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OF SPIRITUAL GIFTS.

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[CONCLUDED.]

THAT extraordinary spiritual gifts are vouchsafed to the church in all ages and countries, and that they are of great utility in sustaining and carrying forward the triumphs of the gospel, as well as in establishing it upon a well authenticated divine basis at first, we have already seen. What still remains to be considered in respect to them, has reference to the manner in which they are received, and exercised. It is with this view of the subject we are now more particularly concerned. And though it would seem that much is required to be said upon the subject on account of the great practical importance it possesses, and the very confused ideas which have been entertained concerning it, in order to place it in a clear light before the mind, yet the Scriptures are so full and explicit in this direction, that a brief analysis of the subject, founded chiefly upon the twelfth chapter of First Corinthians, will be sufficient to bring it within the comprehension of a child.

1. Extraordinary spiritual gifts, like all our other gifts, are a Divine bestowment. "We have nothing we did not receive." "Every good gift, and every perfect gift, is from above."

2. These gifts are bestowed upon their recipients *arbitrarily*. "But all these worketh that one and the self-same Spirit, dividing severally to every man as he will." Not as *we* will, but as *he* will. All who have a saving faith in Christ, are *eligible* to these

gifts; and yet they are arbitrarily bestowed, there being nothing in the promise of salvation by faith which *necessarily* includes them.

3. No single individual can expect to have *all* the gifts belonging to the church bestowed upon him, however pious he may be, or however strong his faith. There is to be a *distribution* made of them among the members *severally*; some having more, and others less. "The Spirit divideth severally to every man as he will." "To one is given the word of wisdom; to another the gift of healing; to another prophecy," and so on. "Are all apostles? are all prophets? are all teachers? have all the gift of healing? do all speak with tongues? do all interpret? God hath set the members every one of them in the body as it hath pleased him." That is, he has appointed different offices in the church, to be filled by different individuals, or classes, *respectively*, according to his own will; and has forbidden one to intrude himself into the place of another, or to be so envious of another's promotion as to insist that "he is not of the body," refusing to have any thing to do with it, because "he is not," and is not acknowledged to be "the body" itself.

4. As we cannot invest ourselves with extraordinary spiritual gifts by our own power, so neither can we exercise any that may be conferred upon us, at our own discretion. Else St. Paul would not have suffered so long from "a thorn in the flesh," nor "left Trophimus, his fellow laborer, at Miletum sick." This also depends on the will of God. The faith of miracles—which is none other than "the com-

mon faith," as the Apostle expresses it—the faith that saves the soul, employed for the achievement of a special object, can only be exercised in this direction, as the occasion is indicated, and the power given, at the special instance of the Holy Spirit.

5. In order to exercise any spiritual gift we may possess—the gift of healing for instance—three things are necessary:

1. A special inward impression to that effect. "It shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you." This inward speaking, acting, moving, of the Spirit, as the case may be, is indispensable to the accomplishment of any thing miraculous on the part of even the most faithful. For though the miracle-working power is clearly inherent in the faith of all true believers, yet its manifestation in respect to time, place, and circumstance, being of too critical a character to be entrusted to the discretion of finite creatures, is restricted to those special occasions which God is pleased to indicate by a special impression upon the mind. And all who undertake the business of miraculous healing, or any thing of that sort, without such special impression, supposing it to depend on a high degree of "the common faith," which it is their privilege, if not their duty, to be able to exercise at all times, are guilty of downright presumption. It is in their own strength they attempt the working of miracles in such cases; and if they meet not the fate of "the sons of Sceva," they will surely fail of their object, bringing disgrace upon themselves, and disparaging the cause of Christ.

2. A full persuasion of the Divinity of the impression, founded upon an enlightened and prayerful comparison of it with the Holy Scriptures. "Try the spirits," i. e., by the word, "whether they be of God." He that takes the word without the Spirit, is a Pharisee; and he that takes the Spirit without the word, is a fanatic. There must be the *agreement* of both.

3. Our power to *heal*, especially, must depend after all, upon the contingency of the faith of the subject on whom the healing is to be performed. "The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, stand upright on thy feet. And he leaped and walked." The Apostle himself could not cure the lame man till he *perceived* he had *faith* to be healed. When no human agency is concerned in the exercise of extraordinary spiritual gifts, however, except our own, this last element of the miracle-working power is not required. An inward Divine impression, corroborated by the word of God, in such cases, is all-sufficient. But though the power, and the occasion are of God, there is no doubt it would please him to honor the church by employing her miraculous instrumentality for the advancement of his cause far beyond what has been the case for ages gone by, were she sufficiently alive to be used in this way.

6. In the exercise of extraordinary spiritual gifts, one individual is not to interrupt another by breaking in upon him while he is speaking. "Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace;" that is, get through, and stop, before he begins to speak to the audience. "Ye may all prophecy one by one, that all may learn, and all may be comforted." "The spirits of the prophets are subject to the prophets;" and consequently may be so regulated and controlled by them in their public exercises as not to interrupt each other. "God is not the author of confusion, but of peace, as in all churches of the saints." How then can he impress, or inspire one to deliver a message to the people, and then another to get up and interrupt him before he gets through? The first speaker, having opened his mouth by the impulse or authority of the Holy Spirit, can only be silenced by the same authority. The pretended

right of another—a mere equal—to supersede him in his public exercises, will not suffice.

7. We know not that extraordinary spiritual gifts are essential to the Christian character at all. They are, we make no doubt, the *fruit* of a state of grace, generally speaking, or may be; but not the *condition* of it. Certain it is, that they are far less desirable, as they are far less valuable to the church, than the ordinary gifts we possess. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity"—the love of God, which is but an ordinary spiritual gift—"I am nothing." "I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

"Wherefore, brethren, covet to prophecy," i. e., *teach*, as the word here signifies, "and forbid not to speak with tongues."

8. Instead of boasting of our extraordinary spiritual gifts, "as the manner of some is," or publishing to the world any miraculous cures we may have wrought upon the diseased; let us the rather be content with *showing* our miraculous skill, like Christ and the Apostles, to whom we may safely look as a model of all Christian virtues. *Others* proclaimed their miracles, though forbidden to do it. "Their fame went abroad throughout all the land;" and thus will it be with all those who imitate their example.

At Bristol found fifty less in Society. One reason is Christian Perfection has been little insisted upon, and where this is not done, be the preachers ever so eloquent, there is little increase either in the number or the grace of the hearers.—WESLEY.

KEEP your temper in disputes. The cool hammer fashions the red-hot iron to any shape needed.

BAPTISM OF THE HOLY GHOST.

"HAVE ye received the Holy Ghost since ye believed?" The reception of the Holy Ghost, in a special sense, is every believer's privilege. This is evident from the promises made. John said, "He that cometh after me shall baptize you with the Holy Ghost and with fire." The special character of this baptism appears in the language of the Saviour given by St. Luke: "Ye shall be baptized with the Holy Ghost not many days hence." Now "the number of the names together were about an hundred and twenty;" and "they were all with one accord in one place;" "and there appeared unto them cloven tongues like as of fire, and it sat upon each of them." It was hence evident that this special baptism was provided for the whole church. St. Peter confirmed this opinion. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now this could not have been the only work of the Holy Spirit upon earth. He is the great agent of general grace, and must have been engaged in the ordinary work of enlightening, purifying, and saving men since the first promise of redemption. But the Christian dispensation was to be marked by peculiar responsibilities, and hence, of course, by peculiar privileges. The full inauguration of the Messiah-King was therefore attested by the abundant outpouring of the Spirit, which was so special as to be announced and described as an original gift.

The instances recorded are ample confirmation of the general right of believers to this special baptism. We have room for but two: "Now, when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them

Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Consider also the brief history in Acts xix, 1-7. Paul found certain disciples at Ephesus, to whom he proposed the question, "Have ye received the Holy Ghost since ye believed?" He supposed them to be true believers—regularly baptized Christians. From both these instances, and other similar ones, it is evident that, in primitive theology, a special baptism, in distinction from the ordinary work of the Spirit, was recognized as the believer's privilege. It was not implied in the rudiments of faith—in the first conditions of discipleship. It did not invariably accompany Christian adult baptism. It was received at times more or less remote from primary faith, and hence in different stages of Christian progress. It was given in answer to prayer, which, in the forms of primitive simplicity, was accompanied by the laying on of hands. And, finally, it was sometimes followed by certain miraculous results, that were in accordance with the spirit and emergencies of those times, yet not essential to the promised blessing.

But, conclusively, the results required imply the special baptism of the Holy Spirit. It is not merely the conviction for sin, the repentance and faith, the regeneration and witness given in the ordinary forms of divine agency, that will impart completeness to the Christian character, that will clothe it "in the beauty of holiness," that will gird it with power to conquer the world; and yet these are results imperatively demanded in the revelation of God. The church is held responsible for a state of perfection, for a style of activity, and a degree of moral power, which must be utterly impracticable in the absence of this special baptism. It is evidently assumed in her predicted mission that she will

have received the fulfilment of the promise which is to her and her children; and when Christians are found without their intended purity, development and efficiency, it may well be asked, "Have ye received the Holy Ghost since ye believed?"

It thus appears, from the promises recorded, the instances given, and the results required, that the reception of the Holy Ghost in some special sense, is every believer's privilege.

But how is this important apostolic question to be answered by the mass of believers at the present time? Perhaps few could reply, "We have not so much as heard whether there be any Holy Ghost." Unquestionably, however, large numbers must answer in the negative. They have been truly converted, are recognized as believers by the church and the world, and perhaps by the omniscient God. Still they are only "babes,"—weak in faith, and very inefficient. They have at no time felt the corruptions of their hearts, so as to make them cry out for deliverance. They have not bewailed their sinfulness for days and nights together, engaged in fervent, agonizing prayer, for the outpouring of the Holy Spirit, determined never to rest, until they could "reckon themselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord." They have not felt the holy violence of faith, that knew no denial, and claimed, in present renovating power, the baptism of fire. They have not realized the dissolving energies of the Holy Ghost, pervading their whole being, and filling their souls with a burning desire for the glory of God. Or, if so, they have been unfaithful, and are now uttering their lamentations by the rivers of Babylon, with their harps hung upon the willows.

Though devoutly grateful for the special manifestations of saving grace, wherever they appear, the friends of Zion cannot fail to see, and mourn over, her low estate. Inefficiency is felt to so great an extent, as to excite alarm and anxious inquiry into its causes and

remedies. The church question—involving the whole field of its essential and organic life, of its historic and prophetic relations to itself, to human governments, and to the ultimate destiny of the race—has no one aspect so intensely interesting as this: What is its essential want? With all deference to those who seek to solve this problem, in other modes, we believe that, The baptism of the Holy Ghost is the great present want of the church.

1. In proof of this position, we observe, that, The Vision of the church is obscure. From the modes of her being, and the nature of her mission, the church is required to examine with great accuracy the moral condition of the world. She must study profoundly her own state, and the wants and woes of those who are out of her pale. But she does not succeed well in these efforts. Thousands of her members cast a momentary glance at their own hearts, and are flattered by the view; seeing nothing but virtue, where pride, avarice, envy, lust and revenge, have their undisturbed habitation. The soul's reflection cannot reach these depths of concealed depravity. The light is insufficient. The road to heaven is a narrow way, but do not Christians generally think it exceedingly broad? The boundaries of the road, which to an accurate vision would be distinctly marked, seem quite undefined; and when they suppose themselves in the way to life, it is quite possible that they are in "the broad road that leadeth to destruction." There are dangers before them, but they cannot see them; dangers in their worldly prosperity, but they think it the best of fortune; dangers in their levity, but they think it merely innocent joy; dangers in their splendor of dress and equipage, but they think it only decency and good taste; dangers in their sumptuous entertainments and fashionable amusements, but they regard them as essential modes of social refinement. There are frightful dangers in the outward prosperity of the church; in her accumulating wealth and numbers; in her

popular and secular power; but she takes these to be the true signs of progress, and ever and anon reaches out her grasping hand for more. These are sad evidences of obscure vision. But there are others.

A work of vast moment is committed to the church; but how little of it does she see! A circle of a few miles bounds the vision of her greatest numbers. And even within that narrow circle, hundreds are perishing for lack of spiritual food: but they are not seen. The hours and the moments of wicked men all around these professed Christians, are made up of eventful crises on which eternal life and eternal death depend; but they come and pass, with their momentous issues, unnoticed!

