him back to the circle of God's little ones, and Jesus smiled and welcomed me.

Years passed on, and I walked in all the light I had. Yet at times I would be overcome by the "prince of the air," but I did not delay to return speedily to my dear Lord. Knowing His long forbearance and unbounded mercy, would blot out my transgressions, and



frequently great peace and joy filled my soul. But oh! how prominent was self all this time; yet I was blind to it until the subject of holiness was introduced at our place. Previous to this I would often think that "purity of heart" could not be obtained in this dark age, until soul and body are rent asunder. Then I thought Jesus would purify and take us home. My error was corrected. Therefore I began to "search diligently the Scriptures," and there found that God was no respecter of persons, and that we as well as the Apostles might understand the deep things of God, if we but plead with God for wisdom and understanding.

When I asked my heavenly Father to make me holy, I thought it necessary to plead for years, perhaps, ere redemption from all sin could be procured; or the original depravity of my nature removed. But to my satisfaction I found that simply believing in Jesus' power to cleanse, and ceasing from my own works, was necessary to my adoption. I then gave myself away, believing that for this Jesus came to earth to suffer and die, to again restore us to purity.

A great and steady light pervaded my being, and I knew the work was done.

Soon after I was sorely tempted, but I resisted the devil, telling him I knew the work had been done, and for weeks after, all my "inward foes were subdued and a glory shone around." I knew it was necessary to have trials, and I asked God to test my grace, and my prayer was very soon answered. An unjust claim was presented to me connected with abuse, and then the enemy suggests can you love your enemy, as well as your friend? It is not your duty. But said I my Saviour teaches us to love our enemies, and I will do it, for

"I want to be like Jesus,  
So lowly and so meek  
For no one marked an angry word  
That ever heard Him speak.  
I want to be like Jesus,  
Engaged in doing good,  
So that of me it may be said,  
She hath done what she could."

Now if any one abuses or speaks

lightly of me it does not move me for God has taken out all roots of bitterness, and implanted within a desire to do good.

In some way I used to be very selfish and cared not to look after the souls and bodies of my fellow beings. About two years since while reading the life of Mr. Fletcher—his self denial, his love for the power and his untiring zeal to promote the glory of God—my highest ambition was to be like him. Yet I thought it impossible. But I know that all may be like him, if they pursue the same course. Since reading his life God hath wrought a great change in me. It has cost every-thing to get my will subdued, and God knew just how to crucify me, and His course has proved an effectual cure. Now I can see the fallacy of setting up my will, and the satisfaction there is in obeying cheerfully the commands of our Father.

I loved an object unduly, and God saw that crossing me and confusing my calculations in this matter would subdue my will. Bless his name, He knows just how to crucify us to this world. If we will only lie passive, His glorious image will eventually be reflected in our hearts, and we shall rejoice in his mode of bringing us through, knowing that he that would lose his life shall find it, and he that would save his life shall lose it.

Our mourning is all at an end,  
When raised by the life-giving word,  
We see the new city descend  
Adorned as a bride for her Lord.  
The city so holy and clean,  
No sorrow can breathe in the air,  
No gloom of affliction or sin,  
No shadow of evil is there.

**SAFE LINE.**—The point between lawful pleasures and vice is like a boundary between two kingdoms at war with each other. It is, therefore, most prudent, weak and defenceless as we are, not to venture to the very edge of our own side, but leave some space between, lest an insidious enemy surprise and take us captive unawares.—Dr. TOWN-SON.

## GOD'S PRESENCE.

BY DR. CUMMING.

God has not forsaken our world. God did not make the world, then retire into the chancel of the universe, and leave it to the influence of laws. "In God we live, move, and have our being." Incidents lead to changes of dynasties, to the convulsion of nations, to the revolution of empires, to the alteration of the face of the whole earth. If you grant that God is not in the falling of a hair from an old man's head, I will demonstrate with irresistible force that he is not in the revolution of an empire, in the change of a dynasty, in the death of a king, or in the conclusion of the history of the globe itself. Deny God in things the most microscopic, and you must deny God in things the most magnificent. But we believe and are sure that the shadow of his presence sweeps the earth; that his echoing footsteps are heard by every listening ear, and audible in every tongue; that he is in all the disturbing forces of our world; that he is in all the tiny rivulets of individual life, and in all the roaring cataraacts of national convulsion; that there is nothing so small as to be beneath his inspection, nothing so vast as to transcend his grasp or defy his control. If God originally made the world, if God has in fact once destroyed the world, if God is still present in the world, then the scoff, "Where is the promise of his coming?" is absurd; then the statement, "All things continue as they were," is false; then the inference that God is unable to fulfil his promise is illogical; then the argument that all things will continue as they are, because God is not able to make an alteration, is untenable.

But let us study the lesson itself. A reference to the flood proves one thing: "As it was in the days of Noah, so shall it be when the Son of man cometh." The language is most striking, as uttered by our blessed Lord, when he tells us, "they were eating,"

there was no harm in that; "they were drinking," if within the limits of moderation, there was no harm in that; "and marrying," there was no sin there; "and giving in marriage," there was no harm in that; "until the day that Noah entered into the ark, and knew not until the flood came and took them all away. So shall it be at the coming of the Son of man," that is, when the promise of his advent is fulfilled. In other words, it shows here that the condition of men at that day will not be only that of plunging into great sins, but that they will be so absorbed in things lawful, that they will lose all appreciation of things heavenly and eternal. It is still true that more men are daily ruined by the excessive prosecution of what is lawful, than by indulging in what is unlawful and sinful. As it was in the days of Noah, so, we are told, it will be before the Son of man cometh; some will be absorbed, thoughtless and unconcerned; and some, the Apostle tells us, will be scoffing; they will mock and despise every man that dares to announce the unpalatable truth. I have not the least doubt that previous to the flood overflowing the earth, the philosophers of that day argued, and with most plausible rhetoric, "The land and the water have never yet intermingled; we have never seen an instance of a flood overflowing the earth in which we live; all things according to our experience have continued as they are for two thousand years, why should we believe that stupid old fanatic Noah, and go into that ugly chest which he is building, sure to be dashed to pieces by the first roll of a mountain wave, or the first outburst of the fierce winds? All things continue exactly as they were since Adam and Eve were made; and no doubt all things will continue exactly as they are till at least we have become sick, and have done with the world, and have left it to our successors. It will last our day." They were wilfully ignorant then; they despised the warnings of God. Such scoffers, equally abundant now, are wil-

fully ignorant also ; and therefore they say, "Where is the promise of his coming?" It is a strange thing ; men do not quarrel with the preacher who tells them of death, but they have a great dislike to the preacher who tells them of that day when the Lord shall come in flaming fire, taking vengeance on them that know him not, and to be admired in all them that believe. Why is it so ? The solution lies in the fact that whilst we are conscious that individually we must die, we construct for ourselves a sort of posthumous existence, which keeps up the deception of a perpetual life. We are prone to say, Well, if I must die, my children live ; and if I must leave my estates, those estates will be given to my children. Death you feel does not disturb this ; wills, bequests, and family arrangements, all overcome this. But the idea that the funds will one day be extinguished ; that the Royal Exchange will one day blaze as if it were paper or timber in the last fire ; that one day all these things, castle, lands, hut, and palace, shall dissolve in the devouring flames ; that we shall all stand either shining or rejoicing at the judgment seat of Christ ; that that day is not a dream in the infinitely remote perspective, but a nearing certainty, and that all things at least call aloud, "Be ye ready ; for in such an hour as ye think not, the Son of man cometh ;—this is what men do not like ; this is what men cannot away with.

Are we Christians ? This is the great inquiry. What does it matter if in six, or ten, or twenty, or fifty years this world should pass away like a scroll, and all its cloud-capped towers and gorgeous palaces crumble in the fervent heat ; what does it matter to us if we be Christians ? What did Noah care for the depth of the flood, the fierceness of the hurricane, the height of the giant waves ? He was safe, not because the ark was strong, but because the promise of his God was sure. So it will be with us ; we are safe only in Christ, only in that ark built in Heaven, and in which if we be now placed, we

shall pass through all the storms, and winds, and waves of this tempestuous world, and of that troubled era into which the world is plunging ; and our ark will land us, not like Noah's, upon the barren hills of Ararat, to go forth again upon a world depopulated and dismantled, but upon the everlasting hills of the heavenly Jerusalem, where may God grant we may be found at that day ; for Christ's sake. Amen.

### LUTHER'S PRAYER FOR MELANCTHON.

ON a certain occasion, a message was sent to Luther to inform him that Melancthon was dying. He at once hastened to his sick bed, and found him presenting the usual premonitory symptoms of death. He mournfully bent over him, and sobbing, gave utterance to a sorrowful exclamation. It roused Melancthon from his stupor—he looked in the face of Luther, and said : "O, Luther ! is this you ? Why don't you let me depart in peace ?" "We can't spare you yet, Philip," was the reply. And turning round, he threw himself upon his knees, and wrestled with God for his recovery for upwards of an hour. He went from his knees to the bed, and took his friend by the hand. Again he said : "Dear Luther, why don't you let me depart in peace ?" "No, no, Philip, we cannot spare you yet," was the reply. He then ordered some soup, and when pressed to take it, Melancthon declined, again saying, "Dear Luther, why will you not let me go home and be at rest ?" "We cannot spare you yet, Philip," was the reply. He then added, "Philip, take this soup, or I will excommunicate you." He took the soup ; he commenced to grow better. He soon regained his wonted health, and labored for years afterwards in the cause of the Reformation. And when Luther returned home, he said to his wife with joy ; "God gave me my brother Melancthon back in direct answer to my prayer."



