

THE EARNEST CHRISTIAN.

VOL. II.

APRIL, 1861.

NO. 4.

STEPHEN GRELLET, THE FRENCH QUAKER.

BY MRS. L. B. LANE.

[CONTINUED.]

"In religious meetings, as well as out of them, my single concern was to feel after the influences of the Holy Spirit in my own heart. As my acquaintance with these increased, so did my exercises. My heart was fitly compared to the ground covered with thorns and briars, and even sturdy oaks, and tall cedars. Oh how many things had to be removed out of the way to give room for the heavenly seed to grow. The axe of God's power was lifted up against the root of the corrupt tree. As wave follows wave, so did my exercises. Yet I must testify of the Lord's unspeakable love extended towards me, it was great indeed. The sense of it was so much with me, that I do not know whether tears of joy and gratitude have not flowed as plentifully as those of grief, which latter have not been few."

Speaking of attending the meeting of Friends, he remarks, "Very soon after sitting down, great was the awfulness, and the reverence, that came upon me. It was succeeded by such a view of my sinful life, that I was like one crushed under millstones. My misery was great, my cry was not unlike that of Jeremiah, '*Woe is me for I am undone!*' The nearer I was then enabled to approach to Him, 'who dwelleth in the light,' the more I saw my uncleanness, and my wretchedness. But how can I set forth the fullness of heavenly joy that filled me when the hope was again raised that there was One,

even He whom I had pierced, Jesus Christ, the Redeemer, that was able to save me. I saw him to be the Lamb of God that taketh away the sins of the world; who was delivered for our offences and raised again for our justification, who is our propitiatory sacrifice, our Advocate with the Father, our intercessor with God. I felt faith in his atoning blood quickening my soul, giving me to believe that it was He who could wash me from my many pollutions and deliver me from death and destruction, which I felt to be my just desert. On my earnest petition being put up to him, the language was proclaimed, 'Thy sins are forgiven, thy iniquities are pardoned.' Floods of tears, of joy and gratitude gave vent to the fullness of my heart. Then I thought I heard again a sweet language saying, 'Proclaim unto others what the Lord has done for thy soul.' 'Thou knowest, oh Lord, that I cannot speak English so as to be understood,' was my answer, 'and what am I that I should proclaim thy name?' There was not the least feeling then in me to flinch from doing, or becoming, whatever the Lord would require of me, but a sense of my inability and unworthiness. My spirit continued so prostrated before the Lord, and so encircled with his love and presence, that I was insensible to what passed around me. The meeting concluded, and the people retired without my noticing it, till my brother speaking to me, drew my attention, and I saw that we two only were left in the house." Surely he might then have exclaimed,

"Tis done, the great transaction's done,
I am my Lord's, and he is mine."

"The precious blood of the atonement has washed all my stains away. But during all this period we had no intercourse with any of the Society of Friends." Stephen Grellet remarks, "At this time the funds of my brother and myself began to be low, and yet the sufferings of our dear parents under the reign of terror, and the barbarities of Robespierre, caused me to forget ourselves, strangers as we were in a strange country, and to forward them a few hundred dollars we had left. I did not find it easy to obtain suitable employment, but I sought direction of the Lord. It was concluded that I should go to Philadelphia, my brother meeting with a situation continued in New York. I arrived in Philadelphia in the 12th month, 1795, and met with a very kind reception from many *Friends*. I found fathers and mothers in a spiritual sense. They had but little to say in words, but I often found my spirit strengthened and refreshed in their company. I had many offers to engage in commercial concerns. But keeping my eye single to the Lord, whose direction I sought, I could not feel free to accept any offer of this kind, for I saw that if I did, the sense of life in me, that was very tender, might easily be destroyed. I therefore preferred for awhile the teaching of the French language. I engaged in it, truly much in the cross, but having repeated evidence that it was a *right* engagement, it became easy to submit to it. One day as my mind was gathered into reverent silence before the Lord, the language was strongly impressed, 'Seek first the kingdom of God, and his righteousness, and all things needful shall be added.' The evidence that it was the direction of Omnipotence, whose promise is sure, was so clear that no doubt remained, and for months after that I was so relieved from temporal anxiety, that I had no more thought about it than if I had not lived in the world. I was closely engaged in my school and was scrupulous in my attention to it, yet during the intervals my mind was

wholly relieved from anxious thoughts about it. The one thing needful, only absorbed me whilst walking in the streets, or sitting in the house. I speak it with care, yet the remembrance of those days deeply humble me with gratitude, seeing how the Lord kept me close to himself. A sense of his presence was so continually with me, that not only my words, but my thoughts, were also narrowly watched. My mind was so taken up with a sense of the Lord's love, that it seemed as if I could continue for days and nights swallowed up in it. But though the love of God thus filled my heart, it was attended with deep exercises. Every step of my past life was retraced again and again. I suffered deeply, not only for the evil I had done, but also for the harm my example might have done to others."

One of the exercises which *now* laid with much weight upon his mind was the continued apprehension that it was required of him, in the assemblies of the people, publicly to testify of the Lord's wonderful love and mercy to him. "I saw," he remarks, "my unworthiness to engage in such a solemn service, and felt myself altogether a child, that was only beginning to breathe the breath of life. How great was the divine condescension in those days. As a father answereth his child, so the Lord condescended to answer all my pleadings and excuses. He showed me how *He* is mouth, wisdom and utterance to his true and faithful ministers. It is *He* that giveth the seeing eye, the hearing ear, the understanding heart, and enableth the dumb to speak. I saw how at the day of Pentecost the disciples of our Lord were taxed with opprobrium when the fruits of the new birth, through the everlasting Spirit, were brought forth in them. But what depth of knowledge they were endured with, after they had received the Holy Spirit. Great was the Lord's condescension in instructing me, His poor servant, and deep were the impressions made on my mind in attending to the immediate

teaching of the Holy Spirit. Meeting after meeting I was impressed to stand up and speak a few words, but a sense of the awfulness of the engagement prevented me time after time, till the Lord's displeasure was felt to be kindled against me. Oh, the depth of my baptisms in those days! My condemnation was, that after repeated evidences of the Lord's will concerning me, I should still continue to be of a doubtful and fearful mind. It was on the 20th of 1st month, 1796, the third day of the week, that I first opened my mouth in the ministry. For some days after this act my peace flowed as a river, whilst mine eyes were like fountains of tears of gratitude. My spirit was so absorbed, I did not think much of seeking for an outward fellowship to a people with whom I was so closely united in spirit. I was afraid to take such an important step without a clear evidence that it was my duty to do so. It was not until I was brought to see, and feel again, the foundation upon which they stand, even the eternal rock—Christ Jesus—that I could feel satisfied to join them in outward fellowship. The first rudiments of the Christian religion, the fall of man, my own sinful condition, redemption, and salvation by Christ alone, Divine inspiration, worship, ministry, were again fully brought to view. At last, feeling with clearness that the Friends were the religious society the Lord would have me unite with, I made application to be received by them, which they accepted, in the year 1796."

The horrors of the French Revolution continued. Stephen Grellet's tender and susceptible heart was brought into much conflict on behalf of his beloved parents. He remarks: "My dear parents being in prison, I expected every day to receive the mournful tidings of their having met with a cruel death. My prayers were put up for their persecutors, and through adorable mercy I found that though I abhorred the spirit that influenced them, I could pray for them, and de-

sire their salvation as my own; and here it may be proper to state, that my parents were saved from an untimely death, though my dear father was several times on the eve of being taken to the guillotine, and my mother also. It was finally concluded that they and others should be put to death the day following the death of Robespierre, when, that very morning, instead of being led to execution, as they supposed, the prison doors were opened for their liberation. The following year I spent in much retirement; my indwelling was with the Lord, yet I underwent many temptations, for when the adversary could not lift me up, he sought to cast me down. Oh, the depth of agony I sometimes passed through! But the Lord was my helper and the lifter up of my soul. Many days and nights have I spent pouring forth my tears before the Lord."

During this year Stephen Grellet commenced his ministerial labors, which extended through the different States of the Union, and in after years to distant parts of the world, and were continued through a long and eventful life.

In 1798 the yellow fever prevailed in Philadelphia, and Stephen Grellet says: "I felt it my duty to return to the city," having been absent on a religious visit through the country. "I went about for some time visiting the sick and dying, and assisting in burying the dead. How sweet and peaceful was the close of some, so that I could have joyfully exchanged my situation with theirs;—but how great the contrast with others, some joyfully and smilingly departed, in the fullness of the hope that the Gospel inspires, while others experienced the agony and horrors of death—throwing their arms around me, to keep hold of a living object, crying out in bitterness, 'I cannot die! I am not fit to die!' The horror of the scene is yet present with me. The evening of the 25th of 8th mo. I was in my chamber, exercised before the Lord, on account of the

sick, some of whom were dying at that time. About eleven at night, just as I had laid down, my spirit being gathered in the Lord's presence, I felt myself seized with the same kind of pain I had in New Jersey, and the language was heard, 'This is what thou must prepare for.' My soul was as it were swallowed up in the love of God. After remaining about an hour in that state, feeling my strength fast declining, and being alone in the house, I went down stairs to unlock the front door. It was with difficulty I went up stairs again. My friend, C. G., not seeing me the next day, came to the house. He soon brought me a physician and a nurse. The former paid me but a few visits, for he took the fever, and died five days after. The disorder soon increased upon me, that, my extremities having become cold, my coffin was ordered, and I was even returned among the daily deaths to the Board of Health, as a 'French Quaker.' But my dear master had some further work for me to do before I could enter into his divine rest. During the whole of that sickness I was entirely sensible, and whilst death seemed to be approaching, and I had turned myself on one side the more easily, as I thought, to breathe my last, my spirit feeling—as already encircled by the angelic host in the Heavenly presence, a secret and powerful language was proclaimed on this wise: 'Thou shalt not die, but live; thy work is not yet done.' Then the corners of the earth, over seas and lands, were opened to me, where I should have to labor in the Gospel of Christ. Oh! what amazement I was filled with—what a solemn and awful prospect was set before me! Sorrow took hold of me at the words; for it seemed already as if I had a foothold in the Heavenly places. I wept sore; but as it was the Divine will, I bowed in reverence before Him, interceding that after I had, by his assistance, been enabled to do the work he had for me to do, I might pass through the valley and shadow of death strengthened by

His Divine presence, and enter finally into those glorious mansions, at the threshold of which my spirit had then come. I saw and felt that which cannot be written. Suffice it to say, that from that very time the disorder subsided. One circumstance I may not omit to notice, as confirmation of what the Lord showed me respecting the exercises I must prepare for during the residue of my pilgrimage. In a religious meeting, soon after my recovery, A. Howell, in his testimony, mentioned me by name, and said that the Lord had raised me up, having a service for me to the isles and nations afar off—to the East and to the West, to the North and to the South. I had been careful to keep to myself the views I had on what seemed my death-bed. I knew, therefore, this was from the Lord, which, like Mary of old, I hid in my heart.

[To be continued.]

I ASSURE you that such as bear the name of Christians, and are baptized, but follow not God's commandments; such fellows, I say, are worse than the Turks and heathen; for the Turks and heathen have made no promise unto Christ to serve him. These fellows have made promise in baptism to keep Christ's rule, which they do not; and therefore they are worse than the Turks. For they break this promise made before God, and the whole congregation. And therefore such Christians are most wicked, perjured persons; and not only perjured, but they go about to make God a liar as much as lieth in them.—BISHOP LATIMER, 1548.

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.—ST. PAUL.

"TURN OR BURN."

BY S. K. J. CHESBROUGH.

And if thy hand offend thee, cut it off;
And if thy foot offend thee, cut it off;
And if thy eye offend thee, pluck it out.
—MARK IX, 43, 45, 47.

Straight work, reader. There is but one way. Compromise, compromise, is the cry all over our land; anything else but close work. Peace, is becoming a great word; anything for peace. In the word of God, peace must have purity for its basis. We have the peace which passeth understanding when we follow Jesus in all things, not only obediently, but willingly. In the words which we have quoted there is no alternative. Obey, or be damned. To hesitate or halt in this matter is to look back, and such an one "is not fit for the kingdom."

