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STEPHEN GRELLET IN RUSSIA AND ROME.

BY MRS. L. B. LANE.

[CONTINUED.]

PRINCE Alexander Gallatzin sent us a message that the Empress Elizabeth, the wife of the Emperor, wished to see us this afternoon, if we could possibly spare a little of our time for her. We went to the palace this morning, and she received us in a very modest manner, even apologising for her request. She had for sometime wished for an interview, but had been fearful to propose it. Her heart was tender and prepared of the Lord to receive what in his love we felt it our religious duty to impart to her. She was bathed in tears. From what she told us, it is evident that Jesus the Saviour is precious to her. She is of a retired character, is seldom seen in public when she can avoid it. She told us how frequently she envied the humble station in life of those maidens who carry the milk about St. Petersburg, in order that she might live in religious retirement which she has not in her power to do now.

Stephen Grellet was permitted to leave Russia under very peaceful feelings. These continued to cheer him on his passage over the Black Sea, though suffering from very distressing sickness. In looking forward to what yet awaited him he was brought very low under great pressure of exercise of mind. It was not the fear of going into the midst of the plague that distressed him, "But" he adds, "I have a baptism to pass through, under a

sense of further service prepared for me in the nations to which I am going." His memoranda then proceeds: "I spent a night of watchfulness unto prayer like Jacob wrestling the whole night for the Lord's blessing; towards morning the light of his countenance has very graciously risen upon me. Arrived at Constantinople. We dined with the Ambassador; we felt our minds drawn toward their great prison, and permission to visit it was obtained. We found but few persons attacked with the plague in the prison, owing to free circulation of the air. The Captain Pasha wished to see us. His Dragoman, who is a Greek Prince, interpreted for us. The Pasha inquired into the object of our visit here. This opened the way for our pleading in behalf of the suffering prisoners. The next morning Sir Robert Liston, accompanied us some distance up the Bosphorus to see the Russian Ambassador. On account of the great heat of the weather we left Constantinople very early. Sir Robert took us first to the Spanish Ambassador. On entering the apartments of his wife we were greatly surprised. It seemed from her dress and manners, as if we were with one of our own society. She told us that from a child she was brought up in simplicity of dress. It was her valued mother's maxim and practice to endeavor to adorn the mind with Christian virtue, and not the body with vain apparel. 'My mother,' said she 'dressed as plainly as I.'"

"Rome, 25th of 11th mo. Through the Lord's merciful protection I have again escaped falling into the hands of robbers, which abound on the road.

On my arrival here I found this is the day on which the Prime Minister of the Pope gives his public audiences, when all who have petitions present them. It seemed as if I could do nothing in this great and ancient city till I had been with him. Though I had been so long without rest, the great weight of exercise on my mind prevented me from feeling much weariness. I was now in the place for which I had deeply felt for years. My rest was to see what my great Master had for me to do, and to endeavor to engage in it, though it might be to enter into bonds and sufferings. I changed my traveling garments, took some refreshment, and by eight o'clock I was at the Quirinal, the Pope's palace. I did not know how to act or what to do, I was alone, I knew nobody, but I thought I would take notice of what others did. I first came into a spacious hall near the foot of the stairs that led up to the Pope's apartments. Here was collected a large company of priests, monks, military, private citizens, strangers from several nations. We waited nearly an hour, during which I plainly saw that my dress and hat had attracted general observation, whispering, querying who I could be. They all were uncovered. After a while there was a general bustle; they went out into a large corridor and stood in rows on each side. I took my station with them in the ranks. As the Cardinal came on, each, as he passed, presented their papers, some tried to kiss his hands, others his feet. As he came towards me, by my dress he probably recognized who I was, so that before I could hand him my letters, he politely asked, 'Are you not Mr. Grellet?' to which answering in the affirmative, he said, 'Please call on me at my own palace to-morrow morning,' and I gave him the letters I had for him. Great is the travail of my soul that I may be preserved watchful unto prayer."

26th. "I went this morning to the Cardinal's palace. In the ante-chamber I had some satisfaction talking

with two young priests, his secretaries. There were many in waiting to have an audience with the Cardinal. But as soon as he found I had come he came out from his cabinet, called me in and made me sit down on a sofa by him. From his enquiries it would appear that General Maitland had given him a particular account of my late travels through Russia and Greece, etc., and my religious engagements. As there were so many persons waiting in the ante-chamber, I made several attempts to withdraw, but he had more enquiries to make, which detained me about an hour and a half with him. He was not in any wise offended, when, in answer to some of his enquiries, I had to expose pretty fully some of the superstitions of the Romish Church, and to make my confession that the Lord Jesus Christ is the only head of his Church, and the Saviour of men. I also gave him a full statement of the conduct of their Missionaries in Greece, and the mischief they are doing there, and what seeds of distress and unhappiness in families they are sowing. I presented to him also, the very unchristian and unbecoming conduct of those who in the south of Russia did hang and then burn the Scriptures, and of the public burning of the Bible at Naples by the Bishop and his clergy, all of which the Cardinal reprobates, and properly says: 'It militates against religion.' Finally, before we parted, he wished to know in what he could serve me. I told him I would like to visit some of their prisons. He then took me by the hand and accompanied me through those waiting in the ante-chamber, to the door in the court. Surely it is the Lord's doings, in the very centre of the Popery, to make way for me, to proclaim the Lord Jesus as the sole head of the Church. In the evening the Cardinal sent me a letter, with orders for my admittance into the various places I wished to visit; with instructions to go first to the Governor Pacca, who would provide a suitable person to accompany me, and interpret for me."

27th. "This morning I went to the Government House. Many persons were with the Governor dressed like priests. One of them was the President of St. Michael's Castle for whom I had a letter from the Cardinal Consalvi, which I handed him. I myself was an object of curiosity to them, for it is a very novel thing for them to see a Quaker. My blessed Lord enabled me to proclaim his holy name without equivocation in simplicity and truth. He performed his gracious promise, 'I will make thee as an iron wall and as a brazen pillar before them.'"

28th. "I visited two large hospitals called St. Spirito and St. Charles, and a large poor house. I had several religious opportunities, in some of which sensibility was apparent. I was also in a large prison. Some of those I visited may be innocent; the tenderness manifested during the religious opportunity I had with them may lead me to entertain such a sentiment. This has been a day of much mental suffering and very close engagement. I visited a prison said to be a place of correction for boys. Very imposing was the sight on first entering, accompanied by several priests, giving a glowing description of the great reform they were instrumental in effecting. On both sides of the room were small chambers; opposite each door was a cleanly dressed boy with a spinning wheel; all seemed industrious, and profound silence prevailed among them. It seemed to be a pleasant sight, but casting my eyes downward, I observed that every boy had a chain at his ankle allowing him to go only from his cell to his wheel! Then I beheld several inclined blocks, with stocks to confine the hands and feet, and knotted cords and whips near them. Inquiring the meaning of all this, 'O,' said the priests, 'these are the places where they receive their correction, morning and evening on their bare backs.' Is this, I queried, the method by which you bring about such great reform among these boys? You may indeed excite the angry passions in them by

such doings, but you will never change their evil hearts. My endeavors to plead with these priests, and to set before them the ways that a Christian spirit would dictate, I fear had very little weight with them."

29th. "I had a suffering night, my mind was in great distress, I felt at times as if I was among lions and serpents, and as if I was treading over scorpions, and yet amidst those feelings, it is laid upon me to try to visit the Inquisitions, and thus to go into the lion's den. This afternoon I visited the Foundling Hospital and the large schools for boys. In the first I met many of the nuns; some of them appeared to have ears to hear and hearts to feel. I also had an interesting opportunity with many of the foundlings grown up to young women's estate. Some of the Priests interpreted for me, to them, to the nuns and to the boys. Priests are often the instruments that the Lord provides for me, to convey to others the things pertaining to his glorious kingdom, and the nature of that religion, pure and undefiled, so contrary to those pollutions that men's devices have introduced into the Church. This evening I am told there is a great outcry raised by some of the Cardinals and others, at the liberty granted me to pry into their secret things. Some also say that my appearing as I have done with my head covered before a Cardinal is a thing not known before. I see no other way for me, but to go on in simplicity and simpleness, in the way my blessed Master directs me. My liberty and even my life is in hand. I went this morning to the Quirinal and spent some time with Consalvi. I told him of my wish to visit the Inquisition. He said he could not of himself grant such a permission, but he would endeavor to obtain it from Father Miranda, the head of the Inquisition. I had a private satisfactory time with the Abbi Capacina, secretary of the Cardinal; he is a feeling, liberally minded young man. My visits this day to some hospitals and poor houses

have administered more consolation than on preceding days. I found much religious sensibility amongst some monks and nuns. I preached to them the Lord Jesus Christ, the only hope of salvation, and described to them what the Christian Cross is, and where it is to be borne. One of these hospitals for men only, is attended altogether by monks. I thought some of them evinced genuine piety. The dear young man, my faithful attendant, is very faithful in interpreting for me, when he has not to give way for the Priests, but even then he is a witness that they interpret truly."

1st of 12 mo. "I visited this day a large college. There are about six hundred students in it. There I was among many priests also. When I began to speak some of the young men were somewhat rude, but very soon silence and seriousness spread over them. The Lord helped me to proclaim the everlasting truth among them. Then I went to another school of four hundred boys, where their teacher is a very feeling man. My next visit was to a nunnery, where the Lord was also near, enabling me to proclaim his holy name. The Superior of the nuns has felt the Lord's power, she has a precious mind. It is marvelous that though these religious services bring me into contact with so many priests, monks and nuns, when they hear doctrines so new to them, which strike at the root of Popery, no one has yet made one objection. I went this morning to the Quirinal; the Cardinal wished to make some arrangement for me to visit the Pope. I had given him some hints of my apprehension that I should not be acquitted in the Divine sight without attempting such a visit, if it could be granted. The Cardinal wished to know if I would be satisfied to be introduced to the Pope at court. I told him I was no courtier, but my wish was to be with the Pope privately; yet I would be much pleased if the Cardinal would accompany me, and interpret for me;—he having told me, though

the Pope understands French well, he was unwilling to speak it in public. Said that in his capacity of Prime Minister, it would not do for him to accompany me, as the other Cardinals might take offence at it. Then I requested if the Pope admitted me he would make choice of a proper person to accompany me, in whom he could confide to make a faithful report of what should then transpire. This appeared the more necessary, as the jealousy of several Cardinals against me is greatly excited. I did not know under such circumstances what might befall me in the Inquisition, but I committed myself to the Lord, and accompanied by my interpreter we went to the convent of the Dominicans to Father Miranda who is a monk of the order, and the chief Inquisitor. I gave him the letter of the Cardinal; it was a request from the Cardinal to give me every information I might wish to have respecting the manner in which the Inquisition was conducted in former years, and is now managed, and also to show me every part of it. Miranda said he would send for the secretary and keeper of the archives, who was better able than himself to give me every information. Till he came, I improved the opportunity to enquire of Miranda how the Inquisition is now conducted. When the secretary came he had the letter of the Cardinal read aloud to him. He was then told to give me every information, and to show me everything in it. On our way I made the same inquiries of him that I had put to Miranda, and he gave me the same answers. The Inquisition stands very near the Church of St. Peter. The entrance is into a spacious yard, in which nothing is in view, but extensive and sumptuous buildings containing their very large library, paintings, etc. On the left hand is a door hardly to be noticed, which opens through a very thick wall, into an open place, around which are buildings of three stories, with many cells. The doors of all these open into passages fronting the yard.