Far off in the regions of idolatry, what deep and damning guilt preys upon the souls of men!—what agonies wring and crush the heart!—what fearful corruption rages!—what distressing doubts hang over the great unknown!—what countless myriads are moving off, in all the misery of unpardoned sin, every day, into the world of retribution! But all this is nothing to the church. She cannot see it. She cannot see it. She has, it is true, an idea that there is something to be done in this direction; but, whatever it may be, she seems hardly aware that it requires haste; and hence she calculates, with cool and exact economy, how much she can spare towards it, from home demands and worldly gratification; proposing in all sincerity to send a few missionaries more, each year, into this vast field of the morally dead. What is it to the church that there are more than six hundred millions of deathless souls, unaware of the revelation God has made to man—of the Saviour he has given them—of the immortality to which they are destined—of the bright glories of the heavenly world, and the deep horrors of an endless hell?

Now, no light of science that ever dawned upon the world can illuminate these "dark habitations of cruelty."

No inquiry of human reason can ever reach the moral death that pervades the world. No natural eye can gaze into these depths of human misery. No merely natural philanthropy can ever explore these abodes of sin. Nor can any ordinary Christian sight penetrate this vast profound of darkness and woe.

But the special reception of the Holy Ghost is a baptism of light. He is God, and "God is light. In him is no darkness at all." It was to this Divine Spirit that we were indebted for the first view of our sinful hearts. It was his gracious light that revealed the cross, and that has led us every step we have taken in the way to heaven. But hitherto we have received this light in limited portions, just as God has seen to be suited to us, just as our faith has commanded. Hence this obscurity of vision. But "light is sown for the righteous." Provision is made to take all this obscurity away. The promised baptism of the Holy Ghost is a flood of light, penetrating the darkest recesses of the soul, revealing its most concealed corruption. Receiving this, the Christian, sanctified but in part, could not return from an examination of his heart, congratulating himself that there is so little sin there. Its very fountain of inbred corruption would be exposed, causing him to groan in anguish, to "abhor himself, and repent as in dust and ashes." But to the same mind this light would reveal more distinctly than ever its cause of gratitude for what the Lord had done—the evidence of his justification—the honor of sonship—the open "fountain in which to wash from sin and all uncleanness."

It is a clear light, reflected from the mind upon the word of God. It opens with astonishing brightness the promises of the gospel, and strongly illustrates the divine providences. It quickens the inquiring and active powers, and pushes investigation far out into the world of suffering humanity. It reveals with great distinctness the "high and holy way cast up for the ransomed

of the Lord to walk in." It discovers dangers that were never before realized. It shows the perilous track of a wandering church within the unhallowed precincts of sin. It compels the soul to shrink from and abhor the very things which before it has earnestly coveted. It trembles to see that the outward splendors of the church, once deemed the reliable evidences of success, are but the attire of a harlot, both revealing and inviting illicit intercourse with a godless world.

It is a baptism of light, uncovering the responsibilities of the church; the fearful power of sin over the hearts of men; the peril of neighbors and friends out of Christ; the delusions of errorists in the struggles of reason after truth to believe, a God to adore, a power to redeem. It more than manifests the fact that "the world lieth in wickedness," which may have been known before. But with this strong accession of light, the soul sees the danger of ignorance, the guilt of infidelity, the responsibility and power of a love of sin. It looks out upon the bewildered masses of humanity as they are moving off to perdition, and says, Alas! these are my brethren! I have a personal, living, eternal interest in them. I am responsible for them to the full extent of the moral power that resides in a converted soul, and lies within its reach. It exclaims in agony, I am, O my God, I am my brother's keeper! And lo! he goes, uninstructed, unwarned, before my eyes, down to hell!—JESSE T. PECK.

"If Jesus calls you to trial, to suffering, to persecution, bear it patiently. Did I say patiently? No! not patiently merely; do not live in the cellar of religion; mount higher; bear it delightedly, affectionately, thankfully."—DR. TWING.

MADRAS.—This Society, eighty-six members, all rejoice in the love of God: fifty-five or fifty-six believe he has saved them from all sin.—WESLEY.

EXPERIENCE OF MRS. LOVISA GRAVES.

I EXPERIENCED religion when about twelve years of age. I had been taught by my surviving relatives that my father was a living Christian, both in word and deed; and in his last hours his conversation manifested that he felt the greatest anxiety for his children's future and eternal happiness; and his last expiring breath was spent in prayer for their eternal welfare. It is not strange that when but a child, the recollection of the prayers which a dying father had offered up for my conversion, made a lasting impression on my mind, and when quite young I felt the need of salvation, striving at times to obtain it. Time passed on, and at length a camp-meeting was held near us, which I was permitted to attend. I went with the purpose of obtaining religion, and I was not disappointed, God's promises were verified; for he hath promised in His holy word that they who seek him early shall find him; and "unto them that knock it shall be opened." It was during the first day of the meeting that I received the blessing. When the invitation was given for sinners to come forward to the altar for prayers, I felt that the invitation was extended to me, and with a heavy burden resting upon me I found my way to the altar. After a short season of prayer, we were requested to arise and sing that excellent hymn commencing,

"Arise my soul, arise,"

but the burden of sin prevented me from joining in the singing, until Bro. W. M. Rounds said, "Look up, and you may receive the blessing while singing!" When we came to this verse,

"The Father hears him pray,
His dear anointed one,
He cannot turn away
The presence of His son;
The Spirit answers to the blood,
And tells me I am born of God."

the Spirit of God came down upon

me like electric fire, and I was led to cry Abba, Father. The change that was wrought in my heart at that moment, was visible to all around; for the inexpressible joy I felt in my soul manifested itself in my countenance. I fondly hoped and thought that I could convince all the world of its beauty and reality, could they but hear my voice, and for a while this was my theme,—but alas! in two years where was I? Not being urged on to perfection, I fell from my steadfastness and was led to join with the wicked and gay who throng the road to ruin, till at length I was arrested in my sinful course by the Holy Spirit. I thought it was the last call of mercy. I was awakened to a sense of my lost condition by an observation which a friend made concerning the *second coming* of Christ. It made a lasting and deep impression upon my mind, which at last resulted in my return to the path of duty.

I was then led to seek for higher attainments in the Divine life, and formed many resolutions to obtain full salvation; but I failed to receive this blessing until God in his infinite mercy saw fit to afflict me with a long and painful illness, which truly proved a blessing in disguise. Not only was I afflicted in body, but in mind also, inasmuch that I was at times bordering upon a state of insanity. O! the distress and anguish of mind which I endured at this time, is beyond description. I felt for a time that God had forsaken me, had withdrawn the light of His countenance; and it seemed as if I were left *alone* in utter darkness. My distress at times, both of mind and body, was so great, that I was obliged to exclaim like Job, "I go forward, and He is not there; I go backward, and I cannot perceive Him." This state of mind continued for several months, but I rejoice to add that the enemy of souls was not suffered to entirely obtain victory over me, but I still continued to plead with God for mercy, until my bodily health was in a measure restored. One evening I

was assured by a sister who resided with me, that God would not leave me me, but would at length restore me to His favor, and then she commenced singing that beautiful hymn, commencing,

"Come my brethren let us try,"

and while singing this verse, *light* broke in upon my troubled soul, and I was led to rejoice with a joy *unspeakable* and *full of glory*. It would be impossible for me to express the deep joy and gratitude which I felt at that moment. I indeed felt that I had found the *pearl of great price*, and its price I valued above rubies. But I did not publicly profess to have been wholly saved, although I was then as sensible, as I am at the present, that I had received the blessing. A short time after, while in a quarterly meeting, I was enabled by the grace of God near the close, as the congregation joined with Bro. Gorham in singing,

"The glorious time is rolling on,"

I was then enabled to claim the blessing as being wholly mine. I am striving to do the will of my blessed Master in such manner, that "*others* seeing my good works may glorify my Father in Heaven." I desire an interest in your prayers, for I feel that I am a lonely traveler, and my constant prayer is, that my family may be brought into the fold of God. Let us, my brother, press on, and weary not in well doing, for if we faint not, we shall receive our reward.

MANY years ago my brother frequently said, "Your day of Pentecost is not fully come; but I doubt not it will come, and you will then hear of persons sanctified, as frequently as you do now of persons justified. And accordingly we did hear of persons sanctified in London, and in most parts of England and in Dublin, and in many other parts of Ireland, as frequently as of persons justified; although instances of the latter were far more frequent than they had been for twenty years before."

—WESLEY.

PERSONAL RELIGION.

BY REV. JAMES B. GRAHAM.

THERE are few principles, the truth and importance of which it is more necessary habitually to keep before the mind, than that religion is a personal thing. All outward duties and services will be of no avail, unless the heart of the person engaged in them be right with God—unless God, as he is manifested in the person and work of his Son, has the first place in his affections; and the duties performed have a reference to him, as that divine Being whose glory is aimed at in the performance, and whose grace is depended on, in order to their being rightly accomplished. It was a deficiency in this respect which drew the displeasure of him "who walketh in the midst of the golden candlesticks" upon the church of Ephesus. The possession of such qualities as are ascribed to that church would have attracted the high commendation of a mere mortal; but he who regards not the outward appearance, but is a discernor of the thoughts, and "tries the reins of the children of men," could not be satisfied, when the service of the heart was wanting. He therefore sharply reproved them for having left their first love, and threatened, that unless they returned by repentance, and reperformance of their first works, from the state into which they had fallen, he would remove from them his favor and regard. As it thus appears that no outward observances will be received as a substitute for personal devotedness by him who "is a Spirit, and requires to be worshipped at all times in spirit and in truth," it will be of importance to consider the nature and particular branches of personal religion.

1. Vital religion is rooted in the heart, and stands opposed to what the apostle calls the form of godliness, (2 Tim. iii, 5,) in the same way that actual life does to the picture of a man. It proceeds from an inward principle, and is the effect of genuine repentance

towards God, and faith towards our Lord Jesus Christ. It is the inseparable gift of Him who is exalted at the right hand of God, as a Prince and a Saviour, to give repentance and remission of sins—for when a sinner flees by faith to the Saviour for pardon of his sins, that very act is of itself a turning to God by the power of the Holy Ghost on the heart—hence springs the new birth, and that vital union to Jesus which is set forth under the figure of the vine and the branches (John 15,) whereby the believer in Christ is enabled, as ransomed by his blood, to bring forth fruit unto God, and being united to Christ is enabled to render to God the reasonable service of the understanding, the will, and the affections, instead of the unmeaning forms of mere bodily exercise. The Christian being born of the Spirit is partaker of a divine nature, and is renewed after the image of God, which is knowledge, righteousness and true holiness. The influence of these principles is carried into all the affairs of common life, so that men of the world may see in him an exhibition of the will of God, and a witness which will testify for or against them in the day of judgment. A regard to the will of God determines his understanding and regulates all his actions. This is his habitual aim and desire, and for this purpose the word of God has become his counsellor, that he may be directed by it, in his intercourse with men, and his more immediate approaches to his Maker.

In order to avoid, as much as possible, all objects of distraction, we are to seek a place of retirement, to enter into our closets and shut the door, and “pray to our Father who seeth in secret.” As it is *individual* and in the presence of God *only*, it is not subject to the same limitation of time, order, posture, and other circumstances, as social worship, and it takes in all the devotion which is suitable to the situation, temper, hopes and fears, and joys and sorrows of the particular person. The branches of personal religion may be chiefly comprehended in the follow-

ing particulars: Searching the Scriptures—Meditations upon them—Self-examination—Prayer and praise.

FIRST. Searching the Scriptures. Searching the Scriptures, relying on the teachings of the Holy Spirit is an important duty of the closet; for by it the understanding is enlightened, and considerations calculated to awaken the conscience and inform the mind, are presented to view—the heart is affected, and the spirit renewed and sanctified by beholding, as in a glass, the glory of the divine character. Comfort is administered to the soul. David says, “Thy testimonies have I taken as an heritage for ever, for they are the rejoicing of my heart.” (Ps. cxix, 3.) It is by the application of the sacred Scriptures to the heart by the Holy Spirit, that the man becomes thoroughly furnished unto all good works.