To offend means "to hinder or cause to stumble." How many things there are that hinder us from "running the race set before us." What are we to do? Jesus says, "*cut it off*." No matter how dear—how long cherished—how highly prized—how closely our affections cluster around it—if it offends, cut it off. How strange it is that many professing to follow Jesus, when they see that their employment, their associates, their long cherished opinions, their highly prized forms, their hopes and desires for the future—all, or any of them, stand in the way of their advancement in Holiness, that they hesitate to obey the command, "*cut it off*." How many plans do we mark out for ourselves in the future, but if any of them conflict with the will of God, concerning us, there must be a renouncing of them, and that, too, *at once*. Reader, God will have us follow him wholly. He will not compromise with us; no matter then how long you have cherished your opinions, or how publicly you have announced them to the world, if they hinder you, Jesus commands, "*Cut it off*." Ah! there is implied in this command a dying to self.

How many Pilgrims in the present

day find it hard work thus to "cut off," at once, their connection with secret societies. God is holding us to this work; what a blighting influence such connection is exerting all over our land; how it hinders, how it weakens; oh! Lord, hasten the day when thy children will seek for no society, but such as is pleasing in thy sight!

Again, many find after the clear light begins to shine upon their hearts, that the engagements they have made will, if followed out, hinder them in their pilgrimage. We know a marriage engagement is sacred, yet what part has a Christian with an infidel? Is there any concord between Christ and Belial? Is there any fellowship between darkness and light? Ah! reader, are you thus on the verge of joining yourself for life with an unbeliever? Tread carefully! As dear as a right hand or foot, if it hinders, "*cut it off*." How many have made awful shipwreck of faith just here; rather than be singular, they have risked all, under the plea of being instrumental in the conversion of the unbelieving wife or husband, and have *lost all*. Fearful loss! Soul and body dwelling in unquenchable fire.

Habit becomes after a while second nature. Never mind; if it offends, "*cut it off*." It may cause pain; never mind; hold it up; ask the Lord to help you, while, with a single blow, the offending member falls powerless by your side. How different you appear! one arm off, one eye out, one foot gone—how singular you look! Halt and maimed; a root out of dry ground; no form or comeliness in you; in the estimation of the world, or the worldly professor. Never mind. You are bound for Glory. And Jesus says, better enter life so, than having all, and burn for ever.

Sometimes there are what are termed little things, that hinder us. Tobacco, Tea and Coffee, Dress. Gratifying our appetites, a desire for display in our houses, upon our tables. Have you never felt condemned in any or all of these things? "Examine your-

selves;" ask God to help you in this examination, perhaps you may see such self denial required as you little thought of before.

Some say, "The Lord once let me see, I could not do such and such things, just to crucify my will; now, my will is crucified, I can do those things, or indulge, now, in what I once had to deny myself." Ah! reader, the Spirit and the word agree. Can you find where Jesus gives you the privilege of again replacing your "amputated limbs;" in our natural body we may substitute false, limbs, but spiritually when the limb is "cut off" "we enter into life—halt or maimed." The world cannot understand, weak and feeble Christian cannot understand, why it is, God exacts a more rigid adherence to his command at one time than at another. What a zigzag course many take to get to Heaven.

Reader, "search the scriptures;" as the light shines, walk in it; if you follow Jesus closely, you will be singular. Oh! give up all for Jesus; whatever offends, "cut it off;" pay the price, and gain Heaven. "If thy brother, the son of thy mother, or thy son, or thy daughter, or thy wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, let us go and serve other Gods, * * * Thou shalt not consent unto him, nor harken unto him, neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but shalt surely kill him; thine hand shall be first upon him to put him to death." Deut. xiii, 6—11. Reader, let us therefore fear, lest a promise being left us of entering with his rest, any of you should seem to come short of it.

SUNDAY, 17th, I heard a sermon, setting forth the *duty of getting a good estate, and keeping a good reputation*. Is it possible to deny, (supposing the Bible true) that such a preacher is a "blind leader of the blind?"—WESLEY.

EXPERIENCE OF MRS. ELIZABETH GREENE.

AMONG my earliest recollections is the remembrance of conviction for sin. When I heard Christians talking to sinners in regard to the salvation of their souls, I often wondered why they did not talk to me—how I wished they would. I suppose they thought, as some think now, that children are too young to give their hearts to God, that it is almost necessary that they should live *awhile* in the service of sin. Many times I resolved to make known my feelings to my mother, for she enjoyed religion, but I as often failed. One evening after retiring, so burdened was I, not for any voluntary sin, but because my heart was sinful, that I burst into a flood of tears and told my sister I wanted religion. She talked kindly to me, gave me some advice, and told me I must pray. This relieved my troubled soul somewhat. When I was in my thirteenth year my mother died. I was then left to new temptations. My father loved the world and pursued it, and urged me on in its vanities and sins. My remorse of conscience grew less severe, worldly attractions more alluring, and the claims of God less clear. He attended Universalist meetings and I went with him, I tried to believe in that doctrine, and thought at times that I did. Happily we moved to Castile, where no such meetings were held. My school teacher enjoyed religion; she prayed in her school, and talked with her scholars much about their soul's eternal interests. O that such teachers were multiplied all through the land! One evening after school closed she slipped a little note in my hand; I anticipated its contents, and hurried to my chamber and read it. It was in regard to my soul. I trembled, and wept, and prayed; all my Universalism was swept away, and I was left helpless and miserable. In this state I lived for some time. School closed; my teacher went away, and I was left seemingly with no one to care

for my soul. O what a state of unrest was I in. For comfort, I would at times look back to Universalism. I hunted up all the old almanacs of their publication, containing quotations in proof of a future without punishment, and then would take the Bible and read each passage in its connection. This gave me no peace at all, and it was peace that I was after. My soul truly was like the troubled sea when it cannot rest. One evening, it being dark, a neighbor wished me to go to class-meeting with her. I had always been taught that there was a great deal of fanaticism among the Methodists, and I was very much prejudiced against them. I went. The meeting was at a private house. Bro. Abell, the preacher stationed there that year, was present, and opened the services by prayer. And *O how he prayed!* Every word went to my heart like an arrow. When he commenced going around speaking to every one, what to do I did not know. I had never been in class before, and did not know that every one was spoken to, and it seemed as if a mountain's weight was upon me, and I could not rise if I attempted. So there I sat and sobbed, for I could not suppress my emotions until he came to me. He asked me if I enjoyed religion. I told him I did not. He asked me if I wished to. I told him I did if I could have the right kind. He said there was but one kind, and urged me to seek it. After this, how I wanted to get into class again.

Soon after this, one Sunday evening, there was preaching. Quite an interest was awakened. After sermon Bro. Abell exhorted, and invited sinners forward. I wanted to go, but I thought they will now certainly think it all excitement, I will wait until next class, then I will go and seek the Lord with all my heart. But the Spirit said if you wait longer, your convictions will all be gone. You have grieved the Spirit so long. Just then this was sung:

"If you tarry till you're better,
You will never come at all."

I arose and started, then turned to my step-mother and asked her to go with me. She refused. I opened the pew door, and the chains of sin were broken. My soul was free. I proved that the day of the Lord is near in the valley of decision. I kneeled with the rest, and tried to weep as they did, but I could not, I was so happy. When we arose I supposed they would give us all a chance to speak. I thought certainly they were all converted. But it being rather late, the meeting closed immediately. O how dear all the Christians seemed to me. I thought, now I know the reason they call each other brother and sister. It is not because they belong to the same church, as I had formerly supposed, but because they are all of one heart and soul, and love each other fervently. The very heavens seemed purer than ever before, the stars shone with new beauty. The next day was my eighteenth birthday, and it was the happiest birthday I had ever seen. Everything in nature seemed vocal with praise. I went on cheerfully and happily.

"Not a cloud did arise,
To darken my skies."

The following summer I engaged in teaching. A few copies of the "Guide" fell into my hands. I saw my privilege and hastened to prove it. After watching, praying and wrestling for some time, the blessing of a clean heart was clearly given. My inward foes were all slain. O how I rested in the arms of omnipotent love. I could say:

"Every moment Lord I have,
The merit of thy death."

But there was little or nothing said or preached upon that subject where I was, and especially upon the duty of professing it. And I failed to give the Lord all the glory. Almost insensibly I lost the evidence of entire victory. Thus passed a year or two, but what a conflict was going on in my soul during the time. Shall I be *wholly* the Lord's, or shall I compromise a little? I saw multitudes of professing Christians, and but few were walking in the highway.

Now is it necessary for me, in order to gain heaven and glorify God, to come out and be separate, as had some few others? Why not simply live a life of *consistency* and prayer. I should then be as safe as many others. In this way I tried to quiet my conscience, until I read "Upham's Interior Life," then I saw clearly it was a matter of life or death with me. The command to be holy was explicit, "Without holiness no one shall see the Lord." I resolved to parley no longer. I counted the cost, it was none too great. All was given. I prayed again and again for the perfect cleansing. One evening I went into my chamber, threw myself before the Lord, and gave myself away. My faith laid hold. Immediately the Spirit whispered, "Thou art saved. Thou art saved." Calmly and sweetly I reposed in the blood of Christ. But should I look for no further evidence? Is this enough? Washed and saved? Yes, my Lord, it is enough, and thou shalt have the glory, and by the help of grace I will live for no other purpose than to glorify thee. Since then I have had joys and trials, ease and pain, not dissimilar to those of all Christians. But the Lord in his abundant mercy has enabled me to rely on him for constant help. I have felt at times that I have grieved the Spirit, but not so that it has departed. I have been tempted because the blessing was not given in as overwhelming a manner as most describe. But when thus assailed, I have said, Lord, if I never have been wholly thine, save me now. And while I have given all, I have claimed Him as my present Saviour. How I praise the Lord for his keeping power. O for the widening, deepening, pervading influence of the holy Spirit in my heart. Purity, how I love that word. Purity of thought, intention, and desire, this is the Alpha and Omega of salvation.

No unhumiliated, no stout-hearted sinner can be in a state of salvation.—
FLETCHER.

FREEMASONRY.

BY REV. A. A. PHELPS.

THE terms of membership in the Free Methodist Church require the candidate to "abstain from connection with all secret societies." This is also a condition of membership in one or two other denominations. As such stringency is especially objectionable to many, it may be well to inquire if there is any justification for it. We shall confine our remarks for the present to perhaps the most influential secret society on the list. *We maintain that Christianity and Freemasonry are such irreconcilable antagonisms that the devotees of the former have no business in the fraternity of the latter.*

1. Our first argument is founded on *presumptive evidence*. Christianity is a system of light. Its institutions are founded on truth, and that truth challenges the severest scrutiny. As the principles of our holy religion are equally adapted to *all* classes, the Gospel knows no partialities—no concealments. Christ's religion is luminous with Heaven's own light, and always seeks to carry on its operations in open day. But what is Freemasonry? Unless one has special means of knowing, he is supposed not to understand what it is, for it is a creature of darkness and oath-bound secrecies! It flourishes in midnight conclaves, and walks forth among men, a masked visage, holding converse with the world in signs and symbols, which can never profit the uninitiated. There is always something suspicious in the works of darkness. The *prima facie* judgment of unbiassed minds is that the "children of the light" have no business in such associations.

2. Let us advance another step and place ourselves at the entrance of a masonic lodge. What is here required of the candidate for admission? That he should take "a leap in the dark," by solemnly swearing, under the most terrible penalties, to keep all the secrets and meet all the demands of the insti-

tution, before he has the slightest knowledge of their nature! But can it be right for *any* man to plunge into such an uncertain abyss? Much less can it be right for a *Christian* to do so. He has sacredly pledged to obey the *will of God* as the sufficient rule of his action; but how does he know how much there may be in the unrevealed mysteries of masonry to conflict with his conscientious convictions of duty to God? The man, who thus commits himself to an unknown course of action in the masonic order, is as reckless as Herod, whose blind oath involved him in serious difficulty, resulting in the murder of John, the Baptist. *A Christian is never at liberty thus to blind his conscience*, or venture upon a road which will end—he knows not where.