These cells, or small prisons, are very strongly built, the walls are of great thickness, all arched over. Some were appropriated to men, others to women. There was no possibility for any of the inmates to see or communicate with each other. The prison where Molinos was confined was particularly pointed out. I visited the prisons or cells under ground and was in the place where the Inquisitors sat, and where tortures were inflicted upon the poor sufferer. But every thing bore marks that for many years these abodes of misery had not been at all frequented. As we went on, I heard the secretary say something to my interpreter, about the *secret library*. I therefore asked him to take me there. He took me to the large *public library*. I told him this was not what I wished to see, but the *secret one*; he hesitated, stating that it was a *secret place* where there could be no admittance; that the priests themselves were not allowed to enter there. I told him that the orders that had been read to him, were to show me every thing, that if he declined to show me this I might conclude that he kept other places concealed from me; that therefore I could not contradict the reports, that I had heard even in Rome, that the Inquisition was secretly conducted with the ancient rigor; on which he brought me into the *secret library*. It is a spacious place, shelved around up to the ceiling, and contains books, manuscripts and papers, condemned by the Inquisition. In the fore-part of each book the objections to it are stated in general terms, or a particular page, and even a line is referred to, dated and signed by the Inquisitor, so that I could at once know the nature of objection to any book on which I laid my hands. The greater number of manuscripts appear to have been written in Ireland. Some of them contain very interesting matter, and evince that the writers were, in many particulars, learned in the school of Christ. I could have spent days in that place. I carefully looked for Friend's books,

but found none. After spending a long time in this place of much interest, the secretary said, 'you must now come and see my own habitation.' I thought he meant the chamber he occupied; but he brought me to a spacious apartment, where the archives of the Inquisition are kept. Here are the records of the Inquisition for many centuries to the present time. I looked in some of their books from the fifteenth century. They are kept as the books of a merchant's journal and ledger, so that looking in the ledger for any name, a full statement is found, from the entrance of the poor sufferer into the Inquisition to the time of his release or death, and in what way it took place, by fire or other torments. The kind of tortures he underwent at each examination is described, and also what confessions were extorted from him. I could have spent days in this place also. This is an examination that probably very few have been allowed to make."

9th. "This morning I had a message from the Cardinal Consalvi to call upon him. I returned to the palace at the time designated. The Abba Capacini was waiting for me. We went up stairs through several apartments. The hangings about the windows, the coverings of the chairs, are all of brown worsted, or of silk the same color, all very plain. In a large parlor were several priests; among these the one provided by Consalvi to go with me to the Pope. One dressed like a Cardinal, but who is the Pope's valet de chambre, opened the door of his cabinet and said in Italian, 'The Quaker has come,' when the Pope said 'Let him come in.' On which the priest who was to act as interpreter led me in, no one else being present. As I was entering the door, some one behind me, gently, but quickly, took off my hat, and before I could look for it the door was quietly closed upon us three. The Pope is an old man, very thin, of a mild serious countenance. The whole of his apartment is very plain. He was sitting before a table;

his dress was a long robe of fine white worsted and a cap of the same, (the Cardinals have it red.) He had a few papers and books before him. He arose from his seat when I came in, but as he is but feeble, soon sat down again. He had read many of my reports to the Cardinal respecting many of the visits I had made in Rome, to prisons, etc. He entered feelingly on some of the subjects, and intends to see that the treatment of prisoners, and of the poor boys in the house of correction, and various other subjects that I have mentioned, should be attended to. He reprobates the conduct of their missionaries in Greece, also the burning of the Holy Scriptures by priests and bishops, in many places. On the subject of the Inquisition, he said he was pleased that I had seen for myself what great changes had been brought about in Rome in this respect; that it was a long time before he could have it effected; that he had made many efforts to have similar alterations introduced in Spain and Portugal, but was far from having yet obtained his wishes. 'Men,' he said, 'think that a Pope has plenitude of power in his hands, but they are greatly mistaken, my hands are tied in many things. I represented to him what I had beheld in many places of Europe and the West Indies, of the depravity and vices of the priests and monks, what a reproach they are to Christianity, and what corruption they are the means of spreading over the masses of the people. I then stated what is the sacred office a minister of the Lord Jesus Christ, a priest of God; what the qualifications for that office should be, and who alone could bestow them. As I was speaking on these and other subjects connected therewith, the Pope said several times, on looking at the priest present, 'these things are true,' and the priest answered 'they are so.' Other subjects were treated upon, as the kingdom of God, the government of Christ in his Church, to whom alone the rule and dominion belong. That he is the only door, the only Saviour,

and those that attempt to enter in any other way are thieves and robbers. Finally as I felt the love of Christ flowing in my heart towards him, I particularly addressed him. I alluded to the various treatments he underwent from the hands of Napoleon, the deliverance granted him from the Lord, and queried whether his days were not lengthened out to enable him to glorify God and exalt the name of the Lord our Redeemer, Jesus Christ the only Head of the Church, the only Saviour to whom alone every knee is to bow, and every tongue confess; that such a confession from him in his old age would do more toward the advancement of Christ's Kingdom and the promotion of his glory, than the authority of all the Popes, his predecessors, was ever able to do. Moreover that thereby his sun, new near setting, would go down in brightness, and his portion in eternity would be with the sanctified ones in the joys of his salvation. The Pope, whilst I thus addressed him, kept his head inclined and appeared tender; then rising from his seat in a kind and respectful manner he expressed a desire that 'the Lord would bless and protect me wherever I go;' on which I left him. On returning to the other apartment my hat was given me and excuses were made for having taken it away.

[TO BE CONTINUED.]

✓ **IMPORTANT QUESTIONS.**—1st. Can I undergo the greatest suffering rather than commit the least sin? 2d. Can I cheerfully embrace Christ with his cross? 3d. Can I work for God though there were no wages? 4th. Can I swim against the stream; be good in bad times and places? 5th. Can I pull out right eyes for Christ, and cut off right hands? 6th. Do I choose to suffer affliction with the people of God? .

EARNESTLY contend for the faith which was once delivered to the saints.

THE TESTIMONY OF DIVINE ADOPTION.

BY MADAM GUYON.

How happy are the new born race,
Partakers of adopting grace!

For pure the bliss they share;
Hid from the world and all its eyes,
Within their heart the blessing lies,
And conscience feels it there.

The moment we believe, 'tis ours,
And if we love with all our powers,
The God from whom it came,
And if we serve with hearts sincere,
'Tis still discernable and clear,
An undisputed claim.

But ah! if foul and wilful sin
Stain and dishonor us within,
Farewell the joy we knew!
Again the slaves of nature's sway,
Without a guide or clue.

The chaste and pure, who fear to grieve
The gracious spirit they receive,
His work distinctly trace;
And strong in undissembling love,
Boldly assert and clearly prove,
Their hearts his dwelling place.

Oh Messenger of dear delight,
Whose voice dispels the deepest night,
Sweet peace-proclaiming Dove,
With thee at hand to soothe our pains,
No wish unsatisfied remains,
No task but that of love.

'Tis love unites what sin divides,
The centre where all bliss resides,
To which the soul once brought,
Reclining on the First Great Cause,
From his abounding sweetness draws
Peace passing human thought.

Sorrow foregoes its nature there,
And life assumes a tranquil air,
Divested of its woes;
There, Sovereign Goodness soothes the
breast,
Till then incapable of rest,
In sacred sure repose.

OF DISTRACTIONS AND TEMPTATIONS.
—A direct contest and struggle with distractions and temptations rather serves to augment them; and withdraws the soul from that adherence to God, which should ever be her principal occupation. The surest and safest method of conquest, is simply to turn away from the evil, and draw yet nearer and closer to our God! a little child, on perceiving a monster, does not wait to fight with it, and will scarcely turn its eyes towards it; but quietly shrinks into the bosom of its mother in total confidence of safety; so likewise should the soul turn from the dangers of temptation to her God. "God is in the midst of her," saith the Psalmist, "she shall not be moved; God shall help her, and that right early." Ps. xxxvi, 5.

If we do otherwise, and in our weakness attempt to attack our enemies, we shall frequently feel ourselves wounded, if not totally defeated; but by casting ourselves into the simple presence of God, we shall find instant supplies of strength for our support. This was the succor sought for by David; "I have set," saith he, "the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope." Ps. xvi, 8, 9. And it is said in Exodus, "The Lord shall fight for you, and ye shall hold your peace."—MADAME GUYON.

I HAVE KNOWN a good old man, who, when he heard of any one who had committed a notorious offence, was wont to say within himself: "He fell to-day, so may I to-morrow."—Bernard.

DODDRIDGE, writing to a friend, remarked: "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labor, but die for it with pleasure."

REV. W. C. KENDALL.

LABORS.

He was appointed in the fall of 1850, to Royalton Circuit, Niagara District, of Genesee Conference. His colleague was Rev. W. Gordon. It was a most laborious charge, and as heretofore Brother Kendall was abundant in labors, and beloved by the people. He passed through some fiery trials during this year, growing out of the trances of a servant girl, which for a time *appeared* to be the genuine operations of the Holy Spirit. But God overruled all for good, and he learned to detect the difference between the operations of the Spirit of God, and the plausible counterfeits of Satan, as he never could have learned, perhaps, in any other way. As soon as he detected the imposition, he warned his people against placing too much reliance upon mere outward demonstrations, and was ever after led especially to denounce Spiritualism as a child of perdition. He sought also, more vigorously than ever, to promote that deep vital godliness, that always undermines false fires and visions, and regulates zeal by all the "weight of love." God gave him some precious fruit of his toil on this charge, and fruit that remained. He left it better fortified than before against the wiles of Satan, and more determined to press entire holiness on the church everywhere.

In September, 1851, he was appointed to Pike. This was a good charge, on which he was preceded by Rev. B. T. Roberts. A good foundation for a genuine and extensive revival had been laid, and the work was already commenced. During the winter there was a general outpouring of the Spirit among his people, which spread to all the churches of the place, and to the surrounding country. It began in a singing school, that he was conducting, for the purpose of having "all learn to sing." Each school was closed with faithful and affectionate warnings to the youth, some of whom were soon heard

to cry aloud for mercy. Conviction deepened, meetings were appointed, and the work rapidly spread on every side. There was quite a general confession, and breaking down on the part of the church, and the tide of salvation rolled on day and night for many weeks. One hundred were added to the M. E. Church, many to other churches. A multitude already belonging to the churches were reclaimed and saved, who were before living in sin. As heretofore, both in his public and private labor, he strongly and constantly insisted on both inward and outward holiness, *entire sanctification*, while he endeavored to keep the standard of justification as high as God's word has placed it. The results were, clear and strong conversions, and converts pressing into the enjoyment of entire holiness. Their rapid growth in grace, roused opposition from such as had long rested short of being saved from inbred sin, and their jealousies were manifested in bitter invectives against the preaching of holiness. They termed it "too strong meat for babes," whereas the "babes" loved and readily digested it—and in a few weeks only, became deeply experienced in spiritual things, far beyond those who *should* have been fathers and mothers in Israel. Official "committees" were appointed and despatched, to request the preacher not to preach so much on holiness, for the present at least, lest he should "drive away men of influence *needed to the church!*" These counselling brethren were seniors in years, and the preacher listened—thought perhaps they were right—he would try it, and he *did* try it, to find it was a *fearful experiment*. Thank God, it was never repeated. To his sorrow, he soon saw the entire church backsliding as the consequence of thus grieving the Holy Spirit! In alarm, and with thorough confession and repentance, he hastened back to the cross, determined henceforth to please God at the expense, if need be, of friends and life. He resolved to preach not only now and then on holiness, but to

preach it, as Asbury said he was divinely impressed to do, "in every sermon." The Spirit returned, and some again sought and found this second rest. Others went back, who had wept and groaned to be delivered from inbred sins, but were persuaded to believe they were only tempted; and those who should by their faith have helped them to believe unto full redemption, were the means of their speedy relapse, not only into unbelief, but open infidelity! At whose hand shall those souls be required, in the day of final reckoning? Let ministers beware how they hide the truth, or soften it down to save or please those who "hug their chains, and still for sin and Satan plead." They do it for "*peace*," but the result is *ever the peace of death!*

From this time Brother Kendall, began to acquire the reputation of being "self-willed," "indiscreet," and "unsafe," because he would not—*dare* not offend God to save ease, influence or friends. He was *endured* till his year expired, meanwhile papers were privately circulated, and his removal secured, by persons of official position, contrary to the knowledge or wishes of the mass of his people.

