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

LABORS.

FROM PIKE, he removed to Covington circuit, Wyoming district, Sep. 1852, appointed by the conference preacher in charge, with Rev. J. A. Wells colleague. Their labors were blessed with fruit which still remains. Many living witnesses of entire holiness were raised up, whose abundant labors have been signally blessed in leading others into the Canaan of perfect love. This charge was more laborious than any former one, but the soil was faithfully tilled and good seed sown that eventually sprung up: He was reappointed the second year to this circuit, with Rev. J. H. Wallace as colleague, and God gave the word free course everywhere on the charge. At every point souls were saved and believers sanctified, so that it was eminently a year of most glorious success. At one appointment where it had been thought best to abandon preaching entirely and sell the church, on account of the low state of the feeble little class, they commenced holding extra meetings in March, to bring the brethren up, if possible, into the enjoyment of entire holiness, that they might be qualified to do more than they had done for the community around them. The doctrine was at first misunderstood and opposed, but during one meeting, by becoming suddenly convinced of their wrong, they yielded to the light, and heartily resolved to walk in it from that time. In a moment the place was filled with the presence of God; and the Holy Spirit began to

work in power. Some cried out mightily for a clean heart and were soon rejoicing in its possession! This was the last barrier to a sweeping work that for long years had been stayed. Suddenly the Holy Spirit descended on the whole region for miles around, and before three days had passed, the stoutest hearts quailed before God's power. Men, who for years had lived in infidelity at the very door of the sanctuary, but were never known to enter, now came, trembling like aspen leaves, and presenting themselves at the altar, even before the invitation was given sometimes, called on God with a loud voice, and continued calling till their mourning was turned into joy. For one week the cries of penitents drowned out all audible prayer from believers, such was the depth and pungency of conviction on all seeking hearts. This work swept through the entire community, with the exception of three or four families. Some seventy were soundly converted and added to the church. The society was resuscitated spiritually and temporally, the congregations and means of grace were well sustained, and the edifice was repaired and fitted up for long years of service. Revivals spread over the entire charge, and among the precious fruit no less than twelve of those there saved have been called to the work of the ministry. God grant they may prove *faithful* watchmen! But although this charge was brother Kendall's natural and spiritual birth-place, and therefore endeared to him by the richest associations, and he to the people, yet his labors were not without much opposition. In one society, as

he continued to urge home the doctrine of entire holiness, the truth met with stern resistance from an old member in official standing. Perhaps it was humiliating to fathers to be taught the deep things of God by mere boys! This brother refused to attend the meetings appointed for those especially seeking the blessing of holiness, offended at the plain dealing he met. Bro. Kendall visited him and endeavored to convince him of his error. He was met with references to old and zealous members of the church, who had lived and died without professing entire holiness. Bro. Kendall's characteristic reply was, "I have left *one* charge for preaching holiness and am ready to leave *twenty more*;—brother, God has called me to preach holiness, and if it is *your* duty to *oppose it, go ahead!*" This ended the controversy, and his opponent was silenced, by what he felt to be a sanctified recklessness. After a pause the brother replied, "You are my spiritual teacher, shall I go to meeting or stay at home?" Brother Kendall answered, "Do what God tells you to do, and I shall be satisfied," and left him. The brother's daughter was brought into the enjoyment of the blessing of perfect love, the same evening, and testified to it with power. This took hold on the father's heart, and a few meetings after, he arose with streaming eyes and confessed that his brethren enjoyed something he had never experienced, begged them if they *could*, to pray for him that he might become partaker of the same holiness. He subsequently professed to receive the blessing, after having believed as he said, for many years, that we could never be fully delivered from the carnal mind. This confession was owned of God in a wonderful manner, and the whole society received such a baptism of the Holy Ghost at the time, as will never be forgotten. We give this incident to illustrate brother Kendall's unbending course in all matters of conscience. He ever expressed it as his firm belief that the only way to invite the Holy Spirit, was to *obey God!*

During a camp-meeting held on this charge while brother Kendall was pastor, there was manifested a violent opposition to make holiness a *point* in any of the public exercises, which he was always sure to do if possible. He was openly attacked, and was refused the privilege of taking the stand by his P. E. as also the privilege of taking the sole charge of prayer-meetings, for the alleged reason that his measures tended to promote fanaticism. But his personal efforts were not relaxed. He was more faithful than ever to every soul especially under his pastoral care. Everywhere it was his constant aim to present every man perfect in Christ Jesus. All his preaching was to this end.

In May, 1853, he was appointed to read an essay at the "Preacher's Association," and he chose for his theme, "Preaching Christian Perfection." Strong antagonists to the doctrine of holiness were present, and he bore a heavy cross in reading his thoughts before so many older men. They were roused to sharp dispute over some prominent ideas in his paper,—charging him with a "sour, censorious spirit," and with teaching doctrines opposed entirely to Methodism and the Gospel. But as he had quoted largely from Asbury and Wesley, to sustain his so-called "heresies," he thanked them, and asserted his intention to remain in such good company. God blessed him more and more with holy boldness, and a sweet spirit, to conquer the bitterness of his foes.

From this time he was a marked man, for his devotion to the cause of holiness, and by a certain class, blamed as a "fanatic," "heretic," and "fool," because he insisted on the *practice* of the excellent theories which so many were ready to preach. He was not afraid to rouse antagonism where it came as a consequence of holding up the true standard of religion. He had no sympathy with that sentiment held by some, that whatever provokes a man to anger, must be wrong in itself.

Yet among the hundreds brought in-

to the clear light through his faithful labors, all will be witnesses, that his tempers were *always* christian, and marked with child-like simplicity. Never did he leave the impression on any person's mind that he dealt plainly with them for any other reason than because he loved their souls, and wished to be found clear of their blood at the bar of God.

DARE TO BE RIGHT.

BY J. L. TAYLOR.

Dare to be right! dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Chorus.—Dare to be right! dare to be true!
You have a work that no other can do.

Dare to be right! dare to be true!
Other men's failures can never save you;
Stand by your conscience, your honor, your faith,
Stand like a hero and battle till death.

Dare to be right! dare to be true!
Love may deny you its sunshine and dew,
Let the dew fail, for then showers shall be given,
Dew is from earth, but the showers are from heaven.

Dare to be right! dare to be true!
God who created you, cares for you too,
Treasures the tears that his striving ones shed,
Counts and protects every hair of their head.

Dare to be right! dare to be true!
Cannot Omnipotence carry you through?
City and mansion and throne all in sight,
Can you not dare to be true and be right?

Dare to be right! dare to be true!
Keep the great judgment seat always in view;
Look at your work as you'll look at it then,
Scanned by Jehovah and angels and men.

Dare to be right! dare to be true!
Prayerfully, lovingly, firmly pursue
The pathway by saint and by seraphim trod,
The pathway that leads to the city of God.

ANTINOMIANISM—BEWARE OF IT!

ESPECIALLY beware of Antinomian perfectionists, that now lurk in secret places, diffusing their poison like a serpent, by good words and fair speeches deceive the hearts of the simple.

"Spots they are and blemishes, sporting themselves with their own deceptions while they feast with you;" "beguiling unstable souls;" hearts have they, exercised with covetous practices, "cursed children." See 2d Peter, xi, 17.

Satan transforms himself into an angel of light. A more subtle, artful, guileful, dangerous infidelity never walked the earth. These same Antinomian perfectionists profess sinless perfection, to be "sons of God," free from all temptation, deny the possibility of being tempted, even while slaves to lust! Awful delusion, blasphemous! These wells without water, clouds carried with a tempest, intrude themselves into social meetings for worship, meetings for holiness and usurp authority, with impudent boldness. One special object and aim of these snakes in the grass, appears to be to allure the unwary by "great swelling words of vanity;" while they promise them liberty, they themselves are the servants of corruption.

The vilest characters blasphemously assume to be the sons of God, free from sin; while slaves to lust! Beware of the serpent!—"Evil men and seducers," says the apostle, "shall wax worse and worse, deceiving and being deceived." 2d Tim. iii, 13. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."—GOLDEN RULE.

DEFINITENESS.

BY MANLEY S. HARD.

NOTHING is accomplished in life without definiteness. Merely a general knowledge of abstract truths yields to the possessor but dim, misty, unsatisfactory conclusions to everything. This holds true in every department of life. The man who earns his bread by the toil of his hands would suddenly come to want if he should be destitute of a fixed knowledge of the manner in which the soil should be prepared, the seed sown, or the harvest gathered. The student who failed at each successive step, to have a *definite* idea of the truth before him, at the close of his college course, would have but a mass of disconnected facts. The sailor would wreck his bark upon an unknown shore were he wanting in a distinct knowledge of the art of navigation.

While definiteness is eminently an element of physical existence, it is most emphatically a feature of spiritual life. A professed Christian, with vague, wandering, inconstant notions of Christian experience, has an equally doubtful, gloomy, unhappy practical life. He who fails to have a path marked out for his feet, which is clear and definite, and which has been marked only at the consent of a renewed heart, of a subdued will, of changed affections, has failed to enter into the rudiments of Christian knowledge. Ignorance is no part of the heritage of God's people. Ignorance and indefiniteness are almost invariably found to associate. To be wanting in knowledge of Christian duty, in view of the light that is now shed upon us, is quite as culpable as open transgression. He who seeks to cover iniquity, with the plea of want of instruction, offers an absurdity. Every step of Christian life is so fully delineated, that "a fool need not err therein." From the first moment of a sinner's conviction of his need of Christ, until the hour "when heaven shall open to receive him," definite and

clear views, and prompt, energetic actions, must enter largely into his Christian character. Definiteness in *confession*, perhaps is one of the greatest crosses found in our pathway. It is not a matter of difficulty, nor *very* trying, when known sins have been committed, to make a *general* confession, by saying, "Brethren, I have not been *just* as I should and I hope you will pardon me," but the cross is found in singling out *particular* sins, and going to *particular* persons, and making *particular* confessions. While it is true that the cross is found in the confession of *sins*, it is, in some instances, known to be equally trying to confess *blessings*. If the matchless grace of Christ has changed my heart, renewed my nature, and reversed my affections, I dishonor God, and blight my spiritual life, by a failure to confess the same. If that greater, that glorious work, of having the last vestige of evil, the only remaining desire which is opposed to God, chased from my heart, by the "love that knows no bound," an insult would be offered to the grace that saves me, should I be wanting in a confession of it, as a *definite* and *distinct* blessing? And all this seems so consistent. When light, clear as heaven, has been given for darkness that was midnight, when joy that is unceasing has been received for sorrows that were galling, when love that is unbounded has taken the place of unlimited selfishness, in view of this, it seems so just, that we should make *definite* confessions. This is an element of religious experience, which, it is to be feared, is not sufficiently enforced. It is too often deemed but of little moment, whether a definite and particular, or vague and general recital of religious position shall be made. If the deleterious effects of indefiniteness upon *youthful* Christians could be seen, and the want of stability which is given to their Christian character in consequence, methinks the Church would shake off this dread curse. The need of this spirit may be traced through every department of spiritual life. The absence of

a fixed standard and a well developed theory on the subject of dress leaves a person at the will of every passing whim, and he becomes "all things to all men." Although this may seem a hackneyed theme, and we will not enlarge upon it; yet, every intelligent Christian knows, that he may not remain *neutral* on the subject of *dress*. The same is found true, in attempting to develop in action, indefinite impressions as to duty. He steps out doubtfully, walks sluggishly, with frequent halts, and many mishaps, and closes his career with a splendid *failure*; whereas, had he sought a clear conception of his duty, known beyond the shadow of a doubt the leadings of the Spirit, his steps would have been bold, his tread unbroken, and his object secured. Nothing is accomplished in life, physically, morally, or religiously, with an absence of definiteness. "I will be vigilant, I will be earnest, I will be *definite*." May this be the resolve of every true heart.