## PRIDE.

THE developments of *pride* are numerous, and often unsuspected as to their real character. The love of dress and display; the undue deference to the opinions of others which leads us to adopt forms of speech and modes of action foreign to our usages; the man-fearing spirit which imposes silence in reference to our religion in social circles, and particularly the sentiment which ignores all physical manifestations in connection with religious experience—these are all the off-shoots of the one great principle—pride of heart. The last, by its arrogating to itself the right to direct the Spirit's operations is peculiarly offensive. The great design in the gift of the Spirit is, to humble and purify men, and in the accomplishment of this work he takes the most effectual measures.

Often pride clings so closely to the so-called proprieties of religious demeanor, that the only way to loose its grasp is to trample upon the assumed proprieties themselves. The sentiment of which I speak declares this to be unnecessary—strongly insists that our God is a *God of order not of confusion*—and in attempting to prescribe the modes in which the Spirit shall act, fetters its operations, and reaps as the inevitable consequence barrenness and drought. This has been so often exemplified in individual experience, that I hesitate not to mark it as a serious obstacle to the progress of the Gospel! Order, indeed! What is order, if following the impulses of the Holy Spirit is not? Does God's Spirit need to be taught politeness by the cold, impassive frigidities of modern conventionalism? Is an amen, or a hallelujah, or a smile, or a tear, such an unpardonable violation of religious decorum, that it must be banished from our sanctuaries forever? We may try the ostracism, but, remember, *God's Spirit will go with the exiled expressions of his influence?* While his work is that of God, he will work like a God, untrammelled by the

notions of men? The history of the church has a valuable lesson for us on this point.

In the great revival in Virginia, in 1770 and 1775, an attempt was made to repress physical manifestations, and the result, as recorded by the Rev. Mr. Jarratt, is in this brief but suggestive sentence. \*1 "But as this abated the work of conviction and conversion usually abated too."

President Edwards observes of such experience during the great awakening in 1742. 2 "That wherever these most appear there is always the greatest and the deepest work."

Another writer, concerning the work in Virginia, says:—3 "When the greatest work was, when the greatest number of souls have been convinced and converted to God, then have been the most outcries, tremblings, convulsions, and all sorts of external signs."

It is a difficult matter, properly to discriminate between the genuine effects of the Spirit's influence and those simulated acts which, I doubt not, the enemy of all good sometimes produces, in order to bring the work of God into disrepute.

And while we ought not, on the one hand to encourage the extravagances of the constitutionally susceptible and the evil influenced; we should be equally guarded on the other, lest, in our zeal to steady the ark of the covenant, we transgress against the laws of Heaven. There is little doubt but that the attempt to lacerate all religious emotions in the straight jacket of "social propriety" is most injurious to true religion. —GIFT OF POWER.

TRUE COURAGE.—Dare to change your mind, confess your error, and alter your conduct, when you are convinced you are wrong.

ENVY thou not the oppressor, and choose none of his ways.

\*1. Bang's History, M. E. Church, vol. 1, p. 100.  
2. Ibid, p. 99. 3. Ibid, p. 104.

## THE FAITHFUL MINISTER.

A FAITHFUL minister of the Gospel will be "instant" for the cause of his great master, in every company into which he may happen to fall.

Our manners, our walk, our language, our whole exterior conduct, should upon all occasions support the holy dignity of our calling. The most customary familiarities of the world, the discourses of pleasantry the most entertaining, are, for us, real indecencies; all that is unworthy of our ministry, is at all times unworthy of us. Some ministers persuade themselves that it is necessary to *accommodate* themselves to the taste, the language, and maxims of the world, that they may not appear bad, or morose company; but remember, my brethren, a minister is never in his place while he suits the taste of the world; never, unless he be what is called *bad company for the world*. From the time that the world seeks him, adopts him, associates with him, and is pleased with his company, he gives a certain proof that he respects not the propriety and decency which should invariably accompany his office. And we may continually observe, that those ministers whom the world seeks, whom the world applauds, and with whose company the world in general is delighted, are carnal men, who have reserved nothing of their holy vocation but the name; the spirit of the world shows itself in their whole exterior deportment; it discovers itself in the impropriety of their dress, in the lightness of their conversation, and even of their walk; nay, often in the little true gravity and sanctity manifested in the performance of their public duties. "If ye were of the world," says Christ, "the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." No, my brethren, the men of the world seek not the company of a holy and respectable minister; nor is he desirous

of associating with them. Depend on it, it always costs us something of the dignity and holy gravity of our office to purchase the friendship and suffrages of men of the world; it is not *they* who will abate of their prejudices and false maxims to unite themselves to us, it is *we* only who must abate of the holy rules of the Gospel to be admitted to their societies.

Then, my brethren, if we be at any time witness of those vices which the customs of the world justify, we have a right to condemn them. If the people of the world, whether rich or poor, indulge themselves before us in such discourses, as are but too common, and which offend either piety, Christian law or modesty, our character authorizes us to reprove them. Need I here remind you of that peculiar characteristic of the Methodists, that *they are a race of reprovers*. It is their reproach, it is their honor, it is the glory of the cross they bear, that every Christian of every sect and party, who dares to become a reprovcr of vice, is immediately stigmatized with the name of *Methodist*. May we never lose that cross, that glory, till vice is banished from the world, and "the earth is full of the knowledge of the Lord, as the waters cover the sea."—DR. COKE.

**HATING SIN.**—The real Christian is an avowed enemy of sin. Shall I ever be friends with that, says he, which killed my Lord? No; but I will even kill it, and do it by applying his death. The true penitent is sworn to be the death of sin. He may be surprised by it, but there is no possibility of reconciliation between them. Thou that livest kindly and familiarly with sin, and either openly declarest thyself for it, or hast a secret love to it, where canst thou reap any comfort? Not from Christ's sufferings.—ARCHBISHOP LEIGHTON, 1670.

INNOCENCE is a flower which withers when touched, but blooms not again, though watered by tears.

## FREE CHURCHES.

BY THE EDITOR.

In each of the first three numbers of this Magazine, we had an article on Free Churches. We showed that they were essential to reach the masses—to save the rich—that they are required by positive precepts of the Bible—and that they can be sustained. But we by no means exhausted the subject. We have much to say that has not been said. Let the right of worshipping God continue to be an article of traffic, let Mammon hold his court in the temple of the Lord, and fashion purchase, under the pretext of devotion, the most eligible position for display, and money rule the pulpit, and mercenary singers hymn Jehovah's praises; and practical heathenism under Christian names and Christian forms, will in a few years prevail both inside and outside of the churches. So many are the evils connected with the pew system, that we feel called upon to use against it all the influence that God has given us. Free churches must become common before Christianity exerts its legitimate influence in the world. In addition to what we have already said upon this subject, we invite the careful consideration of the candid to the arguments that follow.

1. *The common sentiment of mankind requires that all houses of worship should be free.*

The religious sentiment is common to man. Says Tytler, "Among the earliest institutions of all nations are those which regard *religious worship*." Livingston, writing of the tribes in the wilds of Africa says, "There is no necessity for beginning to tell, even the most degraded of the people, of the existence of a God, or of a future state, the facts being universally admitted."

Between the various systems of religion that have prevailed, and do prevail in different ages and nations, there is the widest opposition that can be imagined. Some have one God, others recognize a thousand deities. Some

employ, in their acts of devotion, the most imposing ceremonies; others use the simplest rites. But there is one principle on which all are agreed. The Jew and the Mohammedan, the classic idolater of ancient Greece, and the degraded heathen of Africa, the Brahmin, and the Boodhist, and the Parsee, all unite in saying that the public temples should be free for the worship of the devotees of the Divinity, in honor of whom they were erected, and to whose service they are dedicated. A religious qualification is the only one that is recognized. Christian temples form the only exception. In some of them the *right* to worship God in His own house, *is sold by auction to the highest bidder!* In these venal temples, none but those who *BUY THE RIGHT TO WORSHIP* God can claim it. The *privilege* may be conceded, or it may be withheld.

Christianity has not always borne this heavy disgrace. It was not derived from the Mother Church. Judaism has no share in it. The primitive Christians had none but free churches. Their houses of worship were very plain, with the seats free. But when the Roman Emperor became converted, magnificent churches, resembling the heathen temples, were everywhere erected for the use of Christians. Many idolatrous rites were adopted by the bishops, and Christianity became greatly corrupted. But still the *right* of all Christians to join in public worship was never questioned. Various superstitions crept from time to time into the church, until the long night of the "dark ages" threw its gloomy shadow over the world. But even in the murky darkness that then prevailed, there was too much light streaming down from Apostolic days, to permit the worship of God to become mercenary. Such a thing as private property in a "pew," was never heard of till the early part of the seventeenth century. It required the close-fisted, selfish spirit of a commercial age, under the influence of the accumulated corruption of sixteen centuries, to introduce the custom of selling seats in the



house of God! The voice of past ages condemns this innovation. Heathenism itself rebukes it.

Even at the present day the common sentiment of mankind is against the practice we are considering. Says an extensive traveler and close observer, "Nowhere else, I believe, but in the United States—certainly nowhere else to the same extent—does this anti-Christian separation of classes prevail in the Christian church. The beggar in his tattered vestments walks the splendid courts of St. Peter's, and kneels at its costly altars by the side of dukes and cardinals. The peasant in his wooden shoes is welcomed in the gorgeous churches of Notre Dame, and the Madeleine; and even in England, where political and social distinctions are more rigorously enforced than in any other country on earth, the lord and the peasant, the richest and the poorest, are usually occupants of the same church, and partakers of the same communion. That the reverse of all this is true in many parts of this country, every observing man knows, full well; and what is yet more deplorable, while the lines of demarcation between the different classes have already become sufficiently distinct, the tendency is receiving new strength and development in a rapidly augmenting ratio. Even in country places, where the population is sparse, and the artificial distinctions of society are little known, the working of this strange element is, in many instances, made manifest, and a petty coterie of village magnates may be found worshipping God apart from the body of the people." This is the almost inevitable tendency of the pew system. The only remedy—if there be any—is to make all the houses of worship equally free for the richest and the poorest.