3. Another step places us where we may gather some truthful views of the institution itself. In the most charitable view of the case, *Freemasonry is a worldly institution*. The fraternity is made up of all classes of men—men of every sentiment and every mode of life. There is nothing in the system that opposes the carnal mind. Neglectors of religion and opposers of God are prominent actors in the scene. The darkest pagan of heathenism, or the most superstitious catholic of popedom is as acceptable a member of this great body as the most exemplary disciple of the Lord Jesus Christ.

Masonry has been held up to the world as a *religious* institution, the same in essence as Christianity itself. Bradley and Town, who rank among the strongest advocates of the system, both, strenuously insist upon the religious character of Freemasonry. But how flimsy the arguments employed! The religion of masonry seems to be little more than a combination of pagan superstitions and Jewish ceremonies. There are some passages from the New Testament that are professedly used in the ceremonies of the order, but it is remarkable that in every instance the name of Jesus Christ is expunged.

Masonry has in it no repentance—no justification by faith—no regenera-

tion—no Jesus—no atoning blood—no Holy Ghost. It is a worldly system, and it ought to be confined to the children of the world, if allowed to exist at all. What right have Christians to enter into such an unhallowed alliance? What right have they to take the enemies of our Lord Jesus Christ by the hand and call them "*brethren*"? The plainest teaching of the Bible deals out a death blow to all such ungodly fraternization. "Come out from among them and be ye separate, saith the Lord." "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

If further evidence of its worldly character is demanded, look at the universal *fruits* of masonry. Salem Town says: "The principles of speculative Freemasonry have the same co-eternal and unshaken foundation, contain and inculcate the same truths in substance, and propose the same ultimate end as the doctrines of Christianity. It is no secret, that there is not a duty enjoined nor a virtue required in the volume of inspiration, but what is found and taught by speculative Freemasonry." If the organization is so *strictly* religious as is thus pretended, we might reasonably look for marked spiritual results. We ought to witness revivals of religion and see sinners converted on every hand where masonic lodges are established! But what are the facts? When was a sinner ever known to be convicted or converted through masonic influences? Such an instance would be singled out as the eighth wonder of the world. No, no! Such results are neither realized nor expected. Instead of *revivals*, you may look for *festivals, dances and balls*! We speak from positive knowledge. Only a few nights ago, in the beautiful village of M., where we had an appointment to preach, a great demonstration was made in Empire Hall, which we ascertained from inquiry and the printed invitation ticket to be a festival and dance, for the "Ancient, Free and Accepted Masons." "Members of the fraternity" were "requested to appear

in masonic costume," and the "wives, mothers, sisters and daughters of masons" were "requested to wear a rosette of appropriate color."

Does that have a *very* pious appearance? The Word of God as plainly prohibits affiliation with such worldlings as it does with a band of robbers! Christians and Christian ministers have no business in any organization that brings forth such fruit as this. If they will run into such associations, they need not wonder if their light becomes darkness and their once living experience degenerates into a sickly form.

[To be Continued.]

POPULAR RELIGION.—A certain kind of Christianity is almost fashionable now. The stream of profession is far broader than it once was, but far less deep in many places. To belong to some party in the Church, and to show a zeal for its interest—to talk about the leading controversies of the day—to buy popular religious books as fast as they come out, and lay them on your tables—to attend meetings—subscribe to societies—and discuss the merits of preachers, all these are now comparatively easy and common attainments. They no longer make a person singular. They require little or no sacrifice. They entail no cross.

But to walk closely with God—to be really spiritually minded—to behave like strangers and pilgrims—to be distinct from the world in employment of time, in conversation, in amusement, in dress—to bear a faithful witness for Christ in all places—to leave a savor of our Master in every society—to be prayerful, humble, unselfish, meek—to be jealously afraid of sin, and tremblingly alive to our danger from the world—these are still rare things. They are not common among those who are called true Christians, and worst of all, the absence of them is not felt and bewailed as it should be.—**RYLE.**

ABSTAIN from all appearance of evil.

SINGULARITY.—It is strange! men are content to be singular in any thing save in the service of God and the salvation of their souls. They desire, and labor, too, to be singularly rich and the wealthiest in a town, to be singularly proud and in fashion by themselves, to be the strongest in the company to pour in strong drink. They would, with all their hearts, be in honor alone, and adored above others. They would dwell alone, and not suffer a poor man's house to be within sight. They affect singularity in wit, learning, wisdom, valor, worldly reputation, and in all other earthly precedences; but they can by no means endure singularity in zeal and the Lord's service. In matters of religion they are resolved to do as the most do, though in so doing they utterly damn their own souls. "Broad is the way that leadeth to destruction, and many there be which go in thereat." (Matt. vii: 13.) Basest cowardice and fearfulness, fit for such a doom! "But the fearful and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone, which is the second death." (Rev. xxi: 8.) They are afraid of taking God's part too much, of fighting too valiantly under the colors of Christ, of being too busy about the salvation of their souls, lest they should be accounted too precise, fellows of an odd humor, and engrossers of more grace than ordinary. It is one of Satan's dreadful depths, as wide as hell, and brimful with the blood of infinite souls, to make men ambitious and covetous of singularity in all other things but in godliness and God's service; not to suffer it in themselves; and to persecute it in others.—**BOLTON.**

A HAUGHTY, self-sufficient, self-important, clamorous, ostentatious professor, is a very doubtful character. High minds, like high hills, are blasted and barren. It is the lowly mind which, like a well-watered valley, is productive: God's promises are made to such.—**ANDREW FULLER.**

CONFESSION OF HOLINESS.

BY REV. WM. COOLEY.

THERE is a difference of opinion in the religious world in reference to the confession of holiness. Some hold that it should be professed by the life only, and some believe it should be professed to select religious persons, and not openly to the people, while others regard it a doctrine of such importance, that all should understand it, and that in order to do this it should be professed on proper occasions before mixed assemblies. This last view is doubtless the true one. But we can have no arbitrary rule to govern us in this matter, for the spiritual man will be led by the Spirit in confessing holiness as well as in other religious duties. When the time comes to glorify God in this duty, he will be led to make the profession whether before the pious, or a promiscuous assembly, and the blessing of God will be given to seal the duty. It is said that we are not to "cast our pearls before swine," but we believe a truly spiritual man will be able to see when this applies, and withhold the profession of holiness, and also that of conversion, for this applies to both. It is also said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." If this declaration is opposed to the profession of holiness, it is opposed to the profession of religion altogether. We admit that many are slow to believe, and many treat with disdain the message of God, but some will receive it as the truth. We believe that a frank, open, scriptural profession of entire holiness before a promiscuous assembly, at times, will do much good, and secure the blessing of God. This, many have proved by their own experience. Mrs. Palmer gives an account of the conversion of an infidel in Upper Canada, who was awakened while she was enforcing the duty of holiness. The profession of holiness, when it is exemplified in the life, impresses the irreligious with the

truth that religion is a great blessing from the Provider of all our mercies. The world has long enough been impressed through the little change wrought in professors of religion, with the sentiment that it is an ideal thing, and of no account. But let it be seen that Christianity does really save us from all sin, and makes us happy in a Saviour's love, and it will tell on the hearts of the unsaved. But it is asked, will not a consistent religious life do this? Such a life will preach with power and make a strong impression, but it is not enough. There are some professors who have never been converted, who have a good form of religion, and are sober and moral, and punctual in the use of the means of grace.

God's order as seen in his Word, is to seek the blessing of holiness as a specific work, and to experience it as a distinct and definite attainment, and then to profess it in the use of Bible terms on all proper occasions, and before the wicked too; and then the profession must be sustained by the life. This light will shine out through the example, through the words and actions through the countenance and spirit, and God will make it the means of salvation to some souls. It is said of Christ, whose example we are to imitate, that he was "a faithful witness." "Who before Pontius Pilate witnessed a good confession." "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner." It is said of the people of the Lord, "Ye are my witnesses," and as such they must tell the truth, the whole truth, and nothing but the truth. It is not telling the whole truth, if after Christ has cleansed the heart from all sin, we should state he had converted our souls, and stop there. Jesus says to his people, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your

good works, and glorify your Father which is in heaven." As the sun is the light of the natural world, so Christians are the light of the moral world. God does not give us this light to be covered up, but to shine out upon others. *Let it so shine before men*, that is *all* men, not before good men only. It is not "let" *some of* "your light shine," but *ALL* of it, and as brilliantly as possible. If you have been converted let this light shine. If you have been sanctified, let this light shine also.

"Whosoever therefore shall confess me before men, him will I confess before my Father in heaven. But whosoever shall deny me before men, him will I deny before my Father which is in heaven." Confessing Christ is publishing our faith in his character and doctrines, and our experience of his power to save: and denying Christ is the refusal or neglect to publish his power to save the soul. Certainly the sanctification of the soul is an important part of that redemption which Christ suffered and died to secure to man; and to withhold from lost men our belief in his ability and willingness to save us, or our experience of this great work in our own hearts, is to deny Christ.

"For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x, 10. The term salvation is a general term, and includes all the degrees of it from its incipency to its completion, and of course includes holiness. A believing heart is necessary to obtain salvation, and faith and confession are both necessary to retain this salvation in the soul.

The Bible gives an account of some of the Lord's witnesses. Jesus said to his disciples, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts i, 8. They received this power on the day of Pentecost, and were then filled

with the Holy Ghost, and entirely sanctified, and were to go out and witness to what Christ was, and what he had done for them.

"St. John was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Rev. i, 9. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Acts vi, 9. "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God." Rev. xx, 4. We suppose they witnessed to holiness, for their testimony was very *offensive* to the persecutors of that age, as this is the doctrine the devil hates above all others.

David said, "Come and hear all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was *extolled* with my tongue." Ps. lxxvi, 16, 17. Isaiah says, "I will mention the loving kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us." Isa. lxiii, 7. "Sing praises to the Lord which dwelleth in Zion: *declare among the people his doings.*" "I will wash my hands in innocency: so will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, *and tell of all thy wondrous works.*" Ps. xxvi, 6, 7. We find no qualification in the above passages limiting the testimony to any particular work of God, but it is made our duty to publish all he does for us.

One writer has said, "if it glorifies God and magnifies his grace, to declare that we have peace with him through our Lord Jesus Christ, in the removal of our guilt and burden, it does so more fully to proclaim deliverance from the power of sin in the work of regeneration, and more still to affirm that we are 'crucified with Christ,' so that the body of sin is destroyed—that all the impurities of the heart are removed, and the fullness of love is brought in. And if a guilty, penitent sinner is encouraged to look for pardon

when he hears one who has been burdened like himself, joyously proclaiming his release, will not the soul that is full of anguish in view of inward pollution, be encouraged to look for purity, while listening to the artless, melting relation of the work of entire sanctification? All these living witnesses are not only stimulants to those who are seeking these blessings, they are also clear exponents of the Divine promises. Moreover it must be acknowledged that it is due to the grace of God that we frankly and fully own its triumphs over our believing hearts. When the Saviour had cleansed ten lepers, he inquired, "Where are the nine? there are not found that returned to give glory to God, save this stranger." Surely then it would be right for all who are spiritually cleansed, to "glorify God, even with a loud voice." If a skillful physician has succeeded in recovering to perfect health; one who was infected with an inveterate plague, surely the surrounding community, still invaded by the pestilence, should be blest with the announcement of the facts, and the physician is entitled to the credit of his skill. Why then, ought not all who are purified, to proclaim what grace has done, for the sake of those who are yet uncleansed, as well as for the honor of Christ? The duty to preach holiness involves the duty to profess it. Holiness is a Bible doctrine, and therefore it must be conceded that it is the duty of ministers to preach it to the people; and if it is proper and important to preach it to promiscuous assemblies, it certainly follows that those who experience it should profess it. The experience and profession will give power to the preaching, and illustrate its practical character. These should show it is not merely a cold theory, without any benefit. Regeneration should be preached, and when experienced, it should be professed, and the experience and profession will greatly help in its propagation. What is true in regeneration, is equally true in sanctification. As I see it, whoever oppo-

ses the profession of holiness, should, to be consistent, oppose preaching it, and also oppose inviting professors to seek it in the presence of the unconverted.