OF the truly holy man it can be said, he is poor, and yet he has *all riches*; he is poor, because he sits loosely to the world, because he cannot set his affections upon it, and because he has nothing he can call his own. That which the world calls his he calls *God's*. He has nothing but what God gives him, and if in the arrangements of Divine Providence, God does not see fit to give him anything, he is still rich in the possession of Him who makes him poor. He is a poor Son but he has a rich Father; so that, though he has nothing, he can never come to want. God is his banker, who both keeps his funds, and tells him when and how to draw for them; so that he is free from care as the birds of heaven, and the lilies of the field.

UPHAM.

A BIRD is known by his note, so is a man by his discourse.

You shall not lose by giving alms.

EXPERIENCE OF SANCTIFICATION.

BY MRS. RUTH PIKE.

SOME thirteen years ago, I heard a sermon from Rev. W. G. Queal, of Oneida Conference, on the subject of sanctification. He said he did not then enjoy the blessing, but he meant to preach faith until he had it, and then preach it because he had it. He afterwards obtained it.

For a short time after hearing this sermon I felt an unusual anxiety of mind about holiness, but did not fully resolve to seek for the blessing. But some five or six months after, feeling dissatisfied with my enjoyment in religion, I began to pray for plainer evidence of my acceptance with God. After praying a few days in that way, God gave me a promise of receiving sanctification. From that time I believed if I tried to do every duty and continued to ask, I should receive the blessing. I had, by a hasty expression, very much offended a person, whom, I felt it duty, when opportunity presented, to have reconciled. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matt. v, 23, 24. My prayer was, "Lord, sit as a refiner's fire and purifier of silver to my soul, until thou shalt see thine own image in me." I felt it my duty to let it be known in my family and in class and prayer meeting that I was seeking for a deeper work of grace in my heart. I was in the habit of praying after my husband in the family. One morning when he was praying it came to my mind that I might just as well receive a blessing while he was at prayer as to wait until I prayed. I began to ask, and a spirit of thankfulness arose in my heart; and for three or four days when I tried to pray, thankfulness to God would spring up in my heart so easily that I began to think

perhaps it was my own feelings, and the Lord had no hand in it. Then it came to my mind what Christ said to the woman at the well of Samaria. "He that drinketh of the water that I shall give him, it shall be in him a well of water springing up into everlasting life." My enjoyment began to diminish and I began again to pray for the blessing, not thinking I had received it. Being led to read the Bible, I opened it at different times to these words. "Though ye believe not me, believe the works; that ye may know, and believe that the father is in me, and I in him."—St. John, x, 38. I thought these words meant that I should believe what I had received. I knew that I had enjoyed more in those few days than ever before in the same length of time. But, like the disciples, my eyes were holden and I did not think I had experienced sanctification. But one day retiring, and praying especially for that blessing, I opened the Bible to these words, "I have told you already and ye did not hear, wherefore would you hear it again?"—St. John, ii, 27. This, with the blessing of God, made all plain to me. The Lord showed me that I had received the blessing. My mind was referred back to that morning at family prayer. I felt to thank the Lord for what he had done for me, and also saw that it was my duty to confess it. But I soon began, like the Pharisee, to pray for a greater sign, until I felt that I was doing wrong, for I was fully persuaded in my own mind of what God had done for me. I thought if I should make such a profession and should then get out of the way in anything, it would be much more noticed, and I saw that I must confess what I had received or I should lose it. Soon after, while telling my experience to a near friend who I thought believed in Christian holiness, I asked her if she ever experienced sanctification. She replied, "No, I believe I experienced religion, and I have seen people who made a great profession of that kind and did not live any nearer right than I did." Oh how that

made me feel! I felt almost like halting. While thinking of these things I opened my Bible to these words which were greatly blessed to my good. Gal. i, 6, 9. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel; which is not another, but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed." From this time I tried to follow what I thought to be the leadings of the Spirit of God. I went to class and told what God had done for me. We had a change of preachers, and our new preacher, M. M. Tooke, was leading the class. He said he had experienced sanctification, but had lost it by not professing it. But he meant to let the past time suffice in which he had wrought the will of the Gentiles.

Since that time I have enjoyed a nearer communion with God most of the time. I have passed through afflictions, but the Lord has been my help, and I feel still to hold fast whereunto I have attained and not cast away my confidence which hath great recompense of reward.

TREASURING UP WRATH.—The condemnation of the wicked is begun in this life. As heaven, so hell is in the seed, before it is in the fruit. The wicked on this side hell are tunning and treasuring up that wrath which hereafter shall be broached and revealed. The wicked have even here hell in its causes. When thy lust asks, "How canst thou want the pleasure?" let thy faith answer by asking another question, "How can I bear the pain of such a sin?" Put sin into its best dress, and it is but gilded condemnation.—JOHN NEWTON.

A WILLING mind makes a light foot.

A LIVING MINISTRY.

BY REV. E. BOWEN, D. D.

A LIVING human ministry is the great and well devised instrumentality which God has appointed for the evangelization of the world. The wisdom of such appointment is at once apparent to every reflecting mind. Man is a creature of influence; and yet his susceptibilities in this direction are confined almost exclusively to his own species. Angels, though a superior order of beings, could have little influence over us, on account of their want of human sympathy. Their teaching might be well enough, but they could not enforce it by the authority of a human example, the only one we are capable of following, in obedience to a divine law. The influence of God himself, could only be made effectual in our reformation and salvation, through the mediation of Jesus Christ, who, from his participation of human nature, "could be touched with the feeling of our infirmities:" and it is because of the identity of the ministry, whom God has chosen to evangelize the world, with our fallen race—because of their identity as "men of like passions with ourselves"—that they are qualified to move and interest us in the cause of the Redeemer.

Under this constitution of things, "it has pleased God by the foolishness of preaching, to save them that believe;" and how few of all who have ever been converted and "brought to the knowledge of the truth" but must trace the happy change, either directly or indirectly, to the labors of the ambassadors of Christ. There is an important sense in which the "keys of the kingdom of heaven" are intrusted to the hands of the ministers; and hence the maxim which even the Holy Scriptures have taught us to use, "like priest, like people." It is now, as it always has been, if the people are ignorant and vicious, it is because the ministry have "taken away the key of knowledge," neither entering into the kingdom themselves,

nor allowing others who would go in, to enter; and if they are intelligent, spiritual and prosperous in divine things, it is only where they are blessed with a faithful and devoted ministry. In all ages of the world, the church has waxed or waned in spirituality, according to the varying character of the ministry by whom she has been served—now flourishing under the ministry of a Luther or a Wesley, and again "declining from the ways of God" in the hands of their unfaithful successors.

O, the fearfulness of the responsibility of the ministry! What power they possess to build up, or to pull down the church, to save a perishing world, or to sink it to perdition! To a ministry imbued with the spirit of Him who died for a "world of sinners lost," it is an unspeakable privilege—a more than kingly honor—to be permitted to save sinners, even though it were at the expense of life. But what a task for a worldly ministry—such as many of our own church are fast becoming—to "do the work of an evangelist." They can aspire to popularity by their comico-bombastical exhibitions in the pulpit; and flatter the people into a salary-paying rivalry, the getting up of splendid donation visits, cunningly-contrived surprise parties, and all that sort of thing; but, with few exceptions, who among them has anything to do with practical labor, or the administration of discipline? Expulsions do take place, to be sure, if we are rightly informed, for too much, or too loud praying—for the repeated "irregularly" worshipping God, according to one's own conscience, in some cases—and for the non-payment in whole or in part, of an estimated salary claim; but no one is called to account, so far as we know, for "the putting on of gold and costly apparel,"—the taking such diversions as cannot be used in the name of the Lord Jesus—or the "willfully and repeatedly refusing to meet their class." Our members may load themselves with jewelry, take any diversions they please

short of positive criminality and never see the inside of a class-room, and nothing said. Nay, it is well if the preacher and his family do not take the lead in these violations of discipline. Of course the church languishes and becomes worldly through the very influence of those whom God has appointed to be the instruments of her up-building and prosperity in spiritual things.

Mr. Fletcher, in a work entitled "*The Portrait of St. Paul*," presents the following appropriate pictures of the class of ministers to which we refer:—

"If the primitive church was disturbed and misled by unfaithful ministers, it may be reasonably presumed that in this more degenerate period of its existence, the church of God must be miserably over-run with teachers of the same character. There is, however, no small number of ministers who form a sort of medium between zealous pastors and false apostles. These irresolute evangelists are sincere up to a certain point. They have some desire after the things of God, but are abundantly more solicitous for the things of the world: they form good resolutions in the cause of their acknowledged Master, but are timid and unfaithful when called upon actual service. They are sometimes actuated by a momentary zeal, but generally by servile fear. They have no experience of that invincible courage with which St. Paul was animated. Their wisdom is still carnal; they confer with flesh and blood. Such was Aaron, who yielded, through an unmanly weakness, to the impious solicitations of his people. Such was Jonah, when he refused to exercise his ministry at Ninevah. That this prophet was possessed of a confidence in God, and a desire for the salvation of his fellow-creatures, we have every reason to believe; but we find that neither the one nor the other was sufficiently powerful to engage him in a service which appeared likely to endanger his reputation among men. Such were also the

apostles before they were endued with power from on high. To every pastor of this character that expression of Christ, which was once addressed to the most courageous man among his disciples, may be considered as peculiarly applicable: 'Thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men.'"

"Lukewarmness, false prudence and timidity, are the chief characteristics by which ministers of this class may be distinguished. Perceiving the excellence of the gospel in an obscure point of view, and having little experience of its astonishing effects, they cannot possibly discover that religious zeal, which is indispensably necessary to the character they affect to sustain."

"The pious bishop Massillon," he proceeds, "gives the following representation of these unqualified teachers, and the ill effects of their unfaithfulness. 'Manners are every day becoming more corrupt among us, because the zeal of ministers is daily becoming cooler; and because there are found among us few apostolic men, who oppose themselves as a brazen wall, to the torrent of vice. For the most part, we behold the wicked altogether at ease in their sins, for the want of hearing more frequently those thundering voices which, accompanied with the Spirit of God, would effectually rouse them from their awful slumber. The want of grace, so clearly discernible among pastors, is chiefly owing to their base timidity, which is not hardy enough to make a resolute stand against prejudice, and which regards the worthless approbation of men beyond their eternal interests. That must needs be a worldly and criminal consideration which makes us more anxious for our own glory than for the glory of God. That must truly be fleshly wisdom which can represent religious zeal under the false idea of excess, indiscretion and temerity: a pretext this which nearly extinguishes every spark of zeal in the generality of ministers. This want of courage they honor with the

specious names of moderation and prudence. Under pretence of not carrying their zeal to excess, they are content to be entirely destitute of it. And while they are solicitous to shun the rocks of imprudence and precipitation, they run without fear upon the sands of indolence and cowardice. They desire to become useful to sinners, and at the same time to be held in estimation by them. They love to manifest such a zeal as the world is disposed to applaud. They are anxious so to oppose the passions of men that they may yet secure their praises; so to condemn the vices they love, that they may be approved by those they condemn. But when we probe a wound to the bottom, we must expect to awaken a degree of peevishness in the patient, if we do not extort from him some bitter exclamation."

"Let us not deceive ourselves," continues the same author; 'if that apostolic zeal which once converted the world, is become so rare among us, it is because in the discharge of our sacred functions, we seek ourselves rather than the glory of Christ and the salvation of souls. Glory and infamy were regarded by the apostle with equal indifference while he filled up the duties of his important office. He knew it impossible to please men and to save them; to be the servant of the world and the servant of Christ. Nevertheless, there are many among us who are seeking to unite those different services, which the apostle believed to be irreconcilable.'"