2. *The genius of the Gospel requires that churches should be free.*

In the Gospel ample provision is made for the salvation of all men. Every human being is embraced in the plan of redemption. Jesus Christ, by the grace of God, tasted death for ev-

ery man. He is the propitiation for the sins of the whole world. The heralds of the Cross are commanded to go into all the world and preach the Gospel to every creature. Salvation present, full, eternal, is proffered to all upon their compliance with the same conditions. As Charles Wesley sings,

Its streams the whole creation reach,  
So plenteous is the store;  
Enough for all, enough for each,  
Enough for evermore.

The exclusiveness of the pew system is utterly at variance with this generous provision to supply the spiritual wants of the human family. As Bishop Morris, the Senior Bishop of the Methodist Episcopal Church says, "Believers in the doctrine of unconditional election and reprobation, might go for pews and select congregations with some show of consistency; but among us who teach and believe that God is no respecter of persons, but freely offers life and salvation to all, through him who "tasted death for every man," free grace and free seats should always be associated together."

The church should be consistent. May all be saved if they will? Are hearing the word preached, joining in public prayer and praise, and partaking of the sacrament, helps to salvation? Is public worship of any value? Then should the seats be free.

The Gospel is aggressive. This is one of its marked features. It does not wait to be assailed. It marches boldly to the attack of wickedness and superstition in their seemingly impregnable strongholds. It offers no compromise. The ancient covenant people were simply interested with the safe keeping of the Divine oracles. They were to remain aloof from other nations. But the first convert to Christianity started off in pursuit of his brother, to bring him to Jesus. This proselyting spirit has characterized every true disciple ever since. What would be thought of an army which, charged with the subjugation of a rebellious province, remains in safe quar-

ters, among friends, undisturbed and disturbing no one, mindful only of having a good supply of provisions? How many voters would be gained by a political party that should admit none to hear their speakers but those who would pay for admission? When would the Gospel overthrow the idolatry of China and Japan, if the missionaries were to wait until the heathen became sufficiently interested in Christianity to hire seats in their places of worship?

The Pew system is thus utterly opposed to the spirit of the Gospel. It cannot be reconciled with the command, *Go ye into all the world, and preach the Gospel to every creature.* The impartiality of the Christian scheme condemns it. Free grace condemns it. The spirit of aggression condemns it. It should be repudiated by the Christian church as utterly at variance with the Gospel of Christ. It is an intruder that deserves neither countenance nor quarter.

**RELIGIOUS CONTROVERSY.**—Preachers entangled in an angry controversy, instead of agreeing to build the temple of God, think themselves obliged to pull down the scaffold on which their brethren work. Shepherds, who should join their forces to oppose their common enemy, militate against their fellow shepherds. After the example of their leaders, the sheep learn to butt; and wounds and lameness are the consequences of the general debate.—FLETCHER.

**PROGRESSIVE.**—Sin first is pleasing, then it grows easy, then delightful, then frequent, then habitual, then confirmed; then the man is impenitent, then he is obstinate, then he is resolved never to repent, then he is damned.

**CERTAINLY** it is heaven upon earth to have a man's mind moved in charity, rest in providence, and turn upon the poles of truth.—BACON.

## A HATEFUL, HORRIBLE THING.

Look now at sin; pluck off that painted mask, and turn upon her face the lamp of the Bible. We start; it reveals death's head! I stay not to quote texts descriptive of sin: it is a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting,—everything that man hates it is; a load of evils, beneath whose most crushing, intolerable pressure "the whole creation groaneth." Name me the evil that springs not from this root—the crime that lies not at this door. Who is the hoary sexton that digs man his grave? Who is the painted temptress that steals his virtue? Who is the murderess that destroys his life? Who is the sorceress that first deceives and then damns his soul?—Sin? Who with icy breath blights the sweet blossoms of youth? Who breaks the heart of parents? Who brings grey hairs with sorrow to the grave? Who, by a more hideous metamorphosis than Ovid ever fancied, changes sweet children into vipers, tender mothers into monsters, and their fathers into worse than Herods, the murderers of their own innocents?—Sin! Who casts the apple of discord on home hearths? Who lights the lurid torch of war and carries it over happy lands? Who, by division in the Church, rends Christ's seamless robe?—Sin! Who is the Delilah that sings the Nazarite asleep, and delivers the strength of God into the hands of the uncircumcised? Who, with smiles on her face, and honeyed flattery on her tongue, stands in the door to offer the sacred rites of hospitality, and when suspicion sleeps pierces our temples with a nail? What siren is this, who, seated on a rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arms around our neck, to leap with us into perdition?—Sin! Who petrifies the soft and gentle heart, hurls reason from her throne, and impels sinners, mad as Gadarene swine, down the precipice in the lake of fire?—Sin!—

Who, having brought the criminal to the gallows, persuades him to refuse a pardon, and with his own hand to bar the door against the messenger of mercy? What witch of hell is it that thus bewitches us? Who nailed the son of God to that bloody tree? and who, as it were, not a dove descending with the olive, but a vulture swooping down to devour, vexes, grieves, thwarts, repels, drives off the Spirit of God? Who is it that makes man in his heart and habits baser than a beast; and him who was once but little lower than an angel, but little better than a devil?—Sin! Sin! Thou art a hateful and horrible thing; that “abominable thing which God hates.” And what wonder? Thou hast insulted his Holy Majesty; thou hast bereaved him of beloved children; thou hast crucified the son of his infinite love, thou hast vexed his gracious Spirit; thou hast defied his power; thou hast despised his grace; and, in the body and blood of Jesus, as if that was a common thing, hast trodden under foot his matchless mercy. Surely, brethren, the wonder of wonders is, that sin is not that abominable thing which we also hate.—Dr. GUTHRIE.

**PARTY** men always hate a slightly differing friend more than a downright enemy. I quite calculate on being one day or other holden in worse repute by many Christians, than the Unitarians and open infidels. It must be undergone by every one who loves the truth for its own sake, beyond all other things.—COLERIDGE.

**AFFLICTIONS.**—As snow is of itself cold, yet warms and refreshes the earth; so afflictions, though in themselves grievous, yet keep the soul of the Christian warm, and make it fruitful.

**CONTENTMENT.**—Could we see things as God sees them, we should not have a solitary wish for a single alteration in our circumstances: we should say, “It is well.”

## “I AM GOING TO FOLLOW JESUS.”

BY S. K. J. CHESBROUGH.

How frequently do we hear these words uttered in our meetings. What a world of meaning do they contain. “Following Jesus every where.” The Blessed Saviour says, “Where I am there will my servant be also.” The conditions of discipleship are simple, yet comprehending all. Deny thyself, take up the Cross, and follow me. Have they ever been made easier? Self-denial first; then comes the “Cross;” then, the following of Jesus. How many follow the Church, or their friends; the eye is off from our leader, and we follow one another! It is comparatively easy to follow Jesus in his triumphant entrance into Jerusalem, amid the Hosannas of the populace; but, oh! when the blessed Saviour was bending beneath the Cross, and instead of the loud Hosannas, the cry of “Away with Him,” “Crucify Him,” was heard from the populace, how few then were found “following Jesus everywhere.” Is the sincere and earnest Christianity of the Bible, any more popular to-day, than when Jesus gave Himself a ransom for a sinful world? Many in the hour of trial shrink from being found close to Jesus. Such a fear of being “singular,” or going “alone with Jesus,” possesses the hearts of many of his professed followers that they are led to compromise. They see the Cross, but for fear of reproach, or perhaps estrangement of friends, they refuse to “follow on.” How vain is the attempt to get around it. The Cross remains just where we first saw it, right in the way to heaven. Go where we will, engage in what we may; in all our approaches to God, the Cross still appears. Oh! for a willingness, a readiness to take it up and gladly follow Jesus.

No one yet ever closely followed Jesus, but who had to bear reproach from those who should have comforted and encouraged Him. “Out of God’s



order" this is the cry. How many of our Pilgrims who were "free in the Lord," a few months ago have been frightened into bondage by the cry "out of God's order," "going too far" "ahead of the Spirit." The only way, dear reader, to convince those who are really God's children, that you are in God's order, is to follow Jesus in all things. Go to Him for guidance in "little things," in all your affairs; *Keep in order*, and power will attend you, and your labors will be blessed; glory to God! We are not above our Master—when He was doing His Father will, his own relations said he was beside himself, others said "He is mad." If we follow Jesus we shall have to follow Him alone; our brethren can not clearly define our duty for us. Jesus must give the command; we must obey or darkness and spiritual deadness will be the result. Let us weigh these words more fully before we utter them again in our meetings. "These are they which follow the Lamb whithersoever He goeth."

GOOD INCLINATIONS.—God never accepts a good inclination instead of a good action, where the action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is thereby made the more criminal and inexcusable. A good inclination is but the first rude draught of virtue; but the finishing strokes are from the will; which, if well disposed, will by degrees perfect; if ill disposed, will, by the superinduction of ill habits, quickly deface it.

How little is known of what is in the bosom of those around us! We might explain many a coldness could we look into the heart concealed from us; we should often pity where we hate, love when we curl the lip with scorn and indignation. To judge without reserve of any human action is a culpable temerity, of all our sins the most unfeeling and frequent.

## MANIFESTATION OF THE SPIRIT.

It is but too common to stigmatize as fanaticism every unusual manifestation of the Spirit of God. Though a work result in the immediate conversion of the most hopeless sinners, who evidence the genuineness of the change they profess to have experienced by a godly life, yet if it be accompanied with noise, or bodily prostrations, or any thing that a cold, fastidious taste might take exceptions to, it is, even by too many professing Christians, branded as fanaticism, and ascribed to any thing rather than Divine agency. It is alleged that they are something new. On the contrary, these physical manifestations can be traced back to the times of the apostles. The following, which we quote from a very old book entitled, "THE FULFILLING OF THE SCRIPTURES," shows that the work of God was attended with bodily effects up to the time of the Protestant Reformation. Then, as now, when thus attended, it was termed "fanaticism." This book is very interesting. It is, as near as we can ascertain, about two hundred years old. We quote *verbatim*, and give the orthography, italics and capitals, as far as practicable, and wish we could give the old-fashioned letters.—ED.