Mr. Wesley's judgment is and should be respected by Methodists especially, and we will give his views on the question. "But would it not better to be entirely silent, not to speak at all? A. By silence he might avoid many crosses, which will naturally, necessarily ensue, if he simply declares even among believers, what God has wrought in his soul. If therefore such a one were to confer with flesh and blood, he would be entirely silent. But this could not be done with a clear conscience, for undoubtedly he ought to speak. Men do not light a candle to put it under a bushel; much less does the all-wise God. He does not raise such a monument of his power and love, to hide it from all mankind. Rather, he intends it as a general blessing to those who are simple of heart. He designs thereby, not barely the happiness of that individual person, but the animating and encouraging others to follow after the same blessing. His will is that many shall see it, and rejoice, and put their trust in the Lord. Nor does any thing under heaven more quicken the desires of those who are justified, than to converse with those whom they believe to have experienced a still higher salvation. This places that salvation full in their view, and increases their hunger and thirst after it; an advantage which must have been entirely lost, had the person so saved buried himself in silence." Plain Account, p. 70, he says, "I doubt we are not *explicit* enough in speaking on full sanctification, either in public or private." Vol. 7, p. 81. "I buried the remains of Joseph Norbury, a faithful witness of Jesus Christ. For about three years he has humbly and boldly testified that God had saved him from all sin." Vol. 4, 165. "One great means of retaining it, is frankly to declare what God has given you, and earnestly exhort all the believers

you meet with to follow after full salvation." Vol. 7, p. 13, "I am afraid Christian perfection will be forgotten. Encourage Richard Blackwell and M. Colly, to speak plainly. A general faintness, in this respect, has fallen on the whole kingdom. Sometimes I seem almost weary of striving against the stream of both preachers and people." Vol. 7, p. 29. "At a love feast Mr. C. related the manner how God perfected him in love, a testimony which is always attended with a peculiar blessing." Vol. 4, p. 458.

The work of holiness has an important connection with the work of God. Mr. Wesley says, "I preached at Bradford, where the people are all alive. Many here have lately experienced the great salvation, and their zeal has been a general blessing. Indeed this I always observe, whenever a work of sanctification breaks out, the whole work of God prospers. Some are convinced of sin, others justified, and all stirred up to greater earnestness for salvation." Vol. 4, p. 437. "Wherever the work of sanctification increased, the whole work of God increased in all its branches. Many were convinced of sin, many justified, many backsliders healed." Vol. 7, p. 376. "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little addition to the society, and little life in the members of it. Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect full salvation now, you must not look for any revival." Vol. 6, p. 761. Urge all the believers, strongly and explicitly, to go on to perfection." Vol. 7, 206. The conclusion from these passages is, that if the work of holiness is so essential to the work of God, it ought to be professed. Mr. Fletcher says, "I received this blessing four or five times before; but I lost it by not observing the order of God, who has told us 'With the heart man believeth unto righteousness, and with the mouth confession is made

unto salvation.' But the enemy offered his bait under various colors, to keep me from a public declaration of what my Lord had wrought." Life of Hester Ann Rogers, p. 133.

YOUNGSTOWN, Feb. 8, 1861.

TRUE COMFORT.—A lie may serve as a momentary opiate, but there is in it nothing of permanent comfort. Hence the comfort which the world gives, but lulls or deadens for an hour, but the comfort which the Holy Spirit of God gives, lasts forever. The comfort which the world gives is like the opiate weed, that makes us forget our pain; the comfort which the Spirit of God gives, is a flower that blooms upon the stem of everlasting truth, borrows its perennial fragrance from the skies, and remains green, and fair, and beautiful, when all the flowers of mortality are withered and gathered to a common grave. In other words, the Spirit of God will only give comfort through the medium, or in the vehicle of truth. If this be so, let us never shrink from telling the dying the whole truth, under the idea that to tell them all the truth will make them wretched. Better there should be wretchedness felt in the knowledge of God's truth, than that there should be comfort dreamed of in the belief of man's lie; better that there should be disquiet the most saddening to those that are around, rather than the "Peace, peace," when, "saith my God, there is no peace," at all.—CUMMINGS.

TEMPTATION.—A hypocrite may boast he is never tempted, has no doubts or fears, but a child of God (some rare cases excepted,) is seldom long together unassaulted by our vigilant adversary, who takes every possible method and opportunity to attack our confidence in the Lord, and to work upon all that remains of the carnal mind, or unbelief: but he can *only* tempt, he cannot force us to give way either to sin or unbelief.—HESTER ANN ROGERS.

ARE YOU IN EARNEST?

BY REV. J. G. TERHILL.

As Methodists, we believe in future rewards and punishments. Hell, with all its dread realities, we believe to be the fate of those who die unsaved. Heaven is to be the home of the redeemed, and every soul we pull out of the fire will shine among the blessed around our Father's throne on high. The jewels that deck our crowns are in commemoration of the numbers saved through our instrumentality.

As ministers, we believe that it is "by the foolishness of preaching" men are saved; "Faith cometh by hearing, and hearing by the word of God;" "Every word of God is pure;" "The law of God is perfect, converting the soul."

As ministers, do we try to improve the word by adding to it, or taking from it? Read Rev. xxii: 18, 19. Do we seek to make the truth attractive—to make it sound like music in the ears of the Devil? Do we always preach that class of truth that the congregation needs most? Do we study the wants of the people among whom we labor? When we preach, do we see our work in the light of *eternity*? Do we fully realize the worth of souls? Do we feel our responsibility as we should? Do we consider that what we say will affect the destiny of souls in eternity?—That a mis-step of ours is eternal in its consequences? Are we prepared to meet in *eternity* every one that listens to us? Will any testify against us there? Are we prepared to meet the consequences of our unfaithfulness to that individual? Are we prepared to meet these things? Do we take more pains to explain the text to the gratification of the critic, than to get the truth down into the heart? Do we spend our time like one that is in earnest to save souls? Can we give a strict account for one week, without condemnation? How is it for the years? When we get light in regard to those things, do we obey it? Are

we determined, from this hour, to turn over a new leaf? God help us.

As lay members in the church of Christ, are you doing all in your power to carry on the work of God? Or are you "of that number that measure themselves by themselves, and compare themselves among themselves?" Or, in other words, is what you do for the Lord graduated by what you see others do? God will say *unjust steward*." Where are those opportunities of talking for Jesus, of dropping a word of reproof, warning or advice? Are they improved? That hired man—that hired girl—did you say anything to them about Jesus? Are you ready to meet them at the bar of God? How do you live before those around you? Do they know what salvation can do in what they see it does for you? Are you a living example of the power of the grace of God? Do you commend yourself to every man's conscience in the sight of God? Do those who know you the best have the most confidence in you—especially your children? Do you walk before them so you can say, "Take me for an example?" Should not the children of those who believe in living near to God, stand in the same relation as *works to faith*? (See James iv: 26). Do you act according to the Bible in governing your children? Do you train them for God? (See Prov. xxii: 6 and 29; 15 and 19; 18). The blood of souls will be required of us if we are not in earnest. *Will we be in earnest? ARE WE IN EARNEST?*

OGLE, Illinois.

Oh! when men are sick of sin, and afraid of damning, what a text is that where the word *saved* is found? Yea, what a word of worth, and goodness, and blessedness, is it to him that lies continually upon the wrath of a guilty conscience. He, and he only, knows what *saved* means, that knows what hell, and death, and damnation mean.

—BUNYAN.

COVETOUSNESS.

COVETOUSNESS frequently serves in the stead of a thousand bonds to hold a religious professor in league with the world. Indeed, the sin may be much more potent in him than in many of the avowed ungodly around him. In them, it has to divide the heart with other sinful propensities; but in him, perhaps, it reigns alone. They can range and wander at will over a larger field of sinful indulgences, but he is restricted to this single gratification. As a Christian professor he must abstain from intemperance, licentiousness and profanity; but worldliness is a sphere in which he may indulge to a certain extent without suspicion, for the indulgence comes not within human jurisdiction. If he would be thought a Christian, he must not be seen mingling in certain society, nor indulging in a certain class of worldly amusements; but without at all endangering his Christian reputation, he may emulate the most worldly in the embellishment of his house, the decoration of his person, the splendor of his equipage, or the luxury of his table. Accordingly the only apparent difference between him and them is—not in the greater moderation of his earthly aims, not in the superior simplicity of his tastes, the spiritual elevation of his pursuits, the enlarged benevolence and Christian devotedness of his life—but that the time which they occupy in spending, he employs in accumulating; the energies which they waste in worldly pleasures, he exhausts in worldly pursuits; the property which they devote to amusements abroad he lavishes on indulgences at home; and while they are pursuing their gratification in one direction, he is indemnifying himself for not joining them by pursuing his gratification as eagerly in another. The loss of one of the bodily senses, it is said, quickens the perception of those that remain; worldliness alone remains to him, and that is quickened and strengthened by

perpetual exercise. All that is unsanctified in his nature flows from the fountain of his heart with the greater force, that it has only this one channel in which to run. He may therefore be the more worldly in reality, for not allowing himself to be worldly in appearance. His worldliness is only compressed into a small compass. Profess what he may, and stand as high as he may in the opinion of his fellow professors, he is essentially a worldly man.—HARRIS.

FAITH—Faith unites the soul with Christ, as a spouse with her husband. Everything which Christ has, becomes the property of the believing soul: everything which the soul has becomes the property of Christ. Christ possesses all blessings and eternal life: they are thenceforward the property of the soul. The soul has all its iniquities and sins! they are thenceforward borne by Christ. A blessed exchange now commences: Christ, who is both God and man; Christ who has never sinned, and whose holiness is invincible; Christ, the Almighty and Eternal, taking to himself by his nuptial ring of *faith* all the sins of the believer: these sins are lost and abolished in him, for no sins dwell before his infinite righteousness. Thus by faith the believer's soul is delivered from all sins, and clothed with the eternal righteousness of her Bridegroom, Christ. O happy union! the rich, the noble, the holy Bridegroom takes in marriage his poor, guilty and despised spouse, delivers her from every evil, and enriches her with the most precious blessings.—LUTHER.

To be cleansed from sin is great indeed: but to receive the inward glory, in its full influence,—this is the salvation. The Lord waits to impart everything he has promised; and would as a kind father, rather, much rather, that his children had the whole.—BRAMWELL.

REV. WILLIAM C. KENDALL.

The memory of this sainted brother is dear to us. We were classmates in the academy, in college and in conference, and we stood side by side as we endeavored, in Jesus' name, to "contend earnestly for the faith once delivered to the saints." Material has been furnished us to make a good sized volume, but our space warns us to condense as much as possible. Should we feel warranted in meeting the expense of its publication, we should love to give, in book form, the life of this devoted servant of God.

In the winter of 1841 and '42, a little band met every week in a private room in Lima to pray for a revival. God answered prayer. A general awakening took place. From many a room, till the midnight hour, could be heard the voice of prayer. William was at that time attending the seminary at Lima, with two of his brothers. He had long been under conviction, but was still undecided. How many souls are lost for want of decision! They have some vague design of seeking the Lord before they die, but they wait and wait, while time does not wait, but bears them on his noiseless wing to swift destruction.

A friend said to William one evening during the revival: "Will you give God your heart now and go with me to the altar?" "When my brothers do," was the reply. He rested quite secure on this till one evening in the seminary chapel, while he stood with his back to the altar, as they were inviting penitents forward, his friend came and claimed the fulfilment of his promise. He turned, and to his amazement saw his brothers at the altar. He trembled and hesitated, but several of the converts rallied around him, and he finally yielded. As he left his seat, he said in his heart: "This is for life, and I will never turn back; but whether I find religion or not, I will serve God to the best of my powers as long as I live." In making

this resolve, his soul was lightened of its load of guilt; but he went forward and prayed for himself. He realized that he surrendered *all* the moment he consented to go forward; and before he called, God answered. He arose and told them his burden was gone, and he was troubled because he could not feel his sins any more. Suddenly light broke in, and the Spirit bore witness to his adoption, and he sat down filled to overflowing with peace and joy. He went boldly forward in the discharge of every duty. His prayers and testimony were in tears and trembling, and accompanied with a holy fire that touched the heart. The vacation he spent at home, where he was baptized. His testimony was given in all the simplicity and fervor of the Spirit.