While bishop Massillon here draws the picture of the clergy of the church of Rome, in general; and the sainted vicar of Madely that of the great body of the clergy of the church of England in his time; let the most of the ministry in the Methodist Episcopal church in the United States, consider whether it does not become them to sit for their likeness. The life and power of religion seldom survives the common age of man in any Church; the ministry uniformly taking the lead in the career of apostacy and worldli-

ness; as all history testifies. May we not hope, Mr. "EARNEST CHRISTIAN," that the church, you and your coadjutors have been providentially driven to organize, will furnish an exception.

"I SHALL BE SATISFIED."

Not here! not here! not where the sparkling waters

Fade into mocking sands as we draw near:
Where in the wilderness each footstep falters—
I shall be satisfied, but oh! not here!

Not here—where every dream of bliss deceives us,

Where the worn spirit never gains its goal;
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know,

Where Heaven's repose the weary heart is stilling,

And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh in folds us,
Lies the fair country where our hearts abide,
And of its bliss is nought more wondrous told us

Than these few words, "I shall be satisfied."

Satisfied! satisfied! the spirit's yearning
For sweet companionship with kindred minds,

The silent love that here meets no returning—
The inspiration which no language finds—

Shall they be satisfied? the soul's vague longings—

The aching void which nothing earthly fills?
O! what desires upon my soul are thronging,
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending.

SAVIOUR and LORD! with thy frail child abide!
Guide me towards home, where, all my wanderings ending,

I then shall see thee, and "be satisfied."

A LITTLE CHILD SHALL LEAD THEM.

A RICH count of Silesia, having frequently visited Berlin, Frankfort and Paris, had imbibed a bitter hatred against Christianity. The conversation of worldly men, the reading of infidel books, the pleasures to which he was addicted, the large fortune he enjoyed, all had inclined his heart to sceptical principles. Returning home, he abandoned himself without restraint to sensual pleasures, and openly professed infidelity, diffusing this poisonous influence all around him.

As he had in his gift the appointment of the parish pastor where his domains lay, he presented a young minister whom he had formerly known at the University, and who was no more religious than himself. These two men seemed to vie with each other in infidelity. Being the count's favorite companion, the unworthy pastor sought only to please his patron. Their talk at table and elsewhere was often mere scoffing at sacred things, so that the servants, frivolous as they were, were often shocked.

The count was, as may be supposed, highly pleased with his pastor. He told him often that his greatest delight would be to see all religious opinions—which he called *superstitions*—effaced gradually from the minds of his vassals; and he added, that if he could obtain such a result he should think he deserved well of the country. The parish thus went on very badly, and impiety prevailed in all its forms. Only one man—the schoolmaster—resisted the current; but he had no great learning or authority, and he was under the jealous watch of the pastor, who did not wish the children to hear evangelical truths, or, as he said, to be imbued with dark and gloomy notions.

What *human* means were there to rescue this German count, since the pastor himself encouraged him in his infidelity? But that which is impossible with man is possible with God.

"A poor child of about eight years," writes the count afterwards to one of his friends, "was chosen by the good Shepherd of our souls to be an evangelist to me, and to lead me from infidelity to living faith. The event will be for me a perpetual motive to adore my Redeemer."

The case was thus:

One day the count walking over his grounds, heard the sweet voice of a child in the garden. He approached and saw a little girl who was singing, seated on the grass, her eyes moistened with tears. The sight excited his curiosity; he entered the garden, and seeing the little girl had a sweet and intelligent air, he felt moved with pity, the more so as her mean clothing showed that she belonged to a very poor family.

"Why do you weep? are you sick my child?" asked the count.

"No," she replied, "but I weep because I am happy—so happy."

"How can you weep, if you are happy?" said the count, surprised.

"Because I love so much the Lord Jesus Christ."

"Why do you love him so much? He has been dead a long time; he can do you no good."

"No, he is not dead: he lives in heaven."

"And even if this were true, what benefit is it to you? If he could help you, he would give money to your mother, that she might buy you better clothes."

"I do not wish for money; but the Lord Jesus Christ will take me one day to himself in heaven."

"Is it your Grandam, or some such person, who makes you believe this?"

"No, no, it is true and makes me glad." And the child's eyes filled again with tears.

These simple replies, this candor, this happiness in poverty, forcibly impressed the count's mind. He gave the child some money, and went away.

"Two things," he writes in the letter above cited, "occupied my thoughts on my return to the house, and the

following days. I asked myself, How did such sentiments find their way into this child's soul? for I knew that neither the pastor nor the school master had imparted them. Next I wondered how a child of eight years could be filled with such sincere love; for I had remarked in the girl's eyes an ardent affection for the Redeemer; I had seen that her soul was happy. In vain I sought a *philosophical* solution of this phenomenon; it was inexplicable to me."

While he meditated on these things, the count remembered another incident. Having set off on a journey from Cassel to Gotha, eight or nine years before, he stopped at New-Diefendorf, a settlement of Moravian Brethren, and was led by curiosity or to beguile the time, to one of their evening meetings. The pastor preached on a subject which appeared to him then very singular, namely that the Lord honors persons who *profit by a child's conversation*. This sermon excited the count's sneers rather than his sympathy. But the subject recurred now to his mind after his interview with the little girl. He thought continually on profiting by a child's conversation.

On his return home he was more serious, and avoided talking as before on religious topics. The pastor, his constant guest, was surprised at this reserve; but the count did not speak of the conversation with the little girl, lest he should be ridiculed.

A week afterwards he was called by his business to journey on the frontiers of Austria. His road led him to Gnadenfrey, another settlement of Moravian Brethren. He arrived there at night. "The next morning," says he, "I heard the bells ring, and was told it was the *children's festival*. The director allowed me to attend the *love feast*, and the children's singing pleased me much. I went also to the evening meeting. The preacher delivered a touching discourse on the text: 'Have ye never read, Out of the mouth of babes and sucklings thou hast perfected

praise?' (Matt. xxi. 16.) At the close of this sermon the pastor offered up an affecting prayer, in which he commended to the Church's remembrance children and youth. This service made upon me so strong an impression that I am sure it will last throughout eternity. I was bathed in tears. I felt something which I had never experienced before. The question which the persecutor Saul addressed to Jesus on the way to Damascus, '*Lord, what wilt thou have me to do?*'—this question arose in my troubled soul. I continued to weep bitterly till a sweet peace had penetrated my heart. I felt then a tranquillity which words cannot express. I was convinced to my great astonishment, that the name of Jesus—that name which I could not hear formerly without contempt—was become to me infinitely dear and precious, and that I had obtained mercy."

This noble Count of Silesia marches now faithfully under the holy banner of Jesus Christ, admiring and blessing the ways of Providence. Probably the most learned theological arguments would have been powerless against his arrogant scepticism; but what learning was incapable of doing, the Lord did by means of a child.

SATAN is so artificial, so subtle and critical, that he can make our very graces to serve him against our graces; conquering joy by joy, sorrow by sorrow, humility by humility, fear by fear, love by love, if we do not look upon all our graces as streams flowing from the fountain above, and as fruits growing upon the tree of life that is in the midst of the Paradise of God. Therefore, when one eye is fixed upon our graces, let the other be always fixed upon the God of grace.

WILL it not be amazing to some of the damned themselves, to see some come to hell that they then shall see come thither? To see preachers of the word, professors of the word, practicers in the word to come thither!—BUNYAN.

THE WITNESS OF THE SPIRIT.

BY REV. WM. COOLEY.

OUR God has provided for man's weakness so as to encourage him in the way to heaven. His natural condition is one of weakness and sinfulness, and consequent alienation from God. The Holy Spirit leads him, when he consents to become a servant of God, out of this sinful state, and changes his nature, and breaks the power of sin and makes him a new creature. He passes from death unto life, and is justified before God. But it is also necessary he should know he is thus saved. Without this knowledge all is uncertainty. But the same powerful Spirit that regenerates, witnesses to the work done. Many formalists who never had any heart experience of salvation, have not understood this doctrine. The Bible presents us with two states widely different from each other. Man is a fallen, vile sinner, but conversion makes him an obedient child of God; he is an enemy to Christ, but religion makes him a friend; he is a rebel, but grace lays his weapons at the feet of Jesus and makes him an obedient subject of His government; he was in darkness, but now he is in marvellous light; he was in the broad road to hell, but now he is on the narrow way to heaven; he was a child of the devil, but now he is a child of God. Yet has all this taken place without his knowledge? He has been thus changed, if he is a Christian, and does he not know it? What! an enemy made a friend, a dead man made alive, a blind man made to see, a prisoner liberated from his chains and dungeon, a fallen sinner made a new creature, and not know it? We know whether we are in bondage or enjoy freedom, so we may know whether we are a Christian or a sinner. The Bible testimony is explicit and full. "For ye have not received the spirit of bondage again to fear but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself bear-

eth witness with our spirit that we are the children of God." "And because ye are sons, God hath sent forth the Spirit of his son into your hearts crying, Abba Father." "He that believeth on the son of God hath the witness in himself." "And hereby we do know that we know him, if we keep his commandments." "We know that we have passed from death unto life, because we love the brethren." "And hereby we know that he abideth in us, by the Spirit which he hath given us." "Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit." "Let us draw near with a true heart in full assurance of faith."

We find it difficult to explain the nature of this work because language cannot express the deep things of God. The work of the Holy Spirit is far beyond the power of words to explain. The witness of the Spirit amounts to about this; the Holy Spirit makes a strong impression on man's spiritual nature, by which holy joy, pure delight and obedient love are created in the soul. This testimony of the Spirit is responded to by man's consciousness: and a satisfactory assurance that his sins are all pardoned, and his name recorded in the book of life, is the result. We know whether we are in ease or pain, whether we love our neighbor or hate him, whether we are in darkness or in light, by our consciousness. And so may every one know whether he is alive to God or dead in sins, whether he delights in God and his service or in the things of the world, whether he finds his chief joy in Christ or in worldly friendships. The mode of the Spirit's operations is placed above and beyond the comprehension of man. Our Saviour compares the work of the Spirit in regeneration to the wind, and says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Equally mysterious is the work of the Spirit in bearing testi-

mony to the change wrought in the soul. But the experience does in no wise depend on our comprehending the manner of it. The mode of hearing is a mystery, and yet sound is as pleasant to the ear as if the manner in which the sensation is excited were fully comprehended. The mode of seeing is a mystery, and yet the beauties of nature around us are just as delightful to the eye as if the philosophy of vision were well understood. The mode of union of mind and matter in man is incomprehensible, yet it is a blessed realization to us, nevertheless. So it is with this inward work of the Spirit, it is just as pure, blissful and satisfying, as if its manner was comprehended.

The witness of the Spirit is altogether the safest evidence of our acceptance we can have. There are many things that harmonize with this testimony, and they may in some respects strengthen it, but we are never to rest without the satisfying witness of the Holy Spirit. We are much less liable to be deceived in this, than in what may be regarded as its accompaniments. The love of the brethren is an evidence of our acceptance, as expressed by St. John, "We know that we have passed from death unto life, because we love the brethren." But this may be more the result of sympathy than of Christian love. When this love endorses God's real children, with all of their exercises and reproach, without being offended, it strengthens the assurance of the Spirit. Many claim to be right because they have a love for the word of God, and for the service of God; but they give evidence that they read the Bible for other ends than to learn the will of its Author in order to do it, and they have but little more than mere respect for his service. Many fancy they are led by the Spirit, when their lives show they are led by their own carnal inclinations. We may think we have the fruits of the Spirit, when we have only the fruits of an amiable nature. Many claim freedom from condemnation after trifling with conscience until its

warning voice is hushed in stupidity and carnal security. Obeying God is an evidence of acceptance, "For this is the love of God that we keep his commandments." "He that hath my commandments and keepeth them, he it is that loveth me." But many search the word so little with prayer and carefulness to know the requirements thereof, that they may be greatly deceived, and think they are doing much better than they are. This test is safe to all who search the Scriptures with a praying heart to know the will of God. May we often bring our hearts to this rule! But our safety lies in the clear witness of the Spirit. The Spirit is never mistaken and never bears a false report. But it is necessary also to guard against taking something else for the Spirit's voice, as those who have never experienced this testimony in their own hearts may fancy it to be something quite remote from its true nature. Sin greatly blinds the mind, so that darkness is taken for light, and the peace resulting from stupidity or error for the witness of the Spirit. The joy growing out of prosperity, honor, wealth and even pleasure, is mistaken for the joy of the Holy Ghost. What a mistake! There may be short periods when the counterfeit may appear to be real, but these seasons do not last long,—the trial soon comes. The temptation, the adversity, the contradiction. And where is the peace and joy now? Anger, or impatience, or malice fills the soul! Do the peace and joy remain, and sweeten and hold the soul in the time of storm? If not they are counterfeit. How many say they feel well, and if they die they believe they will go to heaven, and at the same time know they neglect many duties and cling to sinful habits and get angry now and then! Let me say to all such, if grace does not give you victory over anger, so it does not rise and become active, you are not a Christian, you have not the witness of the Spirit. One taste of the real joy of the Spirit dissipates all

deceptions, and lets the soul into the secret of this mysterious work.