It is undeniable, how great a witness to the truth, the *Spirit* and down-pouring thereof is. For this is God's own seal, which is not put to a lie, or falsehood. Thus he bears witness to his work in the hearts of his people, and by this also the Lord doth seal and attest the doctrine of the church, and the commission of his servants to publish the same; yea, at some *special seasons*, as when the truth hath least counte-

nance or encouragement from without, times of contradiction when men will not receive its testimony, and a strong current of opposition is to the Gospel, then hath this in a more full and large measure been discernable. Thus did the Lord eminently own and confirm the Christian Religion in the days of the *Apostles*, and for some following ages, by so great a down-pouring of the *Spirit*, such visible and extraordinary effects thereof, as did astonish the World, and force men to confess something *above nature*, that this was surely the work and power of God: and have we not also cause to say, that thus the Lord hath born a very solemn testimony to his truth, the work of reformation, and doctrine of the reformed Churches, in these *late times*? about which I dare appeal to observers, yea, the adversaries, to their own conscience, if without shutting their eyes they could shift the conviction of a convincing appearance of God, in the power and efficacy of the *Spirit*, even in a more than ordinary way accompanying the *word* and *ordinances*; power, which carried kingdoms and cities before it, yea, in a very short time against the greatest violence and opposition. To clear this a little, I shall point at some few *remarkable Evidences*, which might stare the grossest of men in the face, and in some measure convince them of this truth. \* \* \* \*

It is written in the life of *Viret*, that at *Lyons*, which was a great populous city, he preached in an open place, where divers *thousands* were converted to the truth; yea, some who came by with no purpose to hear, only out of *curiosity* stepped in, were so wrought and overcome with the power of the word, as for that time made them even *neglect their other business*.

That great success, which did attend the ministry of Mr. *Wishart* in *Scotland*, can also witness this truth: whence so marvellous a change did quickly follow, in those places where he preached, through *Angus*, *Lothian*, and the western parts; yea, how much the spirits of the people were then

raised and affected with the world. But this, being a thing so known from the histories of that time, I only name.

Besides those which are more known, and upon publick record, I must here instance a very solemn and extraordinary *outpouring* of the *Spirit*, which about the year 1625, and thereafter, was in the West of *Scotland*: whilst the persecution of the Church there was hot from the *prelatick* party. This, by the prophane rabble of that time, was called the *Stewarton Sickness*: for in that parish first, but after through much of that country, particularly at *Irwine*, under the ministry of famous Mr. *Dickson* it was most remarkable. Where it can be said (which divers Ministers and Christians yet alive can witness) that for a considerable time, *few Sabbaths* did pass without some evidently *converted*, and some convincing proofs of the *power of God* accompanying his *word*: yea, that many were so *choaked and taken by the heart*, that through *TERROUR* (the *Spirit* in such a measure convincing them of *sin* in *hearing of the word* they have been made to *FALL OVER* and thus *CARRIED OUT OF THE CHURCH*, who after proved most *solid and lively* Christians: and, as it was known, some the most gross, who used to *mock* at religion, being engaged, upon the *fame* that went abroad of such things, to go to some of those parts where the Gospel was then most lively, have been *effectually reached* before their return, with a visibly change following the same. And truly, this great *spring-tide* (which I may so call) of the *Gospel*, was not of a *short* time, but for some *YEARS* continuance; yea thus, like a spreading moor-burn, the *power of Godliness* did advance from one place to another, which put a marvellous lustre on these parts of the country, the savour whereof brought many from other parts of the land to see the truth of the same.

I must also mention that solemn Communion at the Kirk of the *Shots*, 20 June 1630, at which time there was so convincing an appearance of God, and down-pouring of the *Spirit*, even

in an *extraordinary* way, that did follow the ordinances, especially that sermon on the *Monday, 21st June*, with a *strange unusual* MOTION on the hearers, who in great multitudes were there convened of divers ranks; that it was known (which I can speak on sure ground) near 500 had at that time a discernable change wrought on them, of whom most proved lively Christians afterward: it was the sowing of a seed through *Clidesdale*, so as many of most eminent Christians in that country, could date either their *conversion*, or some remarkable *confirmation* in their case, from *that day*. And truly this was the most remarkable, that one after much reluctance, by a special and unexpected providence, was called to preach *that sermon* on the *Monday*, which then was not usually practised; and that *night before*, by most of the Christians there, was spent in *prayer*; so that the *Monday's work*, as a convincing *return of Prayer* might be discerned. \* \* \* \*

That was also a remarkable time, wherein the Lord did pour forth much of the SPIRIT on his people in the year 1738, when this Nation did solemnly enter in *Covenant*, which many yet alive at this day do know, how the *spirits* of men were *raised*, and wrought on by the word, the ordinances *lively*, and longed after: for then did the Nation own the Lord, and was visibly owned by him; *much Zeal* and an *enlarged heart* did appear for the *publick* cause; *personal reformation* seriously set about; and then also was there a remarkable gale of providence, that did attend the actings of his people, which did astonish their adversaries, and forced many of them to feign subjection. Alas, how in our *night* come on! For the Lord hath in *anger* covered the face of the *Daughter of Zion* with a dark cloud. \* \* \*

Now besides these more publick and obvious proofs, it is known, what a great testimony the experience of the godly in these late times could give to this truth, what they have in a large measure felt of the power and refresh-

ing effusions of the SPIRIT within their soul; yea, how oft after sorest down-casting have been wonderfully raised above themselves, and filled with the consolation of God, and joy unspeakable: this would indeed make a great volume, to reckon over all these instances, even these whose experiences in these *last* ages could in a large measure witness this truth. Only, to shut this up, I shall name these two:

Mr. *Welsh*, and Mr. *Forbes*, two great witnesses of Christ in this land, when they were prisoners, give this account of their case in a letter to Mr. *James Melvin*, and his Uncle, then at *London*, which under the said Mr. *Melvin's* hand is set down in a manuscript of his; their words are these,—"Dear Brethren, we dare say by experience, and our God is witness we lie not, that unspeakable is the joy, that is in a free and full testimony of Christ's royal authority, unspeakable is the joy of suffering for his kingdom. (For on that truth was their suffering stated.) We had never such joy and peace in preaching of it, as we have found in suffering for the same: we spake before in knowledge, we now speak by experience, that the Kingdom of God consists in peace and joy." And in another letter, thus they say, "Our joy hath greatly abounded, since the last day," (Which was after passing sentence of death on them by assize at *Linlithgow*.) "so that we cannot enough wonder at the riches of his free grace, that should have vouchsafed such a gift upon us, to suffer for his Kingdom, in which there is joy unspeakable and glorious; and we are rather in fear, that they (to wit the sufferings) be not continued, and so we be robbed of further consolation, than that they should increase. Surely there is great consolation in suffering for Christ: we do not express unto you the joy, which our God hath caused to abound in us."

I shall also mention that great Servant of Christ Mr. *Rutherford*, whose *Letters* now published can witness what solemn days of the SPIRIT, and sensible outpourings thereof, he oft had



in his experience; though *books* can tell but little what he really *felt*, and enjoyed. I shall only set down some of his *last* and *dying expressions*, which I had from those who were then present, and caused the same to be writ down from his mouth, that may show how *lovely* he also was *in his death*, and how well that did correspond with his former life. Some of his words are these; "I shall shine, I shall see him as he is, and all the fair company with him, and shall have my large share; it is no easy thing to be a Christian, but as for me I have got the victory, and Christ is holding forth his arms to embrace me. I have had my fears, and faintings, as another sinful man, to be carried through creditably, but as sure as ever he spake to me in his word, his spirit witnessed to my heart, saying, 'Fear not, he hath accepted my suffering, and the out gate should not be matter of prayer, but of praise.'" He said also, "Thy word was found, and I did eat it, and it was to me the joy and rejoicing of my heart." And a little before his death, after some fainting, he saith, "Now I feel, I believe, I rejoice!" and turning to *Mr. Blair* then present, said, "I feed on manna, I have Angels food; my eyes shall see my Redeemer, I know that he shall stand at the latter day on the earth, and I shall be caught up in the clouds to meet him in the air." And afterwards hath these words, "I sleep in Christ, and when I awake, I shall be satisfied with his likeness. O for arms to embrace him!" and to one speaking about his painfulness in the ministry; he cryeth out, "I disclaim all; the port I would be in at, is redemption and forgiveness of sins through his blood." And thus *full of the Spirit*, yea, as it were, overcome with sensible enjoyment, he breathes out his soul. His last words being, "*Glory, Glory, dwelleth in Emmanuel's land!*"

You add tenfold to the weight of your troubles by impatience: "Be still, and know that I am God."

## SUMMERFIELD, THE YOUNG EVANGELIST.

BY KATY CARLISLE.

CLAD in the Pilgrim's lowly garb,  
The youthful Herald stood,  
And stirred with words of Heaven-sent truth,  
The thronging multitude;  
A holy light was on his brow,—  
As if the *Spirit* came  
And kindled there, in mortal view,  
The Pentecostal flame!

His eyes were full of eloquence,  
They kindled, deepened, spoke,—  
Aye, told his mission, ere his voice  
The breathless stillness broke;  
That voice—its lute-like melody,  
Or deeper, thrilling tone,  
Made every listener's full heart beat  
Responsive to his own!

The Christian heavenly manna found,  
The hardest sinner wept,—  
Round the young convert's doubting heart,  
The sweet assurance crept;  
While spell-bound thousands heard, entranced,  
With wondering lips apart,  
Truth's arrows, winged with eloquence,  
Were lodged in every heart!

