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LABORS OF STEPHEN GRELLET.

BY MRS. L. B. LANE.

CINCINNATI, 5th, month 4.—I have had a meeting in the largest Meeting House in this place. My blessed Master has strengthened me to preach Him to a numerous people. By travelling hard through a heavy rain, we reached Waynesville this evening, the pouring down from the clouds was but a faint simile of the streams of heavenly love, and life, in which, during the ride this day, I was immersed even into the ocean of everlasting love; thus this evening, notwithstanding the exposure and fatigue, I feel greatly refreshed. Attended Miami Monthly meeting, the shout of the King immortal was heard in our Camp, so that in living faith, some of us could say "this is our God, we have waited for him, and he will save us; this is the Lord we have waited for him, we will be glad and rejoice in his salvation." The last days have been attended with more bodily fatigue than I ever remember to have experienced, having very little food and sometimes obliged to chew the bark of wood for a meal, but under all, my spirit has praised and magnified the Lord my Saviour and never failing Helper. Under the sense of the favors I have enjoyed, who, I thought, could say I served a hard Master.

BALTIMORE.—I had several meetings on my way to this city, to attend their Yearly meetings. It has been a season of much mental suffering to me. If a forward self-willed Ministry gains the

ascendency among us, we must become scattered as a people. A Minister of the Gospel of Christ must be acquainted with, and established in the faith and hope of redemption through Christ, else how can he minister to others, what himself has not." These trials of which he speaks were principally caused by the unsound doctrine of Elias Hicks who was at this time a minister of high standing among the Friends. In the early summer of 1811, Stephen Grellet entered upon a second visit to Europe. He remarks, "since my return from my religious visit to France, I have been under almost constant mental exercise in the prospect that I should soon have to return to Europe. It having appeared to me the time had come for me to prepare for this important service. My dear wife and I were strengthened to part with one another in the Lord's presence and enabled to resign ourselves to his Divine guidance and safe protection." The voyage was a favorable one. Stephen Grellet arrived in Liverpool on the last of the sixth month, and had many meetings with Friends and different classes of the inhabitants, in that large city. "One of these was with the Methodists in their large house, among whom I was much engaged in the Gospel of Christ, and many of us were baptized together into the one Spirit. During the time I have been at Liverpool, Paul Cuffee a black man, owner and master of a vessel, has come into port, from Sierra Leone on the coast of Africa. He is a member of our Society, and resides in New England. The whole of his crew is black also. The cleanliness of the vessel and the excel-

lent order has excited very general attention." After attending meetings for several weeks in and around Liverpool, Stephen Grellet visited Scotland, having one or two meetings every day. On the termination of his extensive religious journeyings in Scotland, he was drawn into christian love to Ireland. He remarks, "At Limeric I had close service. Oh! what misery and wretchedness I have beheld there. I had several meetings among the poor. On my way to Moate I had many meetings they were generally quiet, but at some of them I narrowly escaped being severely wounded by stones thrown at me, whilst engaged in preaching the glorious truths of the Gospel of Christ. Once as I was going out of meeting, a large stone passed so near my head as to cause my hat to turn round, but blessed be the Lord I have been delivered from every harm." Rather more than five months had been spent in Ireland, and Stephen Grellet now crossed the channel into Wales. Many of the meetings he held there were seasons favored of the Lord. He returned to Bristol and went to Bath, and held a meeting with Friends in silence.

"In the evening a large meeting was held, where I was enlarged in preaching the glad tidings of the glorious gospel. After a long season of deep and silent wrestling for the Lord's blessing, I feel as in his presence, and as if encircled by the spirits of many of my beloved friends in America. Very precious near also did I feel some of those now disembodied of their tenements of clay. It was indeed a blessed refreshing season." In London Stephen Grellet was deeply moved for the degraded portion of that great city; after giving an account of a meeting held for this class, he remarks, "I wept bitterly over them. Very feelingly was the Prophet's message delivered to them. 'Seek ye the Lord while he may be found, call ye upon him while he is near.'" Afterward he gives a touching account of visiting the Prisons of London and Newgate,

among many others. He adds, "On leaving that abode of wretchedness and misery, I went to my much valued friend Elizabeth Fry, to whom I described from the fullness of my heart, what I had just beheld. The appeal to such a pious and sensible mind as that of dear Elizabeth was not in vain. On the next day she repaired to the Prison with garments for the naked children, and through the instrumentality of Stephen Grellet, Elizabeth Fry was first led to that persevering devotedness, to the temporal and eternal interests of the poor prisoners and outcasts, which has been so full of blessings to thousands. After the Yearly Meeting of London, he adds, "I now endeavored to find out some way to pass over to France. The weight of the work the Lord has laid upon me pressing heavily. Truly in my measure I can say, 'I have a baptism to be baptized with, and how am I straitened until it shall be accomplished.'" On his arrival in Paris he was blessed to meet his brother Peter DeGrellet, but in reference to his mission, very dull prospects were before him. He was generally treated with great civility and amidst all his discouragements he could say, "The radiant beam of faith now and then opens something like a crevice in the cloud which surrounds me. It is a great thing to walk by faith; to live by faith." I left Paris and arrived at Limoges the day after. I am much comforted in being permitted to meet with my beloved and aged mother, who, since I was here, has under the teachings of the grace of God, made further advances in vital christianity. The scales of superstition that were once on her eyes have now fallen off. Her confidence is no longer in the Priests or the Pope, but in the Lord Jesus Christ alone. Among the pious persons I visited on coming here, were the Nuns of the Hospital. Their aged and venerable Superior continued in the greenness of the Divine Life. I requested a religious opportunity with my Brothers and their families, and my Mother and Uncle,

which was very readily granted. The Lord has very mercifully owned us. It is a day loudly calling for gratitude and praise, which has been offered on bended knees,—it was a debt I owed, the Lord has helped me to discharge it. It was a trying parting from my dear Mother, it may be a final one. I parted from her with a grateful heart, believing that she has received the truth in the love of it." After an absence of a little more than nine months, he again set his foot on Bristol ground, and without making much stay in England, proceeded to Dublin to the Yearly Meeting there. He was detained by his services in the Irish Capitol, about three weeks, and then returned to London to attend the Yearly Meeting there, 6th month, 1814. The Duchess of Oldenburg sister of the Emperor Alexander, who had arrived in London, came to one of our meetings, with several of her retinue, also the young King of Wirtemberg. We had a precious meeting. The Emperor of Russia and the King of Prussia have come to London. Dear William Allen and myself were nominated a committee to present an address to them on the subject of War, that if possible a return of such calamity might be averted. The King of Prussia was the first to whom we had access." Their visit to the Emperor Alexander was highly interesting, he received these servants of God as dear friends.

Stephen Grellet returned to New York in 1815. But it was not long before an impression was made that he must stand loose from the world and hold himself prepared for further services in distant parts of the Lord's heritage. In allusion to this he remarks, "I beheld such a field of further labors in the West Indies, the North of Europe, Norway, Sweden, Russia, parts of Asia Minor, Greece, Italy, Rome, many parts of Germany and Spain, were brought into view, as portions of the earth where I should have to proclaim the Lord's redeeming love and power. Strong and awful was the impression made on my mind,

that I could not enter into my Master's rest, until this work was accomplished. With this a little faith was given that Omnipotence can enable to perform, what with man seems impossible. I bowed very low before the Lord and was enabled to say, 'Here I am Lord do with me as thou wilt.'" It is remarkable that this servant of God was enabled by Almighty power to accomplish all that was laid upon him in visiting all these distant portions of the earth. In 1818 he entered upon his third visit to Europe. In company with his friend William Allen he visited Russia where they spent four months in visiting Prisons, Hospitals and Schools. They had many satisfactory visits to the Emperor. In speaking of his visits to a Prison, he remarks, "It would appear that sympathy with the sufferings of humanity in the nations that I visit, is one of the services laid upon me. Yesterday and to-day, I have been under sore distress, from what we have seen and felt in abodes of wretchedness and misery. To some of these poor sufferers we were enabled to administer the consolations of the Gospel, and we found a broken and contrite spirit prepared to receive our testimony." He continues, "The opportunity with the Emperor, that we had this evening was particularly tendering and solemn. He gave us an account of the manner in which he was educated from a child, under the care of his grandmother the Empress Catharine. After the manner of the Greek Church, he was trained up to repeat some formal prayers morning and evening. Several times however after having gone to rest, he so strongly felt the convictions of sin, for the impropriety of his conduct, or some parts of his conduct during the day, that he was constrained to rise from his bed, and on his knees with tears to entreat the Lord's forgiveness and strength to act with more watchfulness. These strong convictions continued for a length of time but by unwatchfulness they wore off. In the year 1812 the Lord's visitation in love and

mercy, were renewedly extended to him in a powerful manner. About that time Prince Alexander Galatzin, who had been brought up with him recommended him to read the scripture and gave him a Bible, which he had not seen before, 'I devoured it,' said the Emperor, 'finding in it words so suitable to, and descriptive of the state of my mind. The Lord was also pleased to give me an understanding of what I read therein.' He said much more in a feeling manner. We had spent much time in conversing on very important subjects, when he said, 'we are then going to be soon separated in this world, but I am a full believer that through the Lord's Spirit we may, though separated, feel the fellowship and communion of spirit, for with the Lord there is no limitation of space.' The Emperor requested we would write to him. 'Finally,' said he, 'I have one more request to make, that before we separate, we silently unite once more in waiting on the Lord, if so be that he condescend to give us a manifestation of his Divine Life and presence, as he did on former occasions.' We were prepared to accede to his request for we felt in a precious manner the wings of heavenly love to be stretched over us. The Lord was present during a solemn silence that came over us. Our souls were very reverently prostrated before him, he himself ministering to us in a most gracious manner. After a while in the love of Christ I felt constrained to impart a few words to the dear Emperor, for his encouragement that he may hold fast in the ways of the Lord, fully relying on the efficiency of divine grace to preserve him from all evil. He was bathed in tears. Then dear William Allen on bended knees supplicated the Lord on his behalf, and that of his people. The Emperor who had kneeled by his side continued some time thus prostrated. Our separation was solemn. It is humbling and wonderful to me to see how the Lord has opened a way in those nations where I saw none at all; truly the promise, the Lord will pro-

vide, has been fulfilled in a remarkable manner.

[TO BE CONTINUED.]

HAVE YOU A CHILD IN HEAVEN?—Supposing a parent to fail of heaven, and to retain his instinctive parental feelings, the endless separation between him and his family will be a source of sorrow which needs only to be kept up, by an ever-living memory, to constitute all which is pictured in the boldest metaphors of inspired tongues and pens. A father in disgrace, or under ignominy, suffers intensely when he sees or thinks of his children, provided his natural sensibilities are not destroyed. A father punished, hereafter, by his Redeemer and Judge,—a father banished from the company of heaven, knowing that his family are there, and that if his influence had had its full effect, they would all have perished with him; or a father with part of his children with him in perdition, the wife and mother with one or more of the children in heaven,—is a picture of woe which nothing but timely repentance and faith in Christ may prevent from being a reality, in the experience of some who read these lines.

Can it be true, as Bishop Hall says, that "to be happy is not so sweet as it is miserable to have been happy?" O, man, if you have a child in heaven, think that, among the sweet influences of divine love, there probably is no more powerful motive to draw your affections towards God, than that glimpse which you sometimes seem to have of this child's face, on which heaven has traced its lineaments of peace and bliss; or that sudden whisper of a gentle, child-like voice, now and then heard by the ear of fancy, persuading you to be a Christian. Do not let the world, or shame, or procrastination, lead you to resist such efforts of Almighty love to save you. He who has had a child saved by Christ, and will not be himself a Christian, what more can God do to save him.—JAY.

INFLUENCE.

BY FRANKLIN SMITH.