Returning to school, he found that he could learn with much greater ease than before his conversion. There was an object to be accomplished by study. When he had journeyed a few weeks in the narrow way, a fellow traveler asked him if he believed in the blessing of holiness as attainable in this life. He replied that he did, but had not thought of it as for him. The brother then urged the necessity as well as the privilege of this state of grace, and he promised to seek it with all his heart until he found it. He prayed much and fervently for the help of the Spirit. Once, while thinking of the probability of being called crazy by his companions if he should become as zealous as some he knew, he inwardly resolved he would be satisfied by keeping the grace he had. Suddenly thick darkness came over his soul. He fled to the Lord to find out the cause, when it was shown him that he could retain justifying grace only by walking in all the light, and seeking all there was for him. He was convinced that the Bible teaches the attainableness of the blessing of a clear heart, as a definite and distinct work from justification, and to be attained, in like manner, by faith. He sought in earnest. We will give his experience of sanctification as near-

ly as possible in his own words. He says: "I attended at this time a quarterly meeting, and heard on Saturday from the Presiding Elder, Rev. J. B. Alverson, a sermon on justification. I *knew* I had experienced all that he described. Several times that day I was in secret, pleading for a clean heart, and in the evening I renewed my petitions in the meeting. While on my knees my soul was filled with unspeakable love; and as I arose to speak, the words stood out before me, 'God, for Christ's sake, has sanctified my soul;' but I talked all' around them and sat down in doubt. On Sabbath the Presiding Elder preached on sanctification. I watched him closely all through, and on going home, said to my mother, 'Brother A. has preached no more than I have experienced.' She replied: 'Perhaps he does not enjoy the blessing.' 'And so has not preached it all,' thought I." But I could not rest. I kept looking for the clear evidence—the witness of the Spirit—and that evening, on my way to the church, as I was going through the woods, God so filled me with the consuming fire of his love, that I could no longer doubt. I rose in meeting, the first opportunity, and declared what he had done for my soul."

He now felt a new power to bear the cross. Before he received this "second blessing" it was often with difficulty that he could pull himself by the seat before him to his feet, or stand for trembling, to give in his testimony. But the fear of man was now gone, and timidity gave place to holy boldness. One cross that he had shrunk from was kneeling in the public congregation, as he took his seat. This he took up and began to learn to glory in crosses. For more than three months he followed the Lord fully, and had constant victory over the world, the flesh, and the devil.

But one day, in a discussion about choir-singing, he spoke evil of an absent brother, and gave way to a wrong spirit. It was but a word, but through that, impatience returned to his heart.

He instantly felt that the Spirit was grieved. But the suggestion came, "The Lord will not take away the blessing for so small a sin." His second temptation was cherished, and he says, "I suddenly found myself away back from where I was, and insurmountable obstacles were in the way of my returning. The Spirit urged immediate retraction, but the Tempter said, 'Wait, it will be easier by and by.'" The temptation succeeded, and he says, "I did wait for six long years, and the difficulties in the way of returning, only increased."

The four following years were chiefly passed in the Seminary at Lima, in the strict outward performance of every Christian duty. He was regarded in the school and in the church, as a model for gentlemanly and Christian propriety. He has often said of those days that, "Though punctual in outward duties, my heart was cold, and when the closet was visited at all, it was to hurry through a form of words, while my thoughts wandered to the ends of the earth." His public duties were performed in the same dry, formal manner.

In the fall of 1846 he entered college at Middletown, Conn., passed a satisfactory examination, and was admitted to the Junior class. For a year he remained cold and formal. He resolved and broke his resolutions till, alarmed at the fearful power which held him, he began to inquire for the cause. The Holy Spirit revealed to him the steps by which he had reached his present state, and the truth that he now needed forgiveness of sin before he could receive the cleansing touch of Jesus' blood again.

A few of the students were accustomed to spend the dinner hour every Friday in fasting and prayer. William Kendall joined them, resolved to have the victory. Having learned his own helplessness, he began to cry out, "Lord, I cannot help myself—not even to control a thought. Save! or I perish." He kept wrestling till peace and pardon came. Then he agonized for

the cleansing blood to be applied once more—gave himself up a living sacrifice, and waited to feel the consuming fire. It came. A voice in the depths of his soul whispered, "What more can be done? See, is not all sin cast out?" He rested again in Jesus. By successive baptisms of the Holy Spirit the fullness he once felt was again restored. He was once more certain that the blood of Jesus cleansed him from all unrighteousness. He kept the flame of perfect love alive by laboring to bring others into the same blessed rest.

Being a fine singer, and having devoted considerable attention to the cultivation of vocal music, he spent his winter vacations in teaching it. God blessed his labors in the singing-school, to the salvation of many souls. Writing to his parents in the spring of 1848, he says, "Since last fall I have been endeavoring, with much success I trust, to live up to my adopted standard of life, 'ever doing good and getting good.' Two of the places where I taught were favored with the out-pouring of God's Spirit. At Clinton many of my scholars were converted, and at Madison, *all*, with scarcely an exception were brought from darkness to light. Those, you may be sure, were blessed times to me; my prayers were fully answered—my brightest anticipations more than realized. Upon leaving I found those young persons had stolen my affections. I loved them as I had never done before. It was hard to part. O! that God may ever keep them from the wiles of the adversary! Many of the brothers and sisters there, I also take a deep interest in, especially some who, during the winter, received the blessing of entire sanctification. I felt on my return to the university as though it had been good for me to be there. I had been constantly growing in grace and in the knowledge of the truth."

He graduated with honor in August, 1848, and returned to the embrace of his friends after an absence of eight years of student life. God had given

him every qualification to labor successfully in his vineyard. He had a fine, manly form, of noble bearing, a frank, open countenance, on which almost always rested a sweet, heavenly smile, which betokened a heart at peace with God and man, a pleasant, musical voice of unusual compass and power, perfectly at his command, a mind carefully stored with classic lore—and above all a heart fully sanctified by the Spirit of God.

HERESY DETECTED.—A clergyman in the vicinity of Auburn, N. Y., was lately suspected of preaching heresy. The Presbytery came together to investigate his case. The suspected brother asked that he might have the privilege of setting forth his views in a sermon, which was granted. The sermon was preached, and thereupon every member of the Presbytery proceeded to pronounce it heretical, and much of it absurd. After a whole day had been spent in condemning him and his sermon, the poor man arose, and remarking that they had come determined to find him guilty, said: "I have a disclosure to make which will be most painful to you. That sermon which I read to you was *Dr. Chalmers's thirty-second lecture on Romans!* The Presbytery immediately adjourned *sine die*."

A similar occurrence took place a few years since in a preachers' meeting in the Genesee Conference of the M. E. Church. A minister read an essay on "Holiness" to his brother ministers, most of whom had taken exceptions heretofore to his teachings on that subject. The essay was criticised very severely by nearly every preacher present. When all were through, he said he had nothing to say in defence of the essay except that every word of it was taken from the writings of John Wesley.

TAKE heed and beware of covetousness.

ASSURANCE.

MR. EDITOR :—A lady from England handed me the lines I have copied below. I do not know that they have ever been published in this country, nor do I know the author. If they come over your heart as they have done over mine, you will insert them in your paper with pleasure. The feelings they express when cherished in the heart, will be found the best antidote to one of the great evils of the present day, "Worldly Conformity," an evil which, having its rise in hearts not fully assured of acceptance in Christ, may be checked in some of its more offensive exhibitions by canon law, but will never be crushed out of the heart except by the joys resulting from the "Full Assurance of faith." Such faith as realizes Christ as a present Saviour from the dominion and power of sin, as well as from its future condemnation. — SOUTHERN CHURCHMAN.

The 1st Epistle of John, v. 1—13.

Can it be right for me to go
On in this dark, uncertain way;
Say "I believe" and yet not know
Whether my sins are put away?

Not know my trespasses forgiven
Until I meet Him in the air:
Not know that I shall get to Heaven
Until I wake and find me there?

Not know my state 'till on my brow
Beams the celestial diadem?
Why surely all the world will know
That I'm a pardoned sinner then.

Must clouds and darkness veil my brow
Until I dwell with saints in light?
And must I walk in darkness now
Because I cannot walk by sight?

And shall I just begin to say
"Father, thine every word is true,"
And cast my doubts and fears away
When all the world will own it too?

Is this the way to treat the God
Who bids me love and trust Him now?
Is this the way to use the Word,
Given to guide me here below?

How can I forth to sinners go,
And tell of grace so rich and free,
If all the while I do not know
Whether that grace has smiled on me?

How can it be my joy to dwell
On the rich power of Jesus' blood;
If all the while I cannot tell
That it has sealed my peace with God?

How can I be like Christ below;
How like my Lord in witness shine;
Unless with conscious joy I know
His Father and His God are mine?

O crush this cruel unbelief,
These needless, shameful doubts remove,
And suffer me no more to grieve
The God whom I do really love.

Father I would, and O how blest
Whilst thus I supplicate, to know
That One, of all Thy mind possessed,
Thy Spirit supplicateth too.

I would with humble gladness say
I rest on what my Lord hath done;
And evermore on earth display
The lovely image of Thy Son.

I would, whate'er the world might say,
Whate'er by flesh might be endured,
Be more and more each passing day
Made like unto my gracious Lord.

Sweet posture thus on earth to stay
And not be taken by surprise;
But catch the earliest dawn of day,
And see the "Morning Star arise!"

If your state be good, searching into it will give you the comfort of it. If your state is bad, searching into it can not make it worse; nay, it is the only way to make it better, for conversion begins with conviction.—BISHOP HOPKINS.—1680.

LED BY THE SPIRIT.

BY THE EDITOR.

THERE is in man's heart a longing for the supernatural. He was made to enjoy God. Material objects can never satisfy his aspirations. Occupy his mind as you may with things temporal, but there yet remains,

"An aching void the world can never fill."

The wisest and best of heathens acknowledged the necessity that they felt for intercourse with superior beings. Socrates firmly believed that he was favored by the gods with an inward sign, which he describes as a voice, by which he was never positively directed, but was often restrained from action.

Numa, the Roman law-giver, who founded their whole system of religion, professed to receive his instructions from the goddess Egeria. When chosen king he would not accept the sovereignty until he felt assured that the gods approved of his election.

Cicero says, "No man can be truly wise without a measure of Divine inspiration." It is this sense of want that causes even civilized men, who do not know the true God, to invent to themselves a multiplicity of duties. The ancient Greeks had mountain and plain, city, and forest, and grove, peopled with innumerable gods and goddesses,

"Who walked the earth unseen,"

to protect their votaries in danger, and to counsel them in perplexities. The Romans had their household deities, who were consulted in difficult matters. The Egyptians saw a divinity in almost every thing.