SECOND. Meditation upon the word of God is another branch of closet religion in which every Christian ought to abound. In this employment the Spirit takes of the things of God and shows them unto us. The heart will be made to burn within us by his especial manifestations in these occasions of retirement and holy contemplation, and in proportion as the Christian becomes acquainted with the character of God, will be his confidence in him. “They who know thy name will put their trust in thee.” David says, “O how I love thy law! it is my meditation day and night. Thou through thy commandments hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation! I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word.” (Ps. cxix, 97, etc.) The knowledge the man of God gets in this way will enable him to make a profitable application of displays which God gives of his character, in the works of creation, providence and grace. He will often be constrained to say, “O

Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches; all thy works praise thee, and thy saints shall bless thee." (Ps. civ, 24, &c.) The Providence of God will form another subject of contemplation and satisfaction. He will, as a man of God, be able to look through the clouds of darkness which seem to obscure the path of the divine procedure; and see his most mysterious dispensation issuing from the eternal throne of justice and judgment, and by going often into the sanctuary, and forming a judgment of God's doings, not by the defective eye of sense, but by that of faith, his mind will be preserved in a state of calmness, from the remembrance that the Lord God omnipotent reigneth, and that all his acts are directed to the promotion of his own glory, and the good of his dear children.

THIRDLY. Self-examination also forms a necessary part of that personal religion to which the Christian ought regularly to attend. By a comparison of himself with the Scriptures he will be able to discover the particulars of his state, temper, and conduct, and this will guide him in making his requests known unto God, and in laying himself under the restraints necessary to rectify any defect of his practice. Reader, examine thy heart honestly in the light of divine revelation, and say, "Thou God seest me."

FOURTHLY. Prayer is likewise a most essential part of that personal religion to which the Christian ought regularly to attend. Prayer stands in the same relation to spiritual life, that breathing does to the natural—as an impeded respiration will soon render the bodily constitution enfeebled and sickly, so suspension of prayer will deprive us of spiritual life. Reader, Pray.

UNION AND COMMUNION.—The more any renewed heart tastes the sweetness of communion with God, by so much more it is disposed for unity and peace with His people.—FLAVEL.

BEAUTIFUL WORLD.

We're going home, we've had visions bright,
Of that holy land, that world of light,
Where the long, dark night of time is past,
And the morn of eternity dawns at last;
Where the weary saint no more shall roam,
But dwell in a happy, peaceful home;
Where the brow with sparkling gems is crown'd,
And the waves of bliss are flowing around.
O, that beautiful world! O, that beautiful world!

We're going home, we soon shall be
Where the sky is clear and all are free,
Where the victor's song floats o'er the plain,
And the seraphs' anthems blend with its strain,
Where the sun rolls down its brilliant flood,
And beams on a world that is fair and good.
Where stars, once dimmed at nature's doom,
Will ever shine, o'er the new earth bloom.

Where tears and sighs which here were given,
Are changed for the gladsome song of heaven;
Where the beautiful forms which sing and shine,
Are guarded well by a hand divine;
Where the banner of love and friendship's wand
Are waving above that princely band,
And the glory of God, like a boundless sea,
Will cheer that immortal company.

'Mid the ransomed throng, 'mid the sea of bliss,
'Mid the holy city's gorgeousness,
'Mid the verdant plains, 'mid the angel's cheer,
'Mid the saints that round the throne appear;
Where the conqueror's song, as it sounds afar,
Is wafted on the ambrosial air;
Through endless years we then shall prove
The depth of a Saviour's matchless love.

THE more I converse with the believers of Cornwall, the more I am convinced they have suffered great loss for want of having the doctrine of Christian Perfection closely and strongly enforced. I see wherever this is not done there believers grow dead and cold. Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love. I say an hourly expectation, for to expect it at death, or some time hence, is much the same as not to expect it at all.—WESLEY.

MISSION OF THE FREE METHODIST CHURCH.

BY REV. A. A. PHELPS.

WHATEVER it is, it has certainly been either innocently misapprehended, or wilfully misstated by very many. One might infer from the wild representations of some, that the FREE METHODIST Church differs from all others, not only in her inherent organization but in the *essential object of her mission*. My own belief is that she is planted on the same great pillars of orthodoxy that form the ground-work of all evangelical denominations. That she may labor more earnestly to carry out the great objects of her faith than most other churches seem willing to do, I most ardently pray. But what is her real mission? Let me premise by saying,

1. It is *not* to aim at *numerical enlargement*. We start out with only a small army, but large enough to win many a battle for Jesus if we are faithful to the Captain's orders. We want no more recruits unless they come as

"Valiant hearted men,
Who are not afraid to die!"

While some are praying that our "shadow may never be less," I pray that it may never be *greater*, unless our spirituality and power shall keep full pace with our numerical increase. We are to open our doors for the admission of all that make it a business to live religion, and really desire a place among us; but it is surely not our appropriate mission to see how many can be induced to join the Free Methodist Church. Whether numbers are a blessing or a curse to a church, must depend altogether on the character of the persons added. There are some in almost every community that would be glad to hide their inconsistencies within the enclosure of a church; but they are deficient in almost every thing, but *especially in grace*! It is no part of my ambition that we may some day become "one of the biggest churches in the land."

2. Her mission is not one of *ecclesiastical rivalry*. I trust she has become so sick of seeing this game played in other churches, as to cure her forever of all desire in this direction. It never worked well for Methodism to be aping other denominations, determined not to lag behind in the round of *church fashions*! It is the climax of silliness for different churches to be on a perpetual strife to see which shall excel in architectural splendor, which shall draw the largest congregations, which shall furnish the most artistic performances of sacred music, which shall outstrip in the general parade of festivals and oyster-suppers, which shall produce the most popular preachers, and which shall reckon in her communion the largest number of rich and influential men! May God save us from ever running into such follies! It is not our mission, and a curse will await such godless emulation.

3. Nor is the mission of the FREE METHODIST Church comprehended in the idea of a *carnal warfare*. Some have supposed that Free Methodists are rebels from first to last, of unusual pugnacious propensities, and forever "pitching into" some other church! They seem to imagine that it is the principal article of our faith, and rule of our practice, to hate all denominations in general, and the M. E. Church in particular. I am happy to know that such notions are as false as they are ridiculous. Though it would be *natural* to despise and oppose a church that has ruthlessly cut down and cast out some of her most useful and devoted ministers and members, yet such conduct would not be *gracious*, and I have the opportunity to know that our people as a whole have neither time nor inclination to rail out against the church of their former choice. If others have done *wrong*, we can *forgive*; and if they have determined to put down vital religion, we must not fall into similar condemnation by cherishing a spirit of retaliation and strife. We have other and better work to do. There is a mighty warfare to be carried on, but the

weapons demanded are "not carnal but spiritual, and mighty through God to the pulling down of strong-holds."

1. It is the mission of the FREE METHODIST Church to *exemplify an earnest, practical, saving Christianity among our own membership*. This is the very starting point in her work. It is probable that no church will ever become a perfect model—none will attain such perfection of doctrine, economy, and experience, as to admit of no improvement. It is obviously the duty of any church, then, to study her own deficiencies and aim at a higher perfection in every department. There can be no doubt as to the possibility of a church more deeply devoted, more intensely earnest, and more keenly alive to all the claims of God, and all the interests of man, than any now operating on this sin-cursed earth. The world is waiting to see a church that shall exemplify in herself the very purity and power she professes to believe in—the very happiness and glory she urges upon the acceptance of others. And shall not our own youthful church furnish the ungodly world a specimen of piety at once deep, whole-souled and consistent? Let every Free Methodist come fully up to the high mark we have set for ourselves, and the thing will be done; we shall be a living, moving, burning, convicting, reforming element, acting like leaven to permeate the mighty mass of mind that meets us everywhere.

2. It is her mission to *publish an un-mutilated Gospel to others*. Let it never be said of a FREE METHODIST Preacher that he "daubs with untempered mortar," and shuns "to declare the whole counsel of God." As it was said of the early Methodists by Dr. Coke, so let it be said of Free Methodists everywhere, "*that they are a race of reprovers*." The Gospel of Christ is out against all sin, and why should not Christians re-echo that Gospel in all its searching, sweeping force? I know that to preach the whole Gospel is to enrage the devil and prescribe the limits beyond which we may not preach

at all. To publish the *anti-slavery* Gospel, for instance, is to shut against us the doors of all slavery; but who will say that a Gospel which sides with oppression, and apologizes for all the horrors of the "peculiar institution," is a whit better than no Gospel at all? In my opinion it is not half so good! Let us go to the bottom, or not pretend to go at all. Instead of skimming over the surface and doling out a garbled Gospel, it were better to stop before we begin.

3. It is our mission to *seek the salvation of all classes*. Our economy is especially adapted to this. We start with the system of *free seats*, and open our doors alike for the rich and the poor, the black and the white, the educated and illiterate. We believe in building up no aristocracy in the church of God. Salvation is free, and it is worth just as much to the poor outcast from society, as to the man of talent and character. Let us not despise the meanest object of the fallen brotherhood, nor despair of the haughtiest sinner that lifts his head in the high places of earth. All men equally need redemption in Christ. As God is no respecter of persons, why should we be? Be it ours, then, to gather in the thousands who linger by the way-side, and do not feel at liberty to attend the costly churches of our towns and cities, but who nevertheless, have *souls* "that must forever live in raptures or in woe."

4. It is peculiarly our mission "*to spread scriptural holiness over these lands*." The FREE METHODIST Church has reiterated her belief in the old Wesleyan Bible doctrine of *entire sanctification*. This is one of the issues that called her into being, and it would be strangely inconsistent to allow our interest to flag in this glorious subject now. We must not, will not do it. "Holiness to the Lord" is our motto, and O may it be our living experience also! Let us exalt the standard and exhort the people to rally around it. Full salvation alone can supply the wants of the soul, and clothe the church with suffic-

ient power to perform her work. Yet how few are clear in the blessing! O for a waking up everywhere! Let our preaching, praying, singing—let our class-meetings, prayer-meetings, protracted meetings, Quarterly meetings and Camp-meetings, all conduce, not only to awaken and convert sinners, but to lead believers on to holiness. And may the day be far distant when it shall be said of a *Free Methodist*, that he has no sympathy with this great, distinguishing doctrine of *real Methodism—salvation full and free!*

IMMORTALITY.—The only *infallible* way of immortalizing our characters, a way equally open to the meanest and most exalted fortune, is, "To make our calling and election sure," to gain some sweet evidence that *our names are written in heaven*. Then, however they may be disregarded or forgotten among men, they will not fail to be had in everlasting remembrance before the Lord. This is of all distinctions far the noblest. *Ambition*, be this thy object, and every page of Scripture will sanctify thy passion; even grace itself will fan thy flame. As to earthly memorials, yet a little while and they are all obliterated. The tongue of those whose happiness we have zealously promoted, must soon be silent in the coffin. Characters cut with a pen of iron, and committed to the solid rock, will, ere long cease to be legible. But as many as are enrolled "in the Lamb's Book of Life," He, himself, declares, shall never be blotted out from those annals of eternity. When a flight of years has mouldered the triumphal column into dust; when the brazen statue perishes under the corroding hand of time; these honours still continue, still are blooming and incorruptible in the world of glory.

In thy fair book of life divine,
My God inscribe my name.—HERVEY.

ENVY judges of the works by the person who does them. Equity judges of persons by their works.

WESLEYAN AGENCIES.

LAY PREACHERS, LEADERS, FEMALES.

BY SYLVESTER NASH.