THERE appears to be a great deal of anxiety in regard to Christian influence. Doubtless all should be very careful to exert an influence, such as shall honor God, and lead souls to Christ. But how shall we decide upon the course to be pursued in order to secure such influence. All who profess to be the disciples of Jesus, will readily admit that we should be governed by the teaching of God's word. And yet what a strange diversity of opinion there is in the minds of different individuals, who nevertheless severally claim to be taking the Bible as their guide. One says in order to be useful, we ought to pursue a certain course; another would say "that is not right, you will destroy all your influence for good in that way." And a third advises still another course. Why all this difference of opinion? We know of no other way to explain the difficulty, than to take it for granted, that all do not make a right interpretation of the Scriptures, nor understand the *true spirit* of the Gospel. The judgment is warped by some selfish or worldly influence; many are not led into the *truth*, by the *Spirit of truth*; The promise is that "when the Comforter is come, *He* will guide you into all truth—will give us a right understanding of the Scriptures. The natural man does not, and cannot receive the things of the Spirit. He can read and understand certain principles in the Bible but the real spirit of the Gospel and the operations of the Spirit are hidden from his eyes. Only in proportion as an individual is given up to God, will he understand God's ways. Not until he is fully consecrated to God; crucified with Christ; dead to the world, and its opinions; is he prepared fully to receive the whole truth. "He that will do his *will* shall *know* of the doctrine." "If thine eye be single thy whole body shall be full of light." "Now we have received, not

the spirit of the world, but the Spirit which is of God; that we might *know* the things, which are freely given to us of God; which things also we speak, not in the words which *man's wisdom* teacheth, but which the Holy Ghost teacheth." Too many professing Christians form their opinions far too much according to the wisdom of this world. They are biased in their judgments, by those who are not born of the *Spirit*—whose whole nature is *opposed* to God. Consequently their eye is not single, and their bodies are full of darkness. No one understands the Spirit of Jesus, unless he is walking in the Spirit. When we are fully obeying God, our influence must be right, whatever the world, or a formal church, may say to the contrary. "Only get the Spirit of Christ," we hear from all directions, "and we shall not give much offence, the people will listen to us, and we shall be enabled to do them good, we shall make the Gospel appear lovely." Taking this view of the subject, how shall we account for the fact, that the Saviour, with his perfections of character, Divinity joined with humanity, met with so much opposition, and was so misapprehended. Was it not, because the world by *wisdom* knew not God? Why was it that he whose very nature is love, found so many everywhere he went, that hated him, and were ready to kill him? Why was he reviled, mocked, scoffed at, spit upon and finally crucified? How was it that Stephen, "a man full of faith and the Holy Ghost," was stoned to death, the people gnashing on him with their teeth? Why were the Apostles—men moving and acting under the direct influence of the Holy Spirit—compelled to seal the truth they taught with their lives? It was because of the antagonism existing between holiness and sin. The Apostles were persecuted, because they preached Christ and him crucified; and the preaching of the cross, to the world, was foolishness.

Now except we have the Spirit of Christ we are none of his, and if it

was the Spirit of Jesus, in his own person, and in his Apostles, that they hated, the world will certainly hate the Spirit of Christ in us. For the Spirit of Christ is the same as it was, and carnal nature is the same, and Christians are still held in contempt by the world. Mr. Wesley says, "In regard to contempt then (under which term I include all the passions that border upon it, as hatred envy, etc., and all the fruits that flow from them, such as calumny, reproach and persecution in any of its forms) my first position, in defiance of worldly wisdom, is this; Every true Christian is contemned wherever he lives, by all who are not so,—by all with whom he converses; since it is impossible for light not to shine. The being contemned is absolutely necessary to a Christian's doing his full measure of good in the world." Where then is the scribe? where is the wise? where is the disputer of this world; where is the replier against God, with his sage maxims? "He that is despised can do no good in the world; to be useful, a man must be esteemed; to advance the glory of God, you must have a fair reputation." Saith the world so? But what saith the Scriptures? Why, that God hath laughed all the heathen wisdom to scorn? It saith that twelve despised followers of a despised master, all of whom were of no reputation, who were esteemed as the filth and off-scouring of the world, did more good in it than all the tribes of Israel. It saith, that the despised Master of these despised followers left a standing direction to us, and to our children, 'Blessed are ye,' (not accursed with the heavy curse of doing no good, of being useless in the world) 'when men shall revile you and persecute you, and say all manner of evil of you falsely for my name's sake. Rejoice and be exceeding glad, for great is your reward in heaven.' (Whitehead's Life of the Wesleys pages 273, 275.) O what an anxiety there is at the present time, among professing Christians to make the religion of

Jesus popular,—to avoid crosses, reproaches and revilings. To keep the friendship of the world, forgetting that the "friendship of the world is enmity with God! whosoever therefore will be a friend of the world is the enemy of God." How many are lowering the standard of piety, conforming their modes of worship to the fashions of the world, quenching the Holy Spirit in its operations, softening and hiding God's truth, daubing with untempered mortar, and all with the view of gaining influence with the world. Is it not as true in our day, as it was in the days of Mr. Wesley, that these truths "seem quite voted out of the world; the masters in Israel, learned men, men of renown, seemed absolutely to have forgotten it; nay, censure those who have not forgotten the words of their Lord, as setters forth of strange doctrines."

Why is not the wisdom of God questioned when we see the way in which Christ made his advent into the world? Why did not Christ come in some way, which infinite wisdom could have devised that would have captivated the world and brought all to bow in submission at his feet? Why was Jesus born in a stable? Why did he live in obscurity until thirty years of age? Why was his forerunner a man that scarcely any one knew, coming from the wilderness, clothed in camel's hair, and living on locusts and wild honey? Why did Christ choose for his apostles a few poor, unlearned fishermen? Why did he speak those words to his followers that made them angry, and caused many to turn away from him because of his hard sayings? In a word, why did not the Saviour come in such manner, and present such truths as would have given him at once a mighty influence over the world, so that multitudes would have been converted? And now my Brother, my Sister, if you do not walk in the Spirit, and obey Jesus, you will never be crucified to the world. "They that are Christ's have crucified the flesh with the affections

and lusts." The heart is full of pride and self will, and must be humbled, in order to enjoy God, and be saved. "God has chosen the foolish things of this world, to confound the wise and base things of this world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." And why? that no flesh should glory in his presence. As it was in the early days of the church, so it is now, the cross of Christ is a stumbling block to the Jews (formal professors) and to the Greek (the wise of this world) it is foolishness.

And now let us be careful to have our influence such as God will give us, in fully obeying him, our reputation laid up in the cleft of the rock, going to him without the camp, bearing his reproach.

If the light of a candle brought into a dark room can instantly expel the darkness; and if, upon opening your shutters at noon, your gloomy apartment can instantaneously be filled with meridian light; why may not the instantaneous rending of the veil of unbelief, or the sudden and full opening of your faith, instantly fill your soul with the light of truth, and the fire of love; supposing the Sun of righteousness arise upon you with powerful healing in his wings?—FLETCHER.

IDOLS.—Give up your idols. Whatever you find occupies your thoughts, and calls you off from serving God get rid of it, if you can. If it is an article of property dispose of it some way, give it away, sell it, burn it, rather than have it stand between you and God.—FINNEY.

It is better to turn away from all that produces perplexity and disturbance, and to leave every one in the enjoyment of his own opinion, than to be held in subjection by contentious arguments.

GOOD DESIRES.

RELIGION does not consist in *desires to do good actions*. Desires that do not result in choice and action are not virtuous. Nor are such desires necessarily vicious. They may arise involuntarily in the mind, in view of certain objects, but while they produce no voluntary act, they are no more virtuous or vicious than the beating of the pulse, except in cases where we have indirectly willed them into existence, by voluntarily putting ourselves under circumstances to excite them. The wickedest man on earth may have strong desires after Holiness. Did you ever think of that? He may see clearly that holiness is the only and indispensable means of happiness. And the moment he apprehends holiness as a means of happiness, he naturally desires it. It is to be feared, that multitudes are deceiving themselves with the supposition, that a desire for holiness, as a means of holiness, is religion. Many doubtless, give themselves great credit for desires that never result in *choosing* right. They feel desires to do their duty, but do not choose to do it, because upon the whole they have strong desires not to do it. In such desires, there is no virtue. An action or desire to be virtuous in the sight of God, must be an act of the will. People often talk most absurdly on this subject, as though their desires had anything good, while they remain mere desires. "I think I desire to do so and so." But do you do it. "O no, but I often feel a desire to it." This is practical Atheism.

Whatever desires a person may have, if they are not carried out into actual *choice* and action, they are not virtues.

And no degree of desires is itself virtuous. If this idea could be made prominent, and fully seated in the minds of men, it would probably annihilate the hopes of half the church, who are living on their good desires, while doing nothing for God.—FINNEY.

THE HARM OF NOVEL READING.

IN the city of E—there were two brothers, each occupying a respectable sphere in society. The one in early life associated with companions whose habits were offensive to morality; the other took an opposite course, and in due time was elected an Elder of the Kirk,—which office he sustained and adorned by ruling well his own house, and training up his children in the way they should go. His regard for their intellectual and religious welfare was visible not only in the regularity of domestic worship and the orderly arrangements of his household, but also in a large and well selected library, from which works of fiction and doubtful moral tendency were carefully excluded. The profligate brother at length married, and had two children, a son and a daughter. The former displayed in early youth a genius for drawing so extraordinary as to give promise of his one day ranking among the first masters of the art; but his enthusiastic pursuit of his favorite study undermined a good constitution, and ere he reached his twentieth year consumption carried him to the grave. The mother, too, was early numbered among the dead; and the daughter was left to the training of the bereaved father, who now possessed some regard for religion. But though he made an effort to follow the example of his brother the Elder, so far, (at least) as to have family prayer once a week—on Lord's day evening—such was still the inveteracy of his habit of profane swearing, that 'out of the same mouth proceeded blessing and cursing.' His ebullitions of temper were occasionally terrific to those who had the misfortune to be their witnesses or victims. The strict Presbyterian notions and habits of his brother were frequently the theme of bitter or sarcastic remark; and his select library of standard divines and historians was denounced in no measured terms, as

calculated to cramp the minds and prejudice the tempers of his children. For himself, he was determined that no such restraints should be put upon his daughter K., who should be left at liberty to choose her own books, that she might see the good and the bad, and form her opinions in the most liberal manner, so as to escape bigotry and narrow mindedness. The freedom, thus granted was eagerly used. As the daughter advanced to womanhood, she took her range among books of all kinds. And what was the result? The books which tended to restrain the wayward tendencies of human nature, were treated with flippant censure and thrown aside. Writers of fiction absorbed all her hours. Circulating libraries were ransacked, that she might find the most stimulating novels.

The influence of this trashy reading was soon apparent in her looks, temper, language and manners. Impatient of all restraint, she wandered in the paths of the tempter. The love-tales of her favorite authors inflamed her imagination. She dreamed and spoke of splendid matches, till she became quite unfitted for the matter-of-fact world in which her lot was cast. As for domestic duties, they were too common-place for so gay a young lady. These she would leave to home-spun Marthas, whose genius was formed to superintend them. She possessed no fortune, but was fully prepared to spend one, should it ever come into her possession. Her course downward was fearfully rapid. For soon a 'gentleman' appeared as a suitor, promised marriage, abused her credulity, kept her in suspense, and then abandoned her. She was forsaken of all her friends. Misery stared her in the face. Golden dreams of sinful pleasure—the creation of novel-reading—ended in disgrace, ruin, disease, a broken heart, and an untimely grave! She passed into eternity without hope, in what might have been the very bloom of her days, leaving behind her two unhappy infants to perpetuate her shame.

The writer witnessed her career, too painful to be forgotten. Her miserable father was struck with palsy, lingered awhile, and sunk into the tomb. His religious brother, meanwhile, held on his way, maintaining his integrity, his respectability and his domestic happiness. His children rose up to honor him. The want of acquaintance with fictitious writings did not prevent their becoming intelligent, useful, and honorable members of society.