This longing for supernatural assistance, implanted by God himself in the human heart, He proposes fully to satisfy. To those who submit to him in humble obedience he says, "I will dwell in them, and walk in them, and I will be their God, and they shall be my peo-

ple."* This is plain. I WILL DWELL IN THEM. This denotes a personal presence. Explain it away, and you may, on the same principles of interpretation, explain away every passage in the Bible that indicates the existence of a personal God. There is no middle ground between broad pantheism, and a belief in the personal presence of God with his people. The apostle represents our being under Divine Guidance the condition of our being retained in the family circle of the Almighty. "For as many as are led by the Spirit of God, they are the sons of God."† That a personal Spirit, the third person of the Trinity is here intended, no one can doubt. He is to lead the "sons of God" consciously, though invisibly. He is to be to them what the pillar of fire was to the Israelites. He is not to supercede the necessity of studying the Bible, but to make its untold mines of wealth available by bringing its treasures to light, and showing us their value. No man, whatever his learning, or critical skill, can understand, without the light of the indwelling Spirit, some of the most precious passages in the inspired volume. They are to him inscriptions in an unknown tongue. *For what man knoweth the things of a man, save the spirit of man which is in him? EVEN SO THE THINGS OF GOD KNOWETH NO MAN, BUT THE SPIRIT OF GOD.*‡ All the illustrations that could be given could not make an idiot understand the mechanism of a watch; for there is not in him "the spirit of a man;" so no explanations can make a mere "natural man" comprehend "the deep things of God;" but "God hath revealed them unto us by his Spirit." When D'Aubigne, the historian of the Reformation, was under conviction for a deeper work of grace, he called upon Kleuker, an experienced Christian and Biblical professor in the university of Kiel, to explain to him several passages of Scripture. "The old doctor," he says, "would not enter into any detailed solution of my diffi-

* 2 Cor., vi, 16. † Rom. viii, 14. ‡ 1 Cor., ii, 11.

culties. 'Were I to succeed in ridding you of them,' he said to me, 'others would soon arise; there is a shorter, deeper, more complete way of annihilating them. Let Christ be really to you the Son of God, the Saviour, the Author of eternal life! Only be firmly settled in his grace, and then these difficulties of detail will never stop you! the light which proceeds from Christ will disperse all your darkness.' The old divine had shown me the way. I saw it was the right one, but to follow it was a hard task." But he did follow it, and henceforth the Lord was his Light.

Insisting upon the importance of having the LIVING SPIRIT in our hearts no more depreciates the Written Word, than taking a pilot to conduct a vessel through difficult passages, shows a want of confidence in the chart. Nowhere is the Bible in such demand as where the labors of a living ministry most abound—and by none is it studied with such profit and care, and applied with such tenderness of conscience as by those who are "led by the Spirit of God."

Let the ministry and the Church practically lose sight of this doctrine, and the wildest vagaries will obtain. Take from men the living God, and they will make to themselves gods of wood and stone—of fine church edifices, of choirs and organs, of priests and bishops; or forsaking the church entirely, they will fall to "worshipping devils," and will "seek unto them that have familiar spirits, and unto wizards that peep and that mutter, for the living to the dead."

Says Henry Melville, one of the most eminent among the evangelical ministers of the Church of England, "Were we to fix on any one doctrine as furnishing pre-eminently a test by which to try the condition of a church, we should be disposed to take that of spiritual influences. It would seem to follow, in natural consequence, from our fancying ourselves independent on supernatural teaching, that we should fancy ourselves capable, in a measure,

of contributing to our justification so that he who practically forgets that the Holy Spirit can alone guide into truth, is likely to be soon landed in error on the fundamental point of a sinner's acceptance. There can be no doubt that where piety is flourishing, the doctrine of spiritual influences will be cherished; where declining, comparatively neglected."

If the church does not supply the spiritual wants of men, the devil will undertake to do it. Modern spiritism would never have swept, like a moral simoon all over the land, had not a cold and lifeless formalism well nigh banished the Spirit of God from worshipping assemblies. Men saw in the church a mere social organization, exclusive in its pretensions, dignified in its bearing, and seeking to promote its interests, like any worldly association, by appeals to pride, to vanity, and to the love of pleasure, by the sale of pews, by festivals, pleasure rides and parties, and they were ready to fall in with any thing that came along, that was superhuman in its claims.

Safety is found alone in relying upon the word and upon the spirit of God. While we submit to His guidance we are safe, but let us in a spirit of self-sufficiency depend upon ourselves, and we fall into open sin or into vain-glorious Phariseism, equally damning and far more dangerous.

If we would be "led by the Spirit," we must have the victory over all our bodily appetites. "Sensual, having not the Spirit," go hand in hand. *If ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

There must be the most entire and perfect submission to the will of God. If we have our own way marked out, which we design to pursue at all hazards, we cannot expect the guidance of the Holy Spirit. If we do expect it we lay ourselves liable to delusions of the very worst kind. He who has his own plans to accomplish, and his own ends to gain, and then seeks the guidance of the Holy Ghost, will be

almost certain of going wrong. God never leads where self-will reigns. He cannot. If He hedge up the way, it is construed into a trial of faith. If he leave us free to pursue our own course, it is regarded as an evidence of his approval. The Spirit speaks in a still, small voice, which can never be heard only in the silence of the soul, when the clamor of passion is hushed.

If we would be "led by the Spirit," we must implicitly yield ourselves to his guidance. He is easily grieved, and where he cannot control he will not dwell. His gentlest whisper must be heeded. Satanic impulses are often violent, and prompt to hasty action; but the Spirit of God speaks softly, in the solitude of the soul; *and always in season*. He gives us time for sober reflection—for earnest prayer. His counsels always agree with the written Word. He never urges us to unbrotherly actions or unkind allusions. He is a PURE SPIRIT and a SPIRIT of love, and He enables us

"To hate the sin with all our heart,
And yet the sinner love."

FETTER-LANE CONFESSIONS.—Saturday, 16th, we met at Fetter-lane, to humble ourselves before God, and own he had justly withdrawn his Spirit from us, for our manifold unfaithfulness. We acknowledged having grieved him by our divisions: "one saying I am of Paul; another, I am of Apollos;" by our leaning again on our own works, and trusting in them, instead of Christ; by our resting in those little beginnings of sanctification, which it had pleased him to work in our souls; and, above all, by blaspheming his work among us, imputing it either to nature, to the force of imagination and animal spirits, or even to the delusion of the devil. In that hour we found God with us as at the first. Some fell prostrate upon the ground; others burst out, as with one consent, into loud praise and thanksgiving; and many openly testified there had been no such day as this since January the first preceding.—WESLEY.

THEOLOGICAL SCHOOLS.

It is a shame and a sin, that theological professors, who preach but seldom, who are withdrawn from the active duties of the ministry, should sit in their studies and write their letters, advisory or dictatorial to ministers and churches who are in the field, and who are in circumstances to judge what needs to be done. The men who spend all, or at least a portion of their time in the active duties of the ministry, are the only men who are able to judge of what is expedient or inexpedient, prudent or imprudent, as to measures from time to time. And it is as dangerous and ridiculous for our theological professors, who are withdrawn from the field of conflict, to be allowed to dictate, in regard to the measures and movements of the church, as it would be for a general to sit in his bed-chamber and attempt to order a battle.

Two ministers were one day conversing about another minister whose labors were greatly blessed in the conversion of some thousands of souls. One of them said, "That man ought not to preach any more; he should stop and go to" a particular theological seminary which he named, "and go through a regular course of study." He said the man had "a good mind, and if he was thoroughly educated, he might be very useful." The other replied, "Do you think he would be more useful for going to that seminary? I challenge you to show by facts that any are more useful who have been there. No, sir, the fact is, that since this man has been in the ministry, he has been instrumental in converting more souls than all the young men who have come from that seminary in the time." This is logic! Stop, and go to a seminary, to prepare himself for converting souls, when he is now converting more than all who come from the seminary!—FINNEY.

An equal mind is never at fault.

ROBERT BRUCE.

WE give the following from an old Puritan book, entitled "*The Fulfilling of the Scriptures.*" The copy from which we quote is over two hundred years old, we judge. It contains many instances well authenticated, the author says, of what would be counted "fanaticism" in our day, but which seem to have been quite common then.—ED.

Mr. Robert Bruce, in a very extraordinary way was called to the ministry, having for a long time followed the study of the *law* both in this country and in *France*, yea, had some ground to expect a place amongst the Lords of the Session, his father being then a considerable Baron who had many friends; but a more pressing and irresistible call from God did otherwise determine.

Whilst he was in the ministry at *Edinburgh*, he shined as a great light through the whole land; the power and efficacy of the SPIRIT most sensibly accompanying the word he preached, he was a terror to evil doers; and the authority of God did so appear upon him and his carriage, with such a majesty in his countenance, as forced fear and respect from the greatest in the land, even those who were most avowed haters of Godliness; yea, it was known, what an awful impression King James had of him, and did once give him that testimony before many, that he judged Mr. Bruce was worthy of the *half of his kingdom*.

He was one that had much inward exercise about his own personal case; had oft been assaulted about that great foundation of truth, if there was a God; which cost him many days and nights wrestling, and when he hath come up to the pulpit, after being sometimes silent, which was his usual way, he would say, *I think it is a great matter to believe there is a God*; telling the people it was another thing to *believe that*, than they judged. But it was

also known, by his friends with whom he was familiar, what extraordinary *confirmations* he had from the Lord therein, what near familiarity he did attain in his secret converse with God; yea, truly some things I have had from persons worthy of credit thereabout, would seem seem so strange and marvellous, that I forbear to set them down.

He was one that had the Spirit of discerning in a great measure, did prophetically speak of many things which afterwards came to pass; yea, which I had attested by sober and grave Christians, who were familiar with him, that divers persons distracted, and of those who were past all hope of recovery in the falling sickness, were brought to Mr. Bruce, and after prayer by him in their behalf were fully recovered. This indeed may seem strange, but it is also true; Mr. Bruce was a great wrestler who had more than ordinary familiarity with his Master.

A little before his death when he was at *Edinburgh*, and through weakness kept his chamber, there was a meeting of divers godly Ministers at that time there, on some special ground of the Church's concernment, who hearing he was in the town came together, and gave him an account of the actings of those times, the prelates then designing the service book; after which Mr. Bruce prayed, and did therein tell over again to the Lord the very substance of their discourse, which was a sad representation of the case of the Church, at which time there was such an extraordinary motion on all present, so sensible a downpouring of the SPIRIT, that they could hardly contain themselves; yea, which was most strange, even some unusual motion on those who were in other parts of the house, not knowing the cause at that very instant. One Mr. Weems of Lothaker being then occasionally present, when he went away said, *O how strange a man is this! for he knocks down the Spirit of God on us all*. This he said because Mr. Bruce did divers times knock with his fingers on the table. I had

this from a worthy Christian gentleman, in whose mother's house this was.

He was deeply affected with the naughtiness and profanity of many ministers then in the Church, and the unsuitable carriage of others to so great a calling; and did express much his fear, that the ministry of *Scotland* would prove the greatest persecutors of the Gospel that it had. If there were a full collection of those remarkable passages, which have been known to others in his life, it would further witness what an extraordinary man that was.

Now.—We should like to reduce every man to the feeling of repentance now, or repentance never. We should like to flash it upon your convictions, that, by putting the call away from you now, you put your eternity away from you. We should like to expose the whole amount of that cursed infatuation which lies in delay. We should like to arouse every soul out of its lethargies, and giving no quarter to the plea of a little more sleep, and a little more slumber, we should like you to feel as if the whole of your future destiny hinged on the very first movement to which you turned yourselves. The work of repentance must have a beginning, and we should like you to know that if not begun to-day, the chance will be less of its being begun to-morrow; and if the greater chance has failed, what hope can we build upon the smaller?—and a chance, too, that is always getting smaller. Each day as it revolves over the sinner's head, finds him a harder and a more obstinate, and a more helplessly enslaved sinner than before.—CHALMERS.

LET all your reproofs and exhortations be backed with the authority of God. The voice of men is contemptible, but the voice of God is awful and terrible. Those may reject your words who dare not reject the words of the Almighty.

WELSH MEETINGS.

The Rev. John Ellis, who says he has "traveled nearly the whole length and breadth of Wales, and for over fifteen years preached the everlasting Gospel among its towering hills, cities and valleys," writes as follows, in the *Christian Advocate and Journal*:

The Welsh, as a people, are religiously inclined, and more warm-hearted worshippers never existed. They are not apt to give much vent to their feelings until they are brim-full, then the shouting is natural and affecting. The ministers with few exceptions, are of the Whitefield temperament; full of zeal, and life and earnestness, so often called the "Welsh fire." The congregational singing is far more exciting than any we have heard among the English in America for the last ten years, and we have been in a number of protracted, revival and camp-meetings. Often have we been in meetings when the singing of a verse would be repeated ten or twelve times; strong men falling to the ground, women fainting, the congregation full of excitement, and hursting out in shouts of halleluiahs that made sinners tremble. In the summer months it is not uncommon to see from ten to fifteen thousand people attending out-door preaching. We have attended dozens of these meetings, and in many of them witnessed such outpourings of the Spirit of God that hundreds would be heard through the vast congregation crying for mercy, the preaching interrupted by the shouts of "What must I do to be saved?" holy fire spreading through out the whole country; singing and praying heard in all directions, day night, for weeks together. And according to late correspondence, we are informed that powerful revivals of religion prevail throughout the Principality north and south. O, may the saving influence still go on!