It is the privilege of every believer in Christ, to have a clear and positive assurance of an indwelling Jesus. But to possess this witness clear, we must have a pure heart. When the heart is purified, the Holy Ghost meets with no hinderances. When Jésus comes to the soul and finds it washed, and freed from all sin, and sinful desires, he readily takes up his abode there, and reigns there, and walks there, and enlarges the place where he condescends to dwell, to make himself room. And none can tell the sweet, pure, celestial, and glorious happiness of such a soul in harmonious, conscious union with its living head. What soul can afford to live without this fullness, this unspeakable joy?

We have a word more in reference to obtaining this witness. It is always preceded by conviction of sin, deep hearty repentance, that goes to the bottom and brings out the hidden faults of the past life. Confession and restitution have a part in this work, and the consecration of all to God with no reservation of any kind; and then faith in the Lord Jesus Christ, brings pardon, and a new life, and this glorious experience of assurance.

FEAR OF GIVING OFFENCE.—How great the mistake of fancying that our usefulness depends upon the esteem and favor of those around us! "Above all things avoid the name of an enthusiast," say many grave persons, "and beware of giving offence, for this will ruin your character, and take away all your influence."

O shameful deceit!—to impose as it does upon so many grave people! Who are the world, but a vast multitude, encouraging each other to despise Christian self-denial and communion with God, for the sake of pleasure, wealth and power? And shall we conform to them? No!—to be useful Christians, and to live as Christians, we must imitate the zeal

and love of those whom the world could never endure. Give over, then, fearing anything but hypocrisy before God, and cowardice in his cause before men. Desire nothing but to live the life of a Christian. Halt no more between God and the world. If the spirit of the world, pride, carelessness about the soul, and neglect of Christ, be not hateful to God, and destructive to men, the gospel is an imposition. Do you abhor that thought as blasphemy? Abhor as much a fawning upon Christ from year to year in your closet, calling him your Lord and God, and then coming out to consult the world, how far they will allow you to obey his plain commands, without saying that you are a Methodist.
—VENN.

"I AM THE LORD'S AND HE IS MINE."

"I am my Lord's, and he is mine;"

These words shall all my fears assuage:
Armed with this truth, I dare defy
Earth's snares and Satan's deadliest rage.

"I am my Lord's, and he is mine;"

Oh may his love my heart engage,
And may my lips his praise proclaim,
As on I pass from youth to age.

"I am my Lord's, and he is mine;"

These holy words shall still remain
A prop whereon my soul shall lean
In every care and every pain.

"I am my Lord's, and he is mine;"

Lord, let this blessed truth prevail
To drive all doubt and fear away,
When flesh and heart shall faint and fail.

And Oh, when crossed to Canaan's shore,
While fadeless glories round me shine,
May my glad song be evermore,

"I am my Lord's, and he is mine."

If you have kind feelings in your heart manifest them in your words and in your actions.

EXPERIENCE OF MRS. ELIZABETH E. BEATY.

FROM the age of sixteen till I was thirty-two I lived as a nominal Christian having the form but knowing nothing of the power of godliness. The circumstance that then led to my conversion was that of seeing a brother in the Church during a season of revival, filled with the new wine of the kingdom. As I beheld him, his face beaming with celestial fire, and heard him speak of what the Lord had done for him, as the Spirit gave him utterance, I was reminded of what was said concerning those assembled on the day of pentecost, "these men are filled with new wine;" for in this brother there was a most striking resemblance to one under the influence of strong drink. I had been a member of the Church for many years, and had often seen persons under the influence of the Spirit in some degree, but, like some who were eye witnesses to the miracles of Christ, I had never before "seen it on that fashion," and the impression then made upon my heart can never be effaced. It had the effect first of revealing to me the startling fact that I was a sinner; that with all my former professions of religion I was yet unsaved. Every false prop and false hope in that moment gave way, and I felt that I must be forever wretched and undone without such a salvation. I had in that hour such a view of the beauty, the excellence, and power of the religion of Jesus Christ as I before had had no conception of. I saw that it burst every bond and set the captive free, giving victory complete over the world, the flesh and the devil; and blessed be God! I was enabled then in his strength to count the cost and to make the resolve that I would seek until I should find this pearl of great price, though at the sacrifice of my earthly all. The Lord made me "willing in the day of his power," glory to his name! to pay the price—to renounce all—forsake all—and follow him. I

did not however receive the witness that I was accepted for some weeks, but when I did it was clear as the sun at noonday, so much so that I could as easily have doubted of my earthly existence as that I had been born again. The love of God in Christ Jesus that had burned upon the altar of my heart I felt consumed all my sins, and for a time I was free indeed. But then began my conflicts with the powers of darkness which were at times so severe as nearly to drive me to despair; the greatest ecstasies of joy being often followed by the deepest gloom. About a fortnight after my conversion a dear brother in Christ called at my house, and as I told him of my trials and temptations, he assured me there was a better way of living the life of a Christian, and bade me seek at once for a deeper work of grace, even for entire sanctification. I was ignorant of the nature of that state of grace, but he made it as clear to me, as he was able, and in a few days after gave me Mrs. Palmer's "Faith and its effects," which I read with deep interest, every page filling me with unutterable longings for full salvation, so that by the time I had read it through, I was made to groan for full redemption. I felt that I must and would be holy. My all was laid upon the altar. I felt that I had renounced the world in fact not in name only, and I was waiting for the descent of the hallowed fire to consume the sacrifice. After arriving at this point it was not long before the Lord revealed himself to me in mighty power. To some he comes in the still small voice, but to me he came in the whirlwind. The renovating power of the Holy Ghost reanimated my whole being, giving strength and energy both in body and spirit, while gusts of praise burst forth from my lips, now touched with a live coal from the altar. For some months after this my peace flowed like a river, but then came the trial of my faith, or rather a succession of trials, by which it was severely tested and in which I must have been overcome had it not been for the Lord, who

was on my side and who fought my battles for me. I saw that if I would be a Bible Christian I would not only have the world against me but the church to which I belonged, but having given myself to the Lord, I did not feel at liberty to enter into any compromise with the world for the sake of a false peace. In refusing to obey the order of God where he says "Go on to perfection," the church was in a backslidden state, and so blinded by the God of this world as to dream of heaven while drifting with the world in the broad way that leads to death. Under these circumstances I found it hard rowing, so strong was the current that beat against me. As directed by the Spirit I took a bold and decided stand in favor of primitive Methodism and against the worldliness, formalism and pride of modern Methodism. I was conscious of my own weakness, but I felt that the Lord was my power, and that as he was my leader I was safe in following him.

The conflicts through which I have passed in my efforts to maintain and vindicate the truth as it is in Jesus have been sanctified to my good. Amidst opposition, persecution and defamation I have been enabled in the strength of Jesus to maintain my integrity, and have steadily, if not rapidly, been advancing in the way of holiness. I feel assuredly that God has given me the "Spirit of love and of power and a sound mind," and that he has been and still is my strong tower to shelter and defend me. Eight years have passed away since I enlisted under the blood-stained banner of King Immanuel, and nearly that length of time since I took to myself the whole armor of righteousness, and still I find myself a traveler in the King's Highway. Hitherto the Lord has been my helper, and though tossed and driven by adverse winds and waves, yet thus far nothing has been able to separate me from his love. At present my moral sky is unclouded and I feel to thank God and take courage. Blessed be the Lord! I see the dawning of a

better day. The work of holiness is being revived, and primitive simplicity and purity restored to the church. Valiant-hearted men and women are now in the field doing battle for the Lord of Hosts, with "Holiness to the Lord" inscribed on their banner, "And conquerors through Jesus' blood they on to conquer go." May the God of love and truth carry on his blessed work, until witnesses for a present and full salvation shall be raised up throughout the length and breadth of our land.

ZEAL AND PRUDENCE.

To combine zeal with prudence is indeed difficult. There is often too much self in our zeal, and too much of the fear of man in our prudence. However, what we cannot attain by any skill or resolution of our own, we may hope in measure to receive from Him who giveth liberally to those who seek him, and desire to serve him. Prudence is a word much abused; but there is a heavenly wisdom, which the Lord has promised to give to those who humbly wait upon him for it. It does not consist in forming a bundle of rules and maxims, but in a spiritual taste and discernment, derived from an experimental knowledge of the truth, and of the heart of man as described in the word of God; and its exercise consists much in a simple dependence upon the Lord, to guide and prompt us in every action. We seldom act wrong, when we truly depend upon him, and can cease from leaning to our own understanding. When the heart is thus in a right tune and frame, and his word dwells richly in us, there is a kind of immediate perception of what is proper for us to do in present circumstances, without much painful inquiry; a light shines before us upon the path of duty; and if he permits us in such a spirit to make some mistakes, he will likewise teach us to profit by them; and our reflections upon what was wrong one day will make us act more wisely the next.

At the best, we must always expect to meet with new proofs of our own weakness and insufficiency; otherwise, how could we be kept humble, or know how to prize the liberty he allows us of coming to the throne of grace for fresh forgiveness and direction every day? But if he enables us to walk before him with a single eye, he will graciously accept our desire of serving him better if we could, and his blessing will make our feeble endeavors in some degree successful, at the same time that we see defects and evils attending our best services, sufficient to make us ashamed of them.—JOHN NEWTON.

A SURE PAYMASTER.—That terrible saying of Annie of Austria to Riche-lieu holds true for mercy as well as for judgment: "My Lord Cardinal, God does not pay at the end of every week, but at the last *he pays*." God may put his faithful ones upon a long and faithful apprenticeship, during which they learn much and receive little—food only, and that "in a measure,"—often the bread and water of affliction. Yet at the last *he pays*—pays them into their hearts, pays them into their hands also. We may remember long seasons of faint yet honest endeavor; the sacrifices of an imperfectly subdued will, bound even with cords to the altar; we may remember such times, or we may forget them, but their result is with us. Some of the good seed sown in tears is now shedding a heavenly fragrance within our lives, and some of it will blossom, perhaps bear fruit, over our graves.—THE PATIENCE OF HOPE.

A CHRISTIAN'S graces are but Christ's picture, Christ's image; and therefore do not you worship his image, and in the meanwhile neglect his person. Make much of his picture, but make more of himself; let his picture have your eye, but let himself have your heart.

TRUE HOLINESS.

BY THE EDITOR.

EVERY thing valuable is liable to be counterfeited. The greater the value, the greater the danger. Copper coin will pass unchallenged, while gold and silver, and the bills of solvent banks are subjected to the nicest scrutiny. There is nothing so precious but that the attempt will be made at imitation. Let a medicine that mitigates suffering and cures deadly disease be discovered, and the market is flooded with worthless counterfeits.