In these days of cheap literature, let all who have any influence with the young, beware how they encourage light or immoral reading. The press teems with fiction, set forth in the most fascinating style, the tendency of which is to allure into forbidden paths. Ought we not to be as careful about the food of the mind, as we are about the food of the body? In either case poison, however sweet, will destroy life. The difference is, that in one case the body is killed, in the other the soul!—**ENGLISH WESLEYAN METHODIST.**

FAITH.—But faith is a complete, perfect whole; a day without a cloud, a jewel over which we rejoice without fear of thieves or robbers. It is no spoil; but a gift. We do not make it; but it makes us. It is not ours; but we belong to it. We do not obtain it, by drawing it down to us; but we are lifted up by it into its own sphere.—**THE HALLIG.**

WHEN we have read all books, and examined all methods, to find out the path that will lead us to heaven, this conclusion only will remain: that "through much tribulation we must enter into the kingdom of God."—**KEMPIS.**

CHRISTIAN LOVE.—The more believers love God, the more they love one another; as the lines of a circle, the nearer they come to a centre, the nearer they come to each other.—**CHARNOCK.**

A CHRISTIAN.

I SUPPOSE you call yourself a Christian. Do you think you deserve the name? Do you know anything of the work of the Spirit in your heart? Have you received the Holy Ghost?

It requires little to make a Christian according to the standard of the world. Only let a man be baptised and attend some place of worship, and the requirements of the world are satisfied. The man's belief may be not so intelligent as that of a Turk; he may be profoundly ignorant of the Bible. The man's practice may be no better than that of a heathen; many a respectable Hindoo might put him to shame. But what of that? He is an Englishman. He has been baptized. He goes to church, and behaves decently when there. What more would you have? If you do not call him a Christian, you are thought very uncharitable.

But it takes a great deal more than this to make a man a real Christian according to the standard of the Bible. It requires the co-operation of all the Three Persons of the Blessed Trinity. The election of God the Father, the blood and intercession of God the Son, the sanctification of God the Spirit, must all meet together on the soul that is to be saved. Father, Son, and Holy Ghost must unite to work the work of making any child of Adam a true Christian.

This is a deep subject, and one that must be handled with reverence. But where the Bible speaks with decision, there we may also speak with decision. And words have no meaning, if the work of the Holy Spirit be not just as needful in order to make a man a true Christian, as the work of the Father or the work of the Son. "No man," we are told, "can say that Jesus is the Lord, but by the Holy Spirit." True Christians, we are taught in Scripture, are "born of the Spirit. They live in the Spirit. They are led by the Spirit. By the Spirit they

mortify the deeds of the body. By the Spirit they have access, through Jesus, unto the Father. Their graces are all the fruit of the Spirit. They are the temple of the Holy Ghost. They are a habitation of God, through the Spirit. They walk after the Spirit. They are strengthened by the Spirit. Through the Spirit, they wait for the hope of righteousness by faith." These are plain Scriptural expressions. Who will dare to gainsay them?

The truth is, that the deep corruption of human nature would make salvation impossible, if it were not for the work of the Spirit. Without him, the Father's love and the Son's redemption are set before us in vain. The Spirit must reveal them. The Spirit must apply them, or else we are lost souls.

Nothing less than the power of Him who moved on the face of the waters in the day of creation, can ever raise us from our low estate. He who said, "Let there be light and there was light," must speak the word before any one of us will ever rise to newness of life. He who came down on the day of Pentecost, must come down on our poor dead souls, before they will ever see the kingdom of God. Mercies and afflictions may move the surface of our hearts, but they alone will never reach the inner man. Sacraments and services and sermons may produce outward formality, and clothe us with a skin of religion, but there will be no life. Ministers may make communicants, and fill churches with regular worshippers. The almighty power of the Holy Ghost alone can make true Christians, and fill heaven with glorified saints.

Reader, let this be written in your memory, and never forgotten: No Holy Spirit, no true Christianity! You must have the Spirit in you, as well as Christ for you, if you are ever to be saved. God must be your loving Father, Jesus must be your known Redeemer, the Holy Ghost must be your felt Sanctifier, or else it will be better for you never to have been born.

Reader, I pass the subject on your serious consideration. I trust I have said enough to show you that it is of vital importance to your soul to "have the Spirit." It is no abstruse and mysterious point of divinity. It is no nice question of which the solution matters little one way or another. It is a subject in which is bound up the everlasting peace of your soul.

You may not like the tidings. You may call it enthusiasm, or fanaticism, or extravagance. I take my stand on the plain teaching of the Bible. I say that God must dwell in your heart by the Spirit on earth, or you will never dwell with God in heaven.

"Ah!" you say, "I do not know much about it. I trust Christ will be merciful. I hope I shall go to heaven, after all." I answer, no man ever yet tasted of Christ's mercy, who did not also receive of his Spirit. No man was ever justified, who was not also sanctified. No man ever went to heaven, who was not led by the Spirit.
—RYLE.

THE ONLY FOUNDATION.—Some are all their days laying the foundation, and are never able to build upon it for their own peace and comfort. And the reason is, because they will be mixing with the foundation, stones that are only fit for the building. They will be bringing their obedience, and duties, and the like, unto the foundation. These are precious stones for the walls, but unfit to bear the whole weight of the building. The only safe foundation is the rock of ages, Jesus Christ; but self-righteousness would fain have something of its own to mix with it; and because they will not mix, these legal builders may spend a fruitless labour about it all their days.—Dr. OWEN.

EXAMINE yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ be in you except ye be reprobates?

SELF-DENIAL.

BY THE EDITOR.

Do you profess to be a Christian? You may be one in name, in form, in doctrines and words. Your life may be unstained by a single inconsistency of such magnitude as to attract attention; you may be in your own eyes, and in the estimation of others, a model of propriety, and still be on the highway to perdition. If you are a real Christian you deny self. Jesus says so. Many may be self-denying from necessity, from the stern demands of poverty or for the purpose of avoiding the suffering that indulgence has occasioned, but the accepted follower of Jesus denies self from choice. The miser, who, in paying his taxes, indirectly contributes something for the support of the poor, has as good ground upon which to base the claim of beneficence as those have to profess to lead a life of self-denial who indulge the appetites and the tastes to the same extent that they would if they made no pretensions to Christianity. Self denial to be of any advantage to our souls must be voluntary and it must be practised for Christ's sake. It must also be a reality and no sham. It will not do to exchange one form of gratification for another,—smoking for chewing—wine or beer for brandy or whisky. The hypocrite and the self-deceiver endeavor to make a commutation for their sins, exchanging those that are unfashionable for those that will not injure their standing in society. The real disciple of Christ puts off "the old man which is corrupt according to the deceitful lusts," and puts on "the new man which after God is created in righteousness and true holiness." The one turns the stream of depravity into a new channel, the other has the fountain purified.

Is self denial essential to the Christian character? Where then are Christians to be found? Certainly not among the tobacco loving, pleasure seeking, ease taking professors of the

day. They are as far from being disciples of Christ as heaven is from hell! They have not yet learned the first letter of the alphabet of Christianity!

You say "I know I am a Christian," but wherein do you deny yourself for Christ's sake? Are you frugal in your eating and drinking that you may both preserve your own health and have wherewith to feed the hungry? Or do you take as much delight in the pleasures of the table as the veriest heathen? Which? Let conscience answer!

Do you deny yourself in your furniture and in your apparel, "not adorning yourself in gold and pearls and costly array," or do you in all these particulars vie with your neighbors in equal circumstances who make no pretensions to religion? Do you deny yourself of ease? Are you willing to toil for Jesus? Do you as cheerfully, after the labors of the day are over, employ the evening in working for the salvation of souls as the ungodly do in going to balls or theatres or lectures or military parades? Perhaps you are a professed minister of Jesus Christ, specially set apart to lead others by precept and example to the cross. Prove yourself in the Apostolic succession by Apostolic self denial and labors! Do you spend as many hours in the twenty-four in trying to get men saved as you formerly did in endeavoring to lay up treasures on earth? Answer the question before God! Do you rise as early in the morning that you may study the Bible and offer prayer to God as your neighbor does to hammer his iron or work his garden? These are the words of Christ. *If any man will come after me, let him deny himself and take up his cross daily and follow me.*

WHAT will become of us in the eve of life, if we grow cold and languid in the morning?

WITHOUT a total denial of self, thou canst not attain the possession of perfect liberty.

GEMS FROM SIR MATTHEW

HALE.

O

BORN 1600, DIED 1675.

1. If we do but seriously believe the truth of the Gospel, and the truth of the life to come, the best things of this world will seem of small moment; and the worst things the world can inflict will appear too light to provoke us to impatience or discontent. He that hath everlasting glory in prospect, will have a mind full of contentment in the darkest condition here.

2. Our home, our country, is heaven, where there are no sorrows, nor fears, nor troubles: this world is the place of our travel and pilgrimage, and, at the best, our inn.

3. In my father's house there are mansions, many mansions, instead of my inn; and my Saviour himself hath not disdained to be my harbinger: he is gone before me, to prepare a place for me. I will, therefore, content myself with the inconveniences of my short journey, for my accommodations will be admirable when I come to my home, that heavenly Jerusalem, which is the place of my rest and happiness.

4. Weigh and consider your words before you speak them, and do not talk at random.

5. Learn and remember, therefore, to have thy greatest care for thy noblest part; furnish it with grace, knowledge, the fear and love of God, faith in Christ.

6. I would not have you meddle with any recreations, pastimes, or ordinary work of your calling, from Saturday night at eight of the clock, till Monday morning. For, though I am not apt to think that Saturday night is part of the Christian Sabbath, yet it is fit then to prepare the heart for it.

7. I have been acquainted somewhat with men and books, and have had long experience in learning and in the world; there is no book like the Bible for excellence, wisdom, learning and use; and it is want of understanding

in them that men think or speak otherwise.

8. Be frugal of your time; it is one of the best jewels we have.

9. This is the great art of Christian chemistry, to convert those acts that are natural and civil into acts truly religious: whereby the whole course of this life is a service to Almighty God, and an uninterrupted state of religion, which is the best and noblest, and most universal redemption of his time.

10. Remember that this is the very elixir, the very hell of hell to the damned spirits, that they had once a time wherein they might have procured everlasting rest and glory; but they foolishly and vainly mis-spent that time and season, which is now not to be recovered.

11. The happiness of mankind is not to be found in this life; it is a flower that grows in the garden of eternity, and to be expected in its full fruition only in that life, which is to come. Although peace of conscience, tranquility of mind, and the sense of the favor of God, which we enjoy in this life, like the bunches of grapes brought by the spies from Canaan, are the prelibations and anticipations of our happiness, yet its fullness consists in the beatific vision of the ever-blessed God to all eternity; where there is a perfect life, free from pain, from sorrow, from cares, from fears; a perfect life of glory and immortality, out of the reach of death or the loss of that happiness which we shall then enjoy in the presence of the ever-glorious God.—CHRISTIAN OBSERVER.

A profligate young fellow, seeing an aged hermit go by him barefoot, "Father," says he, "you are in a very miserable condition, if there is not another world." "True, son," said the hermit, "but what is thy condition, if there be?"

Those who have most need of credit seldom get much.

THIS PLANK WILL BEAR.

THE God of truth hath said, "My word shall not return unto me void." And altogether only the great day "shall declare" the full accomplishment of this promise, still from time to time we are allowed cheering glimpses of its fulfilment in unlooked-for quarters, suited to encourage some who are ready to conclude that a long night of toil has been spent in vain. The following anecdote illustrative of this blessed truth, mentioned lately at a Bible Society meeting in England, may be new to most of our readers:—

A vessel was wrecked, a good many years ago, on the stormy coast of Cornwall. It was a time of much danger and distress; but the Lord was merciful, and no lives were lost. On the following Sabbath, the rescued sailors attended divine service in the nearest parish church, and thanks were publicly returned for their deliverance.

The minister who officiated that day was aware of the circumstances, and endeavored to improve them to his audience. At the close of his sermon, he spoke with much earnestness of the sinner's danger and the Saviour's love. Among other things, "Imagine," he said, "the situation of a drowning man, who feels that all his own efforts are unavailing, and that he is fast sinking beneath the overwhelming waters. Imagine what would be his feelings if suddenly a plank floated within his reach, and if taking hold of it, he found it would bear his weight! My fellow-sinners, this is your case and my own! We are like the drowning mariner, Christ is the plank of safety. This plank will bear;—oh! refuse not, delay not to seize upon it. This plank will bear; yes, sinner, *this plank will bear!*"

The good man's own heart was much moved, and he felt that he spoke with unusual animation. But he heard no more of the discourse than he was wont to hear of others, and by degrees the whole incident passed away from his remembrance.