Some few months prior to our coming to this country we were invited to spend a Sabbath in a town called

Holyhead. The morning and evening services were seasons of refreshing from the presence of the Lord. We remained over Monday, and in the evening addressed a large congregation. At the close of the services seventy-six persons came forward professing a desire to flee the wrath to come and be saved from their sins. That evening we shall not soon forget. When the congregation was dismissed, and the doors closed, (the members and new converts remaining in the church,) an old lady came forward, crying bitterly and saying, "O, Mr. E., my son David has gone out again." This pious old widow had one son, who was her only support, but he was not converted. Thousands of prayers she offered in his behalf, and not seeing him among the converted that evening she felt greatly distressed. While exhorting her to pray on, the church door was opened with great force, and a tall, strong, robust man walked up the aisle with a firm step, and when he came near the altar, fell down his whole length upon the floor, crying for mercy; and behold it was this aged sister's son. She soon found her way to him, and while he was crying aloud for mercy she was shouting praises to God as loud as she could. The scene was thrilling; all present were deeply affected. We could not leave the church until a very late hour.

I am sick of opinions; I am weary to hear them; my soul loathes their frothy food. Give me solid, substantial religion. Give me an humble lover of God and man—a man full of mercy and good fruits—a man laying himself out in works of faith, the "patience of hope, and the labor of love." Let my soul be with such Christians, wheresoever they are, and whatsoever opinions they may hold. "He that doeth the will of my father in Heaven, the same is my brother, and my sister, and my mother."—JOHN WESLEY.

WISDOM is better than riches.

BLIND?—YES, THEY ARE.—Multitudes are now blind that once could see, that once had their eyes opened. Instead of being able to say with the blind man in the Gospel: "Whereas I was once blind, now I see,"—it is evident that whereas they once saw, now are they blind, judicially blind; a blindness most fearful, most terrible, most lamentable!

Look at the writings and pulpit ministrations of some ministers and editors some ten or twenty years ago. The spirit of Bible reform was then manifested, a holy unction, a conscience tender as the apple of the eye; they rose above a man-fearing spirit, a time-serving policy. God was evidently with them in very deed, they had power from on high, God crowned their labors marvelously. Mark the writings and preachings of these same public teachers—where now the flash of holy zeal, the fire pentacostal? Alas, alas! what a falling off, what a sad, lamentable degeneracy! The form of godliness is still kept up; but where the soul, the life, the power, the flint, the nail, the hammer? They are evidently shorn of their strength. Wherefore?—they have hewn out to themselves cisterns, broken cisterns that hold no water. They have gradually yielded to the tempter, lowered the Gospel standard, bowed the knee to the popular voice. The Holy Spirit is grieved, takes his flight!

Christ says, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

—GOLDEN RULE.

PRIDE—No people have more occasion to be afraid of the approaches of pride, than those who have made some advances in a pious life. For pride can grow upon our virtues as well as our vices, and steal upon us on all occasions.—LAW.

If men know not their misery, they will never bewail it nor know their need of a Saviour.

AWFUL DEATH OF A SCORNER.—

About the year 1793 an awful incident occurred at Salem, in the State of New Jersey. There had been a revival of religion, and God's people had been disturbed with riots and mobs; but on making application to the civil magistrate, these tumults had been effectually suppressed. The thoughtless opposers of religion turned their attention to a new method of entertainment, and acted in a farcical way at religious meetings, pretending to speak of their experiences, to exhort, etc., in order to amuse one another in a profane, theatrical manner. One night a young actress stood up on one of the benches, pretending to speak her experience, and with mock solemnity cried out, "Glory to God, I have found peace; I am sanctified; I am now fit to die." Scarcely had this unhappy girl uttered these words before she was taken up a lifeless corpse. Struck with this awful visitation, the auditors were instantly seized with inexpressible terror, and every face was covered with consternation and dismay.

THE WILL OF GOD.—Often think that the real value of whatever we do, is proportioned by the conformity with which we do it to the will of God. If in merely eating or drinking, I do it because it is the will of God that I should, I am doing what is more agreeable to him, than if I were to do what should even cost me my life, without any such divine intention. I would advise you often during the day, beseech God that he would inspire you with a real love of your vocation, and that you should say, like St. Paul, when he was converted, "Lord, what wilt thou have me to do? Wouldst thou that I should serve thee in the lowest office in thy house? I will reckon myself here, too blest. Provided I serve thee, I care not in what capacity." And coming more particularly to what is vexing, you say, "Wouldst thou that I should do such-and-such a thing? Alas! O Lord, though I am not worthy, willingly will I do it."—**ST. FRANCIS DE SALES.**

THE STRENGTH OF LOVE.—Love puts a man upon the use of all means to enjoy the thing loved. He that loves the world, how active is he! He will break his sleep and peace for it. He that loves honor, what hazards will he run! He will swim to the throne in blood. Jacob loved Rachel, and what would not he do, though it were serving two seven-years' apprenticeships for obtaining her? Love is like wings to the bird, like sails to the ship—it carries a Christian full sail to heaven. Heaven is a place of rest and joy—it is paradise, and will you not love it? Love heaven and you cannot miss it; love breaks through all opposition—it takes heaven by storm. Love, though it labor, is never weary.

ALAS! it is not a few dull words between jest and earnest—between sleep and awake—that will rouse a dead-hearted sinner. If a house be on fire, you will not make a cold oration on the nature and damages of fire, but will run and cry "Fire! fire!" To tell a man of his sins as softly as Eli did his sons, or to reprove them as gently as Jehosaphat did Ahab, "Let not the King say so," usually doth as much harm as good. Loathness to displease men makes us undo them.—**BAXTER.**

KNEEING TO CONQUER.—A clergyman observing a poor man by the roadside breaking stones with a pickaxe, and kneeling to get at his work better, make the remark, "Ah! John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." The man replied, "Perhaps, master, you do not work on your knees."

A GREAT lie is like a great fish on dry land—it may fret and fling and make a frightful bother; but it cannot hurt you. You have only to keep still, and it will die of itself. Try it.

BEFORE you give way to anger, try to find a reason for not being angry.

EDITORIAL.

DISSOLUTION OF THE UNION.

The Union has gone! The god of politicians, to which many have paid an idolatrous worship, has been broken in pieces. The sacrifice of principle, which for years has been made for the preservation of the Union, has hastened its dissolution. It has fallen to pieces by its own corruption. The election of a Republican President is the ostensible cause; but the real cause is the ungovernable spirit of slavery. Slavery has demoralized the nation. Under the old Jewish law, whoever touched a dead body was unclean; so the corrupting influence of slavery has been manifested in every one who has come in contact with it. The fairest and most fertile portion of the Union has been reduced by it to a state of barbarism, where freedom of speech is as effectually suppressed as in the most despotic governments; and the halls of Congress, that should exhibit the highest type of civilization, have been the theatre of low, personal outrages that never disgraced the Senate Chamber of Pagan Rome.

We cannot feel bad over the present commotions that are raging. Agitation renders putrid water sweet. Violent thunder storms, even if they do some damage and frighten the timid, confer a great benefit, by drinking up deadly miasmas and purifying the atmosphere. We believe in God. His hand is in the changes that are going on. He will bring good out of them. Perhaps He takes this mode to effect the abolition of slavery. Circumscribe it and die it must. Let the South become really independent—let manufacturing interests be fostered, and intelligent free labor be encouraged, and the result may be easily anticipated. The battle for freedom will be again fought, but upon slave territory. The two systems will be brought into an hand and hand conflict. Under these circumstances the issue cannot be doubtful.

We trust that one result of disunion will be to restore the North to its manhood. The servility of the pulpit and the press has been degrading to even fallen humanity. Religious books have, by a process of expurgation not unworthy of a Spanish Inquisition, been robbed of every noble sentiment that could be

construed into a condemnation of slavery, and then sent out to reform the land! Grave and venerable bodies of the professed ministers of the Lord Jesus, representing the popular Christianity of the age, have persisted in throwing the sanction of the Church around a system "which," says Dr. ADAM CLARKE, "among Christians, is an enormity and a crime for which perdition has scarcely an adequate state of punishment."

The North will, we hope, cease to be a hunting ground for chasing down our fellow men running for freedom, and Northern freemen no longer be liable to be transformed into slave-catchers. The next fugitive-slave law adopted should be taken from Deut. xxiii, 15, 16. *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.*

Let Christians live near to God, and not be frightened into giving their sanction to any unholy compromises. The children of God should offer in faith the petition, "Thy kingdom come."

PROGRESS OF EARNEST CHRISTIANITY.

FROM many quarters we receive encouraging accounts of the work of God. Nothing so rejoices us as to hear of sin-subduing revivals of religion. Brother STILES who, after repeated solicitations, has been paying a visit to Pennsylvania, writes us as follows:

BRO. ROBERTS:—"I am in White Haven, Luzerne Co., Pa., about forty miles from the N. J. line, encouraging the hearts and strengthening the hands of God's little ones here. On arriving here I found a noble little band of Earnest Christians, who had been for years, while yet in the M. E. Church, earnestly contending for the faith once delivered to the Saints. Such, however, has been the oppressive policy of the powers that be, that for the glory of God and the salvation of souls, they were forced to the choice of either giving up their convictions of duty, and tamely submitting to a relinquishment of their rights as Methodists and Christians, or to establish separate meetings where they could labor and pray for souls and follow their convictions of

duty. They chose the latter course, and by their request I have organized 36 of them into a Free Methodist Church; and a few others, enough to increase their number to between 40 and 50, will soon give in their names. Relatively to their number, I think I have not found anywhere more clear and distinct witnesses for entire holiness, and the power that saves to the uttermost, than among these brethren, who have grown up here by themselves in this wild mountain region, all alone, with no ministerial help, living by faith, and working for God in the real old fashioned Methodist way.

Had I come here blindfolded, and gone into their meetings, and heard them talk, and pray, and sing, and shout, I might easily have imagined myself on the Genesee battle ground, surrounded by some of our best tried, and most skillful veterans of Western New York, in this glorious war. Some of them are slightly scarred by Baltimore regency weapons. Two have suffered expulsion on like frivolous charges, and by similar sham-like trials to those that have characterized Genesee Conference administration, and rendered it immortal in infamy. About 20 joined us by letter from the M. E. Church.

They have for weeks been holding their prayer and exhortation meetings in private houses, where souls have been converted and sanctified. This Friday evening, the last evening of my labors with them, eleven went forward for prayers, seeking the pardoning favor of God.

Since I have been among them our Presbyterian brethren have very kindly granted us the use of their church, where I have preached several times to large and attentive congregations. Our Free Methodists here are erecting a church edifice for themselves, and expect soon to ask us to supply them with a preacher. So very like are these earnest Christians of Eastern Pennsylvania, to our Free Methodists of Western New York, and so similar is the opposition with which they have met, and so very like is the path in which they have been led, that I can account for it in no other way than that they have the same Lord and the same devil here that we have there.

L. STILES, JR.

A BROTHER "down east" writes:—

DEAR BRO. ROBERTS:—I wish to say to you that your excellent Monthly comes to us regularly, and we have but one fault to find, and that is we wish it could come as oft again as it does. All that take it love it, and I am satisfied that it pays. I think no one can read it without being benefited. If any were disposed to find fault, I should think certainly that they were fit subjects to be led to God's altar for prayer.