One of these opposers of holiness who was mainly instrumental in procuring Brother Kendall's removal, had long been a prominent member of the church. He had repeatedly filled the office of Supervisor of the town, and was one of the leading business men of the place. He was a strict observer of all the outward forms of Christianity, and though he never became excited upon the subject of religion, so as to lay himself open to the charge of fanaticism, yet he was generally regarded as one of the most reliable members of the church. Amiable in his disposition, quiet and mild in his manners, strongly attached to the M. E. Church, and using his ample means liberally to promote its interests, he exerted a controlling influence over the ministers in authority. By his means and largely through his beneficence, a Seminary of learning under the patronage of the

Genesee Conference of the M. E. Church was founded at Pike. It afterwards appeared that during ten years this man, so afraid of "holiness," lest it should divide the church, was from time to time committing the crime of forgery! For a time he promptly paid the notes but a severe sickness led to his detection.

Chiefly through his influence a change of pastors was effected over this large family of babes in Christ, their confidence was abused, the flock was scattered and torn, and a wound was made that never was healed. The consequent ruin was charged on him who first led these souls to Christ. Can eternity measure such a wrong? It was intimated that brother Kendall was good for breaking up new ground, or as an "evangelist," but was not calculated to "build up the church"—he was accordingly removed to a more laborious charge.

Go FORWARD.—I exhort you who already feel the Spirit of God witnessing with your spirit, that you are the children of God, follow the advice of the Apostle: "Walk in all the good works whereunto ye are created in Christ Jesus." And then, leaving the principles of the doctrine of Christ, and not laying again the foundation of repentance from dead works, and of faith towards God, go into perfection. Yea, and when ye have attained a measure of perfect love, when God has circumcised your hearts, and enabled you to love him with all your heart, and with all your soul, think not of resting then. That is impossible. You cannot stand still; you must either rise or fall; rise higher or fall lower. Therefore the voice of God to the children of Israel, to the children of God, is, "Go forward!" "Forgetting the things that are behind, and reaching forward unto those that are before, press on to the mark, for the prize of your high calling of God in Christ Jesus."—WESLEY.

THE OLD HERB WOMAN.

ALICE found her one day resting under the cooling shade of a tree outside the garden-gate.

"Do you want something?" asked Alice.

"Yes, dear child," she answered; "I want a new dress."

"A pretty calico?" asked Alice.

"That will too soon fade," answered the poor herb woman.

"A black woollen?" asked Alice.

"That will too soon wear out," answered she.

"A silk?" asked Alice.

"I have nothing fit to wear with it," answered the herb woman, and Alice thought as much.

"A plain beautiful plaid?" asked the child.

"That will too soon go out of fashion," answered the herb woman.

"Do you care much about the fashion?" asked Alice.

"I want the dress to last me a thousand years or more!" said the old woman.

"Oh!" exclaimed Alice, drawing back, for she half thought the poor woman was crazy, "do you expect to live so long? A thousand years is a great, great while, and you are pretty old now."

"I shall live longer than that!" she said.

"I will ask mother," said the little girl, much puzzled, "if she knows what dress would suit you; and perhaps she'll buy it for you."

"Your mother is not rich enough to buy it, dear child," said the old woman.

"My father is rich," said she.

"Not rich enough to buy me the dress I want," answered the old woman.

"Do you want a dress like a queen?" asked Alice.

"No; but I want a dress like a King's daughter!"

"The old herb woman is caazy," thought Alice to herself; "she talks so

queer. I don't know where you will get such a dress," said she aloud; "something that will never fade, never wear out, never go out of fashion."

"And never get soiled or spoiled," added the old herb woman; "wear it when and where you may, it will always keep white and shining!"

"Oh!" was all that Alice could say. Then she added, "I should like such a one, I am sure. Could a little girl have one? But a little girl would out-grow hers."

"No," said the herb woman; "the dress would let itself out so as to suit you always!"

The child was lost in wonder. "Will you please tell me what it is, and where I can get one?" she asked.

"It is the garment of salvation, and the robe of righteousness, which Jesus Christ has wrought for you and for me, dear child," said the old woman tenderly. "Christ came to take away the poor rags of our sins, and to put on us his pure white robe, and make us fit to be the children of God, the great King, and live in his palace for ever. Should you not like to, dear child?"

"Yes," answered the child, "I do want to be one of God's children. I always wanted to. Will he give me a heavenly dress, do you think?"

POOR.—You are a poor man in the world. What say you? Will you have two hells—one here, and another hereafter? No comfort in this world, nor hope for the next? Your expectations here laid in the dust, and your hopes for heaven built upon sand? Oh, if you were once in Christ, how happy were you, though you know not where to fetch your next bread! "Poor in the world, but rich in faith, and heirs of the kingdom which God hath promised." (James ii. 5)—O blessed state! If you had Christ, you had then a right to all things (1 Cor. iii. 22, 23)—you had then a Father to take care of you. But to be poor and Christless—no comfort from this world, nor hopes for the next—this is to be miserable indeed.—*Flavel*.

SWEDISH HYMNS.

GUSTAVUS ADOLPHUS' BATTLE-SONG.

LONG after the southern regions of modern Europe emerged into the sober daylight of history, the twilight of legend lingers over the North. The gigantic forms of the old Sagas flit about in the gleam of the northern lights, after the chronicles of the South are peopled with a race of solid and ordinary men and women. Four centuries after the times when the people of Milan first sang the hymns of Ambrose, nearly three centuries after Gregory the Great sent Augustine to the English, a hundred years after the Venerable Bede passed his tranquil life in the monastery near Wearmouth, translating the New Testament into Anglo-Saxon, and chronicling his own times—in Sweden Christianity was carrying on its first conflict with the fierce old Scandinavian heathenism. Anskar, "the Apostle of the North," died A. D. 835.

Thus Christendom had journeyed eight hundred years from the apostolic age before the name of Christ penetrated into Sweden. After seven centuries more, Christianity for the first time streamed into those northern regions fresh from the lips of evangelists and apostles.

The Swedish Reformation seems scarcely to have been so much a transplantation from Germany as a natural branch of Lutheran Protestantism. The inward work in Sweden appears to have followed the outward. The Bible was given to the people in their mother-tongue, and the Church ceremonies were reformed on the Lutheran model, and so the nation became Lutheran, and many among them truly evangelical. The Bible was translated from the German Bible; the hymn-book was a reflection of the German hymn-book, but by degrees native hymn-writers arose. The glad tidings could not fail to call forth the new song.

The whole history of Sweden ap-

pears to blossom into its full and characteristic development in the biography of one man. It should never be forgotten that the royal hero of Protestantism was a Swede. Swedish chronicles, otherwise so isolated, are incorporated as a central portion of European history around the persons of two Swedish kings, Gustavus Adolphus and Charles XII. The self-sacrificing Christian hero and the selfish military chief might stand as among the most strikingly contrasted types of true and false heroism.

If ever man subordinated self to the cause he contended for, it was surely the Great Gustavus. And he had his reward in kind. The life he so unflinchingly offered to stem the returning flood of Romanism was accepted, and the flood was stayed. The hero died at Lützen, and the faith he had contended for held its ground in Germany. From that noble heart, in which northern strength and northern tenderness, the lofty heroism of old Viking and the lowly heroism of a Christian martyr, were so wonderfully blended, one psalm has come down to us. Its composition was characteristic. The brave king was no man of letters. The fire of faith which burned in his heart was more wont to fuse the iron of heroic deeds than the gold of beautiful words.

But the thoughts were in his heart; had they not inspired him in march and battle-field? So he told his chaplain, Dr. Jacob Fabricius, what his thoughts were, and the chaplain moulded them into three verses of a hymn, and the simple hearted hero took them ever afterwards as his battle-song. On the morning of his last battle, when the armies of Gustavus and Wallenstein were drawn up, waiting till the morning mist dispersed to commence an attack, the king commanded Luther's grand psalm, "Eine feste Burg ist unser Gott," to be sung, and then that hymn of his own, accompanied by the drums and trumpets of the whole army. Immediately afterwards the mist broke, and the sunshine burst

on the two armies. For a moment Gustavus Adolphus knelt beside his horse, in face of his soldiers, and repeated his usual battle prayer, "O Lord Jesus Christ, bless our arms, and this day's battle, for the glory of Thy holy name." Then passing along the lines, with a few brief words of encouragement, he gave the battle-cry, "God with us!" the same with which he had conquered at Leipzig. Thus began the day which laid him low amidst the thickest of the fight, with those three sentences on his dying lips, noble and Christian as any that ever fell from the lips of dying man since the days of the first martyr:—"I seal with my blood the liberty and religion of the German nation!"—"My God, my God!"—and, the last that was heard, "Alas my poor queen!"*

A hymn so consecrated has a value beyond that of any mere words. Whether the Swedish (from which the following translation is made) or the German was the original, the translator does not know. Probably both were original; but that in the mother-tongue of the hero himself has its peculiar interest.

GUSTAVUS ADOLPHUS' BATTLE-SONG.

(*Forfaras ej du lilla hóp.*)

Be not dismay'd, thou little flock,
Although the foe's fierce battle shock
Loud on all sides assail thee;
Though o'er thy fall they laugh secure,
Their triumph cannot long endure;
Let not thy courage fall thee.

Thy cause is God's—go at his call,
And to his hand commit thy all;
Fear thou no ill impending:
His Gideon shall arise for thee,
God's word and people manfully,
In God's own time defending.

Our hope is sure in Jesus' might;
Against themselves the godless fight,
Themselves, not us, distressing;
Shame and contempt their lot shall be;
God is with us, with him are we;
To us belongs his blessing.

The orphaned army and nation had need, indeed, of such words to sustain them from the loss of such a man and such a captain—a loss inadequately compensated even by the utter destruc-

tion on that battle-field of the imperial army. But his cause was won, and Protestant Germany was saved, not by her armies or her princes, but by the heart of that one hero, given by God.—*The Voice of Christian Life in Song.**

VA LITTLE WHILE.

"WELL, Molly," said the judge, going up to the old apple-woman's stand, "don't you get tired sitting here these cold, dismal days?"

"It's only a little while," said she.

"And the hot, dusty days?" said he.

"It's only a little while, sir," answered Molly.

"And the rainy, drizzly days?" said the judge.

"It's only a little while," answered Molly.

"And your sick, rheumatic days, Molly?" said the judge.

"It's only a little while, sir," said she.

"And what then, Molly?" asked the judge.

"I shall enter into that rest which remains for the people of God," answered the old woman devoutly; "and the troublesomeness of the way there don't pester or fret me. It's only a little while, sir."

"All is well that ends well, I dare say," said the judge; "but what makes you so sure, Molly?"

"How can I help being sure, sir," said she, "since Christ is the way, and I am in him? He is mine, and I am his. Now I only feel along the way. I shall see him as he is in a little while sir."

"Ah, Molly, you've got more than the law ever taught me," said the judge.

"Yes, sir, because I went to the gospel."

"Well, Molly, I must look into these things," said the judge, taking an apple and walking off.

"There's only a little while, sir," said she.

* Hollin's "Life of Gustavus Adolphus."

* London: J. Nisbet and Co.

"TO BE WITH CHRIST IS BETTER FAR."

THIS world is beautiful and bright,
O, scarce one cloud has dimm'd my sky;
And yet no gloomy shades of night
Are gath'ring round me tho' I die.
Yes, there's a lovelier land of light,
Illum'd by Bethlehem's beaming star,
E'en now it bursts upon my sight,
"To be with Christ is better far."

Yes, yes I leave you all behind,
My husband, children, it is best;
A mother's heart hath e'en resign'd
The smiling infant at her breast.
How much it cost I may not say,
Nor O, how very dear ye are;
The pang is o'er—I must away,
"To be with Christ is better far."

True, life is sweet and friends are dear,
And youth and health are pleasant things;
Yet leave I all without a tear,
No sad regret my bosom wrings:
The ties of earth are broken all;
My chainless soul above yon star,
Shall wing its way without recall,
"To be with Christ is better far."