Fourteen years afterwards, he received an urgent message, entreating him to come and see a man who was near death, in a village at a considerable distance. He obeyed immediately, unable to resist such a call. On entering the apartment, he saw at once that the sufferer was a stranger to him, and also that his moments on earth were almost numbered. He knelt beside the bed. "My brother, you have sent for me, and I am come. You are on the verge of that awful transition which awaits us all. Will you tell on what hope you are resting for eternity?"

The dying man was evidently conscious, but the power of speech seemed gone. "My brother," continued the minister, "if you can no longer speak, will you give me a sign, a token, to tell if you have hope in Christ?" Then, by a last effort of expiring strength, these words were uttered, and we may easily conceive the thrill of joyful, grateful recollection, with which they were listened to: "*The plank bears!*" Yes, that long-forgotten sermon had not been preached in vain. In one soul, at least, the good seed had borne fruit to everlasting life.

Reader, *this plank will bear!* It carried that soul safe to the heaven of eternal rest; it will carry yours also. Have *you* taken hold of it? Jesus is the all-sufficient, but he is also the *only* Saviour. "There is none other name given under heaven among men whereby we must be saved." "How shall we escape, if we neglect so great salvation?"

NEARING THE CENTRE. — It is a happy thought, and beautifully expressed by Charnock, that "the more believers love God, the more they love one another; as the lines of a circle, the nearer they come to the centre, the nearer they come to each other."

If the Son shall make you free, you shall be free indeed.

DO YOU GIVE TO MAKE IT FLY?—Old Aunt Dinah was a colored member of the church, who would sing at the top of her voice and cry *Glory!* above all the rest. It was common, at the missionary prayer-meeting of the colored people, to take up a collection while singing the hymn,

"Fly abroad, thou mighty gospel!"

In the midst of which Aunt Dinah always threw her head back, shut her eyes, and sang away lustily *till the plate had gone by*. The sable collector observed her habit, and one night stopped when he came to her, and said, very bluntly, "Look a'hea, Aunt Dinah! you needn't be singing 'Fly abroad, thou mighty gospel,' if you doesn't give nothin' to make it fly!"

One very soon learns that there are thousands of "Aunt Dinahs" among other than colored Christians. They have very little sympathy with the eccentric but true-hearted Mr. S—, who was asked to pray at the close of a missionary sermon, and immediately began to look about for the contribution box; on being told that he was asked to pray, he answered, "I know it, but I haven't given anything, and I cannot pray until I have given something." He made his offering, and then his prayer. Whatever may be thought of this way of doing the thing, there can be no doubt that in some way or other the thing should be done. You may pray for the heathen at home and abroad, but if at the same time you "*give* them not those things which are needful, what doth it profit" either them or you?

ARE WE IN EARNEST?—A little while ago a clergyman said to a young man who never thought of his soul, "My dear young friend, I think you are going to lose your soul! You are putting off the day of salvation—neglecting all these solemn matters; going on heedlessly, I fear, to the day of your death!"

The young man looked up with surprise, and said—

"I don't think so! And you must really pardon me, but I have my doubts whether you think so, or your church think so."

The minister was astonished. He never suspected the young man of scepticism.

"How so?" he asked.

"Why, my mother belongs to your church. Don't they all think just as you do?"

"Yes, they do."

"Well, then, don't my mother love me? And do you think she never would have told me if she thought I was going straight to perdition? And there's my sister; don't she believe as you do?"

"Yes."

"Now, then, I *know* my sister loves me. I *know* she would come and throw her arms around my neck and tell me, '*Don't! don't! don't!*' if she thought I was going to perdition."

DANGEROUS.—It is exceedingly dangerous to send children or youth, sons or daughters, to institutions where "evil communications corrupt good manners." Very many promising youths have been corrupted, ruined, indeed soul and body, for time and eternity, by coming in contact with vicious associates while pursuing their scientific or collegiate course. Parents should be well posted on this point, know for a certainty the character, habits and sentiments of the institutions, academic, collegiate, or theological, to which they intrust their rising offspring. Every school or educational institution should be a nursery of piety, pure as the atmosphere of heaven. The influence issuing from these schools of the prophets should be salutary, heavenly, soul-saving. Instead of this, alas! how many are morally pestilential, corrupting and demoralizing hot-beds of iniquity!

Some colleges and theological institutions that once stood high for good morals and spiritual elevation, have sadly degenerated, lowered the Gospel

standard, bowed the ear to popular, conservative views, become exceedingly lax in morals and discipline. Beware, parents, *beware*, as you value the cause of freedom and salvation, your own peace, the present, future and *everlasting* welfare of your sons and daughters, how you "rear the tender thought."—GOLDEN RULE.

SATAN'S DEVICES.

BY THE EDITOR.

A bill was introduced into one of our State Legislatures to exempt from taxation the property of ministers. It met with opposition. However, it seemed in a fair way to become a law. Its opposers became alarmed. Fearing a direct vote, they resorted to tactics. One, under the guise of friendship, moved to amend it, by extending its beneficent provisions to the widows of clergymen. This amendment seemed plausible, and was argued with zeal, yet, the friends of the bill began to fall off. Then it was moved to amend it still farther, by giving its advantages to all widows. Another member moved to amend it still farther, by including all grass widows! In the storm of ridicule thus excited, the bill was effectually killed.

Similar to this are the devices of Satan. He will terribly withstand a man, who begins seriously to think about obeying God. Real difficulties will be presented to his mind in a most exaggerated light. Imaginary obstacles will tower like mountains before him. Every suggestion that the ingenuity of devils can invent, will be tried to discourage any one from acting up to his convictions of duty. When Satan sees that he will fail in this, he then commences a new mode of operations. What he so lately opposed, he now appears to favor. He would push the enterprise with zeal. He urges us to go a little farther than God would have us. He is careful not to excite our suspicions. Usually one step beyond the proper limits

is all he persuades us to take at first. Then he leads us on. Amendment after amendment is proposed, each one a little more absurd than the last, until the efforts, rightly commenced under the influence of the Holy Spirit, end in disaster and disgrace. Then Satan cunningly points to the wreck that he has made, as a warning to all others against aiming at entire compliance with all the requirements of God.

Let us notice a few particulars. A sinner is convicted of sin. It is constantly suggested to his mind, that he has not been very wicked, that there is no need of being in haste, for he may seek salvation at any time. But he resolves to wait no longer. He begins in good earnest the work of repentance. Then it is whispered in saddened tones to his soul, that it is now too late—that there is no mercy for him. But he perseveres and obtains the joyous evidence of sins forgiven. The cross is cheerfully borne.

He now realizes that none but spiritual worship is acceptable to God. His feelings fluctuate. The hour for prayer arrives, and finds him not in a devotional frame. Satan suggests "it will do no good to pray now, you must wait till you feel like it." If the suggestion is received, the ruin of the hopeful convert is accomplished. He, who in worldly matters should labor only when he felt like it, would soon come to want. So the Christian, whose feelings control him in the discharge of his duties, will end his career in inglorious defeat. The less the traveler in the winter "feels like" battling with the cold, the greater is the necessity for his doing it. If he yields to the comfortable feeling of drowsiness that steals upon him, he will soon sleep the sleep of death. The less you "feel like" praying, the more earnestly should you wrestle with God in prayer. Read the Bible, and probe your heart, and examine your life, and sing, and pray, until your soul is melted in the glowing fires of devotion, kindled by Heaven's own touch.

Every real child of God sees that it

is his duty to labor for the salvation of souls. Only a few do their duty in this respect. One attempts it, Satan withstands him. But God helps, and he is blessed and encouraged. He is made a blessing to souls. Satan, who so lately told him that he could do no good, he is so feeble, so ignorant, and has so little talent, now endeavors to make him believe that the work of God rests mainly on himself. There cannot be a good meeting unless he takes the lead. He must be licensed to preach. His business must be abandoned, and himself and family supported by the contributions of the people of God. To gratify him, a license is granted. But he fails utterly in the work of the ministry. (Many a useful layman has made a useless preacher.) If God calls a man to preach, the spiritual-minded of the Church will also see that this is his duty. He will also be successful in saving souls. Pointed exhortations, and prayers of faith will do much more for the cause of God than pointless sermons or common place platitudes appended to a text. Yet, we would discourage no one from devoting all his time to laboring for souls, whom God calls to do it.

Again, Satan often takes advantage of those who justly attach great importance to being "led by the Spirit of God." If we would be Christians, we must follow the Spirit. But we must learn to stop when the Holy Spirit stops. Satan, transformed into an angel of light, will use all his art to push us a little too far. We have never need to be more fully on our guard against Satanic delusions, than when we are fully given up to do the will of God in all things.

Has a loss of love towards any human being followed any words you have uttered, or any actions you have performed? Rest assured that you have given place to the devil. The Spirit of God never leads us to reprove, even the worst of sinners, in a harsh unfeeling, sarcastic way. If, after you have "done your duty" to any individual, you feel as if you never want-

ed to see him again, you may set it down as a sure indication, that, however clearly the Spirit of God prompted to the undertaking of the duty, Satan managed to have a share in the execution of it.

If a suggestion presented in scripture language to do any thing is met by a plain passage of the Word of God, you advance a single step at your peril. Imitate the Saviour, who, when urged needlessly to expose himself to danger, by the precious text, "He shall give his angels charge concerning thee," replied in a text equally explicit, "Thou shalt not tempt the Lord thy God." Try every suggestion by the Bible. Beware of fanciful interpretations. Keep a single eye. Keep humble. Be filled with the Spirit, and God will deliver you from all the wiles of the devil.

INORDINATE AFFECTIONS.—The moment a man gives away to inordinate desires, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the humble and poor in spirit, possess their souls in the plenitude of peace.

He that is not perfectly dead to himself, is soon tempted and easily subdued, even in the most ordinary occurrences of life. The weak in spirit who is yet carnal, and inclined to the pleasures of sense, finds great difficulty in withdrawing himself from earthly desires, he finds regret and sorrow, as often as this abstraction is attempted, and every opposition to the indulgence of his ruling passion, kindles his indignation and resentment. If he succeeds in the gratification of inordinate desire, he is immediately stung with remorse; for he has not only contracted the guilt of sin, but is wholly disappointed of the peace which he sought. It is therefore, not by indulging, but by resisting our passions, that the peace of heart is to be found. It cannot be the portion of him that is carnal, nor of him that is devoted to a worldly life; it dwells only with the humble and spiritual.—KEMPIS.

REV. WM. C. KENDALL, A. M.

HIS FIRST CHARGE.

Soon after he graduated in the fall of 1848, he joined the Genesee Conference of the M. E. Church at its session held in the city of Buffalo. A deep impression was made upon his mind by a remark of Bishop Hamline. The Bishop having learned that complaint was made of some preachers for making holiness their hobby, said, "Woe to that Methodist preacher, that son of perdition, who does not make holiness his hobby." Rev. W. Kendall went to his charge, which was Cambria, Niagara Co., N. Y., firmly resolved to make holiness his theme.

He did so, and when a few became dissatisfied with his plain close dealing and resolved to leave for another charge, he said to himself, "I will love it out of them." Like a faithful minister, he warned the people from house to house, searching out the backslidden and comforting the weak, till those who had scorned his plain teachings, became so ashamed at their own backslidden condition, that they began to wrestle mightily for deliverance from sin. And some of these persons soon became public witnesses of the doctrine of entire holiness, and his most faithful, firm friends. The people of that charge can testify how untiring were his efforts to save souls. Not a corner was left unvisited—scarce an Atheist, Deist or Universalist but was personally labored with and prayed for, though he often met abuse of various kinds. The formal in the church, who had felt aggrieved at so young a preacher being placed over them, learned to love the truth and him who taught it. Sinners in Zion and in the world, saw their own hearts in the gospel glass, fled to Christ for mercy and testified boldly to the witness of their adoption, many too under his searching sermons, from texts like this, "Having therefore these promises, dearly beloved, let us cleanse our-

selves from all filthiness of the flesh and spirit,"—saw and felt the obligation to be cleansed from *all sin*, and their cry was, "Not can I, Lord, nor will I rest, till pure within." Numbers were enabled to declare with all confidence, "I feel nothing but *love*, the blood of Jesus, cleanses my heart just *now* from all sin."