I see in your March No. of the "Earnest Christian," an account of Bro. ASA ABELL's joining the Free Methodist Church. His convictions of leaving the M. E. Church, and joining the Free Methodist Church, are the convictions of my heart, and doubtless those of a great many; and when, Oh! when can we have the opportunity of breathing free air? His opportunity came. Oh! Lord give us an open door! is our prayer. I know of many that never will be satisfied until they are free. This panting to be free is like unto a soul panting for full salvation, and cannot any more be satisfied without having its freedom; for a good reason Jesus has made them free, and they must be free indeed. Many in these far-off regions, would be glad to get into your meetings and enjoy freedom with you in worshipping God in Spirit and in truth. We are like other bondmen down South, in one sense of the case; they have an idea of a land of freedom; they long to be free, but cannot tell when or how they shall obtain it. So in regard to many out here. We hear of your freedom and of your joys, and of your people, but as yet we have no opportunity of tasting of freedom. But our trust is in God. We do believe the time will come when God's free ones will be known all over the land. God hasten the time.

ROCHESTER, N. Y.

A LITTLE over a year ago we held a four day's meeting in this city. God was with us in power. At its close, several precious souls rejoicing in the liberty wherewith Christ had set them free, felt that they could not any longer even seem to indorse moral evils that had proved to be past cure; nor any longer endure the restraints which had been put upon them in their worship. They wished to be organized into a band. Though we had not designed to

do any such thing, yet we did not dare to refuse, and so we organized about twenty into a band. When the Discipline came out they adopted it and were organized into a Free Methodist Church. They now number about sixty. The third of March we held a Quarterly meeting with them—one of the best we ever held. The Lord was with his people in power.

In the Love Feast we heard the thrilling testimony of one who was truly a brand plucked from the burning. He was a drummer in the Revolutionary war. His name is ALEXANDER MILLNER. He was 101 years old the 14th of March, 1861. He enlisted in VAN SCHOLCK's regiment at Fort George—was in the battles of Saratoga, of Monmouth, and of Yorktown. He had as good use of his senses, and appears as vigorous as many men we have seen at seventy. He walked to church and back, a distance from his house, we should judge, of nearly three-fourths of a mile. He was converted for the first time about six months ago. One of our faithful brethren seeing him on the sidewalk, spoke to him kindly about the welfare of his soul. He afterwards visited him at his house, and in a few days had the satisfaction of seeing him rejoice in a Saviour's love. The old veteran spoke in the Love Feast with all the ardor of a young convert. He said he had been in almost all parts of the world—had been very wicked—but Jesus had had mercy upon him. "My precious Saviour has forgiven all my sins." At the close of the Love Feast this young convert of 101 years of age, and 14 other persons, united with the Free Methodist Church.

Such was the conviction for sin, (some being on their knees pleading for mercy,) that at the close of the morning sermon, before the sacrament was administered, we invited penitents forward. Five or six came readily. In the season of prayer one or two were set at liberty. A revival commenced, which is still in progress, and which, we trust, will result in the salvation of many souls.

FREE METHODIST CHURCH IN ILLINOIS.

St. Charles, March, 1861.

THIS branch of the church of Christ seems to be wonderfully owned of God. This is not to be wondered at when we take into consideration that their motto is "Holiness to the Lord." As far as they are known, an enlight-

ened and impartial community will give them credit for living up to their professions. Notwithstanding they have been much persecuted, and that by the professed followers of the meek Saviour, yet their prosperity, both as regards the influence they shed in community, and also their increase in numbers, is truly great. There is one good trait in their character worthy the imitation of the pious, namely: They will not step aside from their holy calling to defend themselves. They will not give over their efforts to revive pure and undefiled religion, to defend themselves, knowing as they do that their lives will do this, while "Holiness to the Lord" is their motto. They are making a noble and successful effort to revive the fires of good old Methodism, with its ancient plainness of dress and manners, its holy fires, and untiring zeal for the salvation of the world, which characterized it so much in its early days from all other religious denominations. This denomination of Christians is made up of the truly pious from the M. E. Church, who with bleeding hearts beheld good old Methodism disappearing, and the church of their choice conformed to the world, both in practice and spirit. They made the best efforts they could for years to revive the church, and bring her back to her former simplicity and purity, but all to no good effect. They were persecuted by worldly-minded ministers and members, and every effort they made to revive holiness in the church, was only another ground for persecution.

In the state of Illinois these people are prospering beyond anything we have known.

The policy of their enemies is to keep the prosperity of this people a secret.

E. OSBORN.

THE EARNEST CHRISTIAN.

MANY thanks to the friends of Jesus whose labors are extending the circulation of our Magazine. But we can still supply about five hundred new subscribers with the back numbers—and we very much need this addition to our subscription list. Shall we have it? Our friends must answer this question. We take, because we believe God requires us to do so, an uncompromising stand against religious aristocracy—pewed churches, slavery, masonry, church festivals, and all other sins. Where is there another Magazine that does this? This

course provokes much hostility from influential sources—from ministers and laymen. We know of some who approve our principles, but whose fears do not allow them to subscribe for our periodical. Others, however, will claim and exercise the liberty of reading that which they believe will be for their profit. Such may be found in every community. You will benefit them and us by calling their attention to the EARNEST CHRISTIAN, and securing and forwarding their subscriptions.

The EARNEST CHRISTIAN is neither sectarian nor denominational, but is devoted to the fearless advocacy of *experimental and practical godliness* IN ALL THEIR DEPARTMENTS.

Some, through carelessness, doubtless, have not yet renewed. Send on your orders at once.

LITERARY NOTICES.

LIGHT ON FREE MASONRY: by Elder DAVID BERNARD. Revised Edition, with an Appendix. Revealing the mysteries of Odd Fellowship. By a member of the Craft. Published by a Company, and for sale by VONNEIDA & SOWERS, Dayton, O.

On Sunday the 10th of September, 1826, the Coroner of the County of Ontario, who was also Master of the Masonic Lodge at Canandaigua, applied to a Masonic Justice of the Peace of that town for a warrant to apprehend WILLIAM MORGAN, living at Batavia, fifty miles distant. He was arrested and lodged in jail at Canandaigua, by a posse of Masons, headed by a Masonic constable. He was tried for an alleged larceny—borrowing a shirt and cravat, which he had neglected to return, and acquitted. As the preparations for disposing of him were not completed, he was again arrested and lodged in jail. He was suffered to remain there about twenty-four hours, when, upon the appearance of the Grand Master, he was again released. Outside of the jail he was seized, gagged, and thrust into a carriage filled with men. The horses and guards were changed six times, and he was hastened through a densely settled country—over the well known Ridge Road, about one hundred miles, to Lewiston. Here MORGAN was lodged in the magazine of Fort Niagara, and was never heard of more. We have been in the room where he was confined.

A great excitement followed; but such was the complicity of civil officers—of sheriffs,

judges, and juries—and such the fidelity of Masons to their oaths, that no convictions ever followed.

Elder BERNARD, a Baptist minister of high standing, was at that time a member of the Masonic fraternity. He had taken fifteen degrees in masonry. He had joined, supposing Masonry was an institution "moral, benevolent, of high antiquity, and highly important to the ministers of the Lord Jesus." On taking the first three degrees, he says, "my disappointment none can know but those who have, in similar circumstances, been led in the same path of folly and sin." He was told, however, that there was substantial good in the order, and that if he wished "to arrive at perfection, he must proceed to the sublime and ineffable degrees." Thus he was led on. He says, "When I came to the oath of a Royal Arch Mason, which obligates to deliver a companion, '*right or wrong*,' I made a full stop, and objected to proceeding. I was then assured in the most positive terms, that all would in the end be explained to my full satisfaction. But no such explanation took place."

When MORGAN was abducted, Elder BERNARD condemned the act in the most unqualified terms in the Lodge in Covington, N. Y., of which he was a member. He says, "For the honest expression of my sentiments I was most shamefully abused. The murder of MORGAN was justified, and everything said that was calculated to harrow the feelings of a patriot or Christian. Elder A., a Knight Templar, being present, boldly asserted, 'That if he should see any man writing Masonry, he should consider it his duty to take measures to stop him—that if MORGAN had been writing Masonry, and his throat cut from ear to ear, his tongue torn out by the roots, and his body buried beneath the rough sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours, he could not complain in not having justice done him.' 'Amen, Amen!' was the audible reply around the room. Elder BERNARD was expelled. And "immediately commenced," he says, "a most wicked persecution against me. The *professed* ministers of Christ, infidels and drunkards from Buffalo to Albany, were united to destroy my character!" He was considered to be in such danger, that his friends would not suffer him to ride alone from one town to another.

In short, he says, they "opposed my interest, deranged my business, pointed me out as an unworthy and vicious vagabond, an object of contempt," and "transferred *this* character after me. But," he says, and what an encouragement it should be to every one to do his duty, "the united efforts of the fraternity to injure me have, however, proved unavailing."

"I soon," he adds, "became convinced that the peace of society, the salvation of my country, the present and eternal happiness of my fellow men, and the glory of God, required the destruction of the institution. To accomplish this I was confident but one effectual method could be adopted, and this was to make a full disclosure of its secrets. To this end I then exerted myself." A convention of forty seceding Masons was held at Le Roy on the 19th of February, 1837. The following resolution was adopted and signed by all the delegates present:

"Resolved, That the book written by Capt. WM. MORGAN and published by Col. DAVID C. MILLER, entitled 'Illustrations of Masonry,' is a fair and full exhibition of the first three degrees of Speculative Free Masonry; that we solemnly and unequivocally testify to the above, we cheerfully subscribe our names thereto."

Similar resolutions were passed in relation to the higher degrees. To insure a correct publication, the convention appointed a committee of fifteen to prepare the degrees of Masonry, above that of Master, for publication. The whole—MORGAN'S revelations, and the higher degrees—are included in this book of Elder BERNARD'S.

The publishers of this new edition say, "We have as strong proofs of the substantial truthfulness of the following pages as could be asked to establish any thing by human testimony. It should be borne in mind that the revelations contained in this volume were read to a convention of seceding Masons, endorsed by them, and published by their authority."

One thing in this book took us by surprise—the comparatively recent origin of Speculative Free Masonry. From the confidence with which its great antiquity is asserted, we had supposed that its origin must date far back in the past, but this book shows, from testimony that appears to us conclusive, that the institution had its origin in London, about the year 1717.

The publishers have done a good service to their country and to the cause of Christ, by getting out this new edition of this work at the present time, when so many ministers of the Gospel, and members of the church, are being drawn into this unhallowed association. No one can read this book of Elder BERNARD'S carefully and candidly, without being satisfied, that whoever would walk with God and save his soul, must abstain from all connection with Masonry.

This volume contains over 500 pages octavo, and will be sent, post-paid, to any person's address, on receipt of the retail price, \$1 50. We commend it to all who wish light on *Masonry*. Address VONNEIDA & SOWERS, Dayton, Ohio.

THE AMERICAN HYMN AND TUNE BOOK. Containing about 1000 hymns, adapted to nearly 300 of the most popular and useful tunes, ancient and modern, etc. By G. S. STEVENS, M. D., and Rev. W. McDONALD, Boston, HENRY V. DEGEN & SON, 22 Cornhill.

Congregational singing is once more coming into vogue. Many are becoming dissatisfied with worshipping the Lord by proxy. No performance, however skillfully executed, of difficult music by professional singers, can take the place of heart worship. With the revival of congregational singing comes a demand for Hymn and Tune Books. Quite a number are now in the market. The best among those that we have examined is the one whose title is given above. The hymns are mostly taken from the Methodist Hymn Book.

In the preface the authors say, "The object kept constantly in view in the compilation of this work, is to meet the growing demand for a book suitable for all occasions on which the people meet to praise the Lord. . . . The 'Old Folks' music has been inserted without the least alteration."

This last statement will be a great recommendation. When old tunes have been heretofore republished, they have generally been so altered that their friends could scarcely recognize them in their new dress.

The American Hymn and Tune Book is a small octavo of 383 pages, and is sold for \$7 50 per dozen. It is said to be the cheapest book to be found, and is pronounced by the judges to be the best book for congregational use in the market. We are assured that it has given the most perfect satisfaction where it has been introduced.

We cordially commend it to the examination of all our friends.