And this is death—my soul is calm,
No sting is here—the strife is done;
Glory to God and to the Lamb!
Sweet triumph I have won, I've won
A crown immortal—robes of white
For me, for me, in waiting are,
Arrayed in glory—clothed in light—
"To be with Christ is better far."

To be with Christ, with angel bands,
The new Jerusalem my home;
And there my "house not made with
hands,"

Where I may welcome ye to come.
Beloved ones of earth, no care
In that blest home our peace shall mar,
Oh heaven! sweet heaven! I'd fain be
there,
"To be with Christ is better far."

OPEN AIR PREACHING.

"As the people pressed upon him to hear the word of God, he stood by the Lake of Gennesaret."—*Luke*, v. 1.

OBSERVE our Lord Jesus Christ's unwearied readiness for every good work. Once more we find him preaching to a people who "pressed upon him to hear the word of God." And where does he preach? Not in any consecrated building, or place set apart for public worship, but in the open air;—not a pulpit constructed for a preacher's use, but in a fisherman's boat. Souls were waiting to be fed. Personal inconvenience was allowed no place in his consideration. God's work must not stand still.

The servants of Christ should learn a lesson from their Master's conduct on this occasion. We are not to wait till every little difficulty or obstacle is removed, before we put our hand to the plough, or go forth to sow the seed of the word. Convenient buildings may often be wanting for assembling a company of hearers. Convenient rooms may not be found for gathering children to school. What, then, are we to do? Shall we sit still and do nothing? God forbid! If we cannot do all we want, let us do what we can. Let us work with such tools as we have. While we are lingering and delaying, souls are perishing. It is a slothful heart that is always looking at the hedge of thorns and the lion in the way. (*Prov. xv, 19; xxii, 13*) Where we are and as we are, in season or out of season, by one means or by another, by tongue or pen, by speaking or by writing, let us strive to be ever working for God. But let us never stand still.—*J. C. Ryle.*

THE FRUIT OF CHARITY.—The last best fruit which comes to late perfection, even in the kindest soul, is tenderness toward the hard, forbearance toward the unbearingly, warmth of heart toward the cold, philanthropy toward the misanthropic.

FAITH.

BY REV. J. G. TERRILL.

FAITH is to the soul what the arms are to the body. A well spread table would be of but little benefit to a starving man if his arms were paralyzed. If our faith is defective we are the losers.

Faith is the substance of things hoped for. Heb. xi, 1. Compare with: *Therefore, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them; and we have faith and the way to use it.*

In analyzing the last passage the word, "therefore," comes first in order. Its meaning is, *for this reason.* For what reason? The one in the verse preceding? "*If thou shalt say unto this mountain,*" etc.

The prayer that is answered: "What things soever ye desire when ye pray;" that is, the *felt want* of the soul. Not what you desired yesterday and have no relish for now. Can I exercise faith for *anything*, I desire? No, *Faith is the substance of things hoped for.* Hope is *desire* and expectation. I want a thing, there is a desire; it is promised on certain conditions, to which I consent; now expect it. That constitutes *hope*. I now have the *desire* and the *faith* by which to get at it. But I am not blest? Truth, it is "*the trial of our faith*" that is precious. There is a difference between "*faith at rest and faith in motion;*" water at rest and water in motion; a hand hanging by our side and one reaching after something. A good man says, "*desire and faith are the wings of the soul.*" Example: I want a *clean heart*. Are you on promised ground? I am? I have performed the conditions; now must I believe I have got it? No. Believe I *will* get it? No. The text says "*believe that ye receive them.*" But is not the promise in the future? Yes, a promise must necessarily be in the future, but the fulfillment must necessarily be in the present. There is a last moment when

we have not received and a first moment when we have, but the time of receiving must be just now. *Believing is present, got is past;* believing I have *got* a clean heart is as much as to say, *I am receiving*, in time gone by, which is absurd. We cannot receive a thing in the past, for the time *has gone by*; neither can we receive a thing in the *future*, for the time *has not come*; but we receive just now, for the *time* and the *faith* and the promise unite on the now.

He that believeth hath the witness in himself. When our faith reaches the right spot, we are conscious of the fact that "*we have the petitions we desire of him.*"—*Aurora, Ill.*

LISTENING TO EVIL REPORT.—The longer I live the more I feel the importance of adhering to the rules which I have laid down for myself in relation to such matters.

1. To hear as little as possible what is to the prejudice of others.
2. To believe nothing of the kind till I am absolutely forced to it.
3. Never to drink into the spirit of one who circulates an ill report.
4. Always to moderate, as far as I can, the unkindness which is expressed towards others.
5. Always to believe, that if the other side were heard, a very different account would be given of the matter.

I consider love as wealth; and as I would resist a man who should come to rob my house, so would I a man who would weaken my regard for any human being. I consider, too, that persons are cast into different moulds, and that to ask myself—What should I do in that person's situation? is not a just mode of judging. I must not expect a man that is naturally cold and reserved to act as one that is naturally warm and affectionate; and I think it a great evil that people do not make more allowance for each other in this particular. I think religious people are too little attentive to these considerations.—SIMENO.

"TAKE HEED WHAT YOU
HEAR."

THERE is such a thing as foolhardy adventure into an enemy's country. Religious falsehood sometimes comes in such a shape as to stimulate the curiosity of the unwary, as the fruit of the tree of knowledge tempted Eve. Sometimes it is the vehicle which is attractive. It may be elegant style, it may be romance, it may be closely knit argumentation, it may be popular eloquence. The union of several such fascinations may invite the youthful student to taste the poisonous clusters, and acquire the taste for doubts and cavils. The most seductive and cunning argument against future retribution which our age has produced, is contained in a poem of high talent. The name and fame of some great heretical preacher, or some orator who delivers infidel sermons under the guise of lectures to the people, who admire and acquiesce, and go again, not knowing, in their simplicity, that the new doctrines which they drink in will presently unsettle all the religious belief of their childhood,—happier far is the fate of the vulgar, than literary advancement bought at such a price.

It is a plain maxim of common sense, not to tamper with infection; and he is a fool who, for the mere sake of proving his boldness and freedom from bigotry, rushes uncalled into the miasmatic influence of false teaching. "Take heed," said incarnate Wisdom "what ye hear." The caution which is good for yourself, is good for your children and dependents. A little mineral admixture in their daily bread, a little morbid quality of their daily milk, would be justly dreaded as tending to wear away the health; yet the daily journal enters your doors, distilling by little and little, false latitudinarian opinions. No marvel if you find your old age surrounded by sons who have made shipwreck of the faith. It is impossible to watch too earnestly the literature which comes into the hands of

the young. If you desire them to be guarded and manly Christians, their food must be truth. It is as certain of the mind as of the body, that whatever is taken into it should tend directly to its growth and strength; all that is otherwise is noxious. Nutrition, moreover, is a gradual process, the result of repeated acts. If, then, the mind and character are to make progress and acquire firmness, there must be not slight and occasional, but regular and extensive study of God's revealed will.—*J. W. Alexander, D. D.*

RICH.—Hearken to the voice and call of Christ, you that are exalted by Providence above your poorer neighbors; you that have heads, hands, and hearts full of the world. Men of trade and business! I have a few solemn questions to ask you this day.

1. You have made many sinful bargains in your time, but what will profit you if the agreement be not made betwixt Christ and your souls? Christ is a treasure which alone can enrich you. (Matt. xiii, 44) Thou art a poor and miserable wretch; whatever thou hast gained of this world, if thou hast not gained Christ, thou hast heaped up guilt with thy riches, which will more torment thy conscience hereafter than estate can yield thee comfort here.

2. You have made many insurances to secure your floating estates, which you call *policies*; but what insurance have you made for your souls? Are not they exposed to eternal hazards? O impolitic man! to be so provident to secure trifles, and so negligent in securing the richest treasure.

3. You have adjusted many accounts with men, but who shall make up your accounts with God, if you be Christless? "What shall it profit a man if he gain the whole world, and lose his own soul?" (Matt. xvi. 26). Say not you have much business under your hands, and cannot allow time;—you will have space enough hereafter to reflect upon your folly.—*Flavel.*

THE LORD'S SUPPER.

IN this ordinance Christ and all his benefits are exhibited to thee. Art thou weak? Here is bread to strengthen thee. Art thou sad? Here is wine to comfort thee. What is it that thou standest in need of? A pardon? here it is, sealed in blood; take it by faith, as I offer it to you in the name of the Lord Jesus; though thy sins have been as scarlet, they shall be as wool, if thou be willing and obedient; It may be, here are some that have been drunkards, swearers, scoffers at godliness, sabbath-breakers and what not; and God hath put it into your hearts to humble yourselves, to mourn for and turn from all your abominations. Oh, come hither, here is forgiveness for thee. What is it thou wantest? O, saith the poor soul, I would have more of the spirit of grace, more power against sin, especially my own iniquity? Why, here it is for thee; "from the fullness" that is in Jesus Christ we receive, and grace for grace.* We may say, so God hath spoken in his word, sealed in his sacrament, and then Christ is mine, pardon is mine, grace is mine, comfort mine, glory mine; here I have his bond to show for it. This is to those among you that have engaged their hearts to approach unto God this day.

But if there be any come hither with a false, unbelieving, filthy, hard heart, I do warn you seriously and with authority in the name of Jesus Christ, presume not to come any nearer to this sacred ordinance. You that live in the practice of any sin, or the omission of any duty against your knowledge and conscience,—you that have any malice or grudge to any of your neighbors, leave your gift and go your ways; be reconciled to God, be reconciled to your brother, and then come. Better shame thyself for coming so near, than damn thyself by coming nearer. I testify to those who say they shall have peace, though they go on still in their trespasses,

that there is poison in the bread; take it and eat it at your peril; there is poison in the cup too; you drink your own damnation. I wash my hands from the guilt of your blood.

Look you to it, on the other hand, you poor penitent souls that are lost in yourselves, here is a Christ to save you. Come, O come all ye that labor and are heavy laden.—PHILIP HENRY.

MAN'S SCHOOL IS NOT GOD'S SCHOOL.

A MAN may go to all the colleges in creation, and know as little of theology when he comes out, as when he went into them. It is a good thing for a man to feel that he is only beginning to learn, and to be willing to submit his heart to the teaching of God's Spirit, that he may be guided in everything by him. He that knoweth everything need not think himself a Christian; he that boasteth that he can understand all mysteries needeth to fear. But the quickened soul says, "Teach thou me." We become little children when God begins to deal with us. Before, we were big, tall men and women, and so wise; but when he begins to deal with us, he cuts us down to the standard of children, and we are put on the form of humility, to learn the true lesson of wisdom, and then we are taught the great things of God. Happy art thou, O man, if thou knowest thyself to know nothing. If God hath emptied thee of thy carnal wisdom, he will fill thee with heavenly; if he hath taught thee thine ignorance, he will teach thee his wisdom, and bring thee to himself; and if thou art taught to reject all thy knowings and findings-out, God will certainly recall himself to thee.—SPURGEON.

If to-day Christ deigns to bless us—
With a sense of pardoned sin;
He to-morrow may distress us,
Make us feel the plague within;
All to make us—
Sick of self and fond of Him.

KEEP yourselves in the love of God.

SPIRITUAL MANIFESTATIONS.

BY REV. WM. COOLEY.

THERE have been in the Church of Christ, especially when the work of salvation has advanced with most power, various exercises, such as shouting, groaning, trembling, falling, jumping and screaming. The inspired explanation is, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal."