It would be well to record here, his first great temptation after he commenced to preach, and his glorious deliverance. He said it was to preach *sermons*, to exercise his talents and profit the people by *pleasing* and gratifying their refined tastes. He reasoned thus:—"is it not my *duty* to make use, in embellishing the truth, of the learning I have toiled for,—will not the people more readily receive unwholesome truths if they are made attractive? Why can I not thus gain a greater power over men of talent and position, obtain some favor myself, and thereby wield a greater influence for good?" God answered him! During a few days of severe illness, suddenly induced, eternity was brought very near. While examining his heart with reference to appearing before the Judge—a sure way to make every man for once honest with himself—two ways were distinctly marked out before him, and he was required to choose which he would take. One was, to preach elaborate discourses, such as would draw the learned, please the fastidious and satisfy the critical,—and have as a meed, *popular applause*. The other was, to preach Christ crucified and his plain practical truth, directly at the sins of the heart and life, without quotations of Greek and Latin to show his learning.

Glory to God! He choose the latter, the narrow way—the way of the cross—the *only* way to the crown! He said from this time the fear left him, and the next Sabbath, for the first time in his life, he longed for the hour to come that he might go into the pulpit; and "if all the world had been present, all the devils in hell," he "could have stood undaunted before them all."

From this period he began to see greater prosperity in the church and deeper conviction among sinners. He ever regarded this decision as the turning point of his usefulness, as well as salvation. To have yielded to this temptation, he was well assured, would have been to barter his *eternal* all for a bubble. It will not be uninteresting to quote here a few passages from his journal, proving what was uppermost in his heart.

Friday, Nov. 16th, 1849.—To-day being the fast-day previous to the first quarterly meeting of my second year in the ministry, it may be a fit day to commence by God's help, a record of incidents. I am able to-day, to place *all* upon the altar; I have an abiding peace in believing. At our supper, (the first meal of the day) had much liberty in conversing with Brother and Sister D——n, with whom I board, on the subject of entire sanctification. They are earnestly seeking it, and I expect through God's boundless goodness they will soon obtain it.

Sunday, Nov. 18th.—The sky is clear to-day, both natural and spiritual. Had a feast of love indeed this morning. All the hours of the day seem heavenly. Many indications appear that God is about to pour out his Spirit upon us; and I am much encouraged and strengthened to labor for this. Feel very weak in myself, but can truly say, "Here Lord I give myself away, 'tis all that I can do."

Wednesday, Nov. 28th.—My soul is this morning drawn out in earnest prayer for the salvation of souls. O! that the Spirit may make intercession for us—*within* us—with groanings unutterable, and may *His* intercession mightily prevail! How can we endure the thought of sinners wading through floods of light down to perdition! "O! Lord revive thy work."

Dec. 1st.—In conversing with Sister D——n, she says, "it seems to me that I am getting worse and worse every day." The reply was, "perhaps it is but a clearer view of what you are, that makes it seem so." We

know not the depth of the disease until the light of God's Spirit discloses it. I was convinced that salvation had come near and so it proved. Having proposed a circle of evening prayer, she led; and after praying a short time, began to plead for entire sanctification, and that *now*. Scarcely had the words passed her lips, before she stopped, and a few minutes of profound silence ensued, when she again recommenced—uttered a sentence or two and again ceased, but her short audible breathings manifested a fullness of the Holy Spirit. Some minutes of silence elapsed and she requested me to pray. After prayers and singing, to the question, "Has the Lord done anything for you, Sister D——n?" She answered: "He has done *something* for me," being tempted not to confess the whole. But thank the Lord she was enabled to resist the temptation—it fled. She rested, and a fullness remained.

Thursday, Dec. 6th.—Had given encouragement to some of my people that I would visit them to-day, but not being so well prepared as I desired for my evening appointment, tarried at home, although doubting whether it would be so pleasing to God. In consequence had no liberty in trying to preach. O! how much better would we get along were we to act at all times with a *single eye* to God's glory!

Thursday, Dec. 13th.—Am much comforted this evening in finding one in middle life, who for a year has been earnestly desiring religion, rejoicing in a sense of sins forgiven.

Jan. 1st, 1850.—Another year with all its responsibilities, and with a faithful record of all our acts, has gone into eternity! How many mercies—what boundless goodness and loving kindness, have been manifested to poor unworthy me! We last night watched the old year's departure, and it was a refreshing season. I had unusual liberty. Between the discourses we had a prayer-meeting, and after the latter season a love-feast. So deep was the interest, we found no opportunity to

note the last moments of the dying year, or close till a half hour of the New Year had passed. Many testified to their entire sanctification, and opportunity being given to all, believing in, desiring and fully *resolved* to seek until they should *obtain* the blessing of a pure heart, to arise, seventeen were on their feet. Glory to God for these many abundant tokens of good! May the work not cease, but the church be sanctified, and scores and hundreds here be converted to God!

April 5th.—Since my last sketch, God has ~~been~~ with me. Labors severe but strength increased as needed. I held a series of meetings for three or four weeks—the baptismal fire came. I preached in God's name—the brethren exulted—the believing prayed, and conviction and conversion went on until forty could say, "God for Christ's sake has spoken peace to my soul." May the work never cease. The work of entire sanctification has been progressing slowly. I fear I do not attach that importance to this that its merits demand! It is the doctrine that alone will save the church and the world. God help me to live it, and fearlessly and faithfully to proclaim it! God give success to his own *truth*!

Soon after this date, he was summoned home to see his mother, so long his counsellor in every interest of soul and body. She was wasting under the disease that in a few months ended her earthly career. So intense was his affection for her, that he divided his time between the wants of his charge, and the cares of her sick-room, till she died. He had such reverence for this holy mother that nothing he could do was left undone, to soothe her last hours of suffering, and though his charge was some sixty miles from the parental roof, he was at the bedside of his parent, nearly every week while she lived. With his people, in the sick-chamber, and everywhere, his sweet spirit breathed ever of heaven and holiness. Wherever he came, all hearts grew warm in the sunshine he created. In a letter,

dated May 1st. 1850, to her, who soon after became his companion, he says of his mother, "I fear her stay with us will not be long—God will do all things well, I have reason to thank him a thousand times, for the prayers and holy example of a mother, and I ought to be willing that *He* should call her to her *reward* when He sees best."

In the same letter his soul seems still glorying in the blessed labor of bringing souls into the complete rest of entire holiness. He says, "I can never become tired of proclaiming it. My convictions have been a long time deepening, that holiness is the only doctrine which can save the church, and through her the world. Without it no man shall see the Lord; I love to think of it. I love to talk and preach it, and best of all, I love to *enjoy* it. With God's help it shall be my theme throughout life, and my watch-word at the gates of death." Speaking of the *cross* of personal effort, in this work, he says in a subsequent letter to the same, dated June 27th: "Some you find, I presume, ready to look upon you as a foe, and to array themselves against you—others, as soon as you commence speaking on *this topic* have nothing to say, and you are left to do all the talking—or perhaps with no trials from without, your own mind has been filled with misgivings in regard to the propriety of introducing this subject into conversation. To deny *ourselves* and bear the *cross*, you have found from experience as well as Scripture, are the conditions of discipleship, and in leaving undone as well as doing, the motives must flow from God, and not self. O! what communion with God, do we need for this work!—then if others leave us to carry on the conversation *alone*, we can do it with ease and thrilling effect. Try, dear F., to depend solely on God, and as far as possible in the spirit of *all-conquering love*, show others that in arraying themselves against this blessed doctrine, they array themselves against Jehovah! You will find, if you have not already found, that the

right armor is girded on, and much of the *battle is fought*, in the *close*. Should you meet with ill success be not discouraged,—“cast thy bread upon the waters, and thou shall find it after many days.” “Be careful for nothing, but in *all things* with prayers and thanksgiving make your requests known unto God.” In the social circle and by single combat, is the cause of holiness chiefly to be advanced.

In connection with this, is another notice of his dear mother, and then we give his detail of the closing scene. “Our suffering mother still rapidly fails. But for her naturally strong constitution, she would, ere this, have been in the better world. My home will indeed be soon, no longer the home it has been. I fear sometimes I do not realize as I ought, the loss we shall sustain; but it is *grace* that keeps me so wonderfully calm. O! the debt of obligation due her from me, and what a debt of gratitude due God for such a mother! I will, God helping me, follow her as she followed Christ.”

Under date of July, 1850, he adds in regard to her: “I came home from my charge yesterday. You may by my business here suspect if not otherwise informed, what is true,—*my beloved mother is no more!* She breathed her last on the morning of the fifth of July, at a quarter before five o’clock, and the final services were performed on the following Sabbath morning, by Rev. M. Seager, attended by a numerous congregation. She departed in peace and ease, and I have not since felt like shedding a tear of regret, although the dearest earthly ties are sundered. Her sufferings thank God, are *forever past*. She suffered a great deal in her sickness. I came here on Monday before the fourth, and was with her most of the time while she remained. On the fourth she suffered much, and at one time exclaimed to me as I sat fanning her, “O! how glad I should be if my release would come!” The night previous to her death, she talked more than

usual with the watchers in regard to her spiritual interests—much of the “promises of God” and mighty faith. When the words were repeated, “my suffering time will soon be past,” she called upon them to help her praise God for his goodness, and when the words, “I’ll praise my Maker while I’ve breath,” were also spoken, she wanted them sung, but they were unable to do so. Soon after she said, “it’s no matter now.” After a time she endeavored to talk, but they were not able to understand, and told her so, upon which she said, “can’t you understand me?” and with a melting sweetness, then exclaimed, “*Infinite love!*” Soon after she extended her arms and said, “lift me up.”—she was asked if she wished to be lifted up in bed, when she replied, “O no! lift me up near the Saviour.” These were the last words she uttered. Her pulse grew weaker and her breath shorter, until a little before 5 o’clock A. M., when, without a struggle or a single groan, she fell asleep in Christ! Perhaps our feelings as a family cannot be better expressed, than was done by my sister E——, when for the last time we were beholding the remains. In a mournful wail she exclaimed, “we shall have no longer a *mother’s council!*” Never has anything so thrilled through the deepest recesses of my soul.

In this deeply distressing hour, he did not forget his afflicted father, and his duty to him. His words are—“It was difficult for me to leave my charge at this time having been absent so much, but obligations to my father seemed to make it a duty. This morning I start on a journey to Conn., and the eastern part of this state, with him.” On returning he says: Have been spending sometime of late in pastoral visiting. Found two of the young converts who experienced religion last Spring, in the enjoyment of perfect love. O! how encouraging it is to one laboring in the cause of Christ, to see his spiritual children early taking so bold a stand. When I

see these fruits of toil, I am humbled before God, that my faith is so weak and my exertions so languid. Additional evidences of the truth of that blessed doctrine of holiness are crowding themselves on my mind. I fear that other things of late have taken too much of my attention. My power and success as a minister of Christ depends, I am conscious upon the degree to which my life embodies and exemplifies *holiness*! That *alone* can make the ministry a flame of fire,"—that alone can clothe the church with power and put to flight the armies of the aliens. O! for a new baptism upon the church—upon the servants of God, and especially upon *my own soul*! I hunger and thirst for more love to God and man—for more of the holy fire that actuated Christ and the Apostles!

He left this charge where he had toiled so successfully for two years, embalmed in the hearts of the people, as a faithful minister of the New Testament. At the close of this year, Sept. 19th, 1850, he was married to Miss Martha Francis Wallace, in De Witt, Clinton Co., Michigan. In this event he sought the direction of God, and although it cost him many and severe conflicts, the result proved that it is best to let God choose for us. He praised the Son more and more for his choice; mutual happiness and union of soul and labors, increased with every year of toil and conflict.