If a man is a real friend to any cause, he rejoices in the prosperity of that cause, and is willing not only to exert himself for its advancement, but is pleased when others do the same. He never assumes an unfriendly attitude towards those who are its real friends and doing much for its promotion, because he happens to hear some one say, that somebody has been a little unfortunate, or a little injudicious in the means employed. He is ready to make allowance for human weakness, because he feels his own infirmities, and asks the exercise of charity in his own behalf. If he is only a friend by profession, he will be very likely to betray the fact by finding fault with other persons, or other means than those which he himself employs, and in the end it will appear that what he does himself, is done through some unworthy motive. If these premises are correct, Mr. Wesley must have been a real friend to "Christianity in earnest." In his day, it was unpopular to preach salvation by faith, and especially so when preached in the fields, and other places not consecrated by the Church. In this he had to contend, sometimes with the violence of mobs, and frequently with that stupid prejudice, so prevalent at that time. But other circumstances more fully prove his zeal for God. Had he not been a real friend to the cause, he never would have employed lay preachers—men unlearned, untaught in worldly wisdom; and knowing but little, excepting the fundamental principles of salvation by faith; and men so frequently liable to severe criticism, as many of them were, according to the opinion of the world. Neither would he have been willing to make these men his familiar friends, and share their reproach to his latest day. We never see him censuring the whole, because of some little impro-

priety of conduct or expression on the part of a few; but we find him trying patiently to correct and improve them; and if they were only instruments of bringing souls to Christ, the great object was gained, and their infirmities borne with.

A still more humble instrumentality was employed in those persons called leaders, who were not unfrequently found to be zealous men of God, and instruments of good. But what will the reader say if Mr. Wesley be found employing women as helpers in this cause? Did he fear that his work would be taken out of his hands, by employing pious females to advance the cause for which he had a real friendship? Let us look into some of his letters to this class of persons. In Vol. vi, p. 719, of Wesley's Works, he says to Miss Furley: "You are sent to Leeds chiefly for the sake of those that enjoy, or thirst after perfect love. Redeem the time! Go on in His name! And let the world and the devil fall under your feet!" Again, same page: "As to the question you propose, if the leader himself desires it, and the class be not unwilling, in that case there can be no objection to your meeting a class, even of men. This is not properly assuming or exercising any authority over them." In this letter he says of Miss Ritchie: "She is a precious soul; do her all the good you can, and incite her to exert all the talents which God has given her." Some five years later, in a letter to the same person he says: "But, pray, do not suffer poor Miss Ritchie to work herself to death. Let her do all she can, and not more than she can." In Vol. vii, p. 26, we find him charging Mrs. Crosby to "encourage Richard Blackwell, and Mr. Colly to speak plainly, and to press believers to the constant pursuit, and earnest expectation, of 'Christian perfection.'" To Miss Pywell on p. 36, he says: "One part of your work is to stir up all who have believed, to go on to perfection," etc. "Speak to all about you, and spare not." To Miss Jane Hilton, p. 46: "I apprehend you

should particularly encourage the believers to give up all to God; and to expect the power whereby they will be enabled to do so, every day, and every moment. I hope none of your preachers speak against this; but rather press all the people forward." To the same on p. 44: "And see that you labor so much the more, to comfort the feeble minded, to support the weak, and confirm the wavering, and recover them that are out of the way."

On p. 46, he says of sister Crosby, "She is useful wheresoever she goes; particularly in exciting believers to go on to perfection." On p. 52, to Mrs. Elizabeth Bennis: "Remember, you have a work to do in your Lord's vineyard; and the more you help others, the more your own soul will prosper." Again p. 54: "Be not idle; neither give way to voluntary humility. You were not sent to Waterford for nothing; but to strengthen the things that remain." On p. 55: "Sister L., is already doing good in Clonmell." Again: "While you are thus feeding the lambs, he will lead you into rich pastures." On p. 56: "When you are at Waterford, see that you be not idle there. You should gather up and meet a band immediately. If you would also meet a class or two, it would be so much the better; you know the more labor the more blessing." Again: "Your time was well bestowed at Waterford; many, I doubt not, will remember it with thankfulness." P. 57: "Be diligent in helping others." "Let not your talent rust, but seek to gain a double interest. You work for a generous master." "I am much pleased that you visit so frequently. Continue to lead the simple, and God will give you more wisdom." Some time after this, he writes to the same, "I fear you are too idle; this will certainly bring condemnation. Up and be doing! Do not loiter. See that your talent rust not; rather let it gain more; and it will, if you use it." See letters 409, 410, 411. On p. 118, he says to Miss Botton: "Warn every one, and exhort every one, and especially those

who groan after full salvation." To Miss Chapman, p. 255: "Cannot Hannah Hall step over for two or three days, and kindle a flame among you?" To Miss Mary Stokes, p. 141: "In order to speak for God, you must not confer with flesh and blood, or you will never begin. You should vehemently resist the reasoning devil, who will never want arguments for your silence." "Set aside all evil shame, all modesty, falsely so called. Go from house to house; deal faithfully with them all; warn every one, exhort every one." To Miss Bishop, p. 167: "I think it will not be best for you to go out less than you ever did. Suppose you have more faith and more love, (as I would fain think you have) you certainly ought to go out more. Otherwise, your faith will insensibly die away." To Miss H. A. Roe, p. 195: "I wish you could make such little excursions oftener, as you always find your labor is not in vain." Miss Bosanquet, Mrs. Mary Savage, and many others, received similar encouragements and exhortations from Mr. Wesley.

Perhaps the reader is ready to admit the conclusion—if not, let him read his whole correspondence with this class of laborers. — NORTHERN CHRISTIAN ADVOCATE.

In Liverpool nine were justified in an hour. I spoke severally with those who believed they were sanctified. They were fifty-one in all. In one of these the change was wrought three weeks after she was justified. In three, seven days after it. In one, five days; and in Susan Lutwich, aged fourteen years, two days only. — WESLEY.

THEY who give the first shock to a State are usually the first overwhelmed in its ruin. The fruits of public commotion are seldom enjoyed by him who was the first motor, who only troubles the water for another's net, and beats the bush to help somebody else to the hare. — MONTAIGNE.

SCRIPTURAL HOLINESS.

BY REV. JAMES MATHEWS.

MY very soul is stirred within me when I see men professing to believe the truth, and love it, turn away when it is pressed home to their hearts and consciences and say, "O well, I mean to be a Bible Christian. I can read for myself, and don't believe in all this ado about Holiness."

Brother, turn to Col. i, 28—and see how Paul preached. "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man *perfect* in Christ Jesus;" and then see if you can ridicule those who have been laboring and toiling, warning and teaching that they may thus present you.

My soul groans over the terrible fact that there are thousands in the churches of our land, who listen with satisfaction to the faithful minister as he opens the batteries of truth against sinners, and warns them to flee from the wrath to come, then rise and exhort them to obey or they will be lost, while they themselves are living in neglect of the plain command of God—"Follow holiness, without which no man shall see the Lord."

O God pity them, and show them their glaring inconsistency.

Suffer a question, you that despise the doctrine; and yet claim to be children of God.

Have you never felt when the truth has flashed into your soul, that you possibly were self-deceived? Think of it brother, you profess to be a Christian, to be following Jesus, but are you? Not if you are not following after Holiness. You do not love God. If you did you would keep his commandments.

Listen to this word of Jesus, "If God were your Father, ye would love me."

Yet you profess to be a child of God, while you hate Jesus—*This cannot be.* Whatever you might have been once, your antagonism to holiness proves

your relationship *now*. The Jews claimed, as you do, to be children of God, yet hear the Master. "Ye are of your father the Devil, and the works of your father ye do." We are provided with stones innumerable to fortify our position; they lay in every part of the word of God. Here is one, "Ye are my friends, if ye do whatsoever I command you." "Be ye therefore perfect, as your Father which is in heaven is perfect." If ye are not obeying the commands of Jesus, then ye are not his friends, neither is the love of the Father in you. If ye loved God, ye would embrace Jesus, and joy to do his will.

We anticipate a question here. "Do you say that we have no religion because we do not see just as you do?"

We say nothing of the kind; but this we do say, that every child of God loves and welcomes the truth, the whole truth, and nothing but the truth. He has taken Jesus to be his leader, and he follows his Spirit, the Spirit leads him to the commands and promises, the light shines revealing to him his heart, he sees his native depravity, feels his need of being cleansed, does not turn away from the light, but rejoices in it, and stretches after the fulfilment of the promises in his own experience. We say again, no man can walk in the light for years, (as some profess) without being convicted for *entire holiness*.

Yet many old professors fight it. Why? When conviction came instead of going to Jesus at once, they suffered the Devil to cheat them by listening to his "*growing up into it*" theory, until the light within them became darkness.

To-day they are backslidden in heart, sinners in Zion, yet blindly profess to be children of God.

If this be your case, dear reader, I pray you stop, consider, it is better to be undeceived now, than at the judgment; it would be awful to hear in that day, "I never knew you." "Friend how camest thou in hither, not having a wedding garment."

A truly justified soul, no matter how

feeble he is, is able to receive the doctrine of entire holiness—it does not stagger him, as some would have us believe.

The truth they have received has made them free from their sins, and they believe that he who has power to forgive *sins*, can cleanse from all unrighteousness.

Many say we shall kill the young converts by giving them such strong meat. Strong meat! why it is but the *sincere milk of the word*, unmixed with water of carnal prudence, or chalk of fearfulness.

We have seen converts fed with *prepared milk* weakened to their capacity, and what became of them? the greater portion *died*. Those who live, are nothing but skin and bone, gaunt skeletons, stalking about in Zion; speak to them, and their hollow voices startle you, as they say they *hope they are in the way to heaven*.

How are they, who have fed on the pure milk? Why they have grown up like calves of the stall, and are now vigorous men with strong bone and muscle, and a stout arm to wield the sword of the Spirit. They are on the walls of Zion giving the trumpet "a certain sound."

Every such one has hungered and thirsted after God, believed that the Divine will was his sanctification, sought it definitely, obtained it, and is now witnessing it to the dismay and discomfort of the formalists, who, thinking it reflects on them, get offended, and rail at such "fanaticism and false doctrine,"—but Jesus triumphs, souls get sanctified, the tide rolls on, and the end is *Glory to God in the Highest!*

Scriptural holiness without which no man shall see the Lord, must be sought in the scriptural way—*definitely*.

The man that says he believes in holiness but makes no effort to obtain it, talks about wanting all that God has for him, but when invited to seek it *now*, says *he* will never go forward and seek it *thus*, is one who has never been converted, or a backslider, or a hypocrite.

"Examine yourselves whether ye be in the faith, prove your own selves." If you have despised the call unto holiness, beware "he that despiseth, despiseth not man, but God."

Welcome the light, and God give you repentance unto the acknowledging of the truth.—AMEN.

TRUTH.—Think you that truth, when she makes her appearance in the world, is welcomed only with garlands of flowers? Or, is it not rather true that those righteous men, who confessed themselves the servants of truth, and who fearlessly testified for her in their life, have much more frequently received the crown of thorns to wear than a garland of flowers? There even occurs a passage in the writings of that prince among the wise men of old, Plato, which one may regard as an involuntary prophecy concerning our King of righteousness and truth. He says: "I am of opinion, that the truly righteous man, if he were to appear in the world, would be scourged, would be thrown into fetters, would be hanged."
—THOLUCK.

TROUBLES.—All birds when they are first caught and put into the cage, fly wildly up and down, and beat themselves against their prison; but within two or three days sit quietly upon their perch, and sing their usual melody. So it fares with us, when God first brings us into strait; we wildly flutter up and down, and beat and tire ourselves with striving to get free; but at length custom and experience will make our narrow confinement spacious enough for us, and though our feet should be in the stocks, yet shall we with the apostles be able even there to sing praises to our God.—HOPKINS.

"TAKE my heart, Lord, for I cannot give it to thee. Keep it, for I cannot keep it for thee."—ST. AUGUSTINE.

ALL are not saints who go to church.

SLAVERY.

BY THE EDITOR.

OUR country is in peril. Several States have already declared themselves out of the Union. Others are sure to follow. Civil war is upon us. Nothing but the special interposition of God can prevent it. How long it will last or what the end will be, is known only to Him who knoweth all things. Divided as the North and the South are, all are agreed that the slavery question lies at the bottom of all the difficulties between the two sections. On the one hand, it is maintained that the agitation of the subject by the pulpit and the press, is the cause of the troubles; and on the other that the encroachments of the slave power have produced the disruption. The issue is upon us. Every citizen of the United States, either in person or by proxy, with his money or his influence must take action. There can be no neutrality.

As Christians we should seriously inquire what is our duty in the present crisis. We should not take counsel of our fears or our temporal interests. No threatened dangers to our persons or our property, should deter us from doing our duty. We should ask in sincerity, and with a fixed determination to obey, whatever the response may be, "Lord what wilt thou have me to do."