We will here notice a few objections urged by some. One is, there is no warrant for such manifestations in the Scriptures, either in their teachings or examples. If it were true, it would be no argument unless they opposed them. Says Dr. Jonathan Edwards: "But some object against such extraordinary appearances, that we have no instances of them recorded in the New Testament. If this should be allowed, I see no force in the objection, since neither reason nor any rule of Scripture, excludes such things. I do not know that we have any express mention in the New Testament of any person's weeping, or groaning, or sighing, through fear of hell, or a sense of God's anger, but is there anybody so foolish as from hence to argue that in whomsoever these appear, they are not from the Spirit of God? And the reason why we do argue thus, is because these are easily accounted for, from what we know of the nature of man and from what the Scriptures inform us in general, concerning the nature of eternal things, and the nature of the convictions of God's Spirit; so there is no need that any thing should be said in particular concerning these external, circumstantial effects. But though they are not particularly recorded, yet there is great reason to think, from the general accounts we have, that it could not be otherwise; and

that that great outpouring of the Spirit which then was, was not wholly without those extraordinary effects on persons' bodies. The jailor, in particular, seems to have been an instance of that nature, when he, in the utmost distress and amazement, came trembling, and fell down before Paul and Silas; his falling down at that time does not appear a designed putting himself into a posture of supplication; for he seems not to have said any thing to them then; but he first brought them out, and then he says to them, "Sirs, what must I do to be saved?" Acts xvi, 29, 30. The Psalmist gives account of himself, crying out aloud, and of a great weakening of his body, under convictions, and a sense of the guilt of sin, "When I kept silence, my bones waxed old, through my roaring all the day long. For day and night thy hand was heavy upon me; my moisture is turned into the drought of summer." Ps. xxxii, 3, 4.

We have numerous examples in the Bible of these exercises. As to bodily prostration, Jeremiah says: "Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness." Jer. xxii, 9. And I, Daniel, alone saw the vision; for the men that were with me saw not the vision, but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Then I opened my mouth and spoke, and said unto him that stood before me: O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength." Dan. x, 7, 8, 16. "Then the King's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed and his knees smote one against another." Dan. v. 6. "Then I arose and went forth into the plain, and be-

hold the glory of the Lord stood there, as the glory which I saw by the river Chebar, and I fell on my face." Ezek. iii, 23. "Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee." Ps. xlv, 5. "When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself." Hab. iii, 16. "And for fear of him the keepers did shake, and become as dead men." Matt. xxviii, 4. "As soon then as he had said unto them, I am he, they went backward and fell to the ground." John xviii, 6. "And I fell unto the ground and heard a voice saying unto me, Saul, Saul, why persecutest thou me." Acts xxii, 7. "I was in the city of Joppa praying; and in a trance I saw a vision." Acts xi, 5. "Peter went up upon the house-top to pray, about the sixth hour; and he became very hungry and would have eaten; but while they made ready, he fell into a trance, and saw heaven opened." Acts x, 9, 10. "I knew a man in Christ above fourteen years ago whether in the body I cannot tell, God knoweth; such a one caught up to the third heaven. And I knew such a man, whether in the body, or out of the body, I cannot tell, God knoweth." 2 Cor. xii, 2, 3. "And when I saw him, I fell at his feet as dead." Rev. i, 17. "Let the inhabitants of the rock sing, let them shout from the top of the mountains." Isa. xlii, 11. "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." Isa. xii, 6. "O clap your hands, all ye people; shout unto God with the voice of triumph." Ps. xlvii, 1. "And he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising God." Acts iii, 8. "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in spirit and was troubled." John xi, 33. "For we that are in this tabernacle do groan, being burdened," 2 Cor. v, 4. "Lord, all my desire is

before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me." Ps. xxxviii, 9, 10. "But the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. viii, 26. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. ix, 1.

We have judged it best in view of the opposition to these things to quote thus largely from the Bible. Some attribute these exercises to temperament, to education, to belief, to exhaustion, to mesmerism, or to hysterics. We will not take up these separately, but will make some general remarks which will cover the whole ground. Many who were opposed to these exercises up to the time of having them, have had them. Many have lost their strength while alone in secret devotion. I know a brother who, a few years ago, was opposed to all religious excitement, exercises and noise. His early prejudice was against these, but he was a class leader in the Church, though without salvation. He, like too many, had only the form of godliness, the power he never knew. But he was induced to go to a camp meeting for the first time. As the meeting progressed, and the searching truth of God was preached "in demonstration of the Spirit," this brother saw himself as he was, and felt deeply convicted for salvation. On Monday of the camp meeting, the power of God was felt over the ground in a wonderful degree, and this brother broke down before God and gave himself wholly to him, and the Lord took his strength away, and laid him his length on the ground, and he lay there for hours. But this crucifixion killed out all his dignity and nice notions, and since then he has made as much noise in the service of God, as any one with whom I am acquainted. I know

a sister who was very still and quiet, professing religion, and a member of the Church, but was never known to pray out loud; she would speak in class meeting in a suppressed tone of voice, scarcely to be heard. The Lord showed her the state of her heart, and let her see herself a sinner, and she now sought salvation and obtained it; and after this she could pray anywhere, and shouted much, and frequently lost her strength, sometimes in the prayer meeting, and many times at her home and alone with God. In one of our meetings held in a school house, a woman whose husband had been converted a short time, but was very much opposed to religion and to these exercises, herself; as the meeting that evening progressed, the power of God came down upon the people, and she was wrought upon to such an extent that she became alarmed, and started to leave the house, and got as far as the entry, and there fell. Some of the sisters went to her and brought her into the house. Her husband came and took a seat by her side, and in a short time he fell off from the seat to the floor and lay there some time; but she remained in this state until the meeting closed, which was at a late hour, and some of the friends staid with her awhile afterwards, and then they put her into a wagon and took her a mile to her home, and staid with her until she came out of this state, which I think was about an hour. She seemed very much ashamed of the matter, but was not converted as we could see, or very much changed. She either resisted the claims of God, or let the enemy come in and throw her back again. That there should be excitement and a variety of exercises under the power of the Holy Ghost is not strange, and that temperament has some influence we allow, but it is far from being the cause of these manifestations. If a company of beggars should be made rich and independent at once, and unexpectedly, there would be various manifestations of joy. Some would jump and leap, some would shout, and

some cry for joy. It cannot be from exhaustion, for in many instances strong men have been slain, who had not exercised to fatigue themselves. Dr. Carson of Coleraine, says in reference to hysterics: "We always have the ball in the throat, alternate crying and laughing, among the females, and not one case in a thousand among the males. But what shall we say of our revival? I have seen immense numbers of the strongest, healthiest, lion-like men and women, under almost every circumstance, struck down, become as helpless as infants, cry, agonize most piteously for God to pardon their sins; then perhaps after a given time, rejoice in a sin-pardoning God."

Dr. Edwards says: "I know of no reason why being affected with a view of God's glory should not cause the body to faint, as well as being affected with a view of Solomon's glory. And who that considers what man's nature is, and what the nature of the affections is, can reasonably doubt but that such unutterable joys may be too mighty for weak dust and ashes." Says J. B. Finley, speaking of the camp meeting in Kentucky in 1801: "I saw more than five hundred fall under the power of God in an instant, as if mowed down by the missals of death on the battle-field." Of a camp meeting held in Hebron, Conn., in 1809, it is said: "From the very commencement there were signal indications of the Divine presence and power. Often, during the exercises, individuals would fall prostrate to the ground. As the meeting progressed, the interest increased. On the fourth or fifth day, during the evening sermon, the power of the Holy Ghost fell on the congregation with overwhelming force. The people began to fall on every side. Many, who had come to the meeting out of mere curiosity, were stricken down to the ground and cried aloud for mercy. Many of other christian denominations, who were greatly prejudiced against the Methodists, and especially against such exercises, fell powerless to the

earth, and afterwards acknowledged the mighty hand of God. Quite a number of Methodists also, who had never witnessed such scenes, and were strongly opposed to them fell along with the others. It was an awful hour of the manifestation of God's power and grace. Within the space of a few minutes, it was ascertained that not less than five hundred lay prostrate by the power of the Holy Ghost." *Life and Times of Hedding*, pp. 185, 186.

"It was a very frequent thing to see a house full of outcries, faintings, convulsions and such like, both with distress and with admiration and joy. There were some instances of persons lying in a sort of trance, remaining for perhaps a whole twenty-four hours motionless, and with their senses locked up; but in the mean time under strong imaginations, as though they went to heaven and had there a vision of glorious and delightful objects." *Mr. Edwards in Q. R. for 1842*, p. 604.

"After preaching to an earnest congregation at Coleford, I met the society. They contained themselves pretty well during the exhortation; but when I began to pray, the flame broke out. Many cried aloud, many sunk to the ground, many trembled exceedingly; but all seemed to be quite athirst for God, and penetrated by the presence of his power." *Wesley's Journal*, Vol. 2., p. 602.

In September last a minister wrote from Gothland, one of the islands in the Baltic sea, on the coast of Sweden: "When under an exhortation or sermon, saints and sinners are frequently struck down. Often their limbs and tongues are paralyzed. It is not unfrequently the case that a death-like swoon will come over the unconverted, for hours, and even days. Some of them too, with a peaceful calm, while others in an agony of despair will cry and pray for the forgiveness of their sins, perhaps close up with an exhortation to sinners to flee the wrath to come."

The Rev. M. Drumond of the Scotch Tract Society who was present, says

of the great union prayer meeting held in the Belfast Botanic Garden in the spring of 1859: "It was a remarkable scene to see hundreds, as the meeting progressed, fall under the power of God, like men slain on the battle field." Dr. Jonathan Edwards after describing the manifestations of the Spirit says: "Now if such things are enthusiasm, and the fruits of a distempered brain, let my brain be ever more possessed of that happy distemper! If this be distraction, I pray God that the world of mankind may be all seized with this benign, meek, beneficent, beatifical glorious distraction! If agitations of body were found in the French prophets, and ten thousand prophets more, it is little to their purpose who bring it as an objection against such a work as this, unless their purpose be to disprove the whole of the christian religion." Again he says: "Those, therefore, that publish pamphlets to the disadvantage of this work, and tending either directly or indirectly to bring it under suspicion, and to discourage or hinder it, would do well thoroughly to consider whether this be not indeed the work of God; and whether, if it be, it is not likely that God will go forth as fire to consume all that stand in his way, and so burn up those pamphlets; and whether there be not danger that the fire that is kindled in them will scorch the authors." P. 232. We do not hold that these manifestations are essential to salvation, but that they are from God and accompany the outpouring of the Spirit. Men may be saved without these exercises, but whoever has the love of God in his heart will most certainly show it in some way, and when there is much of the power of God they will be seen somewhere.

WILSON, May 28th, 1861.

THOSE who wrong others generally slander them to cover their own infamy.

NEVER lose your self-respect; if that be lost, all is lost.

THE THORN IN THE FLESH. 2 COR. XII, 7.

BY THE REV. JOSHUA MARSDEN.

A THORN in the flesh, and yet it bore a rose
Which every hour it's sweetness did disclose;
And still put forth new buds, and blushed and
bloomed,

On the bush, burning bright, but unconsumed.
But many a sigh escaped me, for the wound
Was painful, and it festered all around;
While patience, like a Hebrew on the night
Of Egypt's doom, and Israel's Paschal rite,
Seemed all in haste to make a quick retreat.
With staff in hand and sandals on her feet;
But mercy called her back to my support,
Just as she gained the spirit's outward court;
And then I felt a little comforted,
Yea, thrice I bowed my knee and raised my
head,

And still I prayed, and prayed, nor ceased my
suit,

Till each impatient rebel thought was mute.
For He who by the bloody pillar stood,
Dropped in the fester two rich drops of blood;
And quick as that life-cordial touched the part,
A thrill of ecstasy went through my heart;
My faith, which till that moment could not
stand,

Revived and took the promise by the hand.
Yea, they were married in that very hour,
And faith brought full salvation as her dower.
Now, come what will to me of pain or woe,
To Christ for instant grace and strength I go;
I rest on him the weight of all my care,
To him I pour my heart's full tide in prayer;
His merit is my bulwark, there I rest,
His smile the sunshine of my drooping breast;
My springs are all in him alone, and I
Am often cheered though all around is dry;
From that dear fountain all my comfort flows;
On that sweet balm tree my salvation grows;
There drops my myrrh, there blooms my cassia
rare,

My Gilead balm, my life elixir there,
For ever flows to heal my wounded flesh,
When in some new disease it bleeds afresh.

Cold neglect of friends, when in
poverty, is more severe than poverty
itself.