As I noticed the fire in the grate, the other morning, the small coal at the *bottom*, kindled first, and, when all in a red glow, they set fire to the large coal above; so it is in a revival; the *Lord's poor*, and the devil's poor, are the small coal; when those are enkindled by the Gospel into the flame of love to God, they are sure to send up the *flame of Salvation* to the *devil's rich folks*.—CAUGHEY.

NEVER seek for a friend in a palace, or try him at a feast.

CHRISTIAN HOLINESS.

BY MRS. B. M. GILLEY.

"Be ye holy for I am holy." This is the language of God. The Scriptures enjoin holiness in the most positive manner. The reason assigned is simply, that God is holy. The propriety of this requisition lies in the fact that without holiness there could not be harmony between God and man. To enjoy God we must be pure in heart. To love him we must be like him. To manifest towards him suitable dispositions our souls must be thoroughly imbued with the grace of Christ. By the mysterious and transforming power of the Holy Ghost we must be cleansed from sin, and assimilated into Divine image and likeness. Christian holiness then is a state of grace to be attained. It must be exemplified in the daily life and conversation. It is the element in which the Christian should live. It is this grace that makes him the light of the world—pouring a clear and gentle illumination on the encompassing darkness, and shedding over his own words, tempers, and actions, an unearthly sweetness and lustre. Then we abide in God and bring forth fruit. Then our joy is unutterable and full of glory.

Is this requirement binding upon Christians now? Let our blessed Saviour answer this momentous question. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment." How much provision does this make for the flesh? How much more may Christians love the world, or any other object than God, and yet keep this law? Does not this commandment absolutely demand supreme love to God? Does it not call for the crucifixion of the old man with all his deeds and affections? Does it not require us to seek and attain Christian holiness in this life? What else can the passage mean? There it stands—an eternal truth—a positive com-

mand? No argument can do away its force. Hence, indifference to this great blessing is rebellion. Holiness unites the soul to God. Like the wheels and the Cherubim, whither the living spirits moved, rolled the wheels also; so in close and mysterious communion with the Divine Spirit, moves the sanctified soul. In a heavenly sense they have become one. Glory to God! In the enjoyment of Christian holiness a person will have greater temporal and spiritual prosperity. All things will go well. There will be a sweet resignation to whatever may take place. God's hand will be seen in every event. Patience will have its perfect work. His soul will be kept in perfect peace because it is stayed on God. His powerful faith will be the victory that overcometh the world. It is this perfect love that casteth out fear—that brings heaven down to earth and raiseth up earth to heaven. It is a sky without clouds and a day without night. Why not possess it? Why stand longer like Moses on Pisgah's heights—looking over and longing for the heavenly Canaan. This is truly the "land of Beulah," a country of broad rivers and nodding plenty. Our walls are called Salvation and our gates Praise. Glory to Jesus!

My soul exults and sings,
 "O glorious hope of perfect love;
 It lifts me up to things above;
 It bears on eagle's wings;
 It gives my ravished soul a taste;
 And makes me for some moments feast,
 With Jesus, Priests and Kings."

It evinces more depravity not to repent of a sin, than it does to commit it at first. A good man may be hurried away by temptation to commit a sin, but he will invariably repent of it afterwards. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.—PAYSON.

WE may have the form of godliness without the power; but it is impossible to have the power without the form.

FREEMASONRY.

BY REV. A. A. PHELPS.

[CONCLUDED.]

5. *Freemasonry proceeds upon a system of false benevolence.* Its advocates talk long and loudly of the charitable spirit that pervades the institution. A slight investigation, however, will suffice to show the hollowness of all such pretensions.

In the first place, Freemasonry cuts off one-half of the human family from all participation in its intellectual and moral benefits, by refusing the female sex the privilege of membership. Christianity dispenses its heavenly immunities irrespective of sex, and declares that in this respect "there is neither male or female; but ye are all one in Christ Jesus." Freemasonry, on the other hand, runs up an insuperable partition between them, confining its sublime instructions exclusively to one sex. It is true, it might be embarrassing for a lady of ordinary modesty to pass through the preliminaries of the preparation-room—divested of all her clothing to the last garment of decency, then furnished with one slipper, and a pair of drawers, which are to be half put on, so that the candidate may be "neither naked nor clothed, neither barefoot nor shod, hoodwinked and a cable-tow about her neck," by which she must be led three times around the lodge-room, and then bow before the altar and take the solemn oaths which we noticed in our last! But what of that? Who could not afford to undergo some sacrifice of personal feeling for the sake of being let into such "sublime mysteries" as masons claim the exclusive power to unravel? If the institution is such a wonderful treasure-house, let our women be sharers of its excellences too!

But after all, the sisters are not wholly overlooked. Some of them at least have a little protection secured to them, which they might not otherwise receive from the masonic "brethren." Every master mason is made to swear

that he will never "violate the chastity of a brother master mason's wife, mother, sister or daughter, knowing them to be such." If he is ignorant of this fact, his conduct would be quite excusable; or if he gives loose reins to his passions toward any other than those named in his oath, he violates no obligation, and is not a subject of masonic discipline. Is this the system of purity and benevolence which is so highly extolled?

Let us look again at the benevolence of the system, as seen in some of the oaths: "Furthermore do I promise and swear, that I will be aiding and assisting all poor and penniless brethren, fellow crafts, their widows and orphans wheresoever dispersed round the globe, they applying to me as such, as far as in my power, without injuring myself or family." This is the oath of a fellow craft mason, and a master mason's oath contains essentially the same. Preston, a masonic writer of good standing, says, by way of comment: "You are never charged to do beyond your ability; only to prefer a poor mason, who is a good man and true, before any other person in the same circumstances." Is this real benevolence? Nay, verily. It is nothing more than a just reciprocity. Every mason that helps another understands that some other mason will be obliged to help him under similar circumstances. *Love of party* supplies the motive power, and then the outward act is falsely ascribed to the principle of benevolence. But real benevolence does not stop to inquire into the sufferer's social relations—it ascertains the fact of want, and acts spontaneously. "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same." Luke vi: 33. The law of benevolence as laid down by Jesus Christ is, "Thou shalt love thy neighbor as thyself." Masonic ties render an indigent brother *no more and no less a neighbor than he would be if masonry never existed.* By this law of Christ no individual has a right to proclaim a separate interest,

and say he will always seek his own good in preference to another's, under the same circumstances. *Nor have a company of men any more right to do so than a single man.* The very exclusiveness of masonry, therefore, proves its anti-benevolent character.

Every master mason further swears that he "will not be at the initiating of an old man in dotage, or a young man in nonage." Here are two classes, constituting no inconsiderable portion of the human family, that can never participate in the "sublime and useful knowledge," or share in the "universal benevolence" of a masonic lodge. The young are cut off from its instructions during the forming period of their lives, and the old are cut off from its charities at a point when they need them most. But a still more positive proof of our position is at hand. No man can become a mason, "unless he have an estate, office, trade, occupation, or some visible way of acquiring a livelihood, and of working in his craft." "He must also be *upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, as a man ought to be.*" By way of comment, "Hardie's Monitor," a standard masonic work, remarks: "Men in *low circumstances* although possessed of some education and of good morals, *are not fit* to be members of the institution." And this is the "universal benevolence" which masonry claims to inculcate! It excludes the poor, the halt, the blind, the dumb, and the deformed of every kind—the proper objects of sympathy and benevolence—and pays its special regards to those who are best prepared to help themselves. How does this tally with the teachings of Christ and the benevolence of the gospel? Jesus taught us to do good to all men—to take special pains to hunt up the poor and the outcast—to plunge into the darkest dens of degradation, and show the warmest sympathies where humanity presents the deepest wretchedness. Christianity never stops for party lines or social distinctions, but lavishes its

blood-bought blessings on all who are willing to receive them. It will face dangers, make sacrifices, surmount difficulties, traverse heathen lands, brave the perils of ocean and circumnavigate the world, in order to benefit, not a *party* in solemn league, but a *fallen race*; not *masons*, but *man*! How nobly stands out the God-like benevolence of the Gospel, in contrast with the narrow-souled, contracted, cold-hearted, selfish system of *freemasonry*! The difference is quite appreciable!

Once more, and we have done with masonic benevolence. Christianity teaches us to love our enemies and "forgive those that trespass against us." But there is no forgiveness in the institution of freemasonry. Her members swear to mete out *vengeance* to their enemies, but never do they pledge themselves to act on the generous principle of forgiveness and mercy. In taking one of the higher degrees the candidate solemnly swears, that if he should ever know a companion to violate any essential part of his obligation, he will use his "most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeable to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy and vicious vagabond, by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life." The antagonism between this and the gospel is so obvious and irreconcilable that comment is needless. If such sentiments as the above were practically adopted, the religion of Jesus would be practically annihilated.

6. *Freemasonry clashes with other duties.* Some of its requisitions are in direct conflict with the spirit and precepts of the Christian religion; hence the occasion will often occur when obedience to masonry will be at

cost of conscience. For instance: Every master mason swears to keep in his own breast, secure and inviolable, the secrets of any other master mason, murder and treason only excepted, and they left to his own election. A Royal Arch mason goes a step farther, and swears under the most terrible penalties to retain the secrets of a Royal arch brother, given him in charge as such, "*murder and treason not excepted!*" Is this allowable by our holy religion? May a Christian pledge himself to preserve the secrets of drunkards, gamblers, incendiaries, robbers and misanthropes of every kind? May Christian ministers swear by their honor and their lives to conceal the crimes of traitors and murderers, and assist them to escape detection and punishment? Surely they can never be borne out in such a position by the Word of God. The golden rule will shatter such obligations to atoms. Think of this, every lover of God and man! Here is a system that in its higher degrees recognizes *murder* as an act to be justified and hushed up, rather than condemned and punished! And every professed preacher of righteousness who has taken the Royal Arch degree, (and they are many,) has pledged himself to just such recognition and concealment. One would think it must be extremely difficult for such a minister to preach on a certain class of texts, for fear of endangering his masonic "craft."

Freemasonry clashes with the duty of *veracity* in civil and ecclesiastic trials. We need not go back to the days of Wm. Morgan, and see how juries were packed and witnesses bribed by masonic influence, to conceal masonic crime; it is enough to see the natural and necessary working of the system itself. Suppose a mason is on trial for some high-handed crime. A witness is called, who is also a mason, to testify against the accused. He swears to tell "the truth, the whole truth, and nothing but the truth." He has positive knowledge of the crime alleged. If he divulges it, he violates his masonic obligation and swears falsely.

If he does *not* divulge it, he stands out in the eyes of God and the civil law, *a perjured man!* What shall he do? He is brought into perplexing straits, and he can turn neither way without falsity to his solemn oath. Masonry and morality are thus brought into deadly conflict. Nor is this a mere imaginary picture which never had its actual counterpart. We will submit a case in point. Mr. John R. Mulford, of New Jersey, in his published renunciation of freemasonry, says: "*I have seen a grand jury selected by a masonic sheriff with an express view to prevent an indictment against a brother mason, and was told by the foreman of that jury that had it not been the case of a brother that was to come before them, he should not have been there. I have also seen a mason brought up to be tried on an indictment, and observed him make the masonic signal of distress, and another sign to the jury, which latter sign two of the jurors answered; and these two jurors went out and refused to convict on a clear case of guilt. I have also seen signs exchanged between the bar and the bench.*"

A church trial presents similar difficulties. Suppose two masons are also members of the same church. One of them falls into gross sin, which is entrusted to his masonic Christian brother, as a secret. At length the matter begins to be known, and the guilty member is arrested for trial. The second masonic member is brought forward as a witness. The interests of the church demand a full disclosure of the facts; but the witness cannot testify truthfully, without violating his masonic oath. Especially is this true if the masons in question have taken some of the higher degrees. Who can fail to see the conflict of claims, as between the Church and the Lodge?