In determining our duty the first question to be settled, relates to the morality of the institution of slavery. *Is slavery right?* Let us candidly, and as far as may be, without prejudice, examine this question. What we mean by slavery is, the institution as it exists in the Southern States. The laws of South Carolina say, "Slaves shall be deemed, held, taken, reputed, and adjudged in law, to be CHATTELS PERSONAL in the hands of their owners and possessors, and their executors, administrators, and assigns, to all intents, constructions, and purposes whatsoever." According to the laws of Louisiana, "A slave is one who is IN THE POWER

of the master to whom he belongs. The master may sell him, dispose of his person, his industry, and his labor; he can do nothing, possess nothing, nor acquire anything but what must belong to his master." "The slave is ENTIRELY SUBJECT to the will of his master."

Slavery is not merely the legal right of one person to the labor of another, without his consent. The father has the right to the labor of his child, without his consent, but this does not render children slaves. The husband and the wife, have the right to each others service, but it does not therefore follow that they are in a state of slavery. *A slave has no rights.* An injury done to him can be prosecuted, only in the same manner as an injury done to a beast. Secure to him the right to the improvement of his mind, the possession of property, or the enjoyment of a family with its attendant duties, and he may still be a servant, but he is no longer a slave. He is taken from the list of chattels.

With this definition of slavery before us we inquire.

1. IS IT SANCTIONED BY THE BIBLE? It is assumed by some that the "servants" and "bondmen" of the Old Testament were slaves. But were they? Abraham, had three hundred and eighteen "servants,"* but that their service was voluntary is evident from the fact that, *there was nothing to prevent their leaving him whenever they saw proper.* Abraham was an independent chief. From the time he left his father's house, he led a wandering life, and could not claim the protection of any country. There was no power to which he could appeal, to return his servants if they chose to leave him. Their stay with him was purely voluntary, therefore they could not have been slaves. Their relation to each other, appears to have been not unlike that which existed in olden times, between Scottish chiefs and their retainers, or that which at present subsists between the Arabs of the desert, his

descendants in the line of Ishmael, and their sheiks. This is very unlike that which is established by law between the South Carolina planter, and his slaves.

The Israelites were "servants" and "bondmen" in Egypt.* They were sorely oppressed. They were † "made to serve with rigour," and their lives were "bitter with hard bondage." *But were they SLAVES? Were they "chattels" "entirely subject to the will of their masters?"*

It is evident they were not. For, First—† Their family relations were not interfered with. They were not bought and sold. Second—They possessed property in their own right. They had ‖ "flocks and herds, even very much cattle." Third—*a* They had an organized government—officers of their own—"princes of the tribes of their fathers, heads of thousands in Israel." Can these three things be affirmed of the slaves of the Cotton States? Not one of them!

Again. The Israelites were *b* "servants" and "bondmen" to the Assyrians. But they had their *c* families—their subordinate government, and their personal property.

Slaves do not possess families, and property, and a government.

But "bondmen" and "servants" in Old Testament times had all these.

Therefore "bondmen" and "servants" were not necessarily slaves.

The Hebrew term "ebed" which our translators have rendered "bondman," is applied in the Old Testament,

1. To common soldiers, who are styled "servants" of their general or prince, II. Sam. ii: 12, 13, 15, 30, 31; iii: 22; viii: 7.

2. To the ministers and court officers of a King, Gen. xl: 20; Ex. v: 21; I. Sam. xvi: 17; I. Ki. x: 8.

3. To the devout worshippers of God. Abraham is called God's "servant." Ps. cv: 6. So is Moses, Ex. xiv: 31,

* Deut. v: 15. Deut. xv: 15. † Ex. i: 13, 14.

† Ex. vi: 14—25. Numb. Chap. i. ‖ Ex. xii: 38. *a* Numb. i: 16: vii: 2. *b* Ezra. ix: 9. II. Chron. xxxvi: 20. *c* Jer. xxxix: 5—7.

* Gen. xiv: 14.

and Job i: 8; and generally those eminent for piety. In all these places the same term is used that is translated "bondman," and which is supposed to uphold slavery. Were David's soldiers slaves? Did Abraham, Moses and Job, render to God an *involuntary*, forced service? We see then that the word "bondman" or "servant," as used in the Old Testament is not synonymous with slave.

But was not slavery instituted or at least recognized, by the law of Moses? As we have seen there is nothing in the meaning of the term assumed to be synonymous with "slave" to warrant this idea. That a system of "service" or labor was established we readily admit. Let us now look at the regulations of this system, and the circumstances connected with it, and see if this system was one of slavery.

1. *The servants were of the same race with the masters.* In many cases they were of the same nation, citizens of the same commonwealth. "If thou buy an HEBREW SERVANT," Ex. xxi: 2. "And if thy brother, that dwelleth by thee, be waxen poor, and be sold unto thee." Lev. xxv: 39. Nor does it appear that they lost their citizenship by being "servants." If then the Mosaic law sanction slavery, it proves that it is right not merely to enslave a weaker, darker colored race, but to make slaves of ourselves, of you and me, if we should be reduced to want by sickness or misfortune.

2. *There was a fixed limit to the duration of the service.* If any one remained a servant beyond the prescribed limit, it was by his own choice. In the case of the Hebrew servant the term of service was limited to six years. * "If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free, for nothing."

All other servants were to be emancipated every fiftieth year. † "And ye shall hallow the fiftieth year, and

PROCLAIM LIBERTY throughout all the land, unto ALL THE INHABITANTS thereof." Josephus says, * "And that fiftieth year is called by the Hebrews the *Jubilee*, wherein debtors are freed from their debts, and slaves (or "servants" as it should be translated,) are set at liberty." Hence when it is said of the "heathen," and of "the children of the stranger," that † "they shall be your bondmen forever," the meaning is that your supply of "servants" for all coming time, "forever" shall be mainly from these sources, and not that any individual servant should remain in service beyond the year of jubilee.

3. *Servants could escape whenever they saw proper.*

The Mosaic fugitive slave law differed very widely from the one which has caused so much commotion in this country. It afforded protection to the fugitive, but no assistance or compensation to the master. It gave great encouragement to servants to run away. It reads as follows: † "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you in that place which he shall choose in one of thy gates where it liketh him best: thou shalt not oppress him." These provisions are general. There is nothing to indicate that they were not intended to apply to the "servants" held among them. If so, the service was purely voluntary in its continuance. Let the Southern states enact that slaves may escape whenever they choose, and be protected, and the excitement in the North about slavery would soon subside.

But suppose (though there is no ground for the supposition,) it applied to the servants held by the citizens of surrounding nations. There can be no doubt but that they would pass similar laws. The law of retaliation would govern in such cases. While Canada harbors fugitives from Carolina, Car-

* Ex. xxi; 2. Deut. xv: 12. Jer. xxxiv: 14.

† Lev. xxv: 10.

* Ant. Book III. Chap. xii: Sec. 3. † Lev. xxv: 46.

‡ Deut. xxiii: 15, 16.

olina will not return fugitives to Can-
ada. If the Israelites encouraged ser-
vants to flee to them from contiguous
nations, those nations would afford an
asylum for all the servants that might
flee to them from Jewish masters. The
land of Canaan possessed but 17,600
square miles. New York is nearly
three times as large. South Carolina
covers 28,385 square miles. There
were no lofty mountains, nor impass-
able rivers or deserts, that separated the
Israelites from their neighbors. They
had no standing army, no vigilant
police, no trained blood-hounds to put
upon the track of the panting fugitive,
and send him back to bondage. Two
days moderate travel would place the
servant, living most remote from the
border, beyond the reach of his mas-
ter. How long would slavery exist
at the South under such circumstances?

Such was the Mosaic system of ser-
vitude. It was mild in its provisions,
and the service it allowed was in real-
ity voluntary in its continuance. It
no more sustains slavery—a system
which makes “chattels” of human be-
ings—than the laws of New York,
which give to the father the right to
the service of his son or his appren-
tice till he is twenty-one years of age,
sanction slavery.

The apologists for slavery make but
a feeble claim to its support from the
New Testament. The whole spirit of
the Gospel is so contrary to the sys-
tem, that any particular passages sup-
posed to lend it countenance would
need to be very plain and explicit. The
injunction to “servants to obey their
masters” is equally applicable to those
who serve for a day or week, as to
those who serve for life. And even
suppose slaves to be intended, the ex-
hortation to them to be “faithful in all
their duties, and to exhibit a Christian
temper on all occasions, could not,
with any fairness, be constructed into
a support of the system. Gambling
is wrong, but that does not make it
right to rob the gambler. Selling
liquors for a beverage is wrong; but
he cannot therefore be a good Christ-

tian who would pilfer from the rum-
sellers till.

No man could, at the South, with
safety to his head, quote Paul’s lan-
guage: * “Art thou called being a ser-
vant? Care not for it; but if thou
mayest be made free, use it rather.
For he that is called in the Lord, being
a servant, is the Lord’s freeman; like-
wise also he that is called, being free,
is Christ’s servant. YE ARE BOUGHT
WITH A PRICE, BE NOT YE THE SERVANTS
OF MEN.” That is, do your duty while
in bondage, but obtain your freedom
if you can.

But did not Paul send back a fugitive?
Yes, but not a fugitive slave. Ones-
imus, thinking that his older brother,
and guardian, did not treat him well,
ran away and went to Rome. Here
he heard Paul preach, became convert-
ed, and served the apostle as his aman-
uensis. The apostle sent him back,
and wrote to Philemon to receive him,
† “Not now as a servant, but above a
servant, a brother beloved, especially
to me, but how much more unto thee,
BOTH IN THE FLESH AND IN THE LORD.
If thou count me therefore a partner,
receive him as myself.” It shows how
little sanction the New Testament gives
to slavery, when so much dependence
is placed upon a passage that evidently
has no relation to slavery.

But it is argued that the New Testa-
ment does not prohibit slavery, there-
fore it sanctions it. With the same
propriety its support might be claimed
in behalf of pugilism, gambling, duel-
ing, the Olympic games, and civil tyr-
any. It was in the reign of Nero,
Paul wrote “Honor the King.”

But the New Testament is not silent
in relation to slavery. It prohibits it
in its elements, and in its combination
—in its spirit and in its practice. It
classes “men-stealers” with “mur-
derers of fathers, and murderers of
mothers.”

It says unto masters, “Give unto
your servants that which is just and
equal,” (that is freedom,) “knowing

* I. Cor., vii, 21—23. † Philemon 16, 17.

that ye also have a master in heaven." There is scarcely a duty it enjoins, or a virtue it inculcates, that is not inconsistent with a state of slavery.

2. *Is slavery sanctioned by the providence of God?*

Individuals are rewarded and punished in another world. But states, as such, have no existence beyond the grave. Their reward for national virtues is seen in their prosperity, their punishment in their calamities. If slavery is right, slave states ought, other things being equal, to prosper as much at least as free states. Let us look at the census of the United States for 1850, and contrast the material prosperity of some of the slave and free states. From this we learn that the inhabitants of Virginia, with a territory of 61,352 square miles, possessed of great natural advantages, and one of the oldest states in the Union, owned property in real and personal estate, (including slaves,) to the amount of \$391,646,438. While the people of New York, with a territory of 47,000 square miles, hold property to the value of \$1,080,309,216. The value of the real and personal property of Louisiana, with a territory of 41,255 square miles, was \$233,998,764; while Massachusetts, covering only 7,800 square miles of granite, had property to the value of \$573,342,286. And so on through the list. The annual products of the manufactures, mines and mechanic arts of the free states was \$845,430,428; while that of the Slave States was only \$167,906,035.

Do not these figures show that the God of nature is opposed to slavery? Not a State yet has ever tolerated domestic slavery but that she has been wrecked, corrupted, and finally ruined by it. Patriotism then, no less than Christianity, requires that we should use every influence in our power, to prevent the spread and the perpetuation of slavery. This should be done always in a Christian spirit and in a legitimate way. In these days of panic, and alarm, and mammon-worship, the greatest danger lies in our consenting

to unholy compromises, and not listening to the voice of conscience and of God.

REMEMBER THEM THAT ARE IN BONDS
AS BOUND WITH THEM.

THE OBJECT OF LIFE.

BY MANLY S. HARD.