Nothing is of so much value to man as holiness. It renders him happy under all circumstances. In the midst of afflictions, his experience is still, as "sorrowful yet always rejoicing." There is no mixture so bitter, but that when drank from the cup of holiness it becomes palatable to the taste—no way so rugged that a pure heart does not beguile of its roughness—no situation so lonely that a soul entirely consecrated to God does not find sweet companionship. Holiness is the true philosopher's stone that converts into gold whatever it touches. God undertakes to make every thing—no matter how adverse in appearance—contribute to the welfare of the holy. To them no accident happens, they are subject to no disappointments; for God's will is their will. In Christ they always find counsel in perplexity, protection in danger, and assistance in extremity.

No wonder then that holiness is counterfeited. When Satan sees that one is resolved to have it, his ingenuity is exerted to the very utmost, to induce him either to stop short of its full attainment, or to go too far—to take up with something that is wanting in some of the essential elements of holiness, or something that possesses redundant properties that neutralize the whole. He would either lop from the tree its fairest branches, or he would produce upon it unseemly and poisonous excrescences. Even those who resolve to lead holy lives are in

danger of deception. Satan is a consummate deceiver. His counterfeits are not coarse imitations that any one can detect at a glance, but skillfully executed resemblances, that, but for the timely help of God, would impose upon the most sagacious, though honest and experienced. Hence the Saviour counselled those who belonged to one of the apostolic churches, and who really thought they were right and had need of nothing, to BUY OF HIM GOLD TRIED IN THE FIRE*—religion that would bear the severest scrutiny—and not content themselves with deceptive appearances. Hence Peter speaks of THE TRUE GRACE OF GOD † in distinction from that which has only the semblance: and hence Paul exhorts us, "PUT ON THE NEW MAN, WHICH AFTER GOD IS CREATED IN RIGHTEOUSNESS AND TRUE HOLINESS.‡" This plainly implies that there is a *false holiness*—a counterfeit that looks so nearly like the genuine that there is danger of its getting into extensive circulation. Against this danger we should guard. There is a great liability of our being imposed upon. Were you putting your property into money preparatory to a change of residence, how carefully would you see to it that you did not take worthless coin that might, when offered to strangers, expose you to jeopardy. How much more, then, when your eternal happiness depends on your possession of holiness, should you open your heart to conviction, and use every precaution against deception that must be so ruinous in its consequences!

1. TRUE HOLINESS implies *deliverance from all sin*. As an act, sin is the transgression of God's law—the doing of anything which God forbids, or the neglecting of any duty which he enjoins. As a state, it is any temper or disposition of the soul that, if indulged in, would lead to disobedience to God—any feeling that comes in conflict with those graces of the Spirit which the Bible requires. In the church, as in society, fashions change.

Different sins are tolerated in the church, in different periods and countries. In England the popular clergyman who denounces slavery, may drink wine and occasionally brandy, if not to excess, without any impeachment of his piety; while in Baltimore, he who would be canonized as a saint, must be temperate in his habits and silent concerning oppression. Here, he is justly in bad repute for sanctity who neglects the duties of the conjugal relation, while in China or Turkey, the "devoted missionary," unwilling to be recalled for imprudence, has nothing to say about the wickedness of polygamy. The fashion of a sin does not alter its nature. The more common it is, the more careful the truly holy person will be to give it no countenance. Lot kept his piety alive in Sodom only by "vexing his righteous soul from day to day with their ungodly deeds."

Pride is a sin. The Bible abounds in denunciations against it. Yet how has the church taken it to her fostering embrace! Many of her temples of worship appear to be designed mainly to exhibit and cherish this foul spirit of hell! Modest apparel, such as the Bible commands, would be sadly out of place in these splendid edifices. The intrusion of the poor and the lowly is farther guarded against by the custom, now so common among Protestants, of selling to the highest bidder the right of occupying the most eligible seats during public worship. Pride thus encouraged, is unconsciously but surely exerting a blighting influence upon many of the professors of holiness. They do not call it by its Scriptural name, for this would be signing their own condemnation. It is baptized under the appellation of Christian dignity and propriety. It goes to the altar to labor with penitents, or to renew vows of allegiance to Christ, arrayed in "gold and pearls and costly array." It stands, cavalier-like, much upon its honor, and shuns the reproach of Christ. This false holiness is worse in many respects than open wickedness. It lulls conscience. It produces a fatal

* Rev. iii., 18. † 1 Pet., v., 12. ‡ Eph. iv., 24.

sense of security, in the midst of danger which nothing can avert but the most decisive action. If any would persuade you that you may obtain holiness without giving up the world, look upon them as you would upon one who would offer you bogus coin or a forged ticket at half price. They are the greatest swindlers, who keep poor souls out of heaven, by persuading them to take up with something short of TRUE holiness. If you are not saved from pride you must go deeper. If you find yourself decorating your person for appearance, you do not possess holiness. Where there is a smoke there is always fire, so where there is "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," there is, notwithstanding any protestations to the contrary, pride in the heart.

Covetousness is a sin. The apostle declares that it is idolatry. Let a man be saved from every sin but this, yet this will expose him to the damnation of hell! Masked batteries are the most dangerous. Covetousness is Satan's concealed artillery, with which he assails those who have successfully resisted all other attacks. It comes in a guise so perfect, and there are so many plausible pretexts for its indulgence, and its successful operations secure so much honor, that no wonder it overthrows the faith of many. "They that will be rich" instead of being warned by ministers, are usually petted and caressed, especially if they are somewhat liberal in their contributions to the church. Thus is fostered a vice that drags its thousands, professedly holy, from the altar of God down to the depths of perdition. *If any man love the world, the love of the Father is not in him.* TRUE HOLINESS saves from covetousness. The holy soul is after more grace—more of the Holy Spirit, and not more of the world. In whatever situation he is, he is therewith content.

Malice, envy, jealousy, is each a sin. From these proceeds evil speaking, so common even among the professors of

holiness. How many, otherwise good people, fail here! But the Holy Ghost told James to write. *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.* Pause over this passage. Weigh well the words.

We have called attention to a few popular sins. Can any one say that they are not found among professors of holiness? Are you free from them?

2. TRUE HOLINESS gives its possessor the inclination and the power to do right under all circumstances. There is a spurious sanctity that is timid and compromising. He who possesses it is afraid to speak out, until he ascertains the opinions of those whose favor he courts. He is always found on the side of majorities, unless by mistake. He gives his countenance to church festivals, and banquets, and lotteries; to pew selling, and professional singing, and venal worship, when such is the mode. He is so afraid of losing his influence that he is in constant peril of losing his soul, and dragging others with him into the depths of perdition. He sustains those whom he knows to be wrong, while they are in authority and power, and joins the outcry against those who are persecuted for righteousness sake. How many appear to have forgotten that God pronounces a woe against those "that call evil good, and good evil, which justify the wicked for reward and take away the righteousness of the righteous from him!" The truly holy have honesty to desire to know where right is, and they have the courage to stand by it to the death.

3. TRUE HOLINESS is attended with genuine humility. O what a dying out to self there must be before we can enter the Canaan of perfect love! And we must keep dead if we would remain there. There is so much of self manifested in the exercises of many people who profess a high state of grace, that there can be no doubt that they have mistaken entirely their true spiritual condition. They monopolize a large portion of the time in

social meetings by long and pointless prayers and exhortations, or if they are not in the mood for these they engage the attention in meaningless confessions. Others manifest their life of self in their impatience of contradiction. Christian firmness is always attended with a loving spirit; while self-will and obstinacy lead one to withdraw his sympathy from those who stand in the way of the accomplishment of his purposes. The truly holy occupy the place of disciples, learners, ready to profit by anything that can possibly afford them instruction in the things of God. The bee finds honey in the thistle, though the exterior is forbidding. Moses talked with God "face to face," yet when an outsider who did not belong to the chosen nation, gave him good advice he received it with thankfulness, and incorporated the suggestion into the laws of the Hebrew commonwealth.* A bold, positive, dogmatic manner, unwilling to take advice, does not at all become the followers of Him who was meek and lowly of heart.

The saint that wears heaven's brightest crown,
In deepest adoration bends,
The weight of glory bows him down
Then most, when most his soul ascends;
Nearest the throne itself must be,
The footstool of humility.

4. TRUE HOLINESS comes directly from God. If a man's nature is completely changed, it is done by Almighty Power. No one ever yet "grew up" into TRUE HOLINESS. This is a CREATION. It is not the making up of old materials into a new form—but a creation proper—a bringing into being that which before had no existence. Hence, David prays CREATE in me a clean heart, O God. † Paul says, We are his workmanship, CREATED in Christ Jesus unto good works. ‡ But to create is the prerogative of God. The schools may polish and refine "the old man," and throw a beautiful covering over his corruptions, but the Almighty alone can take away the

stony heart out of our flesh and give us a heart of flesh.

The conditions on which God will do this work are fixed and unalterable. He is not like some merchants, who will sell their goods to a reluctant customer at a lower price than to one who must have them, but like the laws of nature which he has ordained, "without variableness or shadow of turning." He does not require some, in order that they may enjoy the blessing of holiness to "deny themselves," "come out and be separate," reprove sin, and suffer reproaches and persecutions for Christ's sake, and give the same degree of grace to others, who are conformed to the world, and who not only receive but seek the honor that comes from men. If we would have the holiness which gave Daniel a good night's rest among the lions; which opened heaven to faithful Stephen's vision, and permitted him to see "the glory of God, and Jesus sitting on the right hand of God," and filled him with triumph in the hour of martyrdom; which made Paul long to depart and be with Christ; we must honestly meet the conditions they complied with. A holiness obtained on any other than Bible terms is certainly spurious.

And now brethren will you suffer a word of exhortation? We would sit at the feet of the least among you. But we must deal faithfully with your souls, for we must render our account to God.

Are you, at the present time saved from all sin? Is there no pride, no impatience, no ill will toward any human being in your heart? Are you delivered from the love of the world, and do you feel that it is more blessed to give than to receive? Can you cheerfully suffer with Jesus, and take joyfully the reproach that comes from a faithful discharge of all your duties? Have you patience to bear sweetly and lovingly with those that oppose you, and have you the courage to reprove whatever is wrong in those that sympathize with you and share your con-

* Ex., xviii., 18. † Ps., li., 10. ‡ Eph., ii, 10.

fidence? O! it is an easy thing to sing and shout—this is your privilege—and God invites you to it,—but to redeem the time—to offer every moment a living sacrifice to God—to think and act for Him, to eat and drink and dress and read and write and converse only to please Him, to keep the constant victory over ourself and over the world; this is difficult, this requires constant watchfulness and prayer, and firm dependence upon Him, by whose power alone we are kept unto eternal salvation!

Does self-examination reveal to you the painful fact that you have lost the blessing of holiness? Do not let Satan flatter you that you can grow up into it. You can obtain it only in the same way that you did at first. Be honest. Confess where you are, and what you have lost. Begin the work anew. Consecrate, pray, believe, and do not rest till you feel all through your soul that the blood of Jesus Christ cleanses you from all sin, and that you are filled with the Spirit. We are jealous over you, for we long to see you who profess to be the friends of holiness walking closely with God.

IDLENESS is the very rust and canker of the soul; the devil's cushion, pillow, chief reposal; his very tide-time of temptation, as it were, wherein he carries with much care, and without contradiction, the current of our corrupt affections, to any cursed sin.—BOLTON.

It was a sweet saying of one, "As what I have, if offered to thee, pleaseth thee not, O Lord, without myself; so the good things we have from thee, though they may refresh us, yet they cannot satisfy us without thyself."

THE Devil sleepeth not, neither is the flesh as yet dead; therefore cease not to prepare thyself to the battle; for on thy right hand and on thy left are enemies who never rest.

STEPHEN GRELLET IN RUSSIA AND ROME.

BY MRS. L. B. LANE.

[CONTINUED.]