COMFORT AND COUNCIL.—Grace, mercy and peace be with you. I am well, and I verily count more of the sufferings of my Lord than of this world's lustre and over-gilded glory. I dare not say but my Lord hath fully recompensed my sadness with his joys, my losses with his own presence. I find it a sweet and rich thing to exchange my sorrows with Christ's joys; my afflictions with that sweet peace I have with himself. Go on, my dear brother, in the strength of the Lord; put Christ's love to the trial, and put upon it burdens, and then it will appear love indeed. We employ not his love, and therefore we know it not. Let us be faithful, and care for our own part, which is to do and suffer for him; and lay Christ's part on himself, and leave it there. Duties are ours, events are God's. When our faith goeth to meddle with events, and to question God's providence, and beginneth to say—"How wilt thou do this and that?" we lose ground. We have nothing to do there. It is our part to let the Almighty exercise his own office.—*S. Rutherford.*

SECRET PRAYER.—President Edwards, in one of his discourses on prayer, gives the following solemn advice:

"I would exhort those who have entertained a hope of their being true converts, and yet since their supposed conversion have left off the duty of secret prayer, and do ordinarily allow themselves in the omission of it, to throw away their hope. If you have left off calling upon God, it is time for you to leave off hoping and flattering yourselves with an imagination that you are the children of God. Probably it will be a very difficult thing for you to do this. It is hard for a man to let go a hope of heaven, on which he hath once allowed himself to lay hold, and which he hath retained for a considerable time. Those things in men which, if known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves."

SYMPATHY WITH THE RIGHT.

BY THE EDITOR.

Do you sympathize with the right? Thank God for it! He has not yet left you to blindness of mind. The light of his Spirit shines upon your heart. But do you cordially embrace, and earnestly carry out in your life the truths you approve? Do you devote yourself to their promotion? Many content themselves with simply endorsing the cause they in conscience know to be of God. They say to those engaged in its promotion, "We are glad of the stand that you have taken. You are on the right track. You have our sympathy. We hope you will succeed." With such assurances they endeavor to satisfy their convictions of duty. *What person can meet the obligations resting upon him by thus stopping with endorsing the right.*

God sheds light upon the soul that it may shine out in action. He gives us abstract truths that we may clothe them in tangible form, and set them to working beneficent results. Truth is a talent we may not bury up,—a candle over which we may not place the bushel. If it ought to prevail then it is our business to do all we can to make it prevail.

To wait to see how a cause that we know to be right will come out, before we embark in it, is base and cowardly. It shows that a man is governed by pure selfishness. He thinks more of his popularity than he does of his principles. Can such a man endure martyrdom? Never! He is much more likely to become a persecutor, especially if, as is often the case, there is a temporary triumph of the wrong. Herod heard John the Baptist, gladly,—endorsed his faithful preaching,—“and did many things,”—but afterwards commissioned the executioner to behead this man of God! Thus is it generally with those who go no farther than merely to *sympathize* with the right. They first endorse; then are

silent, then attempt to restrain, and then condemn. It is not possible long to maintain a neutral position where a conflict is raging between right and wrong. “He that is not with me is against me,” is the standing declaration of Him who is *the truth*. Bossuet often carefully examining all the writings of Madame Guyon, endorsed her sentiments, and pronounced her an orthodox catholic; but as he failed to secure the inward experience for which he was convicted, he afterwards labored with great energy and unfairness to procure her condemnation; while Fenelon who embraced in his heart the truths to which he gave his assent, continued at the risk of his own reputation her unwavering friend.

What would have become of the cause of Christianity if all who sympathize with its doctrines had, before they embraced it, waited to see what success the illiterate Apostles of the crucified Jesus would meet with in securing its establishment? This cool calculating of chances is utterly at variance with the Spirit of Christ. The early disciples embraced the cross at the risk of losing property, reputation and life itself. A noble impulse, the love of Christ, impelled them to hazard all for his sake. He who is hunting for majorities has not yet commenced to seek for Jesus.

If then you sympathize with a righteous cause, espouse it, and ask the Lord what you should do for its promotion. Better fail in a good cause, and have the consciousness and the reward of having done what you could, than see it fail for want of your support. If you sympathize with holiness, seek it as a precious experience, exemplify it in all the walks of life, proclaim it, spread it. Sympathy alone will neither save yourself nor others. God calls for action. Say in your inmost soul:

My life, my blood, I here present;
If for thy truth they may be spent;
Fulfil thy sovereign counsel, Lord:
Thy will be done, thy name adored.

You shall not lose by giving alms.

ADVICE TO THOSE PROFESSING PERFECT LOVE.

What advice would you give those professing holiness?

1. KEEP up a daily, or rather a perpetual, consecration of all to God. Search and surrender, and re-search and surrender again, and keep every vestige of self upon the altar under the consuming, sin-destroying flame. Sanctification can not exist a moment without keeping all upon the altar. "*Submit yourselves, therefore, to God.*"

2. Remember the life of the Christian is a life of faith. You were *justified* by faith, you were *sanctified* by faith, and you must *stand* by faith. There must be a continuous act of faith. The faith of the sanctified soul becomes in a sense a state of his mind—a *habitude of his soul*. You must give up all idea of resisting temptation, or of acceptably performing any service for Christ, by the mere force of your own resolutions. This is to be your victory, "even your faith." "*The life which I now live in the flesh I live by the faith of the Son of God.*"

3. You must acquire the habit of living by the minute. Take care of the present moment. Trust in God *now*; do God's will *now*; do not offend God *now*. You are to act for the future; but act by the minute. "*Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God.*"

4. Live in the constant use of all the ordinary and instituted means of grace—*prayer, meditation, studying the Scriptures, the sacrament*. "*They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*"

5. Do all you do, in the name of the Lord Jesus, and to the glory of God. The Saviour expects you to *eat, drink, dress, spend your time, talents, and property, and transact your business,*

with reference to the same objects for which you pray, read your Bible, and worship God. "*Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.*"

6. Avoid sinful *lightness and levity* on the one hand, or *moroseness* on the other. Be *cheerful*, but not *frivolous and vain*; *sorrowful*, but not *sour or gloomy*. Maintain the *dignity*, the *purity*, and the *sanctity* of the Christian character. "*Be sober, grave, temperate, sound in faith, in charity.*"

7. Cultivate the deepest *reverence* in your approaches and addresses to God. Never allow yourself to use *light or irreverent* expressions of God, or of his great work, however joyful or ecstatic you may be. You are "a temple of the Holy Ghost;" therefore be careful, and walk softly before God. "*I am the almighty God; walk before me, and be thou perfect.*"

8. Study the Bible. Be a Bible Christian. Let your holiness be a Bible holiness in *theory*, in *experience*, and in *practice*. Make your *honesty, justice, veracity, and self-denial* harmonize with the teaching of the Bible. Avoid encouraging others, or seeking yourself, any mystical experience not explicitly taught in the Bible. Be satisfied with increasing love, power, and communion with God, and avoid all those *mystical things*, and *unscriptural isms*, which have wrought disastrously against the doctrines of holiness. "*Search the Scriptures; for in them ye think ye have eternal life.*"

"Blessed Bible! how I love it!
How it doth my bosom cheer!
What hath earth like this to covet?
O, what stores of wealth are here!

"Yes, sweet Bible! I will hide thee
Deep, yes, deeper in this heart:
Thou through all my life wilt guide me,
And in death we will not part."

9. Redeem your time. Imitate the example of Christ; rise early in the morning, and while others are slumbering around you, *pray*, "*search the Scriptures*," and *commune with God*. Make every day, hour, moment, tell upon your best interests and the cause of God; "*redeeming the time because the days are evil.*"

10. Acquire the habit of constantly watching against sin. The temper is a *vigilant and insidious* foe, ever on the alert, and full of artifice. In an unguarded moment you may lose what has cost you years of toil, and what you may never be able to regain. "*Therefore let us not sleep, as do others; but let us watch, and be sober.*"

11. You must absolutely refuse to comply with temptation, under any circumstances, or to any degree. In the greatest temptations a *resolute* No, and a *single look to CHRIST*, will suffice to overcome the wicked one. In the strength of God you must say No to the tempter *every time*. Be careful, and distinguish between temptation and sin.

¹. A sinful impression, or suggestion, resisted till it disappears, is temptation and only temptation—not sin.

². A sinful suggestion, courted or tolerated, or at length complied with, is sin. "*Resist the devil, and he will flee from you.*"

12. Endeavor to preserve a perfect consistency between your *profession* and *practice*. Your profession will raise reasonable expectations which you must meet. Be exemplary in all things. Be careful about *small matters*, and "*abstain from all appearance of evil.*" Mr. Wesley says, "*He that neglects little things shall fall little by little.*" "*I therefore, the prisoner of the Lord, beseech you that ye walk WORTHY of the vocation where-with ye are called.*"

13. Be sure that your profession of holiness is vindicated in your life by all "*the fruit of the Spirit.*" As it can not be taken simply upon its own strength, it will go for nothing without "*the fruit of the Spirit.*" "*The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*"

14. Be careful how you consider *impulses* and *impressions* as the teachings of the Spirit. We are to be "*led by the Spirit,*" but it is principally by its illuminations. The man who is led by the Spirit is filled, not with impulses

and *impressions*, but with *light*. At least, never allow any impulse to lead you to any course not in perfect harmony with the Bible.

Mr. Wesley says, "Some charge their own *impressions* on the will of God, and that not *written*, but *impressed on their hearts*. If these impressions be received as the rule of action, instead of the *written word*, I know nothing so wicked or absurd but that we may fall into, and that without remedy." "*For as many as are led by the Spirit of God, they are the sons of God.*"

15. Read the best writers on sanctification. We mention Wesley, Fletcher, Mahan, Finney, Drs. George and Jesse T. Peck, Foster, McDonald, Lady Maxwell, and Mrs. Phoebe Palmer, "*Guide to Holiness,*" and "*Beauty of Holiness.*" But the blessed Bible should be *first, last, always*. "*Give attendance to reading, to exhortation, to doctrine.*"

16. Do not let the adversary lead you to dwell upon some one subject, to the exclusion* of others, such as *faith, dress, pride, formality, slavery, &c.* Make no hobby of any one thing in particular, but of symmetrical holiness in general. Follow the Bible; it has no hobby but *holiness*.

17. Be careful and not *disparage* the blessing of *justification*. This is *unwittingly* done sometimes, and is fruitful of *injurious results*. Justifying grace is always to be *highly prized*, and should never be depreciated. "*Walking in ALL the commandments and ordinances of the Lord blameless.*"

18. Avoid any unwarrantable extreme in allowing this *one* subject to become *entirely absorbing*. The following are some of the indications of this extreme:—

¹. A *disrelish* for any other theme, or the accessories of holiness.

². A *desire to avoid hearing* those discourses which dwell upon other Bible topics.

³. A *conscious aversion* to that experience which falls short of the highest gospel standard.