Again, masonry clashes with the Bible rule on benevolence. That rule is recorded in Gal. vi, 10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Masonic benevolence is not regulated

by any such principle. It is not "the household of faith," but the *masonic fraternity*, that makes the boundary lines of charity here. Take a case. The pastor of a given church is a mason, well advanced in its "sublime mysteries." He has two poor, dependent brethren. *A*, is a brother in the church.—*B*, is a brother in the lodge. The former is a deeply pious man, though seriously embarrassed by circumstances beyond his control. The latter is an ardent mason, though entirely destitute of grace. Indeed, he is a scoffer at religion—a skeptical, blasphemous man. The minister proposes to lend a helping hand, but being limited in means, can assist but one of the two in question. Which shall it be? Masonry binds him to help his wicked brother in the lodge before all others; while Christianity requires him to consider first and "especially" his believing brother in the church. The conflict is obvious. Who believes a man is at liberty to assume obligations that clash with each other? Least of all, who believes that a Christian or a Christian minister has a right to take obligations that directly clash with the claims of religion itself? Illustrations might be multiplied and varied to suit many other phases of this subject, which is by no means exhausted. The above objections, however, if well considered, will suffice for our purpose. If freemasonry offers special temptations to selfishness, falsity and irreligion, it is enough to stamp it with the frown of a righteous God. How such an institution could have grown to its present gigantic proportions, is a mystery which can only be explained by the fact that man is *terribly fallen*. "Men have sought out many inventions;" and freemasonry is surely one of the most baneful and bewitching of them all. But we insist on it, again and again, that a masonic lodge is not the place for Christians. God will not hold them guiltless for thus intimately mixing up with the enemies of the cross. Anti-masonry ought to be a test of membership in every church

where spiritual religion is considered an important element. If churches have no particular liking to salvation, but are willing to float along on the popular current, it might not be best to trouble themselves with any such question as the one we have been mooted. For ourself, we are more and more disgusted with the whole system of secret societies, and we hereby advertise "the world and all the rest of mankind," that they need not apply to us for any eulogiums on the same, for they are already classified in our own mind among the things that are "an abomination in the sight of God." AMEN.

PERRY, N. Y., May 14, 1861.

REST, WEARY SOUL.

REST, weary soul!

The penalty is borne, the ransom paid,
For all thy sins full satisfaction made;
Strive not thyself to do what Christ has done;
Take the free gift, and make the joy thine own.
No more by pangs of guilt and fear distrest—
Rest, sweetly rest.

Rest, weary heart!

From all thy silent griefs, and secret pain,
Thy profitless regrets and longings vain;
Wisdom and love have ordered all the past,
All shall be blessedness and light at last;
Cast off the cares that have so long oppress—
Rest, sweetly rest.

Rest weary head!

Lie down to slumber in the peaceful tomb,
Light from above has broken through its gloom.
Here is the place where once the Saviour lay,
When he shall wake thee on a future day.
Like a child, upon its mother's breast—
Rest, sweetly rest.

Rest, spirit free!

In the green pasture of the heavenly shore,
Where sin and sorrow can approach no more;
With all the flock by the good Shepherd fed,
Beside the streams of life eternal led,
For ever with thy God and Saviour blest—
Rest, sweetly rest!

GIFT OF FAITH.

BY REV. GEO. MÜLLER.

ABOUT this time, I repeatedly prayed with sick believers, till they were restored. *Unconditionally*, I asked the Lord for the blessing of bodily health, (a thing which I could not do now,) and almost always had the petition granted. In some instances, however, the prayer was not answered. In the same way, whilst in London, November, 1829, in answer to my prayers, I was immediately restored from a bodily infirmity, under which I had been laboring for a long time, and which has never returned since. The way in which I now account for these facts is as follows. It pleased the Lord, I think, to give me in such cases something like the gift (not grace) of faith, so that, unconditionally, I could ask and look for an answer. The difference between the *gift* and the *grace* of faith seems to me this: According to *the gift of faith*, I am able to do a thing, or believe that a thing will come to pass, the not doing of which, or the not believing of which, *would not be sin*; according to *the grace of faith*, I am able to do a thing, or believe that a thing will come to pass, respecting which I have the Word of God as the ground to rest upon, and, therefore, the not doing it, or the not believing it, *would be sin*. For instance, the *gift of faith* would be needed to believe that a sick person should be restored again, though there is no human probability, *for there is no promise to that effect*; *the grace of faith* is needed to believe that the Lord will give me the necessities of life, if I first seek the kingdom of God and His righteousness, *for there is a promise to that effect*.—LIFE OF TRUST.

ONE SIN.—The devil will suffer us, nay, if it were possible, he would help us to put away every sin but one, if he could be sure we would keep that one.

FIVE NEGATIVES.—It is known that two negatives in English are equal to an affirmative. They destroy each other. But it is not so in Greek. They *strengthen* the negation, and a third negative makes it stronger still, and so a fourth and a fifth. How strong *five* negatives must make a negation! Whether they ever occur in the Greek classics, I do not know; but in the Greek of the New Testament there is an instance of the kind. And what is that? Are the five negatives used to strengthen any threatening?—No. They are connected with a *promise*, one of the “*exceeding great and precious promises*” which are given unto us. The case occurs in Heb. xiii. 5:—“For he hath said, I will never forsake thee.” Here five negatives are employed. We translate two of them; but they all are, in the original, as any one may see who looks into his Greek Testament. Now they need not all have been there; they are not all necessary to express the simple idea that God will never forsake his people. There must have been *design* in multiplying negatives so. I do not believe the phraseology was accidental, and I think it not difficult to guess the design. God meant to be believed in that thing. He would secure the confidence of his children in that particular. He knew how prone they were to doubt his constancy, how strongly inclined to that form of unbelief, and how liable to be harassed by the dread of being forsaken by him, and he would therefore make assurance more than doubly sure. So, instead of simply, “I will not leave thee,” which alone would have been enough, he adds, “nor forsake thee;” and instead of leaving it thus—“I will not leave thee, I will not forsake thee,” he uses language equivalent to the following:—“I will not, I will not leave thee; I will never, never, never forsake thee.” There is a stanza which very faithfully as well as beautifully expresses it—

“The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I’ll never, no never, no never forsake.”

EDITORIAL.

ENTIRE CONSECRATION.

BELoved, are you *entirely* consecrated to the Lord? Do not answer the question hastily. You may answer it wrong. Many do. They take occasional desires for an index of the true state of their hearts. The danger of self-deception is imminent. This is the starting point in religious experience, and if you go wrong here, your whole Christian career will be misdirected and in all probability its termination will be fatal. Your light will be dim, your faith weak or presumptuous, and your efforts to do good vasculating and unsatisfactory.

1. *Do you make it your business to do the will of God in all things?* His government extends to the minutest occurrences of every-day life. God has a choice how we employ the smallest portion of our time, and means and influence. All should be used as in His immediate presence and under His direction. *Whether ye eat or drink, or whatsoever ye do, DO ALL to the glory of God.* He sometimes lets us have our own way in matters, but it is always to our disadvantage. Lot had his choice of a place of abode, but it resulted in the loss of all his property and of most of his family. The Israelites had their preference of a form of government, but it was at the expense of personal liberty. The fully converted soul does not plead with the Lord to have things otherwise than according to His will. It sees the hand of God in everything.

2. *Do you study to know the will of God?* It may be ascertained. In many things the Bible is sufficiently explicit. It forbids covetousness, love of the world, laying up for ourselves treasures on earth, all unkind words and actions, every indulgence of pride and vanity, the putting on of gold and costly apparel. If you are fully consecrated to the Lord you will have no disposition to explain away the plain teachings of His Word.

Where the Bible does not contain specific directions, as in the selection of a business, of a place in which to labor for the salvation of souls, and in many other matters small in themselves but important in their bearing upon the eternal destiny of men, we may still have the unerring guidance of the Divine hand,

if we seek it in humility, and in the spirit of entire consecration. Any one who is determined to do the will of God, may always know what that will is. *If we say that we have fellowship with him and walk in darkness, we lie and do not the truth.* Search your heart, and you will probably find that the lack of faith and absence of feeling of which you complain, have their origin in a want of entire consecration to God. Make haste to present all to Him. He can take far better care of us than we can of ourselves, with all our anxiety. He invites us to prove Him if he will not pour us out a "blessing that there shall not be room enough to receive it."

RELIGIOUS DESTITUTION IN NEW ENGLAND.

In a report made to the General Association of Massachusetts, June 24th, 1858, by a committee, of which Rev. Dr. Copp, of Chelsea, was the chairman, it was stated that according to statistical information recently gathered, embracing Maine, New Hampshire, Vermont and Massachusetts, there were not far from two millions of people outside of our churches every Sabbath, and thirteen hundred thousand had no more to do with the sanctuary of God than the heathen. These facts were so startling that many of our clergymen objected to their publication, least injury should be done.

The reverend professor who stands at the head of the excellent theological seminary at Bangor, in writing this week a private letter to a gentleman in this city, used the following language: "More than half the state of Maine, in point of territory, is as destitute of religious privileges as Hindostan."

The foregoing statement of facts which we copy from the *Congregationalist* furnishes a strong argument in favor of free churches. In New England church edifices abound. More ministers are supported in proportion to the population than in any other section of the country. But the anti-Scriptural custom of renting and selling pews is almost universal. Through New England influence, the Methodist Episcopal church came down from her God-honored position in regard to Church edifices, and adopted an accommodating worldly policy, the influence of which upon vital godliness can but be disastrous. What a striking commentary upon the pew system is the fact that in four of the New England states there

are *one million three hundred thousand* of the people who have "no more to do with the sanctuary of God than the heathen!" The masses will not attend church where respect is paid to persons, as most always will be the case where the pews are rented or sold.

FREE CHURCHES.

FROM all directions calls are coming for the establishment of free churches. For want of suitable preachers,—men of God, of Apostolical zeal and self denial, full of faith and of the Holy Ghost—only the more pressing of these call can be met. Brethren, we must pray the Lord of the harvest to thrust out laborers into the harvest—men whose only aim shall be to save souls.

We have no desire to promote secessions except from sin to holiness; nor are we conscious of any, even the slightest, ambition to build up a new denomination. But we do feel an intense desire to see, all over the world, churches in which:

1. The Gospel standard of experimental and practical godliness shall be held up, and the Spirit of God be allowed to have free course, to work as He may without opposition from ministers or members; and as a result, salvation from all sin, be the common experience of those professing religion, and:

2. In which all the seats shall be free, and no respect paid to persons on account of wealth or social position.

We should very greatly prefer to see the existing denominations come upon this ground, which we believe to be the only position, in these respects, which a Church of Christ has the right to occupy, than to see a new denomination raised up to spread these Scriptural principles. But perhaps the only way to get them there is for those, who have sufficient faith in God to lead the way.

REVIVAL IN SCOTLAND, IN OLD TIMES.

In the church of Scotland, at Stewarston, there was an extensive revival of religion in 1625; and the minister who details its particulars tells us, that "many were so choked and taken by the heart that they have been made to fall over, and thus carried out of the church; but have after proved most solid and lively Christians." And in consequence of persons under conviction falling down and crying out,

the same minister states, that the good work was, by the ungodly of that town, called "the Stewarton sickness." Revivals, in the same community, and connected with the same church, took place at Shotts, in 1730. Cambuslang, Baldernock, Muthill, and at some other places, in 1742, in which there are said to have been "outcries," bodily agitations," and other appearances of powerful excitement. And at Kilsyth, about eight years ago, the same things have been witnessed in connection with a revival of religion in that town. A minister who describes the revival informs us, that on July 23d, 1839, whilst the Rev. WM. BURNS, JR., was preaching, in his father's church, "he clasped his hands, lifted his eyes to heaven, and in an agony for the Holy Ghost to descend upon the people, exclaimed "O come! come!" and being strengthened in his faith, "He is coming; He is coming." Suddenly a voice was heard from among the congregation, "He is come; He is come. Hallelujah! Hallelujah! Glory be to God." This ran like electricity through the whole assembly of fifteen hundred persons; and the scene which succeeded will not admit of description.