MANY are the instances, where men live, act and die, and are never heard of more. No object of interest, nor act of commendable importance, has been associated with their existence; and their names are left to slumber with their mouldering bodies, unmentioned and unknown. Life, with them has too truly proved a *failure*, they never having had a just conviction of the *object of life*. No thought of what humanity *once was and now is*, and of the striking contrast presented; nor of the blessedness which might attend efforts, put forth by them, to raise humanity from the ruins of the fall, has ever flashed with any clear distinctness, upon their darkened minds; and wanting the energy or inclination to ascertain their duty to mankind, they tamely submit to float down the stream of life, with no object in view, no end to serve, no good to accomplish. Present gratification is their highest ambition—sensual indulgence is all they hope for in the future. To labor for the renovation of earth, the bringing back of a lost world to God, and the colonizing of the happy immortal shores with deathless spirits, has never so much as occurred to them; and they walk over this beautiful earth, which came from the hand of Deity, robed in such spotless glory, without ever stopping to consider that Omnipotence was its Author, and that unfeigned love, eternal reverence, and unceasing gratitude, would be the smallest returns possible, for such matchless condescension. Earth and its surroundings, seem just to fill some minds, and leave no room for thoughts of a higher order, and reflections of nobler

origin. Yet, however little the object of life is realised by some—though many have no clear conception of what is implied in *living*, yet it is a sober fact that we *live*, and *should* live to purpose. Life is a great reality. Here is a momentous verity. The past is forever flown. Its squandered hours, its misspent moments, its unimproved opportunities for *doing good*, are gone. No regrets for misspent hours can now avail; no promises of future faithfulness will retrieve time, which is irrevocably fled. The future is, hid in the misty shades of uncertainty, but may be made to a great extent, as we choose to have it. "Life is what we make it," is an old adage, yet full of meaning and truth. Every association, whether good or otherwise, is one link in the great chain of life. What infinite importance may be attached to the actions of a single hour; in it are the elements, which may go to make up a life of happiness, usefulness and virtue, or may result in the blighting of youthful hopes, the crushing of ardent anticipations, or the blasting of all that was once bright and promising. Hence what a sacred thing is an hour of human life, containing as it does, the essence of *all other* life.

The object of life is not comprised in satisfying the unhallowed desires of an unrenowned nature; a *higher* life demands the attention of the inhabitants of earth, and a nobler state of being lays claim to their undivided affection. This life must be wrought out in the light of three worlds. Heaven, Earth and Hell, wait in breathless silence to hear the issue. This mortal existence is but the vestibule of a living temple in the unending future, whose dimensions are infinite. It is the incipient march on a journey that shall never terminate—the first faint sowings for a harvest that shall fill the garner of eternity. The object of life is comprised, in *determining the character of that future existence*. Two worlds loom up in the future, whose diversity, in every respect, could not be more complete. The one is the centre of all

sin; the other of all holiness. The one is inhabited by devils, whose highest joy is to inflict upon their unfortunate victims throughout the ceaseless ages of the future, the untold miseries of the world of woe. The other is inhabited by angels and the redeemed, who, throughout the never ending ages of the future, shall walk those heavenly streets, bearing conquering palms, and sweeping golden lyres, whose heaven-born music shall roll over the battlements of glory, and thrill the ravished millions with celestial strains. Viewed in the light of these tremendous realities, life is something more than an idle dream or the mere pleasure-ground for the devotees of hilarity to revel the precious hours away. Divested thus of its fanciful character, it assumes that of real solidity and worth. When once deeply impressed with the view of probation, a man is ready to give up the tops and toys of a childhood existence, and embark in a life-long enterprise of truth and usefulness. That enterprise now begins to *tell* in the scale of humanity and God. The gauze and tinsel have been brushed away, only to reveal the sober and substantial elements of practical efficiency. The scales have fallen from his half-blinded eyes, and the true secret of living to some *purpose* has been discovered. With a clearer vision, a firmer heart, and a quicker pace, he now sets about his earnest mission, and a halo of light marks his ever upward flight. He has found the key that unlocks many of life's mysteries, and a cordial that relieves many of its woes. Thrice happy he, who has cast his eyes over life's broad mission-field, and has gone forth with dauntless courage to brave the dangers of the actual conflict. Such a man is an honor to God, and to the race he represents. He lives to be happy, lives to be useful, and lives *to live forevermore*.

LIMA, N. Y., Jan. 1861.

COVER wisdom with rags and no one will indorse her.

PRIDE OF CHARACTER.

BY MRS. M. F. KENDALL.

It is natural for us to desire a good reputation among men. It is right we should have it, if we can without violating the rights of others, and the law of God. But when we seek a good name for the praise it will bring, or the temporal benefits which may accrue to us therefrom, we do it at the risk of injury to those around us, and in direct violation of God's word.

Pride is a subtle sin; it wears a pleasing exterior, and is so interwoven into every part of our nature, that it is not easy to detect its lurking places. Most subtle of all its forms is, *pride of character*. It is common to the church as to the world. So general has it become, that it is no longer regarded as an evil, but rather courted than rebuked, and applauded than condemned. Go where you will, you feel its terrible power; and until you contend against it, you cannot know its strength.

We suffer from it as individual Christians. It hinders, or kills our growth, and of necessity our enjoyment. To live, we must grow—to be happy, we must be right. And we cannot do either, unless we obey God, and love our neighbor as ourselves. We do not obey the command to love God with all the heart, while we seek a good name for self—and we cannot love our neighbor as we ought, until we care more for his soul, than the name he bears among men. We may be very well satisfied as Christians *in name*, and feel quite happy, while our duties and crosses are acknowledged as orthodox and consistent by our brethren. But if in pressing after all there is for us in Christ, resolved to be so crucified to the world, that God can glorify himself in us, and by us as he would; we find crosses to be borne that our friends cannot understand, then we begin to learn whether our rejoicing has been in ourselves or in another. Whether we prize most the

praise of God, or of our friends. If we pause here to keep peace with those we love, our progress is arrested. We can never go one step further in holiness till we consent to take the cross, and part with our good name. We have long held, it may be, a high reputation for piety, and usefulness, and to now do what others will consider, so far as God suffers them to see, derogatory to the influence we have held, is to part with their good opinion—to sacrifice what is dearer than life. Yet it must be done, if we go forward. How else are we to learn to lean on God *alone*; and how else to become so individualized, that God can complete in us the great work of redemption. Many Christians have fallen here; they loved the praise of men more than the praise of God. They dare not go beyond the traditions of the fathers. Although they felt there was more in the gospel than they had been encouraged to expect they might experience, they drew back, for fear of the consequences to their name among men. How many who read these pages are seeing crosses they dare not take up, lest their friends count them as fools and mad. God has been holding them to certain duties, which they know if they perform, will bring down upon them bitter denunciations. They can never get a step further towards heaven till these duties are performed. All the enjoyment they have had since they first saw these crosses, has been a "*desire to do better*," perhaps a weak resolution that God has encouraged by the comforts of the Holy Spirit. What are such going to do? Live on in this way till God ends their day of probation, and they wake up to find they sold all heaven for the smile of friends? God pity us! Most of those who are complaining that they have "*no power*," many of them too professing holiness, (?) are, and have long been, parleying over some cross that God has brought them up to, which if taken, will injure the *reputation* they have had. The short of it is, they can not bear to be *singular*—to be looked

down upon. Is it so? Does the loss of our reputation trouble us more than the thought that we are idlers in the vineyard? That men are going to hell, while we are asleep, or turning over and over in our minds some little cross, that we ought to cheerfully take up and *glory* in bearing! Did not the Master say, "Ye shall be hated of all men for my sake?" And yet we hope to be able to avoid this! We have for years been regarded as "consistent" and "prudent" in all things. Let us become roused to greater activity by clearer views of truth, and most will become alarmed at our extravagance, and warn us not to "go too far!" Does their opinion influence us more than the fact that we have done and felt so little before? Some of us in following Jesus, have so roused the enmity of those who are rebuked by our example, that they have made us subjects of the vilest slander. Our names are literally cast out as evil. Do we *rejoice* when they say all manner of evil against us, falsely, or do we say, "No, I cannot endure to have my character attacked, if I must suffer this I cannot go any further?" What! turn back and make your bed in hell with these very creatures! How blind we are when we think if we escape the persecution, that the worst is over. That is not the end! There are not a few who if they walk in the path Jesus has marked out for them, will suffer the loss of all things. They have loved and possessed the good things of this life, but if they walk in the narrow way, they must have less. Ah! how every fibre of their nature shrinks, not only from becoming poor, but from even being *identified with Lazarus!* Whoever has had this deep-struck root of bitterness torn from his heart, knows how deep it penetrates the soil of fallen nature. Who, of all that have so often said, "I will follow Jesus if I go alone," will cling to him as he is borne into the hall of judgment—in his hour of agony over a lost world, while he sweats blood from every pore—and when raised on the cross in dying

agony, the multitude murmur, "crucify him!" *Lord, is it I?*

As this pride of character affects us individually, so it does collectively. *It hinders our prosperity as churches.* The church was instituted as an instrumentality to save men. Its honor was not to be in proportion to its numbers, wealth or influence. It was a school in which to train men for their calling—a work-shop, where all should be instructed how best to do the work God assigned them. Its greatest glory is its spotlessness. Just so far as *this* character is lost sight of in perpetuating the church, we pervert the design of the great master-builder. Are we more anxious to have a multitude enrolled on our registers, than to have them truly *saved?* We pervert God's order, and plant the seeds of decay right here. Are we more anxious to have *rich* men saved than the poor? Again we are wrong, we rob ourselves. Money does not enrich Christ's church. Her riches are above gold. She prospers most when rich in *faith* and good works. Rich men are oftener a curse than a blessing. They hire the prophet to prophesy smooth things!

Again, do we seek for influence by making our temples of worship impressive in style, and finish, able to compete with *other* churches? Do we care more for the rank we shall hold in the list of churches, than the souls that should be saved at our altars? We have forgotten that Christ came to preach the gospel to the *poor*. That our influence is really greater, when we possess a power to reach any class of sinners, the vilest of the vile, and transform them into pure and holy characters. And what do we seek for in those who minister to us in holy things? As a church do we regard the grade of our pulpit talent, more than its efficiency—its success in saving souls and building up believers? Is it not too true that we value our pastor in proportion as he gives us importance in the eyes of the world? If he prove to be one of God's chosen warriors, true to his divine commission, are we

not soon filled with fears as to the consequences of preaching such unpopular doctrines? Do we not say, "if we receive such teachings, most of us will have to confess to the world that we are not children of God. Will it do to thus lower our character? *It would ruin us as a church!*" We close our eyes to the light, and drive the Holy Spirit from our midst. To save our good name, we call the man of God an enthusiast, and charge him with preaching heresy and setting up a false standard. If some receive the truth and are saved, we fear their zeal will carry them beyond the bounds of propriety, and we try to cool their ardor. Looking at their exercises, and the manner in which God chooses to rebuke mere formalism, we do not notice that in the midst of what we term disorder, God works most powerfully on the hearts of the people. We are tenacious of our Christian character, and cannot bear to have our dignity lowered. All efforts to bring us to the cross, we regard as labor to "tear the church in pieces." What is realized as the effect of resisting the truth and the Holy Ghost, we attribute to erroneous doctrine and false professions of holiness. And so far as our influence goes, we hedge up, instead of prepare the way of the Lord. We make the church, which God intended to be a church for his truth and his Spirit to flow through to unbelievers, the instrument of turning it aside. All to preserve a good name! Never can a church as a whole possess power to hold conviction on sinners' hearts, and to save them, till she has removed every barrier, by confession and restitution, and humbled herself before God as a devout seeker for all she holds possible to obtain and enjoy. When both minister and members will come to *God's* standard of religion, and throw aside men's *opinions* of that standard, the Holy Ghost descends, with an influence upon church and congregation, that is mighty to convict, and terrible to strike awe into the sinner's heart.