He ceased, and swift from countless lips,  
A murmur, as of prayer,—  
A breath of blessing floated out  
Upon the echoing air;  
A blessing fervently invoked,  
On that young shepherd's head,—  
Who thus beside the living fount,  
The thirsty flock had led!

The voice of thrilling eloquence,  
The ready writer's pen,—  
The power to still wild passion's tide,  
And sway the hearts of men;  
Genius' best, richest gifts were his,  
Yet, lo! his genius lies  
On the pure altar of his faith,  
A costly sacrifice!

Yet his rapt spirit listed not  
The echoes of his name,—  
His eyes turned sunward, glanced not back  
To the wan blaze of time;

Fame crowned him, but the richest wreath  
 Her hands could e'er bestow,—  
 Ne'er cast one shade of haughtiness  
 O'er that pale, pensive brow!

So young, so gifted, why should one  
 Whose name was writ so high,  
 Be called, amid his bright career,  
 To lay him down and die?  
 Zion plead wildly, bathed in tears,  
 She plead before the throne,—  
 That God would stay Death's hand, and spare  
 Her loved, her favorite son!

But vain her tears! His work was done,  
 His message given, and now  
 The dews of death were gathering  
 On that young, saintly brow;  
 Yet his pure, ransomed spirit left  
 Its fragile home beneath  
 So peacefully, that no one deemed  
 His heart communed with death,—  
 Till, that sad eve, his clear eyes filled  
 With more than earthly light,—  
 And, gazing thro' the morning gates,  
 He breathed a soft "good night!"

Sweet words! goodnight to toil and care,  
 Good night to tears and pain!  
 Good night to all the loved of earth,  
 At morn to meet again!  
 Oh! may, like thine, our pathway shine,  
 E'en as a "shining light;"  
 May we, in view of "perfect day,"  
 Bid earth such sweet good night!"

As the same sunlight tints the flowers and colors the rock—as it alternately sparkles in the dew-drop and shines in the broad ocean—so the true religious spirit is present in the humble bargain, the smallest act, and the lowliest word of kindness, as much as in the grand songs of Hebrew bards and the profound teachings of St. Paul, the apostle, those ancient headlands of so many Christian thoughts.

No article of faith can be truly and clearly preached without necessarily and simultaneously infusing a deep sense of the indispensableness of a holy life.

## JOHN STEWART.

BY THE EDITOR.

THE Gospel never appears more glorious than in its effects upon the rude, the uncultivated, and the grossly wicked. When an educated man leads a moral, blameless, and useful life, much of the good result is ascribed to his training. If converts are multiplied through his instrumentality, God gets but little of the glory; the cause of his success is said to be his eloquence, his industry, and his moral heroism. But when an ignorant, vicious man is suddenly arrested in the midst of his crimes, and transformed into a saint, and illustrates to the close of life the Christian virtues, and accomplishes an amount of good that would render famous a score of theologically trained, titled divines, the magicians of a worldly philosophy are compelled to confess the finger of God in effecting results that are so manifestly beyond the power of their enchantments.

In John Stewart the power of the Gospel was strikingly manifested. In social position he occupied the very lowest possible rank. He belonged to a proscribed race, or rather to two proscribed races; for he was a mulatto, with a mixture of Indian blood. He was born in Virginia. His parents were *free*. In slave states free negroes are despised even by the slaves. His advantages for education may easily be imagined. He was thoroughly schooled in vice. While yet a youth his intemperate habits had so affected his nerves, that, when sober, he was scarcely able to feed himself. He removed to Ohio, then a wilderness, through which roamed several powerful tribes of Indians. His wretchedness was increased by the strivings of the Spirit, until he resolved to drown himself. Providence interfered, and his life was spared for better purposes. The landlord with whom he lived refused to let him have any more liquor, and in his sober reflections he

determined to reform. He went into the woods to make sugar, where he cherished his convictions, struggled, wept, and prayed, until he obtained peace. Returning to town he did not at once declare what God had done for his soul. His old companions rallied about him, and he was so weakened through his yielding at first, that he was unable to resist their influence. He was induced to attend a dance. Here the Spirit strove with him so powerfully that he could scarcely refrain from crying aloud. But he resisted, and soon relapsed into his former course of wickedness.

The sudden death of one of his comrades awakened him. In agony the cry was often extorted, "O wretched man that I am."

In the prejudices then generally existing against the Methodists, he shared largely. One evening as he was passing along the street, his attention was arrested by the sound of singing and prayer. He listened. It was a Methodist prayer-meeting. After some struggles he went in, and made known his state of mind. He kept on seeking, until, at a Camp Meeting, after struggling all night, he again obtained the assurance of pardon. He was filled with joy unspeakable. He joined the Methodist church. His reformation was radical.

Soon after he was converted, his mind was strongly exercised about preaching. This he concluded was a temptation of the devil, and he continued to think so until he again lost the "joys of salvation."

In the fall of 1814 he was brought so low by sickness that no one expected his recovery. He prayed, and promised God that if he would restore him he would obey the call. He rapidly recovered. In a short time after, while he was in the fields praying, he was the subject of a remarkable experience. "It seems to me, he says, "that I heard a voice, like the voice of a woman, praising God; and then another, as the voice of a man, saying to me, 'You must declare my counsel faith-

fully.' Their voices ran through me powerfully. They seemed to come from a North-west direction. I soon found myself standing on my feet and speaking as if I were addressing a congregation. This circumstance made a strong impression on my mind, and seemed an indication to me that the Lord had called me to warn sinners to flee from the wrath to come. But I felt myself so poor and ignorant, that I feared much to make any attempt, though I was continually drawn to travel toward the course from which the voices seemed to come."

He made his feelings known to his brethren, but they looked upon him as visionary and fanatical, and gave him little encouragement. Only his class-leader encouraged him to do what he felt to be his duty. "At length," he continues, "I concluded, that if God would enable me to pay my debts, which I had contracted in the days of my wickedness and folly, I would go. This I was enabled soon to do; and I accordingly took my knapsack, and set off to the North-west, not knowing whither I was to go. When I set off, my soul was very happy, and I steered my course sometimes in the road, and sometimes through the woods, till I came to Goshen on the Tuscorauos river. This was the old Moravian establishment among the Delawares." Here he was kindly treated by all, but finding that this was not the place where God wanted him to labor, after staying a few days he directed his course to a reservation on the Sandusky, where there was a small remnant of the once powerful Delawares. He stopped at Pipetown, an Indian village. The Indians were preparing for a great dance. They proceeded with their festivities, and such was their vociferations and actions, that Stewart was for a time alarmed. After all was over they became quiet, when he took out his hymn book and began to sing. Like many of the early Methodists, he was a charming singer. The company were delighted and awed into perfect silence. He then gave them



an exhortation through an interpreter and retired to rest. In the morning he greatly desired to return to his friends. The Delawares invited him to stay; but so strong were his impressions that he had not reached the right place, that he journeyed on until he came to the Wyandotts at Upper Sandusky.

Mr. Walker, the Indian Agent, suspected him to be a runaway slave, but he gave an account of his conversion, his spiritual exercises, and the way in which the Lord had led him, in so simple and artless a manner, that all suspicions were forever removed. The wife of the Agent, a woman of great influence, was convicted under the relation of his experience. She and her whole family became his fast friends. By them he was directed to a colored man by the name of Jonathan Pointer. When a little boy he was taken captive in Virginia. He spoke Indian as well as the natives. Stewart called upon him at his hut, and wished him to interpret for him. He was very reluctant to do it, or even to introduce Stewart as a preacher. He told Stewart that "it was great folly for him, a poor, colored man, to pretend to turn the Indians from their old religion to a new one; for many great and learned white men had been there before him, and used all their power, but could accomplish nothing; and he could not expect that they would listen to him. But Stewart believed that God had sent him, and was unwilling to give it up without a fair trial.

The next day, as Jonathan was going to a feast and a dance, Stewart desired to go along, to which Jonathan reluctantly consented. Before they left, Stewart persuaded Jonathan to introduce him to the chiefs as a friend to their souls. He gave them an exhortation, sung a hymn, and requested all that were willing to hear him next day at Jonathan's house, to come forward and give him their hand. Nearly all did so. But at the appointed time nobody came but one old woman. He preached to her, and gave out an ap-

pointment for the next day. His congregation was doubled. The same old woman and an old man came. He preached to them and was greatly encouraged, for he had seen these two old persons in a dream, and knew them as soon as he saw them. The next day being Sabbath, he appointed a meeting in the council house, when eight or ten came. From this time his congregation continued to increase. His singing assisted him greatly, for the Indians are fond of music, and he interspersed his prayers and exhortations with spiritual songs. Many of this people had been Catholics, and as they were awakened, they began to sing their old Catholic hymns and pray. Some found peace. But as they used their beads and crosses, and prayed to the Virgin Mary, Stewart told them plainly that these things were wrong. His reproofs excited a bitter prejudice against him. Many that had joined in worship went away and used all their influence against him. They persecuted and did him all the harm that they could.

Some of this party going to Detroit, about this time, told the Catholic priest what was going on. The priest told them, "That none had the true word of God, or Bible, but the Catholics; and that none but the Catholic priests could teach them the true and right way to Heaven; and if they died out of the Catholic church they must perish forever."

They came home in high spirits; and soon it was noised through every family that Stewart had not the right Bible, and was leading them wrong. Stewart was charged with having a false Bible. He stoutly denied the charge. But how was it to be tested? They finally all agreed to leave it to Mr. Walker. The parties came together for the examination and decision. Deep interest was felt on both sides, and they awaited the decision in suspense. After some time spent in examination, Mr. Walker decided that Stewart's Bible was a true one; and that his Hymn Book was a good one; and that the hymns it con-

tained were well adapted to be sung in the worship of God.

The religious party received this decision with joy. Through the course of the winter a deep religious interest was awakened. Pointer, his interpreter, with others, was converted.