Here was the formalist of fifty years standing in the church, shaking from head to feet, and crying aloud for mercy. Then the cry was heard "What must I do to be saved?" While others were in exultation, exclaiming "Behold, God is become my salvation." An elder, who was endeavoring to direct and comfort his aged mother, was seized by the convincing power of the Spirit, and with a voice which had it not been heard whence it came, could scarcely have been believed to be human, cried out, "O Christ have mercy on my soul; O break this hard heart of mine;" Presently one ran to the manse with tidings of what had taken place in the church, when one of the ministers ascended the pulpit, gave a few words of advice, sung, prayed and dismissed the congregation.

But although the people left the church many of them would not and did not go home till God had blessed them. The vestry was filled with penitents; other places in the town were opened for them; and scenes were witnessed that day in Kilsyth, the like of which had not been known within the memory of any then living. Numbers felt the "gospel to be the power of God to salvation."

THE REVIVAL IN EUROPE.

THE following, written by the Rev. ZELTO BARNES, for the *Northern Independent*, is the best account of the glorious work of God in Europe, which has met our eyes. May it stir up the readers of the *EARNEST CHRISTIAN* to pray for similar displays of the saving power of God among us.

About mid-winter of 1858, a glorious revival commenced among the evangelical Scotch Churches in Europe. News having crossed the ocean, of what God was doing in America, their Churches began to feel a more lively pulsation on the subject of religion. Extra efforts were being put forth for an outpouring of the Divine power.

Revs. NORTH and RATCLIFF, commenced extra efforts in their respective parishes, for the salvation of souls. God smiled, and conversions were multiplied. Soon the interest became so intense, beside day-meetings in their large churches, three meetings would be held in the same churches, in the course of the same evening. A congregation of thousands would meet at about six, and after about an hour of short exhortations and prayers, would be dismissed, the people requested to leave, to give place to those who had not been in. Another meeting would commence at about seven, being dismissed at about eight, when the third would be commenced. In some instances, meetings were continued till break of day, to help sinners into the pool of salvation. The work became so general, that at length about all the Protestant Churches were using extra efforts to bring sinners to Christ. In June, 1859, a religious meeting was held on Glasgow Green, comprising full 25,000 souls; there was a drizzling rain during the entire meeting, yet the people tarried, to see, feel and hear the wonderful things of God.

South Wales was next visited. A Welsh minister having returned from America, talked in glowing terms of what God was doing in America. Meanwhile the revival fires of Scotland had shown in several parts of the country. Extra efforts were put forth for an outpouring of God's power among the people. Soon the churches became too small for the assemblies; meetings were held in various other buildings, sometimes in the open fields and groves. In the course of five months, in two small counties, over 9,000 gave good evi-

dence of their conversion to God, by the power of the Holy Ghost.

In 1859, revivals broke out in various parts of England. Staffordshire coal mines, were among the first. Prayer-meetings and Bible-reading meetings, were held in several pits. In one locality, over 500 were hopefully converted to God.

At Scarborough, the county seat of York, containing about 13,000 inhabitants, thousands were hopefully converted to God. All the Churches gained large accessions. Some of the most abandoned wretches were saved from their sins. At lonely farm-houses, in the surrounding country, scores were converted without the aid of either clergy or private Church members. At other points, in various parts of England, the power of God was present to heal, as Mr. and Mrs. Dr. PALMER, of New York, have so fully shown.

Last year, (1860) an extensive awakening commenced in Wittenburg, the city of MARTIN LUTHER. Converts are numbered by thousands. The churches are often too strait to convene the multitude, who are obliged to resort to other large buildings, and open fields, for divine worship.

Various parts of Sweden, are now having an outpouring of the divine power, particularly on the Island of Gothland, in the Baltic sea. A minister writes: "While they are hearing the word, they often fall down, and seized with almost spasmodic convulsions, and cry, and pray for the forgiveness of their sins. In some cases, their hands, feet, and even their tongues became motionless, and a death-like swoon comes over them. Perhaps after a while, they will stand up, and commence the prayer which was broken off when they fell, and conclude by heart-searching exhortations to sinners to come to Christ."

In October last, intelligence reached this country, that an extensive revival had broken out in Stavanger, Norway.

"Salvation, let the echo fly,
The spacious world around."

But to Ireland we must look for the Pentecostal scenes of the revival in Europe, within the last eighteen months or so.

In the forepart of 1858, considerable interest was being felt on the subject of revivals, in the north part of Ireland. At the beginning

of 1859, the work took a more extensive range. In the town of Ballymena, a "Saul of Tarsus" having been powerfully awakened and converted, painted with such glowing colors, the kind dealings of the work of God upon his soul, and was induced to appoint public meetings, that others might listen to his remarkable experience. At the first meeting of this kind, several were struck under conviction. Meetings were now being multiplied, and the religious interest became more and more remarkable.

For several weeks, Ballymena, of about 6,000 inhabitants, full 4,000 attended the daily prayer meeting. Besides, wherever an individual arose to preach, or exhort the people to repentance either by way-side, in the factories, or out-houses, multitudes would gather to hear, and God's power would be present to heal! Out of 6,000 inhabitants, between 4,000 and 5,000, were either soundly converted, or powerfully awakened to a knowledge of the truth.

Next in interest, was Alag Hill, a much smaller place than Ballymena. Here from 1,500 to 2,000 attended the daily prayer meeting. Scarcely a dwelling in all the place, but what there were souls either converted, or anxiously seeking the salvation of their souls. In several of the large business establishments, pious young men, organized prayer meetings at six o'clock in the morning, to accommodate the serious minded, who had no other time to attend to the interests of their souls.

In Coleraine, a population of about 600, the work if possible, was still more powerful. 158 were said to have been converted at a single prayer meeting. In several instances, prayer meetings were held all night.

The Pentecost of Ireland, however, was seen in the city of Belfast, of about 120,000 inhabitants, in the summer of 1859. Prayer meetings having been started in the various churches of the city, soon they became so crowded, and thousands being unable to gain admittance, prayer meetings were, in several instances, organized outside the churches, while meetings were going inside.

The presses began to notice the various interesting meetings of the city. The news of what God was doing in Belfast, was noised abroad, like that of the Apostolic age. The

cars ran extra trains, to accommodate passengers seeking the salvation of their souls.

The interest became so general, and no building in the city being large enough to cove the multitude, a Union Prayer Meeting was proposed, being held in Belfast Botanic Garden. At this meeting, between 25,000 and 30,000 individuals were present, including 160 ministers, of various denominations. The Episcopal Bishop of Down and Conner, opened the meeting with prayer. The venerable President of the General Assembly of the Presbyterian Church, presided on the occasion.

Says the Rev. Mr. Drummond, of the Scotch Tract Society, who was present: "I never saw a more attentive audience. The voice of one speaker, could not, of course reach from 20,000 to 30,000 hearers. Around the stand, was a compact mass, of from 10,000 to 15,000, the rest being addressed in small groups, by other clergymen. O, it was a solemn scene, as the meeting progressed, to see one after another struck down under the power of God, and carried off, just like wounded soldiers, upon the battle field. An eminent physician of Armagh, gave it as his opinion, that it was no bodily infirmity which induced the people to fall, but the supernatural power of God."

Dr. D'AUBIGNE, the noted historian of the Lutheran Reformation, came to Ireland to witness the wonderful things of God. On his return to Geneva, in several of his lectures, he gave it as his opinion, that the mysterious physical effects of the Irish revival, in the main, were the display of the power of God upon the souls and bodies of those affected by them.

The Rev. Dr. MORGAN of the Ulster Presbyterian Church, (such was the power of God) was sent for one morning, to visit a family of his congregation, concerned about the salvation of their souls. On entering the house, he found two of its inmates prostrate on the floor crying for mercy, with others around them laboring for their salvation. On discharging his ministerial duties there, he called on another, and another, till he had visited over 20 families, in all of which souls were prostrated, either newly converted, or agonizing for mercy at the hand of God. Could the venerable doctor have called on an hundred families that

day, he might have witnessed similar scenes. It was ascertained that over 700 called on their respective ministers, to inquire what they must do to be saved, in the course of one single twenty-four hours. Dr. CARSON, one of the most intelligent physicians of northern Ireland, thus writes upon the subject of the revival in his region.

"They have produced such a degree of attention to spiritual matters, as, humanly speaking, could not have been done by any other means. No persons but the men who have witnessed them, could have any idea of the awful effects produced on the public mind, by a number of revival cases. Scenes like the one which took place on the night in which the new town hall in Coleraine was filled, have perhaps never been equaled in the world. It was so like the day of judgment, when sinners will be clinging on rocks and mountains to hide them from the storm of God's wrath, that it struck terror to the hearts of the most obdurate sinners.

"The whole town was in a state of alarm. Business was forgotten, and the revival was the only thing talked of. A French invasion could not have produced a greater panic. I have been present at executions, I have seen much of the accumulated misery of bodily afflictions, but I never in my life saw anything to compare, for one moment, to the scenes of Coleraine town hall. I heard many persons scoffing and mocking before that night about the revival, but when I saw the same persons examining the cases in the hall, their mocking was at an end, and they looked like criminals whose hour had come.

"Wherever the physical manifestations broke out, in town or in the county they put terror into the hearts of all who saw them, and at once convinced the on-lookers, that there is a great reality in them. Deception is out of the question. One case even, in a parish, will put the whole, in a state of alarm."

GROTON CITY, N. Y., Apr. 2, 1861.

"JUST AS I AM."

A few weeks ago, a poor little boy came to one of our city missionaries, and holding up a dirty and worn-out bit of printed paper, said, "Please, sir, father sent me to get a clean paper like that." Taking it from his hand, the missionary unfolded it, and found that it was

a page containing that precious lyrical epitome of the gospel, of which the first stanza is as follows:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee—
O Lamb of God, I come!"

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one? "We found it, sir," said he, "in sister's pocket, after she died, and she used to sing it all the time while she was sick; and she loved it so much that father wanted to get a clean one, and put it in a frame to hang it up. Won't you please to give us a clean one, sir?"

This little page, with a single hymn on it, had been cast upon the air, like a fallen leaf, by Christian hands, humbly hoping to do some possible good. In some little mission Sabbath school, probably, this poor girl had thoughtlessly received it, afterward to find in it, we may hope, the gospel of her salvation. Could she, in any probability, have gone down into death, sweetly singing that hymn of penitence and faith in Jesus, to her latest breath, without the saving knowledge of Him which the Holy Spirit alone imparts?

None can tell what these simple lines have done, or are destined to do for the salvation of the lost.—*Examiner*.

CAMP MEETINGS.

THE season for these is upon us. Make your arrangements to go. Suppose the work does not get along so fast in your absence. You are a servant of God. He never required *His servants* to spend all their time in manual labor. His ancient people, "all that were Israelites born," were commanded to hold a camp-meeting every year—"to dwell in booths" for seven days, that they might worship God and rejoice before Him.

Camp-meetings contribute very much to keep up the revival spirit, which ought to prevail in every church, the year around. The very pains you take to attend will go further to convince your children and your neighbors that religion is of the greatest importance, than any verbal declarations you can make.

BERGEN CAMP MEETING,

Commences on Thursday, the 20th of June, and closes on Thursday of the week following. Bergen is on the New York Central Railroad, about seventeen miles west of Rochester. Carriages will run from the station to the Camp Ground, about four miles distant, on the arrival of trains. The Bergen Camp-Meeting has been very largely attended, especially for the past few years. There are usually about one hundred tents on the ground. We hope the meeting, this year, may be productive of still more good than any of the preceding ones.

ST. CHARLES CAMP MEETING,

Will be held about one mile from Wayne Station, on the Galena Railroad, about thirty-five miles west of Chicago. It is to commence on Wednesday, the 12th of June, and continue one week. At the close of the Camp Meeting on Wednesday, the 19th of June, at 10 o'clock, A. M., the Western Convention of the Free Methodist Church, will hold its second Annual session. Let every church appoint its delegate.

We trust that this, and all the Camp-Meetings to be held this year, will be signalized by wonderful displays of the saving power of God.

There is also to be a Camp-meeting, at Allegany, Catts. Co., N. Y. to commence on the 4th of July next; and one at Pekin, Niagara Co. N. Y., to commence on the 15th of August; and one at Rose, Wayne Co., N. Y., to commence the 22d of August.