4. A distrust in the religion of those who make no special efforts for the promotion of holiness.

5. Feelings of *inaptitude* and *disqualification* for labor that aims directly for the conversion of souls. "*That ye might walk worthy of the Lord unto all pleasing, being fruitful in EVERY GOOD WORK, and increasing in the knowledge of God.*"

19. In the profession of holiness avoid all *ostentation, display, and affectation*. Let your testimony be *artless, simple, easy*; let it *exalt Christ, and humble you*. Cultivate a due sense of your unworthiness, and let every thought, and look, and word, partake of the spirit of lowliness. "*Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.*"

20. Do not seek to be conspicuous. Seek no prominence for your *learning, talents, piety, person, or possessions*. Avoid all display; keep a single eye. Your great business is to glorify God. Let your dress administer to your *comfort, convenience, decency, and modesty*. "*Be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.*"

21. On the other hand, do not (through a desire to avoid being conspicuous) neglect to "stand up for Jesus." Wesley says, "Your holiness will make you as conspicuous as the sun in the midst of heaven." While on the one hand you are not to seek it, on the other, do not think you can avoid it. "Ye are the light of the world." A holy, active, zealous lover of God and man will be seen of men. Stand up for God; speak, pray, and live to please him. "*Let us go forth, therefore, unto him without the camp, bearing his reproach.*"

22. Avoid all evil speaking. Never talk about the faults of an absent person. We are encompassed by this sin on every side, and are in great danger of being carried away by the torrent. Watch over your lips, and "*speaking evil*

of no man." "*Speak not evil one of another, brethren.*"

23. Do not allow yourself to talk much about the *opposition* you meet with from ministers and Christians. Do not pray for yourself or others as if you or they were persecuted. Especially, do not this in public. Do not suffer your mind to dwell upon the opposition you meet with, lest you should be "*overcome of evil.*" "*Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.*"

24. Avoid a censorious, fault-finding spirit. This will sour and ruin your soul. You may *grieve*, but never *fret*. You may *sorrow* over the condition of things, but do not *scold*. While you must be *plain, truthful, and searching*, yet be *patient, kind, and forbearing*. "*Warn them that are unruly; comfort the feeble-minded; support the weak; be patient toward all men.*"

25. Be careful to treat with the utmost kindness those who have not reached this exalted state. Do not *fall out* with them on account of their *dullness* to learn or their *slowness* to believe, and *seek* for holiness. Avoid all tartness of expression, and all undue severity, even though they should *contradict* and *cavil*. Have patience, and be not discouraged. "*We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves.*"

26. Learn to account in the most charitable manner for the *opposition* you meet with. Consider how long you were in bondage to sin and a *slave of prejudice*. Remember, the opposition you suffer may originate in *mistake* or *misapprehension* on the part of your opposers. Put the best and most charitable construction upon every thing. "*Charity suffereth long, and is kind, * * * seeketh not her own, * * * thinketh no evil, * * * beareth all things, believeth all things, hopeth all things, endureth all things.*"

27. Never withdraw from the church to which you belong, because of any opposition you may meet with in it. In the church is the very place for you to let your light shine and work for God. Do not separate yourself from those who are in the dark in respect to this glorious doctrine. It is true, if you "stand up for Jesus," and *profess holiness* in some of our *popular, proud, formal churches*, you will find but little sympathy, and may have to stand alone. According to your day, so shall your strength be. Remember, all heaven is in sympathy with holiness. Live in the church; do your whole duty in the right spirit and at a proper time; and if you are *excommunicated, as some have been*, let the responsibility be with others, and not with you. "*And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved.*"

28. Avoid controversy. Few persons can engage in it without sooner or later getting into a bad spirit. Avoid becoming excited and getting into a *scolding and vociferous* manner of speaking. Avoid all sweeping condemnations in speaking of the church. "*The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the knowledge of the truth.*"—WOOD'S PERFECT LOVE."

FULLY SAVED.—I am not sure that I ever wrote to you my whole mind on this subject, though a marked change has occurred in my feelings and views. I am at least a full believer in our higher doctrines in regard to Christian attainments; and I sometimes say to my intimate friends that I have great comfort in believing that I have been made a partaker of this grace. Doubtless God's will is even our sanctification, and we offend no less against our highest interests than against his most gracious designs when we rest below the best attainable position in religion.—DR. OLIN.

RESURRECTION HYMN.

THE angels that watched round the tomb,
Where low the Redeemer was laid,
When deep in mortality's gloom
We laid for a season his head,—
They veiled their fair forms while he slept
And ceased their sweet notes to employ—
Then witnessed his rising and swept
Their chords with the triumphs of joy.

Ye saints, who once languished below,
But long since have entered the tomb,
I pant to be glorified too
And lean on Immanuel's breast.
The grave in which Jesus was laid
Hath buried my guilt and my fears;
And while I contemplate its shade
The light of his presence appears.

O sweet is the season of rest,
When life's weary journey is done,
The blush that spreads over the west,
The last lingering rays of the sun.
Though dreary the empire of night,
I soon shall emerge from its gloom
And see immortality's light
Arise from the shades of the tomb.

Then welcome the last rending sigh,
When these aching heart-strings shall
break,
And death shall extinguish these eyes
And moisten with dew this pale cheek.
No terror the prospect begets,
I am not mortality's slave;
The sunbeam of life, as it sets,
Leaves a halo of light round the grave.

PROFESSING SANCTIFICATION.—I will confess him to all the world; and I declare unto you, in the presence of God, the holy trinity. I am now 'dead indeed unto sin.' I do not say, 'I am crucified with Christ,' because some of our well meaning brethren say, 'By this can only be meant a gradual dying;' but I profess unto you, I am dead unto sin and alive unto God. He is my Prophet, Priest and King; my indwelling holiness; my all in all.—FLETCHER.

THE CLEARING OF THE CLOUDS.

THERE is nothing in what has befallen, or befalls you, my friends, which justifies impatience or peevishness. God is inscrutable, but not wrong. Remember, if the cloud is over you, that there is a bright light always on the other side; also, that the time is coming, either in this world or the next, when the cloud will be swept away, and the fullness of God's light and wisdom poured around you. Everything which has befallen you, whatever sorrow your heart bleeds with, whatever pain you suffer,—nothing is wanting but to see the light that actually exists, waiting to be revealed, and you will be satisfied. If your life is dark, then walk by faith, and God is pledged to keep you as safe as if you could understand everything. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

These things, however, I can say with no propriety to many. No such comforts or hopes belong to you that are living without God. You have nothing to expect from the revelations of the future. The cloud that you complain of will indeed be cleared away, and you will see that, in all your afflictions, severities and losses, God was dealing with you righteously and kindly. You will be satisfied with God and with all that he has done for you; but alas! you will not be satisfied with yourself. That is more difficult, for ever impossible! And I can conceive no pang more dreadful than to see, as you will, the cloud lifted from every dealing of God that you thought to be harsh or unrighteous, and to feel that, as he is justified, you yourself are for ever condemned. You can no more accuse your birth, your capacity, your education, your health, your friends, your enemies, your temptations. You still had opportunities, convictions, calls of grace, and calls of blessing. You are judged

according to that you had, and not according to that you had not. Your mouth is eternally shut, and God is eternally clear.—DR. BUSHNELL.

THE GOSPEL AND THE INTELLECT.—Much of what is called education is only a power of deformity, a stimulus of overgrowth in the lower functions of the spirit, as a creature of intelligence, which overlooks and leaves to wither, causes to wither, all the metropolitan powers of a great mind and character. The first light of mind is God, the only genuine heat is religion, imaginative insight is kindled only by the fervors of holy truth, all noblest breadth and volume are unfolded in the regal amplitude of God's eternity and kingdom, all grandest energy and force in the impulsions of duty and the inspirations of faith. All training, separated from these, operates even a shortening of faculty, as truly as an increase. It is a kind of gymnastic, for the arm that paralyzes the spine. It diminishes the quantity of the subject, where all sovereign quantity begins, and increases it only in some lower point, where it ends; as if building the trunk of a light-house stanch and tall were enough, without preparing any light and revolving clock-work for the top. Hence it is that so many scholars, most bent down upon their tasks, and digging most intently into the supposed excellence, turned out, after all, to be so miserably diminished in all that constitutes power. Hence, also, that men of taste are so often attenuated by their refinements, and dwarfed by the overgrown accuracy and polish of their attainments. No man is ever educated, in due form, save as being a man; that is, a creature related to God, and having all his highest summits of capacity unfolded by the great thoughts, and greater sentiments, and nobler inspirations of religion.

He that has one sheep in the flock will like all the rest the better for it.

EDITORIAL.

THE WAR.

THE enthusiasm with which the appeal of the South to arms has been met by all classes of people at the North suffers no abatement. Contributions of men and money far beyond the wants of Government are freely made. We have read of one millionaire who offered to give all his money to the cause and to serve personally in the ranks if it was necessary to put down the great rebellion. Similar zeal for the salvation of souls would be accounted the wildest extravagance.

If we look for the cause of this great uprising, we shall not find it in any hatred which the people of the North bear to those of the South. On the contrary many who are now zealous for the war, were, up to its commencement, staunch friends and strong partizans of the South. Nor have any unusually shocking cruelties, such as roused England to crush the rebellion in India at any cost, been perpetrated. Thirteen states of the Union have declared that they would constitute a government by themselves. If this were all the difficulty we have no doubt but that the North, or a large portion of it at least, would say, "let them go." But back of all is a deep-seated conviction in the minds of the people of the North that the South is wrong in her system of bondage. Never, perhaps, was there a war waged in which the nominal issue was so far from being the real one. The South claims that they are fighting to maintain their own independence, while nearly the whole world believes that they are fighting to perpetuate slavery. The rallying cry of the North is the preservation of the Union, but the sacrifices called for are cheerfully made from a firm belief that in some way or other, out of this conflict, liberty is to be given to four millions of human beings who are now groaning in the house of bondage! A dissolution of the Union is preferable to the continued reign of slavery. Alliance with slaveholders will corrupt our morals but will not improve theirs. Connection with slavery has already demoralized the larger Christian denominations of the land. Slavery has been triumphantly taken into the Church, and the sanction of religion given to an institution the most hellish that ever was de-

vised. Many ministers who have apologized for slavery, and done all they could to keep it in the Church, now declaim fiercely from Sabbath to Sabbath in favor of the war. A more consistent course would be to confess the wrong they have done in nourishing and protecting the monster until he has grown too big to submit to any control. LET SLAVERY DIE!

REVIVALS.

GENUINE revivals of religion are of God. If wicked men are reformed, saved from their sins, and fitted for heaven, the Holy Ghost must do it. Revivals that are gotten up by men require favorable circumstances for their promotion. They are short-lived in their continuance, and a few adverse occurrences generally end them. We have heard of churches that three months after a revival were unable to sustain an ordinary prayer meeting.

But God can carry on a revival in the face of difficulties. Let his ministers do their duty and his children lie in the dust before him, and fulfill his bidding, and the work of saving souls will go forward, no matter how many and how great may be the obstacles. We were greatly encouraged by our recent

VISIT TO THE WEST.

WE spent about four weeks preaching in different places, and doing what we could to promote the work of God. We were highly gratified at the progress that has been made since last fall in promoting earnest Christianity. Nearly every appointment of the Free Methodists has been visited by an outpouring of the Holy Spirit. The number of our members has, we judge, nearly doubled from conversions alone. In some places, where last fall we had not a single member, good societies have been raised up. Churches have been built at Saint Charles, Clinton and Ogle, and one purchased at Belvidere. These results have not been brought about by promoting secessions. No attacks are made upon other denominations. The preachers proclaim with the power of the Holy Ghost, the plain, searching, old-fashioned truths of the Bible. Formalists are alarmed and saved, and sinners convicted and converted. But few join us from other churches, unless they become convicted by the Holy Spirit that this is their solemn duty. When they are thus convicted

and can answer the searching questions of the Scriptures, they are received. Some have so strongly felt it their duty to join us that they have done so at the risk of losing a large portion of their worldly goods. We were highly gratified to find a more tolerant spirit manifested toward us than has been previously exhibited. At Crystal Lake the appointments of the Methodist Episcopal Church were taken up, and the use of the house kindly given us to hold a General Quarterly meeting. This shows a great improvement in a region where that devoted champion of the cross, Rev. Seymour Coleman, of the Troy Conference, could not have access to the pulpits of his own denomination no longer ago than last year. On this circuit a good revival was still in progress, and almost every night souls were coming to the Saviour.

SAINT CHARLES CAMP MEETING.

THERE were we should judge twice as many, on an average in attendance as there were last year. The meeting was highly successful. An impetus was given to the cause of God which we trust will be felt in all that region of country. A large number experienced the blessings of pardon and purity, and some twenty-five or thirty united with the Free Methodist Church. Among them was Father Shepherdson, for fifteen years an itinerant preacher.

THE WESTERN CONVENTION OF THE FREE METHODIST CHURCH.