In one of their meetings, Stewart took occasion to expose their heathen religion, and the absurdity of their feasts and dances. At the close he told his congregation that if any objected to his doctrines they were at liberty to speak.

In February, 1817, the work of God broke out afresh; and at one of their meetings, after Stewart had preached on the final judgment, the whole assembly was absorbed in serious thought. They met at candle-light; at which time, after exhortation, he called up the mourners, when a few came forward, principally women. They had not long been engaged in prayer before the power of God was manifested, and many of the lookers-on were struck down to the ground, and cried aloud for mercy; others lay stiff and motionless. Some were ready to attribute this work to strong medicine, used by Stewart for the purpose of producing the present effect. Some ran for water; others called to Jonathan to stop singing the new hymns, and sing the Catholic hymns, or they would die. About this time a very aged woman found religion, sprang up, and began to shout and clap her hands—proclaiming that God had forgiven all her sins, and that what the preacher had said was true. Seeing her act in this way they concluded she was deranged. Many sat idle spectators, “in utter amazement at such an exhibition as they were beholding.”

The heathen made an effort to resuscitate the national religion; but the Gospel thus planted took deep root. Stewart left for some months to visit his old friends; and on his return found to his grief that many of the converts had relapsed into their former habits; but some remained steadfast. He exhorted, wept, and prayed; most were

reclaimed, and the work was extended, until the Wyandott nation became Christianized. In 1819 the Ohio Conference took the mission under their patronage. Stewart labored with the white preachers till his death. He was renewed as the Apostle to the Wyandotts.

### PRAYER.

“HUNGRY PERSONS,” says Rev. H. W. Beecher, “who come to my door for bread, do not descant on the beauty of waving wheat fields, the value of grist-mills and bakeries; nor do they preach homilies on the general goodness of God and the excellence of Christian beneficence. “Bread, if you please, *do give us bread?*” O, when shall we have less of *formalism*, and more of the *spirit* of prayer; less of *preaching* and more of *pleading* in prayer; more *scriptural prayer*, and, as the result, showers of spiritual blessings.”

If a person has a real burden upon his heart to lay before God, his prayer will almost of course be short. Any subject exciting strong feelings fills the attention to the exclusion of all irrelevant matter. This is frequently seen in our intercourse in the world. Who has not seen a person so full of a subject that he will speak of nothing else? If the conversation be changed, he will bring it back; if silence happens, he will break it with the same subject. A person in such a state never plays with the subject which occupies him. He uses no preface, expletives or circumlocution to get at a point, but goes directly to it.

O, my reader, let your prayers be the real expression of the desire of your heart—nothing less, and nothing more! Be *real* at the *throne* of grace, for remember, “*God is not mocked.*” And pray in faith and the Holy Ghost, and you shall have the very petition you desire of God.—MORNING STAR.

The wages of sin is death.

## A PRIMITIVE CHURCH.

JAMES B. FINLEY.

My first appointment was at Mr. Dick's tavern, and the prospect was anything but encouraging. While I was trying to preach many were engaged in drinking and swearing. On reproving them for their conduct, one fellow turned round, with his glass in hand and a leering look, and said, "You go on with your business of preaching and we will mind ours." However, the Lord can work and none can hinder; and notwithstanding the unpropitious circumstances, one of those miserable men was awakened, and seeking, found religion. I formed a class consisting of John and Jacob Hooper, J. Dittenhoffer, the new convert, brother Cooper and wife, and Samuel Gassaway, a colored man. These were all in the employ of Mr. Dillon, at the furnace. At one time I went down to the furnace, and, standing on a large salt kettle, delivered a temperance speech. After I was through, I took a vote and voted all kinds of intoxicating drinks out of and from around the furnace, and pledged them to keep them out forever. I then went to work and got up a subscription to build a hewed log meeting-house. Mr. Dillon gave a lot of ground, and I raised enough, in one morning, to pay for the building. In a short time the timbers were all upon the ground and preparations were being made for a raising. At this stage of progress, Bishop McKendree came along on his western tour, and we solicited him to preach the dedication sermon. This, of course, was altogether anticipatory, as the corner-stone had not yet been laid. At that time, however, we were not such sticklers for order, and so our venerable Bishop took his stand upon the rock on which the church was to be built, and preached a most powerful sermon from that memorable text, "On this rock I will build my Church, and the gates of hell shall not prevail

against it." It was a soul-refreshing season, and many were awakened and converted to God, while the hearts of believers were greatly blessed. In progress of time this house was finished, and remained a place for divine worship for many years. Subsequently it was taken down and removed about one mile distant, where it was re-erected and continued as a temple of grace. That humble edifice remains to this day, and its walls still echo the sound of thanksgiving and the voice of praise. In this neighborhood a gracious work of God was carried on, and another broke out a few miles distant under the labors of a local brother—Rev. John Goshen. The place had been proverbial for wickedness and opposition to godliness. This laborer in the vineyard sought out this field of wickedness, and took it into his work. He continued to labor, and weep, and pray over the devoted inhabitants till the Lord heard and revealed his arm of power. The devil's kingdom was terribly shaken by the conversion of the great champion of wickedness, Mr. Savage. The practices of drunkenness and gambling ceased, and fear and trembling came upon the most vile and hardened sinners, and many were brought to realize that Christ had power on earth to forgive sins. These two revivals, like fires in a prairie, continued spreading till they met, and the reformation was truly great and glorious.

SHOULD a man be rejoicing in his fancied exemption from the punishment of sin, while living in the practice and under the power of it; and such a man be appealed to as evidence against the doctrine of justification by faith; I would reply by questioning the reality of his faith. I would demonstrate that it was partial, and I would insist upon this as the test of its being null. I would affirm the impossibility of a man really believing in one part of Scripture, while he rejected, or even while he was heedless of another part.

—CHALMERS.



## A LAND BEHIND THE MOUNTAINS.

THE little child—was dying. His weary limbs were racked with pain no more. The flush was fading from his thin cheeks, and the fever that had been for weeks drying up his blood, was now cooling rapidly under the touch of the icy hand that was upon him.

There were sounds and tokens of bitter but suppressed grief in that dim chamber, for the dying boy was one very dear to many hearts.

They knew that he was departing, and the thought was hard to bear; but they tried to command their feelings that they might not disturb the last moments of their darling.

The father and mother, and the kind physician stood beside dear Eddy's bed, and watched his heavy breathing. He had been silent for some time, and appeared to sleep. They thought it might be thus that he would pass away; but suddenly his blue eyes opened wide and clear, and a beautiful smile broke over his features. He looked upward and forward first, then turning his eyes upon his mother's face—said in a sweet voice: "Mother, what is the name of the beautiful country that I see beyond the mountains—the high mountains?"

"I can see nothing my child," said the mother; "there are no mountains in the sight of our house."

"Look there, dear mother," said the child, pointing upwards, "yonder are the mountains. Can you see them now?" he asked in tones of the greatest astonishment, as his mother shook her head.

"They are near me now—so large and high, and behind them the country looks so beautiful and the people are so happy—*there are no sick children there!* Papa, can you not see behind the mountains? Tell me the name of that land."

The parents glanced at each other, and with united voices replied, "The land you see is Heaven, is it not, my child?"

"Yes, it is Heaven. I thought that must be the name. O let me go—but how shall I cross those mountains? Father, will you not carry me? take me in your arms and carry me, for they call me from the other side, and I must go."

There was not a dry eye in that chamber, and upon every heart there fell a solemn awe, as if the curtain which concealed its mysteries was about to be withdrawn.

"O mother—O, father, do not cry, but come with me and cross the mountains—O come!" and thus he entreated with a strength and earnestness which astonished all.

The chamber was filled with wondering, awe-stricken friends. At length he turned to his mother, with a face beaming with rapturous delight and stretching out his little arms for the last embrace, he cried, "Good-bye, mother, I am going; but don't you be afraid—the strong man has come to carry me over the mountains."

These were his parting words. Upon his mother's breast he breathed his last, and they laid the little fair body down again upon the pillows, and closed the lids over the beautiful blue eyes, over which the mist of death had gathered heavily, and bowing by the bedside they prayed with submissive, but bleeding hearts, and said, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord."

PREACHING.—Whitefield once wrote, "The ministers and people of Connecticut seem to be more simple than those who live near Boston, especially in those parts where I went. But I think the ministers' preaching almost universally by notes, is a certain mark that they have in great measure lost the old spirit of preaching. For though all are not to be condemned that use notes, yet it is a sad symptom of the decay of vital religion when reading sermons becomes fashionable, where extempore preaching did once almost universally prevail."

## HOLINESS TO THE LORD.

Put it out; keep it out? Can you, friend, can you stop the glorious king of day, stay his goings forth from one end of heaven to the other? or close the mouth of volcanic Vesuvius? Can you? Then, maybe, in some humble measure, you will succeed in crushing out the pure word of life, the higher Christian walks, the entire transformation of souls into the blessed image of the Lord Jesus. The work of holiness: God is in it. Touch it by way of opposition, you touch the apple of his eye! When you lift your puny arm against Bible holiness, you fight against Omnipotence, the King of Kings, the Lord of Lords. It's God's work, God's doctrine, *altogether* God's. Beware how you touch this ark, or attempt to steady it. Think of Uzzah, "he put forth his hand to the ark of God, and took hold of it. . . . And the anger of the Lord was kindled against Uzzah, and God smote him there for his error." 2 Sam. vi, 6.