It destroys our power to confound in-

fidelity—our power to make men believe that the gospel *does* just what the bible says it *can* do. If they see in us a greater desire to preserve our religious caste, than to save and elevate the vile, how can they believe the gospel has the power we say it has? It is right for men to look for Bible truths to be demonstrated. It is not enough for us to say they are susceptible of demonstration. Infidels can meet argument with argument, but when we talk to them of what *we have experienced* of the transforming power of grace, they are confounded. When they see a man whom they have known to be proud, arrogant, and deeply depraved, so changed that he can kneel at the same altar with the child, the beggar, and the slave, and call them *brother*, they begin to tremble under that truth of God, "except ye receive the kingdom of heaven as a little child, ye can in no case enter therein." Do they know some of their associates, who were degraded in morals, ignorant and profane, suddenly transformed into patterns of morality—their latent powers of mind developed by an invisible influence—their mouths filled with praise, instead of cursing, and their words possessing a power to draw, melt and move the multitude—are they not convinced that there is a Holy Ghost—that the religion of the Bible is a *reality*? Do they not remember and believe, that the Word says, "God hath choosen the foolish things of the world to confound the wise." "Yea, and things which are not, to bring to nought things that are." Yes, say they, *these* are living witnesses of the truth. They are convinced, whether they will yield to their convictions or no.

But let skeptics see us like self-righteous Pharisees, making a mere show of our religion, passing by the poor and disreputable as not worth saving, to court the favor of the rich and noble; can they think us honest when we say we believe the Bible? Can they forget that we say we are disciples of the Master who "made

himself of no reputation?" They must believe we are either deluded, or dishonest.

When will professed Christians learn that our power to move men to repentance, does not consist in the reputation we have among *men*, as influential, or zealous, or learned. But in being so fully crucified to the love of honor, that we refuse to receive it one of another. In being so penetrated with a sense of eternal things, and the value of immortal souls, that we dare rely upon nothing so much, as the direct agency of the Holy Ghost! Refinement is good, wealth is good, learning is good, but none of them alone, have any power to alarm a guilty conscience and make it dread the wrath of an offended God! So long as we have a name to save among our brethren even, we are not fully passive in God's hands, as his chosen instrumentalities; if any good is done by us, we want some of the glory, and God cannot trust us with the blessings we ask for, because we consume them upon our lusts. When, as individuals, we become so united to God, that we will obey him at the sacrifice of the approval of every friend we have—as a people, cease to regard ourselves in proportion to the esteem in which we are held by those without—and together learn, that the secret of our spiritual power is purity of heart, and a dependence on the Holy Ghost, then shall we see God glorified in believers, and in his church as in days of old, and we become an invincible host,

"Mighty our envious foes to move,
A proverb of reproach and love."

LIFE AND DEATH.—Our life is a continual journey towards the grave, shorter or longer as God pleaseth; and many times when we think ourselves far from it, we may be just upon it.—TILLOTSON.

As it sometimes rains when the sun shines, so there may be joy in a saint's heart when there are tears in his eyes.

PRIMITIVE CHRISTIANITY.

BY REV. STEPHEN PORTER.

WHAT a contrast in the zeal and success of the *primitive*, when compared with the *Protestant Church*, during an equal period of the last three hundred years! With vastly superior advantages in wealth and learning, and the use of the press, with steam power to multiply Bibles and tracts, and scatter broadcast the leaves of truth which are for the healing of the nations. Alas! how slow our progress in reaping the great harvest of the world for Christ! Even in Christendom the masses are not converted, and the millions are perishing. And while six hundred millions in heathendom, sinking in the flames of perdition, are pouring their death-wail into the ears of the church, and calling for help, how few of her members are giving anything like an earnest response to this urgent call! The whole amount of all that is given by American Christians for this object, is only an average of twenty cents to each member, and is less by one-half than what is annually expended by devotees of pleasure in the theatres and opera-houses of the single city of New York! and the poor heathen are annually devoting nearly as much for the support of *one heathen temple* in Calcutta, as all the Christians of America and Great Britain are giving to save these six hundred millions from eternal perdition!

A minority in our churches generally evince a better spirit; counteracting, in some measure this unwholesome influence, by occasional seasons of "*special effort*" in using the means of grace, attended with "refreshing from the presence of the Lord," and more or less additions to the church of such as shall be saved. But these special efforts are soon relinquished, and the world regains its predominating influence. Then, by common consent, the sanctuary is closed during the week, except that from its hundred and forty-four hours, *one or two* are selected for evening service. This service soon

attracts little attention, and affords unmistakeable evidence that the Spirit is grieved, and the revival is exchanged for a season of declension which, in many instances, is long and distressing to the pious heart, the church being shorn of her strength and diminishing in numbers.

This has been the general experience of the Protestant Church for three hundred years. Will the church continue to expend her energies upon the things that perish with the using? Let the watchmen, like Moses in the camp of Israel, hear the voice of God, and "*speak to the people that they go forward.*"

Secondly it is objected; in the present state of the church, it would be discouraging and worse than useless, to urge a standard of duty so elevated as that exemplified by the Apostles and primitive Christians. What hope is there of securing its adoption?

We reply: If it is the *Bible standard* there should be no fear of consequences.

"He that hath my word let him speak my word faithfully. What is the chaff to the wheat, saith the Lord? Is not my word like as a fire, and as a hammer that breaketh the rock in pieces?" "So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." To secure this result, Christ sends forth his servants, not alone, or in reliance on their own strength or eloquence; but with the assurance. "Lo I am with you always, even unto the end of the world;" "*All power is given unto me, both in heaven and earth.*"

Go ye *therefore* and disciple all nations, teaching them to observe *all things whatsoever* I have commanded you." The first preachers sent forth with this commission and promise, found the piety of the Church, then existing in the Jewish nation, at a far lower ebb than it is now, and the whole heathen world mad upon their idols. But

wherever they unfurled the Gospel banner, the true worshippers of God,

attracted by a power divine, rallied around it, converts were multiplied, and the Bible standard of duty was erected and maintained for centuries, amid the combined opposition of earth and hell.

Let ministers of the Gospel hold up the Bible standard of duty as exemplified by the primitive Christians, and kindly and earnestly invite their people to rally around it; let the disciples of Jesus imitate the example of that little band who came down from the mount of Christ's ascension, and bowed together around the mercy seat in that upper room, to plead for the promised gift of the Holy Ghost; let them consecrate themselves and their all to Christ, in a daily walk with God in his own ordinances, and sure as God hears and answers prayer, and proves faithful to his promises, they would soon be filled with the Spirit, and go "everywhere preaching the word," and find sinners crying for mercy and rejoicing in Christ.—DAILY WALK.

THE CHRISTIAN MUST HAVE A CROSS.

—The temper of the present age inclines to every kind of enervating indulgence. Men appear to think the Christian armor an unnecessary encumbrance, they have no desire to engage in any combat, to indulge any trial; if religion is to be cultivated, it must be one of the fine arts, as an element of Belles Letters; they forget that there is no passage to celestial glory but by some cross; that we must suffer with Christ as well as confess him, if we would be with him in Paradise.

FOREBODINGS.—Evils in the journey of life are like the hills which alarm the travelers upon their road; they both appear great at a distance, but when we approach them, we find that they are far less insurmountable than we had imagined.

REMEMBER that your thoughts as well as deeds are recorded in heaven.

EDITORIAL.

BE THOROUGH.

If you are making efforts to promote revivals, as we trust you are, let your work be done thoroughly. A surgeon who cuts out a cancer, but, for fear of hurting the patient, leaves enough of the roots remaining to keep the disease alive, until it finally proves fatal, would be severely censured. If your own beloved child were the sufferer, you would say, "Never mind the screams, Doctor, make a perfect cure." But few men have sufficient nerve to make skilful surgeons—none without a mighty baptism of the Spirit of God, have enough to deal faithfully with souls. It requires courage, and a large degree of disinterested love to say to those whose outward life is in the main correct, and who are making a creditable profession of religion, and yet who, as you have every reason to believe, have "lost their first love," and now have a name to live while they are dead, that they are in danger of being lost. But deal faithfully with them. Be kind, but firm. Tell them weeping, that they are "enemies of the cross of Christ." If saved they will love you. They will be your truest and firmest friends. If they reject your warning and turn away in anger, the smiles of Jesus upon your well-meant endeavors will more than compensate you for the losses you incur. Unswerving fidelity is the price which every one must pay for his friendship.

BE THOROUGH WITH PENITENTS.

Do not heal slightly. One of the most critical periods in the history of an immortal soul, is when it is under the awakenings of the Holy Spirit. Under such circumstances one needs help. The convicted Saul is sent for instruction to the converted Ananias. If the penitent be not dealt faithfully with, he will, in all probability, soon be in a much more hopeless condition than he ever was before. A few years will find him either a confirmed skeptic, or a pharisee, a sectarian and a bigot. He will be too far off to be reached, or too strongly fortified to be wounded by the sword of the Spirit. As, then, you love souls and would not be held responsible for their eternal damnation, deal faithfully with them. Insist

upon a repentance that goes to the very bottom—that leads the sinner to the abandonment of all sin, and that prompts to restitution to every human being that has been wronged, no matter how long ago, or to how small an extent.

In the Court of Heaven,

"One may not be pardoned
And retain the offence."

Confession is one of God's conditions of forgiveness. And the confession must be as broad as the offence. If we have transgressed against our fellow men as well as against our Maker, confession to God alone will not answer. Humbling as it may be, we must acknowledge our fault to the persons we have wronged, and make all the reparation in our power. Insist upon it. Bring God's truth upon this point to bear upon the conscience.

Tell the penitent what God says about non-conformity to the world—how pride will just as certainly exclude one from the Kingdom of Heaven, as any other sin. Ask those who evidence a desire for salvation if they are willing, in dress, as in all other things, to conform themselves to the requirements of God. The issues of life and death are often suspended on very small matters. A little spark, escaping through a little opening in a chimney may kindle a large fire. A small breach in the wall may admit the enemy that destroys a large and powerful city. So a little sin may bring to nought the most promising beginnings in religion.

Deal faithfully with backsliders.

They may be pardoned. But they must seek forgiveness like other sinners. It is a common and fatal mistake to encourage backsliders to hope that they may, by discharging religious duties, "grow up" into the enjoyment of religion. They commence praying, attending upon the ordinances, and supporting the church, and soon mistake the self-complacency they feel in the discharge of a duty, for the favor of God; and the greater fluency with which, from practice, they are enabled to speak and pray, as an evidence of "growth in grace." They feel quite proud of the dead uniformity in their religious experience, which results from their destitution of the Holy Spirit, and congratulate themselves that they do not have such "ups and downs" as others do. Their

want of feeling they call "living by principle," and as the devil does not tempt them as he did when they were really in the way to Heaven, they conclude that they are more pious than they were in former years, when the love of God was shed abroad in their hearts, "by the Holy Ghost given unto them." They become confirmed Pharisees, self-complacent bigots, determined opponents of the real work of God. Deal faithfully then with backsliders. The command of Jesus to one who had lost his first love was, "Remember therefore from whence thou art fallen, AND REPENT, AND DO THE FIRST WORKS."

Be thorough with your own heart, and with your most devoted co-laborers. If the revival influence begins to subside before the congregation generally, except such as persistently resist the Spirit of God, are saved, persuade the laborers to humble themselves a little lower at the foot of the cross, and get a deeper baptism of the Holy Spirit. Set them the example. Just as long as that result can be secured the work of God will go on. There is nothing that convicts sinners like a thorough breaking down among professors. Be thorough then. Work for eternity! God help us!

PROGRESS OF EARNEST CHRISTIANITY.

THE work of God is still going on. We hear of the revival spirit in some places, and hope that it will soon become general. A brother who is doing missionary work in Iowa writes:

Since I came to Iowa surely I can say the Lord is on our side. We have seen a goodly number profess the blessing of entire holiness. I attended a camp-meeting near Warsaw in August. The evening prior to the camp-meeting coming to a close, there was a young man acting very improperly while a number were making their way to the altar to be prayed for. I went to the young man and urged him to give his heart to God. I told him that it was impressed on my mind that if ever he left this camp-ground without seeking for religion, that he never would have another opportunity. He made use of some very improper language and left the camp-ground. The fourth day after, he was working in a steam saw mill, and the boiler burst, and he was scalded, and was in the greatest agony for a few hours before he expired. Yours in the bonds of love.

P. C. ARMSTRONG.

ANOTHER, preaching out on the Illinois prairies, within about forty miles of the Mississippi, writes:

OGLE, ILL., Nov. 28, 1860.