THE second session (the first since the adoption of the discipline) was held at the house of Bro. John Laughlin, near the Camp Ground. There were twenty preachers and an equal number of laymen in attendance. The Holy Spirit was present in our deliberations, and the business was transacted harmoniously and we believe to the entire satisfaction of all concerned. Two preachers, Rev. J. W. Redfield and Rev. Joseph Travis, were elected to Deacon's orders and ordained; and two, Rev. Judah Mead and Rev. J. Travis, were elected and ordained elders. The latter is doing missionary service in Saint Louis, some three hundred miles from any of our ordained ministers; and such were the exigencies of the work that the convention were

unanimous in the opinion that brother Travis should be ordained to the office of an elder. The ordination service was held on the Camp Ground the last day of the meeting. That day will never be forgotten. The power and the glory of God rested upon the preachers and people. The influence of that day will, we trust, be felt in eternity.

Ten preachers were admitted to the traveling connection. All the preachers profess and we believe enjoy the blessing of entire sanctification. They are devotedly pious, laborious young men, capable of doing a great deal of service in the cause of Christ upon a very small salary. One of them during the year walked 1,600 miles, visited and prayed with 1,000 families, and received thirty dollars. Such men are not easily to be put down when engaged in spreading holiness, with the Holy Ghost sent down from heaven.

Rev. Judah Mead, a man whom providence clearly indicated for the position, was appointed chairman of the district. Another session of the Convention is to be held in October at Clinton, Ills.

The appointments were arranged as follows. The name of the circuit is given. There are no stations and each circuit is expected to have at least six different appointments.

Saint Louis District, JOSEPH TRAVIS, Chairman.

Saint Louis Circuit, J. TRAVIS,—one to be supplied.

Saint Charles District, JUDAH MEAD, Chairman.

Saint Charles Circuit, THOMAS LADUE.

Clinton Circuit, J. H. FAIRCHILD, W. D. BISHOP.

Aurora Circuit, J. G. TERRILL, ERASTUS RIBBLE.

Marengo Circuit, E. P. HART, J. W. DAKE,—one to be supplied.

Crystal Lake Circuit, R. M. HOOKER, E. COOK.

Newfield Circuit, G. L. SHEPARDSON, (supply.)

Ogle Circuit, C. UNDERWOOD, G. P. BASSETT.

Sugar Creek Circuit, Wis., D. F. SHEPARDSON, C. E. HARROUN.

Geneva Circuit, P. C. ARMSTRONG.

Belvidere Circuit, J. W. MATTHEWS.

Elroy Circuit, J. COLLIER.

Rensselaer Mission, A. B. BURDICK.

Norwegian Mission, J. OLESON.

General Missionary, J. W. REDFIELD.

BERGEN CAMP MEETING.

THE success of this meeting was fully equal to that of any which had been previously held upon that Heaven-favored ground. The members do not come there for a religious picnic, nor the ministers to display their ability in preaching. But all seem in earnest—thoroughly in earnest—to save themselves and others. The attendance was large. People came from all parts of the country. The extravagant misrepresentations that some professedly religious papers published of the meeting last year led some to come from the city of New York and from New England to see and hear for themselves. Their testimony before they left was; "Brethren, this is old fashioned Methodism. This is what we used to see years ago, and what we still believe in. You have our sympathies and our prayers." Rev. B. W. Gorham, an evangelist of the Methodist Episcopal Church, was present during most of the meeting and rendered efficient service. His labors of love will not be soon forgotten. We trust that he may be eminently successful in the arduous labors to which he has felt called of God to devote himself.

The results of the Bergen Camp Meeting will be felt all over the land. A large number obtained the blessing of pardon—and a still larger number, we trust, that of purity of heart. The members generally were quickened, and went home encouraged and resolved to labor with greater diligence than ever for the salvation of souls.

Some of the ministers also felt anew the life-giving power of the Holy Ghost, and went out to scatter more than ever the holy fire. Let the preachers be men full of faith and of the Holy Ghost, and no matter what the obstacles may be, the work of revivals of religion will go forward.

THE TOBACCO CHEWER'S DREAM.

WE do not place much confidence in dreams, but the following is so good that we conclude to give it a place.

Brother L. being a chewer of the weed said he dreamed of being taken up into a place called heaven. When he came into the large and beautiful temple, where he saw his friends who had died in the Lord and a host of the redeemed, they all seemed to be in the highest

state of enjoyment, singing and speaking and praising God. While he stood and looked on with increasing delight, one of their number came to him and requested that he should join with them in singing the song of praise to God and the Lamb. He felt the fire burning in his heart and was ready to accept the offer, but *alas!* at that moment he found himself with a large chew of tobacco in his mouth and his mouth full of spittle. The next thought was how to get rid of this filth. As all heaven was shut in and these happy souls seemed to have no going out, he looked down to see where he could deposit his heavy burden, for he could not utter the first note of praise, or make any move toward it. Oh! said he, what torment I was in at that moment! and my burden was increasing all the while. There was no place to throw out my tobacco. I looked down under our feet; the floor on which we all stood was solid and pure gold, and not the least dust appeared to defile the beautiful palace. No one seemed to possess anything but purity; and hence there was no need of spittoons in that beautiful temple. Oh my trouble! what torment! All was right but this filth in my mouth, and this was hell enough.

Oh you that profess to be the followers of Jesus and yet use the weed, we ask you, have you all on the altar? have you made the consecration that the Bible and God require? Have you that self-denial, that purity and holiness without which none can see God and live with him in glory? Oh that beautiful world, that heaven of purity, the spotless throne and all its inhabitants are pure and without spot. Let us strive for that purity, that cleansing from all filth of the flesh and spirit, perfecting holiness, that we may at that great and trying day hear our judge say, "Come ye blessed of my father enter into the joy of the Lord."

A BRO. DOWN EAST.

SPIRITUAL MANIFESTATIONS.

READ carefully the article of Bro. Cooley on this subject. WE BELIEVE IN THE HOLY GHOST. This is a prominent article in our creed. We love to feel His saving, enlightening, guiding power. We do not fear any of the manifestations of the Spirit of God. But let the emotion you manifest be an effect produced by this Divine Spirit. We may shout

until shouting becomes a habit. Its effect then is bad, both upon the individual himself and upon those who hear. There may be a formal noise as well as a formal silence. What we want is not noisy meetings, not still meetings—but the SPIRIT OF THE LIVING GOD in all our worshipping assemblies.

GOD CARES FOR HIS CHILDREN.

He watches over all their steps. He often delivers them from dangers of the existence of which they are ignorant.

As we were riding over the beautiful prairies of Illinois with a disciple of Jesus, he related to us the following incident which we give to our readers to show one of the many modes which God employs in rescuing from peril those who put their trust in Him:

"I was," said our friend, "some years since, driving a flock of sheep in Ohio. On Saturday I made inquiries for a place to stay over the Sabbath. I was directed to a man who lived a short distance, and who, it was said, had good accommodations. I went there, but I was so depressed in mind every step I took, that I could scarcely get along. I reached the place. The men, three brothers, who owned a large farm and kept a public house, said we could stay and be well accommodated. We turned the sheep into a large pasture. I went in to dinner, but could not eat. My depression increased. It seemed as if I should die. I took my satchel and went out and threw myself upon the grass. I opened my testament and then cried unto God for help. I arose and went to the house. The men had gone about a mile to their work. I told the woman of the house, that I thought I would go a few miles farther. She urged me to stay. I felt that no consideration could induce me to do so and I took my sheep and went on. In going about a mile I met a man, and inquired of him if he could tell me of any one within a few miles, who knew anything about God, who could keep me and my sheep over the Sabbath. He directed me to a man who lived about three miles from there. I reached the place just at dark. A little boy directed me where to turn my sheep. I went into the house. A little girl and a woman apparently about fifty, drawn over nearly double by dis-

ease, were the only persons visible. I asked the woman if I could stay over the Sabbath. She replied "Stranger, I do not feel free to say you cannot. But I am alone, and have no one to help me but this little girl. But we will do the best we can if you choose to stay." The little girl soon prepared the supper. Never did I hear anything that sounded so sweet as her singing, as she tripped about,

"There is rest for the weary."

After supper I spoke of the feeling I had when I stopped first. "Stranger," said the woman "the Lord did not want you to stop there." She then told me that the reputation of these people was very bad. She said that the father of the men I had seen was killed in an attempt to rob a drover. The drover stopped at his house for dinner. When he left the men had all disappeared, and he settled the bill with the woman. He thought nothing, however, of the circumstance, until soon after he entered a piece of woods, a short distance beyond the house, when he attempted to fire his pistol at a rabbit. It would not go. On examining it he found that it was primed with ashes. His suspicions were aroused. He put it in order, so that he was certain it would not miss fire. When he had proceeded about a mile in the woods, a man dressed in disguise, stopped his horse and demanded his money. He told him to let go his horse or he would shoot him, at the same time presenting his pistol. But the robber persisted in his demand and presented his pistol. The drover fired and the robber fell dead. He rode back to the house and told the woman that he had killed her husband. He then rode on about twelve miles, and told the people what he had done. Soon after some persons who heard the story, being in the neighborhood of the tavern, made inquiries about the affair. The family denied that the man was shot, but said that he died suddenly. The body however was taken up, and a patch was found over the wound the bullet had made. Since that time a merchant had disappeared at the same house, and no trace of him was ever found.

I retired to rest but was so filled with gratitude and love to God that I could scarcely sleep.

LITERARY NOTICES.

PERFECT LOVE, or *Plain things for those who read them, concerning the doctrine, experience, profession and practice of Christian Holiness.* By J. A. WOOD, of the Wyoming Annual Conference. BOSTON. H. V. DEGEN & SON, 1861.

THE subject of Holiness is awakening increasing interest among all denominations. In this we rejoice, and will rejoice. Among the recent publications upon this subject we regard this work of brother WOOD's as in many respects one of the best. It presents the doctrine in so clear a manner that it seems impossible for any converted person who reads his book to misunderstand it. It is written in the form of questions and answers. The positions taken are strongly fortified by ample quotations from standard writers of different denominations. The doctrinal views are strictly Wesleyan, and, as we believe, in accordance with the teachings of the Holy Scriptures. The seventh section on "HOLINESS NOT OBTAINED BY GROWTH IN GRACE," we wish could be read by all who are endeavoring from year to year to satisfy their consciences by the expectation of growing out of sin and into holiness,—an expectation that is never realized.

This book comes out clearly against those popular sins which some of the advocates of holiness, by their silence, seem to imply are not inconsistent with the highest profession. It takes decided grounds against "*wearing jewelry and costly array,*" presenting in a section devoted to this subject, fourteen strong objections to this practice; the first of which is that "it is *positively and distinctly* forbidden in the Scriptures." It has a section against "the use of tobacco," and one on "enthusiasm, con-

fusion, shouting falling etc.," in which the Scriptural view of the matter is clearly presented. We have one fault however to find with it and that is that in the "Advice to those professing perfect love," while recommending other good books and periodicals, it forgets to recommend the "Earnest Christian." This is the more remarkable because the "Earnest Christian," is the only Magazine with which we are acquainted that takes a decided stand against every thing,—no matter how popular,—that comes in conflict with Christian holiness. We however excuse brother WOOD, as such a recommendation might prevent some from reading his book who otherwise would profit by it.

The publishers have done their part in making "Perfect Love," a saleable work. It is printed on good paper, in an attractive style and neatly bound. It contains 314 pages, and is sold at retail at one dollar. We cordially commend it to all our readers. A copy will be sent *postage paid*, to any one sending one dollar to the author Rev. J. A. WOOD, Waverly, Tioga Co., N. Y.

NOTICES OF MEETINGS.

THE FREE METHODIST CHURCH AT PERRY will be, Providence permitting, dedicated to the worship of God on Saturday, the 20th of July. The Rev. Asa Abell and Rev. L. Stiles will officiate on the occasion. The meeting will be continued over the Sabbath.

PEKIN Camp meeting will commence on Thursday, the 15th of August and continue one week.

The Rose Camp-Meeting will commence the 22d of August. Teams will be, on the first two days of the meeting, at the depot at Clyde on the N. Y. Central R. R. to convey, gratis, to the Camp Ground those who wish to attend.