"THE priests said, 'The Pope must have been much pleased with your visits, for we have never known him give so much time to any body in a private audience, nor to converse with them as he has done with you.' My soul magnifies the Lord, my strength and my help. The work is his, and the glory also. The priest who was with me before the Pope was very tender, and has now taken leave of me in great affection. Consalvi met me as I came down from the Pope's apartment and renewed the expression of his desire to serve me whenever he can, and in Christian love we took solemn farewell of each other. When I came to the post house to start for Florence, I met one of the attendants of the Cardinal, who told me that the courier had orders to wait for me, that therefore I need not hurry myself. I was however ready to go." So Stephen Grellet concludes the account of his visit to Rome.

Fourth visit to Europe. It was now eleven years since his return from his third visit to Europe. Much of that time had been spent in various religious engagements in the United States and Canada. The last few years of his life had been marked by circumstances and events which deeply afflicted his soul in sympathy with a suffering Church. But none of these things moved him; as he had partaken largely of the afflictions of the Gospel, so his consolations often abounded in Christ. Nor did he count his life dear unto him, so that he might finish his course with joy. He remarks: "My religious concern to cross once more the seas, and visit Friends in England and other nations on the continent of Europe has ripened into clearness with the evidence that now is the time for me to make preparation for the work. My beloved

wife as on former occasions freely and cheerfully resigns me to the Lord's service."

After a passage of twenty-eight days, he writes: "Under a grateful sense of the Lord's goodness and mercy, who has been with me and preserved me during the voyage, fulfilling his gracious promise 'My presence shall go with thee,' thanksgiving and praise, prayers and intercessions were offered on bended knees, and with a reverent, prostrated spirit, I left Liverpool for London, on the 7th instant, having two meetings on the way. I have seldom had a more lively and solemn sense of the engagement of purified spirits, than I had at the last meeting."

"At a meeting at Saffron Walden, my mind was introduced into much distress on account of the evils of infidelity, and I felt it my religious duty to speak on the subject. I had not proceeded long, when a young man was brought under such strong convictions under the Lord's power, that he cried aloud and wept under great distress of mind. I was obliged to stop speaking for awhile, and then addressed a few words to him, to encourage him to be calm, and to look up to Jesus the Saviour, whom he had rejected and denied, but whose love is toward sinners. He came not to destroy but to save. He had come to show even unto him his salvation, and I spake of Saul of Tarsus, met with by the Lord on his way to Damascus, that after his example he might say from his heart; 'Lord what wilt thou have me to do.' I was told after the meeting, that this young man had been a notorious infidel, and used his efforts to corrupt others. The clergyman of the place as I was told, said, 'This must be the Lord's Spirit that hath done this, for I have tried repeatedly what reasoning with him would do.' On my way to Sheffield a dear friend imprudently took off the bridle of my horse as he stood harnessed to the gig. The horse was so frightened that he darted forward throwing me down, and both he and the gig passed over me. I was considerably

injured. As I laid prostrate on the dusty road the bystanders thought I was killed, for I could not move, but my mind was wrapped up in a grateful sense of the love of God through Jesus Christ my Saviour. I felt indeed the strokes of the horse's feet and the wheels of the carriage passing over me, and was perfectly sensible of what might be the consequence, but the language was distinctly proclaimed, 'Thou shalt not die but live;' and then Spain was again forcibly placed before me, with the conviction that the Lord had a service for me there."

"Lyons. I have been with several pious persons to-day, who, though Roman Catholics, see beyond the Pope. They wish to find a people whose principles harmonize with what they conceive the doctrines of the new Testament require from every true disciple of our Lord Jesus Christ. My mind is introduced into much deep feeling on visiting this place. Here I received part of my education at the college of the Oratorians. Here also the Lord graciously extended very peculiar visitations of his love to my benighted soul. It was indeed as a light shining in a dark place, to which I have frequently recurred, with reverent gratitude and wonder, at the gracious condescension."

12th mo., 1. "I was this day with Adolph Monod. He has been a remarkable instrument in bringing the inhabitants of several villages hereabout to see the errors of Popery. This young man is mighty in the Scriptures. He reminds me of what is said of Apollos. What endears him particularly to me is that he appears to have a heart open to become more perfectly instructed in the way of the Lord. His exemplary life, and the purity of the doctrine he preaches, which has for its object to bring men to Christ through the obedience of faith and the teachings of the Divine Spirit, induces many to gather about him."

St. Giles, 25 of 12 mo. "I arrived here yesterday afternoon in time to visit four families of Friends, and to-

day I have had two meetings, one was held in the temple of the Protestants. LeBlanc, their pastor, sent me a kind, Christian note, inviting me if I apprehended it my religious duty to have a meeting, he was very free in the love of Christ to omit officiating himself (though this is Christmas,) and if I accepted the offer, he would give notice at the close of the morning service. I considered the matter, seeking for the Lord's direction. It appeared best for me to accept the offer. It seemed indeed to be the Lord's doing. The meeting was very large, it was a mixed company. I thought there were pious persons present to whom the word of comfort and encouragement was preached, but there were others with whom I did earnestly plead of 'righteousness, temperance and a judgment to come.' While I was preaching, my own mind being much affected with the awfulness of it, I stated how solemn it was to join in company with those who are met to worship God, and bow down in spirit before Jesus Christ the Saviour of sinners, who came into the world for this very purpose that he might save us from our sins; but that possibly while some keep this day as a memorial of the coming in the flesh of the Son of God, there were others who have concluded on, and made preparations to spend this very evening and night, perhaps in a riotous and sinful manner. As I was uttering this a man fell down from his seat, on the floor. After the conclusion, I was told that this very man had made extensive preparations for a sumptuous banquet this night, when a variety of diversions were to be introduced; that on coming he had boasted how he would honor the Lord and sanctify this day by going to the place of worship first, then close it in feasting and revelling. The people appeared struck with astonishment at the awfulness of the event."

A wintry journey of two nights and one day brought him once more to Brives, where he writes: "I find my beloved mother in a very tender state

of mind, green in old age. Her heart seems to be full of love to the Saviour, she appears weaned from a dependence on the priests or outward observances. Her heart is fixed, trusting in the Lord alone. It is rare to meet with one at her advanced age who retains such bright mental faculties. She can relate occurrences of very ancient date, told her by her grand-parents. Her grandfather was 96 years old when he died. When he was a boy, the plague prevailed to such a degree in Limoges that, toward the last, there were not living persons sufficient to bury the dead, and the streets of the city were over-grown with grass. Her grandmother, at the age of eighty, had a fall from a horse, which she survived about six years. Her own mother, also, was very aged when she died. There are no Protestants at all in these parts; my intercourse therefore is entirely with the Roman Catholics. I have had several religious opportunities with these at my dear mother's, the Baron Le Clerc's my brother-in-law, and also at the houses of others. This time the priests have not interfered with me. I have had a satisfactory visit to the nuns at the hospital. This is the fourth visit I have made them in twenty-eight years, and every time I have been with them my soul has been edified. My soul does magnify the Lord my Saviour, who has brought me to the knowledge of some among the various nations of the earth, outwardly joined to separate religious names and communities, priests, monks and nuns, etc., to whom my heart is united in the Spirit, and whom I can salute as disciples of the Lord Jesus Christ. By and by, I trust, these will be united as fellow servants of the Lord in the Church triumphant, harmoniously singing praises, and ascribing glory to God their Saviour.

[TO BE CONTINUED.]

It is preferable to have all the world against us, rather than to have Jesus offended with us.

PRIMITIVE CHRISTIANITY.

BY MRS. EMELINE SMITH.

WHOEVER reads the history of the early church as it comes down to us in the New Testament, can not fail to see the exact harmony between the doctrines taught by the Saviour, and received by his disciples, and their practice, as exemplified in their lives and labors.

How constantly does the Saviour teach that whoever will be his disciple must, "deny self," "forsake all," "sell all that he hath," "hate even his own life," and in a word consent to "be hated of all men," for His sake. How little is said by any of the Evangelists of the joyous nature of his service! How constantly, on the other hand, does the sacred historian repeat his uncompromising and unbending demand that they be as their Master. "Marvel not if the world hate you, it hated me before it hated you." "Beloved I send you forth as sheep in the midst of wolves," "they will deliver you up to the councils, and they will scourge you in their synagogues." "The brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents and cause them to be put to death. And ye shall be hated of all men for my name's sake." And then he goes on to assign the cause of the opposition and persecution that should everywhere attend his followers. "Because ye are *not of the world*, but I have chosen you out of the world therefore the world hateth you." True we read of instances where some said as they listened to the truth as it fell from the lips of him "who spake as never man spake," these are "hard sayings," and some turned away and walked no more with Him, but in no single instance do we hear of his blunting in any degree the sharp edge of truth. The disciples, as might be expected, seemed to realize that Jesus was in earnest when he thus taught. They were fully impressed with a con-

viction that they were called, not merely to rejoice now and then in some good prayer-meeting in an "upper chamber," but in addition to this blessed privilege, they were ready to stand "in the temple teaching the people." And though beaten and commanded not to speak in the name of Jesus, they departed from the council "rejoicing that they were counted worthy to suffer shame for his name."

We do not find that any of them concluded that it would be best to seek to present truth in a more judicious manner, or to wait till the sensitiveness of the Jewish people had abated. Nothing of the kind! But *daily*, in the temple, and in every house, they ceased not to teach and preach Jesus! I am glad that the "Acts," precede the "Epistles," and in the light of the unbending integrity, holy courage, self-denying zeal, and patient endurance, joined with the unwearied diligence of the early disciples, we need not wonder at the unparalleled success attending their labors. Where can men be found in these days who are ready to take their lives in their hands, and like Paul, "warn the people day and night with tears;" men who can take joyfully the spoiling of their goods, and deliberately give themselves to the work of God, though, as in his case, "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me?" Yet he could say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." "Wherefore I take you to record this day that I have not shunned to declare the whole counsel of God." Again he says of himself, "in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings

often, in perils of waters, in perils of robbers, in perils of mine own country-men, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." And yet Saint Paul and his coadjutors never felt themselves at liberty to adopt the judicious and careful course advised and pursued by those who come after them. Those who to-day stand up as ambassadors for God seem to suppose that men in their natural state, unsaved and unrenewed, are nevertheless unlike the sinners, who, in the early ages of the church stoned Stephen (a man full of faith and the Holy Ghost) "gnashing on him with their teeth." We hear it said this and that individual are "so good hearted, so liberal, so amiable!" it is quite unnecessary to thunder in their ears the requirements of God's word; and so God's ministers and people fear to defend his cause and press home his truth; and the world to-day sees so few who dare stand forth in the might of the Holy Ghost, clothed with the faith, courage, and fidelity of these early, *earnest Christians*, that where now and then one is found who, in some small degree, approximates to the standard of piety laid down in God's Word, they fail to recognize such characters as a necessary and legitimate result of saving faith, and the individual is at once branded as a fanatic or a fool! But if this were true only of those without the pale of the visible church there would not be the occasion that now exists for shame and humiliation. How few in all our churches recognize a symmetrical Christian character? How much of pride and worldliness, aye and of downright infidelity is found under a garb of professed faith in Jesus! Our churches are filled up with those, who, if by their fruits we are to know them, have need to hear that word and have it stamped upon their seared consciences, "If any man love the world, the love

of the Father is not in him." But who dare be faithful with such souls? If "Paul," or "Peter," or "John," could be introduced into *any* of the churches of the land, would they recognize in the crowds who sail up the aisles, or recline at ease in cushioned pews, the descendants of those who "wandered about in sheep-skins and goat-skins being destitute, afflicted, tormented?" Should they take a text and preach would it not be this, "Ye adulterers and adulteresses! know ye not that the friendship of the world is enmity to God?" But this plain dealing would shock ears polite.