Dear Bro. Roberts:—Salvation for ever. The Lord is with us. We are organized, eighteen in society now, and more coming, and a church that will be ready to dedicate in about two weeks. A short time ago one of our sisters felt it upon her—went into Chicago, and bought all the material for a church, and the first we knew she arose in class and told it. We appointed a committee and they went right about it, and we have it almost done.

At Siblette about forty have been converted. We have a small class there. I have eight regular appointments. I have given one of my appointments to Bro. BURDICK.

Bro. ROE has two appointments. Bro. DAKES is swinging out into the work. Two noble men. One Sabbath I rode on horseback forty miles, and preached twice.

Last Friday I rode forty-five miles in an awful snow-storm, the snow drifting all the while, the happiest day I ever experienced. I have been to see that sister B. She is very clear in her experience. She feels the Lord in raising up the FREE METHODISTS for a great work. I shall have an appointment in that neighborhood I think. The great trouble with me is, so much work to do. Quite a number of places waiting for us that we cannot get to. I could find work for two or three just now, night and day. God is at work.

Yours in Jesus,

J. G. TERRILL.

WEST KENDALL, Jan. 18, 1861.

Bro. Roberts:—Allow me to say to the friends of an earnest Christianity, that a powerful work of God is in progress at this place among the FREE METHODISTS. Earnest prayers for many months past have been going up to the throne of Almighty grace for the descent of the Holy Spirit in the awakening and conversion of souls, and the reclamation of backsliders. Those prayers are being answered. We commenced a protracted effort here on New Year's Eve, and have held meetings every night since, and the result is that upwards of fifty souls have been converted to God, and others are inquiring where they may find Him. Last night there were nineteen penitents at the altar. The house is crowded

nearly every night, and conviction is deepening. We were never engaged in a protracted effort where there was more profound attention, deep concern, and where there were clearer conversions, than we are witnessing here every night. Some say this is the most extensive work that has visited this place for years. The prospect is that there will be a great gathering of souls.

The most beautiful scene we ever beheld was that which transpired on the first Sabbath after the meetings commenced, when about twenty-five Sabbath School children bowed themselves at the altar to give their young hearts to God; the most of whom have been clearly converted. The parents of some of these children belong to other denominations, while the parents of others of them are yet unconverted. May the Lord reach their hearts through the conversion of their children.

Rev. J. K. TINKHAM has been with us for a few days past, whose labors the Lord doth own and bless.

We would like to remark in conclusion, that if the FREE METHODISTS were such unaccountables as some represent them to be, and have stepped so far aside from God's order in organizing themselves into a distinct church, as others say they have, that God would withhold His Spirit. One thing is certain, a work of *soul saving* is going on among us at this point, and God shall have all the glory. More anon.

M. N. DOWNING.

FREE CHURCHES.

THESE are springing up in all directions, far beyond our most sanguine expectations. They are the great want of the times. We are entirely satisfied that spirituality can never be kept up, and the masses be reached, without them. They are also needed to keep professing Christians from Church idolatry. The rivalry between the "leading denominations" as to which shall build the finest structures, and keep up the most imposing worship, savors of any thing but the Gospel of Christ. Let us have plain Free Churches all over the land.

Since our last issue a Free Church has been dedicated in Porter, Niagara Co. N. Y., in the bounds of the Rev. WM. COOLEY's charge. The dedication sermon was preached by Rev. LEVI WOOD, and Rev. J. MCCREERY preached in the evening. The occasion, we learn, was one of

deep interest. A revival spirit has been kept up there during the year, but since the dedication, it has, we understand, broken out in greater power, and souls are being saved. May hundreds there, ere the winter shall pass away, be washed in the atoning blood, and be fitted for heaven!

At North Chili, Monroe Co., N. Y., a Free Methodist Church was dedicated recently by the Rev. L. STILES. We have not been furnished with the particulars, but have no doubt but that it was a deeply interesting occasion. There is a strong society at Chili, possessed of the elements of permanent prosperity.

Free Methodist Churches have also been dedicated within a short time at Ogle, at Clintonville, and at Saint Charles—all in the State of Illinois. The dedication sermon of each of these churches was preached by the Rev. J. B. GRAHAM, late of the Wisconsin Conference of the M. E. Church, but now Chairman of the Saint Charles district of the Free Methodist Church. The Saint Charles meeting was one of more than ordinary interest. The dedication services were followed by a General Quarterly meeting. Ninety-seven spoke in the Love Feast in a little over an hour, and one hundred and forty-seven partook of the Sacrament. The meetings were continued during the week, and we hope to hear that a powerful revival of religion is in progress in that place.

NORA, Jo. Davis Co., Ill., Jan. 17th, 1861.

Bro. Roberts:—While writing on business, I would like to write a few lines to cheer you in your earnest effort to spread Scriptural Holiness. When we came on this charge we found the circuit in a low state. There had been several revivals in this region of country, but the converts had backslidden. Confidence in Christianity was almost wholly lost. We found too that almost every kind of heterodox doctrine prevailed in the place. There was but one point in the circuit that a regular prayer meeting could be sustained; but through the blessing of a kind Providence, the preaching of the doctrine of sanctification has taken deep root, and is bringing forth abundant fruit. We have met with considerable opposition in consequence of this (as it is called,) new doctrine, but it has been proved the power of God unto salvation, and now it is believed that

nothing else could have wrought such a change. Ten weeks have passed since we commenced labor here almost single handed. Our meetings have been held at different points. God has been at every place, but at present the power of God has been most especially revealed in the conversion of sinners, and the perfecting of believers. The number of conversions probably never will be known, but it is generally thought that there are over an hundred conversions; and still they come. Where the glorious work will end we dare not predict, for our place is too strait for us; many cannot get in, and have to go away from the meetings. There are some marvellous displays of God's power here, such as we have never witnessed or heard of before. Young converts, whose minds were darkened by skepticism, appear to receive such light that they come out theologians. Others are violently shaken—sometimes their limbs become almost paralyzed, but as the one for whom they are burdened gets religion, it passes away in a moment. Faith is not confined to time, family, or place, but prayer is offered for persons and families everywhere, and the conviction is so general that prayer will prevail, that requests are handed in for prayers for whole churches, with the belief that prayer will be answered. The demand for this kind of preaching that proclaims a full salvation, is constantly increasing; neither is it confined to our church, but others are waking up to this subject, and there is a constant enquiry to learn more of this way. Our prayer is, Great God speed the glorious work.

MARY A. WILL

RELIGIOUS MEETINGS.

SINCE our last issue we have attended some of the most interesting meetings that we were ever at. In nearly every one of them we have had the pleasure, one of the greatest a Christian can enjoy, of seeing souls saved. At Gowanda, we held a four days meeting, where among others who were converted, was a lady who had lived, she said, a formalist in the Episcopal Church for forty years. Her conviction was deep, and her joy knew no bounds when Christ spoke peace to her soul. She clapped her hands, and shouted and praised the Lord that she "was a formalist no longer." A Free Methodist Church was organized, and we hear that the Lord is with

them in all their meetings, and gives them prosperity. At East Otto the crowd could not be accommodated who came to attend the four days meeting. Here too a Free Methodist Church of substantial working members was organized.

At the General Quarterly meeting at Allegany there was a rapid increase of religious interest from the beginning. The members commenced by "sanctifying themselves unto the Lord." Many obtained the blessing of holiness. One service, which commenced on Sunday at 3 P. M., lasted until about eleven o'clock in the evening. About twenty men and women came forward in the course of the evening seeking the burden of their sins. Five or six professed to be converted, and the others were earnestly seeking the favor of the Lord. Rev. A. F. Curry the pastor, who, with his people, withdrew last fall from the M. E. Church writes as follows:

Allegany, Jan. 18, 1861.

Bro. Roberts:—Dear Sir: The work is going on in great power. The interest of the meeting has increased every night this week. A good many have been saved every day. Twenty-six came forward for prayers last night. There is a general awakening all through the community. The Spirit of the Lord powerfully convicts the people at their homes, even those that have not been at meeting. The most wicked are being brought in. It is thus far the most powerful revival I have ever seen. God is in the midst of us.

The Holy Ghost is the moving cause. The power and the grace is of the Lord and the Glory is His. Pray for us. Tell sister R. and all that are strong in faith to join with you in your petition for the continued outpouring of the Holy Ghost in our midst. Let us continue to humble ourselves before God and pray for a general revival.

Yours in haste,

A. F. CURRY.

At Collins we held a four days' meeting, commencing the 22d of January, which was attended with much of the presence of the Lord. Here too a Free Church is organized, composed of the right materials. God is with them. Last fall, soon after the Gowanda Camp meeting, Bro. JOHN RANDALL opened his house and commenced holding prayer meetings.

By putting the upper story of his house into one room, and seating it, they are able to accommodate about two hundred persons. This room is, we are told, generally filled. A deep, religious interest prevails in the community, and some twenty have been converted.

The 25th and 26th of January we held a Quarterly meeting at Lyndonville. It was a time of power such as we have seldom witnessed in a meeting of the size. Seventeen united with the Free Methodist church.

We learn that the Rev. C. D. BROOKS, of Parma, Monroe Co., N. Y., has, with a large portion of his members, withdrawn from the M. E. Church, with the intention of uniting with the Free Methodists.

REV. J. D. HARRIS, a Free Methodist preacher, whose circuit lies up the Allegany river above Olean, writes as follows:

PORTVILLE, Jan. 22d, 1861.

Bro. Roberts:—Dear Sir: There is a good work going on on my charge. Thirty-one came forward last night, and some are seeking for the blessing of holiness. Nine, as we hope, have been converted. Bless the Lord! His cause never has looked so good to me as it has done since the convention.

Yours in Jesus,
J. D. HARRIS.

BIOGRAPHY OF REV. W. C. KENDALL.

SOME of the friends have expressed a desire that instead of publishing this in different numbers of the EARNEST CHRISTIAN, we should make a book of it by itself. This makes us undecided what to do. Perhaps we shall do both.

BLIND HENRY'S NEW BOOK.

OUR readers will be gratified to learn that Blind HENRY, the American Bunyan, as some have termed him, has a new work in process of publication. It is an allegory, and is entitled, "MY TWELVE MASTERS."

Blind HENRY's books are deservedly popular. They advocate a high-toned spirituality, and show no quarter to the popular sins of the day. He wants several agents to sell them in different portions of the country.

His address is Rev. G. W. HENRY, Oneida, Madison Co., N. Y.

CITY SUBSCRIBERS.

Persons in the city wishing to subscribe for the EARNEST CHRISTIAN, can do so either through the Post Office, or at the office of CLAPP, MATTHEWS & Co., 156 Main Street, or at BREED & BUTLER'S Book Store.

THE EARNEST CHRISTIAN.

SUBSCRIBERS are coming in beyond our anticipations. We believe that those who have taken it the past year are satisfied that they have received many times the worth of their money. But we need more subscribers. *We ought to have them, AND WE MUST HAVE THEM.* Will not our friends make a special effort to extend our circulation? We need the money for all subscriptions at once, but if we can be sure of it in two or three months we would rather wait than have you not take the magazine. *Current western money taken at par.* By the help of the Lord we hope to make the second volume superior to the first. From many testimonials we have received, we give the following from a Congregational preacher of the city of Brooklyn, who accidentally came across the EARNEST CHRISTIAN, and became a subscriber:

BROOKLYN, N. Y., Dec. 31, 1860.

Rev. B. T. Roberts:—Dear Brother: Please find enclosed one dollar to pay my subscription for the EARNEST CHRISTIAN for the year 1861.

Since receiving the back numbers I have read most of them with great interest. It seems to me there is no paper or magazine now published in the country—at least none with which I am acquainted—that so clearly and fully advocates Gospel Christianity as yours. No whole-hearted Christian can read it without blessing God for its outspoken and thorough testimony. There is a life and power in the personal testimonies, an uncompromising faithfulness in rebuke, an admirable discrimination in selecting what is really useful, and withal a literary excellence much beyond what I looked for.

May God guide you in all that is good, and make the EARNEST CHRISTIAN a great means of making Christians in earnest.

Truly yours in love of Christ,
H. B.

PREMIUMS.—For list of Premiums see second page of cover.