Stay the onward progress of glory on glory? Presumptuous man! Turn, twist, screw this way, that; throw cold water, dust, smoke and fog over and over—still the fire will out, kindle afresh, burn hotter and hotter. Keep it out? no you can't brother; do your utmost to keep out or smother this superlative grace, it will burst out increasingly, here, there, all about. Hush the gentle breezes, stop the sun in his course, conceal his glorious effulgency at mid-day—can you? As soon blot out the planetary systems, the starry firmament, quench the glowing fires of heaven, as the burning love of God in the sanctified soul. Do your utmost to hush the lips of those enjoying the sweets of this redeeming, sanctifying grace, you do it to your own confusion. All you can say and do in opposition to a holy, consecrated life, will return upon you like the stone of Sisyphus, with shame upon your own head. It is too late in the day, brother, for editors, ministers, bishops, elders, dea-

cons and class-leaders to shut out these glorious beams of heavenly day, to attempt to put this gospel light under a bushel. "Holiness to the Lord" is a candle on a candlestick, giving light to all in the house; a city set on a hill which cannot be concealed. "It is hard for thee to kick against the pricks." Beware, friend, how you fight against God, offend one of his little ones, place a stumbling-block in the way of the least of his disciples. Better a thousand times, hang a millstone about your neck, and plunge headlong into the depths of the sea. "Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts, xiii: 41.

"This slumber from thy spirit shake:  
Warn'd by the Spirit's inward call,  
Be thou to righteousness awake,  
And pray that you may never fall;  
Nor give to sin or Satan place,  
But walk in all God's righteous ways."  
—GOLDEN RULE.

HOLY FEAR.—I have known a good old man, who when he heard of any one that had committed some notorious offence, was wont to say within himself, "He fell to-day, so may I to-morrow."—BERNARD.

PREACH SMALL.—"Mother," said a little seven year old, "I could not understand the minister to-day, he said so many hard words. I wish he would preach so that little girls could understand him. Won't he, mother?" "Yes, I think so, if we ask him." Soon after this, her father saw her tripping away. "Where are you going, Emma?" asked he. "I am going over to the minister's, to ask him to preach *small*!"

As the same sunlight tints the flowers and colors the rock—as it alternately sparkles in the dew drop and shines in the broad ocean—so the true religious spirit is present in the humble bargain, the smallest act, and the lowliest word of kindness, as much as in the grand songs of Hebrew bards and the profound teachings of St. Paul, the apostle, those ancient headlands of Christian thought.

## EDITORIAL.

## REVIVALS.

MUCH interest is felt for the conversion of the heathen, but not a tithe of what there should be. It is fearful to contemplate what vastly greater sums are expended by professing Christians to meet the demands of pride in their homes and in their churches, than to send the Gospel to the millions who are perishing for want of its influence. But why do the heathen need the light of Christianity? It is not simply that they may become civilized—live in better houses, and be better governed. It is because idolaters cannot have any part in the kingdom of God—because their souls are in danger of the damnation of hell. For the same reason we need mighty revivals of religion at home. The intemperate, the licentious, the covetous, the proud, the lukewarm, the unbelieving, the fearful, will go to hell just as surely as the worshipper of idols. Where is the community in which some, or all of these characters do not abound? What church is there whose members are living in the enjoyment of that "holiness without which no man can see God?" Where is there one, the greater portion of whose communicants do not, according to their own confessions, often flippanantly made, "commit sin," and thereby prove themselves not children of God, even in the lowest sense? 1 John, iii: 8, 9. Revival laborers then are needed "at home as much as missionaries abroad. A soul in America is of as much value as one in India or China. The prayer of a penitent offered up in English will gain the ear of Jehovah just as easily as if it was uttered in the vernacular of Japan or Ethiopia. He that, in any country, "converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

How greatly then is a revival needed! What inducements to put forth every effort to turn many to righteousness! Who should thus labor,

1. *Ministers ought to promote revivals.*

It is as much their business to save souls as it is of a gardener to keep out the weeds, and nurture the plants. His success should be measured, not by the crowds he draws, nor the applause he wins, nor the style in which

he is enabled to live, but solely by the amount of good he does. His one work is to persuade sinful men to get fitted for a heaven of purity. If faithful he cannot but succeed. There is no class of men but that have a better excuse for failure in business than he. God has promised to indue him with power from on high. Jesus says, *Lo, I am with you always*. If he cannot get souls saved in one place he should go to another. If from any local causes, the word returns unto him void, let him ask counsel of God, and He will direct him by His Spirit and His Providence where to cast in his net for a successful draught. If nowhere success crowns his efforts, he should quit the ministry. There is not the slightest doubt but that he has mistaken his calling. An unsuccessful minister is either a wicked minister, or a minister out of place. He should be pitied but not encouraged to spend his strength in vain. Whatever human authority he may claim, he evidently is not called of God to preach. He may have drunk deep at the "Pierian spring," but it is evident that he never tasted

Of Sion's brook that flowed  
Fast by the oracles of God.

The fire of genius may light his eye and move his tongue but until his "lips have been touched by a live coal from the altar" of Jehovah, his eloquent orations will have no power to lead sinful men to the Cross. His influence may be great, but it is worse than useless, for he

Leads to bewilder, and dazzles to blind.

When will ministers learn the true object of their calling? When will the church judge of ministerial success by the right standard? O for ministers full of faith and of the Holy Ghost, to lead Christians on in the depths of religious experience, and to point sinners to the Lamb of God!

2. *It is the duty of every Christian to promote revivals.*

Ministers have no monopoly of the work of saving souls. Permission is given to every one who obeys the Gospel to lead sinners to Christ. LET HIM THAT HEARETH SAY COME! Rev. xxii: 17. In spreading Christianity in the days of the apostles, private members, both men and women, bore a prominent part. It was so in Wesley's day; it is so in our day. The present revival in great Great Britain was



begun and is carried on more through lay than clerical agency. "In England," says the *London Beacon*, "a visible indifference to religion has been manifested for many years. The Church of England ministry has been infected with worldliness and formalism; the non-conformist ministry with political jealousies and animosities; while rationalism has made some progress in both. A cold, lifeless, generalizing style of preaching has been indulged in by the evangelical ministers of all denominations, with some brilliant exceptions. The uneducated masses of the people, finding nothing in the public ordinances to awaken the conscience, have fallen into a state of absenteeism from public worship. The membership of the churches has been tinctured with worldliness and inconsistency. Scotland slept under the incubus of cold orthodoxy, and while no country in the world showed more respect for religion, and while the people were generally well instructed in systematic theology, and were tenacious of their creed, and prided themselves upon holding the truth, nevertheless they held it with a heart of stone." In the midst of this spiritual death, God raised up a band of *lay preachers* of devoted power—not in the Methodist Church, where the right of lay preaching has been conceded from the beginning—but among the staid Episcopalians and Presbyterians. Among the most remarkable of these are BROWNLOW, NORTH, REGINALD RATCLIFFE, GORDON of Parkhill, and GRANT of Arndilly. Under the labors of these, and other men and women of God, not forgetting Mrs. PALMER of New York, a general awakening has taken place, and multitudes of the people, and not a few of the preachers have been saved. The great Irish revival commenced under the labors of a female.

We have not been in such meetings in a long time as those we attended the first of December in Rose, Wayne Co., N. Y. We were informed that there have been some forty or fifty converted in the year past in their prayer meetings. They were held in school houses some two or three miles from the churches. Their minister, who appeared to have but little sympathy with the work, preached for them but a few times, and when he did, so little was accomplished, and such coldness prevailed, that they begged him to keep away. He did so, and the work went

on all the year. And such converts! They seemed all alive, and pressing on for all that Jesus died to purchase for them.

Come, brother, sister, go to work for a revival of religion. Plead with the Lord for one, incessantly by day and by night. Get your own heart right at any cost. BE FILLED WITH THE SPIRIT. Ask His direction. If He would have you go out from house to house, and talk and pray with those whose feet are fast taking hold of destruction, do not hesitate to obey at once. If the Lord is with you, He will soon raise up some to come to your assistance. If your minister will co-operate, labor with him in harmony. If he cannot see the worth of souls as you do, let no impatient feeling come into your heart. It will do no good to pray at him, or to fill the neighborhood with your complaints of his indifference. As long as Satan can keep you looking at difficulties you will never accomplish anything. While Peter kept his eye on Jesus, he walked securely over the billowy deep; when he looked at the hazard of his undertaking, he began to sink.

Who will come up to the help of the Lord?  
Who will labor for eternity?

#### FREE CHURCH IN BUFFALO.

OUR companion thinks we have not done our duty in getting this house paid for. Having cheerfully consented to give our pleasant home for this purpose, she feels entitled to speak out in its behalf. This she does in the following communication. Any one wishing to contribute to a missionary enterprise in behalf of our own countrymen, where it will tell most effectually, can do so by sending their remittances by mail or otherwise, to B. T. ROBERTS, Buffalo, N. Y., for the benefit of the Free Methodist Church:

To the readers of the *Earnest Christian*.—Will you not make a New Year's offering to the Lord of a portion of the means God has given you, and assist in paying for the FREE Methodist Church in Buffalo? In this city of fashionable churches, where formality and death reign, and where there is little sympathy with a religion that saves men, we have opened a house of worship, where the seats are free, and the poor have the gospel preached to them. Of this enterprise you have been made acquainted

in previous numbers of this Magazine, and yet we are confident you do not realize fully our condition, otherwise the appeals for help would have been responded to, and we relieved of our embarrassment.

For us it seems a reproach upon the cause in which we are engaged, that this church, costing only, for the house and lot, some four thousand dollars, should not be at once swept from debt—especially when we consider that this is emphatically missionary ground—as much so as any that can be found in this land, and we had almost said in any land. We do not ask you to pay for a fashionable church, with stained windows, gothic chairs, and cushioned seats, but for a plain Methodist Church. Had we not given till we have *felt* it, we could not urge others to make some little sacrifice in this direction. Some subscriptions have been taken, but only a small portion of the amount subscribed has been paid in. On the strength of those subscriptions the building was converted into a church, but we are owing for much of the work. Not having means for purchasing apparatus for warming the house, we have worshipped there without fires till we could do so no longer, and now the church is warmed in part, and we need means to make it entirely comfortable.