See the congregations of the land, as in the house dedicated to the service of God, they assemble professedly for Divine worship! Decked out in all the colors of the rainbow, with gold and pearls, braided hair and costly array, carrying upon their person all of fashionable attire, that they can get! Who, without any knowledge of what the grace of God proposes to do for those who become its recipients, looking at many who claim to believe in Jesus, would not conclude that religion was but a fancy of a heated imagination or a cunningly devised fable? How would an honest inquirer after truth, looking at such "Epistles" as you my brother, or you my sister, determine concerning the value and importance of your experience? Where is the line of demarkation between the church and the world? In social intercourse, in business and in amusements, in the various benevolent enterprises of the day how many of us are following the direction given by the Apostle, "whether ye eat or drink or whatsoever ye do, do all to the glory of God?" What multitudes to-day are scrabbling after place and position, just as greedy of riches and honor as the veriest worldling, slaves to the fashions and maxims of the world, some faultlessly correct as far as morality is concerned, but others far from being correct in morals, if we regard God's Word as the standard; and yet these are all hugging the false hope that they may

defraud the God who has created and preserved them, and the Saviour who redeemed them, out of their service here; spend time, and money, and influence as they list, have all of the world they can grasp, and at the last by some unequaled management, or through the mercy of God, evade the consequences of their worldliness and land in the courts of light above. How different all this from the experience of the hundred and twenty who tarried in the upper chamber waiting for the descent of the Holy Ghost! How different would it be with you who to-day see no opportunities to labor for God, and feel no responsibility in the conversion of a world, if you would turn your eyes off from the ministry and the membership, and look to God and his Word; form your opinions, not from what you see around you, but taking Jesus as your pattern, begin to tread in his footsteps! O, how few of God's people believe his Word! The Word declares, "Ye cannot serve two masters, ye cannot serve God and mammon!" Are you not making the hazardous attempt? Jesus says, "He that is not with me is *against* me, and he that *gathereth* not with me *scattereth abroad*. Are you gathering with Christ? It is not safe to rest with a hope that you are. No one happens into this. True, a real child of God may often exert an unconscious influence in favor of the Saviour he loves, but if we are truly gathering with Jesus we know it. The Saviour says, "Strive to enter in at the strait gate, for many I say unto you, shall *seek* to enter in, and shall *not be able*!" Do you believe this? How fearful will be your case and mine, if at the last we shall find ourselves among those who were contented with barely seeking! God's Word declares explicitly and unqualifiedly, "Without holiness no man shall see the Lord!" and he has set before us the mode of gaining this indispensable qualification for heaven. "If we confess our sins, he is faithful and just to forgive us our sins and to *cleanse* us from all unrighteous-

ness!" Do you cavil or object to the doctrine! Never mind that, let the theory alone and come to God for the experience. If *any man* will do his will, he shall *know of the doctrine*. It is his will that you confess your faults one to another and pray one for another. Begin to do this just now. If you are honest and really in earnest to be all that God would have you be, you will find this confessing sin a blessed help to bring you to God. And where self-justification ends, there God begins to take us and mould us. To be all that God has a right to demand we should be! all he would have us be! How would we stand forth forgiven and cleansed from all unrighteousness; filled with the Spirit; obeying, believing, watching, praying, suffering, if need be with Jesus and for Jesus, and rejoicing evermore. Snatching souls out of the fire: No longer children, with drum and rattle and childish toys, but men and women of God. Girded with all the heavenly armor, and ready if God so requireth, to go to prison or to death, able to

"Smile at Satan's rage,
And face a frowning world."

WORLDLY minded professors of religion, read these lines, and may God write them upon your heart.

"Judge in thyself, O Christian! Is it meet
To set thy heart on what beasts set their feet?
'Tis no hyperbole, if you are told
You dig for dross with mattocks made of gold!
Affections are too costly to bestow
Upon the fair-faced nothings here below.
The Eagle *scorns* to fall down from on high,
The proverb saith, to catch the silly fly;
And can a *Christian* leave the face of God,
To embrace the earth, or dote upon a clod?"

FLAVEL

DISPOSE thyself to patience, rather than to comfort, and to the bearing of the cross, rather than to gladness. For spiritual comforts exceed all the delights of the world and pleasures of the flesh.

EDITORIAL.

THE WAR.

THE war inaugurated to secure the perpetuation of slavery is still raging. The Federal troops, after having been successful in nearly all of their movements, have, at last, met with a serious repulse.

This is as we expected it would be. Our government needs some severe rebuffs to make it less tolerant of slavery. Let the rebels gain a few victories, with the help of their slaves compelled to do the drudgery of the camp—to build fortifications, and to aid in battle—and we should hear of no more offers on the part of our officers to suppress servile insurrections; and the Fugitive slave law—a disgrace to any nation, civilized or savage—will not long remain upon our statute book.

There can never be settled peace so long as slavery exists. Apostate churches may throw their sanction around the "sum of all villainies," venal ministers may pervert the Bible for its defence, but as long as God's Spirit strives with man, as long as there are those whose consciences are not "seared as with a hot iron," so long will there be those who, at any personal risk, will denounce an institution that forbids to man the improvement of his mind, makes him subject to be bought and sold as a horse in the market, practically abolishes the marriage relation, and renders the mother liable to have her children torn from her embrace and sent for sale to the distant market—in short an institution that robs man of his humanity, woman of her virtue, and reduces society to a condition of barbarism. If such a state of things must exist, let it be outside of our nation. Better by far permit the South to go and do the best she can, than compel her to return, bringing slavery with her.

Let the lovers of God and humanity, while zealous for our national flag and honor, not forget the poor slave in their intercessions at the throne of grace. Let earnest prayers be made to the Lord of Hosts that the war may be as short and attended with as little suffering as is consistent with the welfare of the nation, and of the slave.

THE WORK OF GOD IN BUFFALO.

ACCORDING to the daily papers there is a

great revival of theatre-going in this city. Hard as are the times, the attendance upon places of amusement of unquestionably bad tendency, is said to be greatly upon the increase. In churches of a large membership the social means of grace are reported to be very poorly sustained. Pleasure seeking is the order of the day, and we are sorry to say, the churches appear to take the lead. Every few days some church or sabbath school has a "festival," or "picnic," or "excursion," by land or water, to beguile the "lovers of pleasure more than lovers of God," into the support of a cause to which they would be unwilling to contribute when presented on its own merits. From the reports in the dailies of these gatherings, we judge that those who go for amusement, generally come away satisfied. Recently on a steamboat excursion got up by one of the churches, the reporter gives a glowing account of a dance had in the saloon on the return voyage! Still the enormous expenses of our fashionable churches are kept up with difficulty. Pew-rents are high, empty pews are plenty, and if a stranger attends a few Sabbaths in succession he is solicited so strongly to hire a seat that if he is not able to do it, he does not feel like intruding there again.

Against all this influence the FREE METHODIST CHURCH is making much greater headway than we would have believed possible under the circumstances. There is a constant revival spirit in the meetings—not a week elapses without clear cases of conversion and sanctification, and the congregations are large, attentive and serious.

We attended quarterly meeting here last Saturday and Sabbath. It would have done any lover of Jesus good to have listened to the testimonials that were given in Love Feast. Many could clearly, and as we believe truthfully, say, that the blood of Jesus Christ cleansed them from all sin. The experience of some is so remarkable that we are tempted to give the outlines. One brother said, "When I look back and see what Jesus has done for me, I am filled with thankfulness that I cannot express. Instead of loving to frequent saloons, I now love the house of God: instead of pouring whisky down my throat, I now drink with joy the water of life: instead

of cards I have the Bible: instead of having my face black and blue, as it often used to be, I now feel the glory of God all through my soul, and all over my body. Jesus saves me all the while. Glory be to his name." This brother was formerly an Atheist, and spent his Sabbaths in London in attending an infidel association, in drinking, gambling, and social festivities. The first meeting we held after we came to this city his sister was awakened. One evening, after she and her sister had been greatly blessed at our house, they found on going home that their brother was out gambling. They thought they could sit up as long to pray for the salvation of his soul as he could to gamble. He was troubled at finding them up when he went home. The next morning at family prayer (for they had erected a family altar) he was greatly enraged at their praying so loud, and especially at their praying for him. He went up stairs but could not get out of hearing. He then came down and told them if they did not stop he would go for the police; and as they did not stop he started for that purpose. Before, however, he crossed the threshold, the Spirit of God arrested him. He fell upon his knees, begged them to pray for him, and began to plead with God for mercy. The morning prayer lasted, we believe, till after noon, when the Lord spoke peace to his soul. He is now a sober industrious man and an earnest Christian.

"I have been," said a sister, "all over this city, to the various places of amusement and to the churches in search of something that would make me happy. But I was still uneasy. At last I wandered into this church. What I heard took hold of me. 'This,' I said to myself, 'is what I need.' When the invitation was given for those who wanted religion to go forward, I went to the altar. Jesus blessed me. The load is all gone and I am so happy all the time. After one meeting, I can hardly wait for the time of the next one."

Several drunkards have been converted and are now happy in the Lord: and one woman who kept a grocery was convicted at our church, and in spite of the expostulations of some of her friends, emptied the whisky bottles in the street. Some told her she could not get a living, but she has found thus far that in seeking first the kingdom of God, the necessities of life are added.

AMONG THE SWEDES, of whom there is a small settlement about four miles from this city, a good work has commenced. A lake Captain—a Swede—was greatly blessed at the camp meeting, last fall, held near Aurora, Illinois. This spring, on coming to Buffalo, he found our church, and brought some of his countrymen there. They were converted and in their turn they brought others. Some eight have been already saved and others are seeking. Thus gospel seed is bearing fruit a thousand miles from where it was dropped.

ON THE DOCK, our preacher, brother Sinclair, with some of our people, holds a meeting every Sabbath among the sailors and boatmen. The attendance is large, and good attention is given. A much larger number of the class of persons designed especially to be reached attend our meetings, it is said, than the regular Bethel service, to keep up which, the influence of the Protestant churches generally is exerted, and hundreds of dollars annually contributed. Our house of worship is within a few minutes walk of the dock and the seriously disposed often come out in the evening; good seed is sown and some are saved.

Do you not think it is too bad that a work so purely missionary as this, and upon which God so signally sets the seal of HIS approbation, should be embarrassed for the want of a couple of thousand dollars to finish paying for the church? We are thankful for what has been done, but we should be still more grateful if the house was cleared. A few have aided liberally, but most of the contributions have been in small sums. Some who have given five dollars ought to give a hundred, and some who have given nothing, two or three hundred. But we did not intend to make this appeal when we sat down to write, but as we should not feel clear without doing it, we let it stand, and pray God to bring some who read these lines under conviction in this matter.

NIAGARA STREET M. E. CHURCH.

THE city papers contain the announcement that Dr. Smith, the pastor, having obtained leave of absence, there will be no service in this church for the present.

The fact is, the church is closed: not from choice but from necessity. The society has struggled manfully with a heavy debt as long

as they were able. A receiver has been appointed: the church edifice has passed into his hands, and has been closed by his direction. We sincerely regret the sad fate of this, the oldest Methodist Episcopal church in this city. It has many noble hearted members, who have clung to it as children cling to a parent whom they fondly love. They have had great confidence in their preachers, and the wrong course pursued by some, especially some who have been stationed there the past few years, is the cause of their present condition.

The history of this church is an instructive one. In 1808, George Lane, at that time a member of the Philadelphia Conference, was appointed missionary to Holland Purchase. He went to his field of labor on horseback, swimming rivers, and following Indian trails. He made an appointment at Buffalo, then a small village of about a dozen houses, most of which were built of logs. But such was the prejudice against the Methodists, that the schoolhouse, open for other denominations, was closed against him. A man of the world—a Judge Gardner I think it was—however broke it open, and insisted upon the right of the Methodists to hold meetings in common with others.