You will remember that here in Buffalo we could not resort to school-houses, as you can in the country. Our only alternative was to have a church of our own, and this we have; costing less than could be expected, in the central part of the city. Will you not inquire of the Lord, "What wilt Thou have me to do," in this direction, and send on donations; and you who have subscribed, send your subscriptions doubled if the Lord so directs. If you have not the money, let it be your business to dispose of something you have—a portion of your farms, stock, grain, or something, and get it. We are urgent, for this is a case of necessity. In Buffalo we have no wealthy membership to depend upon. Only a feeble few who have done all in their power. We believe this to be a good place to deposit money for the Lord. From some of you we received assurances of help, and if it ever was needed, it is at the present time.

ELLEN L. ROBERTS.

#### CONFESSION OF SIN.

How clearly are confession and restitution enjoined in the Bible! Yet the duty is insisted upon we fear but little, and practised still less. The following stirring article on this subject we copy from the *Golden Rule* for December. It is full of pith and Gospel truth, as most of the articles in that sterling Monthly are. We commend the *Golden Rule* to all our readers. If you want a good Sabbath School paper, adapted to old and young, that speaks out fearlessly in favor of a religion that saves men from the love of sin—of slavery, dress, rum, and tobacco—send for the *Golden Rule*. It comes at 50 cents a year for a single subscriber, or 25 cents apiece for a hundred copies, or for Sabbath Schools. Those desiring it should address "DAVID F. NEWTON, Box 1212, New York."

#### "IF I HAVE DONE WRONG."

"If I" . . . Stop, brother stop; take back that *if*. Its wont do in your case; it is too glaring, too prominent, too barefaced, open to the mid-day sun. Your offences are public, read and known of all men, have gone forth to the world. Satan rejoices, wicked men and devils rejoice at your inconsistent, unchristian course. You have openly marred the peace of Jerusalem, done despite to the word of grace, said and done things grievously offensive. You have deeply grieved the hearts of God's little ones, the Holy Spirit also, dishonored God and his cause in taking sides with wicked, conservative men, in opposition to freedom, justice, mercy and truth—and now, forsooth, with all these known facts staring you full in the face, written upon your frontlets in dark capitals, you have the impudent assurance to stand up in a public audience and say, "*If I have offended anyone; if I have said or done so and so, I wish to be told of it. Perhaps I may have inadvertently erred a little, but—but*"—Stop, stop; these "buts," "these ifs," and this "perhaps" of yours, are an insult, open, barefaced, adding sin to sin, bringing you lower and lower in the estimation of every wise and impartial witness. Why not be honest, confess your sins at once, on the bended knees of penitent humility; go to the very bottom of your heart, search the secret recesses of your inmost soul, state facts,

one by one, till the whole catalogue of confession is gone over, with eyes bedewed with tears penitential, making meanwhile, all the restitution possible. In this way, and only in this way, is there hope of restoring confidence, regaining your lost reputation for Christian probity and integrity.

These "ifs" and "perhaps," while guilt rests upon your head, are a *stench*, a hissing, a gangrene, a by-word; they fall gratingly upon the ears of everyone who knows the desperation of your case. Something more than mere ifs, may-bes, and perhaps, are required of a church-member that has pursued the unrighteous course you have, yielded to the tempter, fallen into grievous errors, taken sides with the enemy of all righteousness, denied the Lord that bought him, in the persons of his oppressed and persecuted ones, scattered widely the seeds of discord, caused roots of bitterness to spring up, by which very many are defiled. Yet there is hope, even in your case, if honest in your confession and restitution. God is very merciful, even bloody guilty-sins can be washed away in that fountain open for sin and uncleanness. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

"While I concealed my guilt,  
I felt the festering wound;  
Till I confessed my sins to Thee,  
And ready pardon found."

#### RELIGIOUS DESTITUTION.

It is commonly understood that a deeper and more general religious influence prevails in New England, than in any other section of the country. This is probably correct. The inhabitants are said to be a church-going people. Yet even there it appears that the greater portion of the population attend no place of worship. Says a correspondent of the *Sunday School Times*:

"In order to some clear and definite results, let us note the condition of some one State that may compare favorably with the whole country. Let that State be Vermont, since of this we have reliable statistics. A truthful representation of its moral destitution will apply with full force to most of the other States of the Union.

"The population of Vermont is about 320,000. Of this population one-fifth only, inclu-

ding all denominations, are found in places of worship on the Sabbath. Making all due allowance for such as are not of a suitable age, or are providentially detained, there are not less than 150,000 on each Sabbath absent from the house of God; and of these there are 80,000 who are habitually absent. There are not less than 20,000 families that neglected all public worship."

The Report on Home Missions presented to the Massachusetts General Association in 1858, says, "From reliable statistics it appears, that in Maine, New Hampshire, Vermont, and Massachusetts, not more than one quarter of the population are in the habit of attending church. *There are one million three hundred thousand people in New England, who, so far as attending church is concerned, are practically like the heathen.*" What a picture! Yet we call this a Christian country. What is the cause of this indifference to Gospel ordinances? Why this absence from the house of worship? It is not because commodious and attractive churches do not abound. It is not for the want of tall steeples, and large bells, and well-trained choirs, and educated ministers, and faultless services. One prominent cause is, we doubt not, the almost universal prevalence of the unscriptural custom of selling the pews; and the lifeless formalism that is almost necessarily connected therewith.

What need there is of a return to Gospel simplicity! Nothing but this can save Protestantism from falling into practical errors, as damning as those of the Greek or Romish churches.

#### A HAPPY NEW YEAR.

WE most devoutly wish all our readers a happy New Year! God designed that man should be happy. To this end he hath established the whole fabric of nature. For this purpose he has devised the plan of redemption. If you are not happy it is your own fault. The man of the world is happy when outward circumstances are to his mind. The happiness of the child of God is beyond the power of external things. However the world goes, it is his prerogative to REJOICE EVERMORE. Others may thirst for the pleasures of intellect or sense, but he has in himself "a well of water springing up unto everlasting life." Having the assurance that his name is written in



Heaven, and bending all his steps thitherward,  
in the midst of toil, of poverty, and of disap-  
pointment, he exultingly sings,

How happy is the pilgrim's lot,  
How free from every anxious thought,  
From worldly hope and fear.

If you are not happy, come to God penitently—confessing your sins, your ingratitude, your unbelief, your craving for earthly good. Give yourself wholly to Him. Do not rest, until through the blood of the Lamb you can say,

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

LET BY-GONES BE BY-GONES.

So the impenitent sinner has often said. So the false professor, smarting under the consequences of sins he hoped would be covered up or unnoticed, would be glad to have it. But so it cannot be. You may desire to amend, because you find a course of wrongdoing unprofitable. Real amendment is based on repentance. Genuine repentance is always attended with confession, and as far as possible, restitution. If a man has wickedly wronged you in the past, it is impossible for you to have confidence in him, simply because he deals honestly with others at the present time. Sins unrepented of will not stay covered up. The desire to have the past forgotten betrays a consciousness of guilt. Be honest then. You can never regain the confidence of the really righteous, until you bring forth "fruits meet for repentance." Prayers are good, zeal is good, Gospel sermons are good, singing hymns, and getting blessed is good; but they are all worse than useless when they are made a substitute for repentance. There is no such thing as commutation for sin.

DR. BOWEN'S ARTICLE.

WE bespeak for Dr. BOWEN's article a careful and candid reading. Compare his arguments with the word of God. Search the Scriptures. If you think others are going too far, wait until you get all the Bible holds out for you, and all you feel convicted for, before you undertake to drag them down to your own level. There is but little danger of our getting too much grace, but there is great danger of our grieving the Spirit of God by our prescrib-

ing, in our unbelief, the limits within which He must work.

Dr. BOWEN's article will be concluded in our next.

LIFE OF REV. WILLIAM C. KENDALL.

IN our next number we shall commence a Biographical sketch of this devoted man of God. He was a leading instrument, in the hand of God, in the revival of the work of holiness in the Genesee Conference. Our readers will be interested in reading the history of his struggles and triumphs.

OUR HEARTY THANKS are tendered to all the editors who have spoken a kind word in favor of our enterprise. The secular papers of this city have laid us under obligations in this respect. Especially do we feel grateful to the editors of the MORNING EXPRESS, who have spoken of us in terms too complimentary for us to copy. When we were comparatively a stranger, they kindly allowed us, through their columns, to speak in our defence, when assailed by a professedly religious paper of this city. Again we say, many thanks to the editors who have befriended us.

The following is from the December No. of the GOLDEN RULE, published in New York:

"THE EARNEST CHRISTIAN," edited by B. T. ROBERTS, of Buffalo, N. Y., at one dollar per annum, is at hand, thankfully, joyfully. It speaks out boldly, uncompromisingly, "*all the words of this life*." It breathes the true Wesleyan spirit. Rum, tobacco, novel-reading, picnics, fancy fairs, sabbath desecration, slave-holding, "receive their portion in due season." Free churches, free seats, congregational singing exclusive of fashionable choirs and instrumental music, are warmly advocated. On turning the pages of this beautiful monthly—in pamphlet form—and perceiving the fearless, outspoken freedom of soul, we thanked God and took courage. Surely there are yet "more than seven thousand who have not bowed the knee to Baal."

The CHURCH ADVOCATE speaks of us as follows:

THE "EARNEST CHRISTIAN."—We have received the November No. of this invaluable monthly, edited by B. T. ROBERTS, A. M., and published by the "Earnest Christian Publishing Association," Buffalo, N. Y., price \$1.00 per annum. This number contains a variety of ably written articles on the subjects of experimental and practical religion, all tending to the development of a higher state of spiritual life, both internal and external, among professed Christians. It is mainly engaged in exploring and cultivating those departments of the Lord's vineyard which are too much neglected in these days of religious formality, even by religious periodicals. We bid Bro. ROBERTS and his coadjutors God speed in their noble undertaking.