Genesee Conference was organized in 1810. There were at that time 260 members of the M. E. Church on Holland Purchase. In 1818, Buffalo and Black Rock were made a station to which Glezen Fillmore was appointed. At the end of the year he reported 45 members as belonging to his charge. In 1832-3, the present church edifice was erected. They had previously worshipped in a small, plain, wooden building on Franklin street, and had been greatly prospered, the numbers reported as belonging to the charge being 283 members. At the time they built, there was given to them by the Holland Company, a large lot, running through from Niagara to Pearl street, which has since been worth probably over \$50,000. They sold off all but barely enough to erect the church upon, and built more expensively than their means would warrant. A debt of some \$3,000 was incurred, on which has been paid some \$6,000 interest, the principal remaining unpaid to this day. In 1844 they numbered 480 members, and they sent out a colony and formed the Swan street Church, now known as "Grace Church." In 1848 the Niagara street Church numbered

375, and they sent out another colony and formed the Pearl street Church. At this time, under the faithful labors of Rev. E. Thomas, the doctrine of holiness was specifically taught and enforced from the pulpit, and many of the members walked in the light of full salvation. We first became acquainted with this Church at a camp meeting held in in 1849, about 35 miles south of the city, at which the Niagara street people had three tents. A more devoted, working, happy, noisy band of Christians we have seldom seen. From that period, preachers have, for the most part, been sent to this Church, who have labored successfully to put down what they call "fanaticism,"—but what we believe to be the life and power of Godliness. In 1852, the fifth year of our ministry, we were stationed there. We made an honest and earnest effort to promote Bible holiness, and to secure a general revival of religion. Dr. Redfield came to our assistance. The house was crowded, and a general religious interest was awakened. Just as the battle began to turn in favor of truth and holiness, the general missionary anniversary was held in this church. Several ministers of high official position, some of whom had been pastors of that church, came to the city, mingled with the members, and took a decided stand against the work which had commenced. It was impossible again to rally. The revival was killed in its incipency. However, a very good interest was kept up during the year, and several were converted. We saw then, and felt deeply the need of a free church in this city. Hundreds did not attend public worship because they could not afford to hire a seat. We offered, if the trustees would make the house free, to pay off the debt, and got a good proportion of the necessary amount pledged for this purpose. A few would not concur. We were removed at the end of the first year and a preacher of the same class as those who had immediately preceded us was sent on. The Church rapidly ran down. The people were encouraged to think that they were in a good spiritual condition, and that their lack of prosperity was owing, not to any special need of spiritual power, but to the want of a more attractive house of worship. They were induced to rebuild the interior and front of their church, and decorate it in a costly manner. An organ was introduced—large

Gothic chairs were furnished for the pulpit—in short it was made one of the most splendid churches in the city. The members paid for seats liberally—many of them to the very utmost of their ability. To farther aid in securing funds, an extensive liquor dealer was made trustee. Fairs and festivals, eloquence, social qualities, and business tact have done their utmost to help them, and among the last expedients, the “Clam Bake and Chowder,” of which we gave a true account in last year’s volume, (though the worst features of that affair were not published,) and all the modern contrivances of fashionable churches to raise money, have been resorted to, to pay off the indebtedness, but all to no purpose. It is understood that the claims against it at present amount to over \$10,000!

Let Churches learn to keep out of debt—for interest is voracious, eating incessantly, and above all, let them learn to depend on God, and secure his co-operation upon their honest endeavors to promote spirituality, and not lean upon preachers who would lead them away from the cross.

LETTER ON THEOLOGICAL SCHOOLS.

Soon after we went west this spring we formed the acquaintance of a Congregationalist minister, who had recently experienced the blessing of holiness. He was the pastor of a Congregational Church in St. Charles; a Church large and wealthy for a country village. We were much interested in him, especially in view of what Jesus had done for him, and we felt confident that the Master had a work for him to do. He said his people endured very well the preaching of plain truth, but when he came to speak of the joys of salvation they could not stand it. He had been examining our Discipline, and it met his views especially in relation to the doctrine of holiness, the requirement in regard to FREE seats, congregational singing, slavery, and secret societies. We advised him to continue his existing Church relations as long as he could do so with a good conscience, and be permitted to preach the whole truth as it is in Jesus, and deal faithfully with souls. In a few weeks he was requested to resign his pastoral charge. Before we left Illinois we had the satisfaction of receiving him into the Free Methodist Church. If the Congregationalists have any

more such ministers to spare, we shall be happy to give them a cordial welcome.

The following letter written by him to his father will be read with interest. No wonder that spiritual death and desolation prevail, when ministers are trained up in the manner he heré describes:

MY DEAR FATHER:

I have discontinued my Theological Seminary course, because:

1st. I have taken the substantial part—Greek, Hebrew, and Theology, and can pursue the rest, nearly, or perhaps quite as well alone.

2d. The mere fact of being a graduate of a Theological Seminary does but little towards securing a good place, if that weighs in your estimation, for a man’s real worth and ability are the only lasting recommendations.

3d. I am convinced that as a rule, Theological Seminaries only polish and fill the head, while contracting the heart. They are, as now almost universally conducted, mere machines for working out intellectuality; and if the plea is made, “their express design is to cultivate the mind and not the heart,” then I reply, they are deadening to spiritual life.

The great question with the student is, though unexpressed of course, and so secret and subtle as not to be acknowledged to his own soul, “How can I prepare and deliver the most attractive sermons, and thus secure reputation with the professors and students, and through this secure a fine salary and position?” Ambition, subtle as any Satan ever devised to lead souls astray, I am confident lies coiled away down at the bottom of the hearts and purposes of nine-tenths, yes, nineteen twentieths of the professors and students in the Theological Seminaries of our land. A most subtle, deceptive, unhalloved, soul-ruining ambition and pride.

The victims of it would deny the charge very emphatically, but I am constrained to believe, that for four or five years of experience, which I may say would compare favorably with that of the mass of students and ministers in devotion and piety, I was the creature of such ambition and deception, knowing it not. When the light of the Spirit shone upon my soul, then my delusion and danger were revealed. And like Wesley, who

after ten years of a most devoted and self-denying religious life, came to the solemn and deliberate conclusion, that all through this time he was unconverted—living in the seventh chapter of Romans, and going to hell—I saw that I had never taken the first lessons in faith, and my heart had not so much as heard that there was any Holy Ghost.

Theological Seminaries are furnishing a crowd of ministers, who do not come up even to that standard of mere "works," good to be sure, but nevertheless only "works," which Wesley was dreaming over, and stumbling over, into hell. And as for faith in Christ, they know it not—and as for spirituality, how seldom can you find among them the simple, child-like, lamb-like and still lion-like, meek, lowly, self-denying and cross-bearing Jesus!

God never designed His servants to be put through a lyceum of mere literary gymnastics, to come out with "the swell head" and withered heart.

And how significant the fact, that while these trained, men-trained ministers, labor for months without any conversions, along comes some one taken from the plough or shop, who never saw the inside of a Seminary, and sets souls on fire, for his own soul has been lit from heaven, and a glorious revival results. There is something wrong, radically wrong, about these institutions. They produce icebergs which may glitter in the sunbeams of rhetoric and vain philosophy, but, alas! where is the heat and life? we prefer the rough block or dark coal, homely it may be, but full of warmth and utility. These elaborately finished and compacted addresses of D. D's, how they sicken me now, because they are so utterly unlike the simplicity, and point, and deep spirituality of the discourses of Jesus and the Apostles, and of the true evangelists who reach and save souls.

I affirm that they are begotten in pride, and delivered in it, and they foster pride in speaker and hearers. I know that this seems like a harsh assertion, which will be indignantly repelled by the unsanctified heart, deceitful as it is above all things, and desperately wicked, but experience and observation compel us to make it. A real and thorough baptism of the Holy Ghost, not a mere fancied or theoretical baptism, which, I believe, thousands are relying on, and that to their eternal undoing, unless

undecided and saved before death, would so open the eyes of the most of these Doctors of Divinity and preachers that they would stand aghast at the awful deception which their own hearts and the enemy of souls is practicing upon them. Oh, for more Wesleys, and Whitfields, and Edwards, and Nettletons, and Finneys, and Caugheys, and Redfields,—preachers, plain, pointed, truthful, humble, awakened by the Holy Ghost to the awful and glorious importance of spiritual and eternal things, and loving souls too well to merely philosophize or tickle them to death.

4th. I solemnly believe that most of these Seminaries are teaching doctrines which are leading souls by multitudes down to hell. For example, their popular definition of Sin, is, "the voluntary doing of known wrong," especially by any one, I may add, enlightened by the Gospel and Spirit. They hold that no man ever lived, say one day, without sin, and no one need expect to be ever freed from it in this life. Now, I believe that no one can be in a truly justified and regenerate state unless living day by day a sinless life. Paul says, Rom. vi., 1, 2, "What shall we say then, shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Read the chapter. He is here describing a justified and regenerate state as a sinless one. Entire sanctification implies the cleansing of the heart from all evil dispositions; these still lurk in a merely regenerate soul, but are kept down, while in an entirely sanctified soul they are rooted up and not felt. God will accept of none other than a sinless life and service. There is nothing in the wide universe to sustain a man one moment in the idea that he can keep on sinning, never so slightly, and still be a child of God and heir of heaven. Yet, how these theological professors run to the Bible and philosophy to frame arguments to prove that a sinless life is a moral impossibility! It is fearfully evident that the great mass of professed Christians reserve a margin for having their own way, and regale themselves with the pernicious error, "well I never expect to live without sin in this world,"—an error upheld by Theological Seminaries.

How I am pained as I recall a noted metaphysician, now professor in a certain Seminary, who seemed to delight in praying before

the students, as follows: "Now, Lord, if we dare to believe we are thy children." No one ever was a child of God who did not believe it, for the very bond of union between the saint and God is Faith. The true Christian has a most delightful knowledge that he is a child of God, and I cannot but regard the cant which too evidently regards such praying as a mark of true humility, as most dangerous and destructive.

It was a cross for me to give up the Seminary course; but how can I countenance institutions which have so fearfully lowered the standard of religion, not even teaching the doctrine of regeneration truly, and scotching the idea that instant and entire sanctification is attained by any before death as heretical.

Dr. Wayland remarks something as follows: "If an inhabitant from another sphere should visit the Churches and make the simple commands of Jesus the foundation of his judgment, he could hardly discover the love of the Father among us." The holy and useful John Angel James, says: "We need to be all taken out of the religious world as it is called, and collected again around the Bible, to study what it is to be a Christian, as well as to be called one. Rouse, Christian professors, from your slumbers and your dreams. Multitudes of you are perishing in your sins. You are going down to the pit with a lie in your right hand." "The life of God was not in their souls." Now, the ministry are fearfully chargeable with this state of things, and Theological Seminaries are doing nothing to mitigate it by sending forth a different ministry while there is need of a complete revolution.

The more I pray and draw near to God, the more devotedly I labor for souls and find my heart warming with love for them, the more the light of the Spirit shines upon my mind, the more I see that a most awful and subtle delusion has crept into the professed Churches of Christ and taken almost complete possession of them. This consists in a false trust in Christ. Inquire—Are you living each day in the discharge of every known duty? "No." Do you really expect to live so all your life? "Yes, I expect never to be free from sinning here." How can you be saved then? "Christ will save me, I throw all on Him." What is this but the reasoning of a universalist? I intend to live disobeying Christ; sin is *inten-*

tional wrong-doing, but then I cast all on Him; for He is my Great High Priest who has atoned for my sins. Yes, but He is King as well as Priest, and no one ever truly accepted of Him as Priest who did not also accept of Him as King to rule completely in the soul and save from sinning now and in the future. And yet Theological Seminaries are actually encouraging this universalist sophistry. They bitterly oppose those who preach Christ as a perfect Jesus, that is Saviour from sin, not in it, or from its guilt merely.

I have attended a party where some of the best students in the Seminary were present, and the exercises of the evening in which the students, and I am sorry to say myself too, engaged, were perfectly ridiculous and frivolous—such plays as whirling a plate on the floor, and if the one called on did not catch it before it fell, he or she must pay a forfeit, such as "bowing to the prettiest, kneeling to the wittiest, and kissing the one you love best." The kissing, if I remember rightly, was dispensed with, but the other parts were not; some kisses were thrown I think. Sublime and dignified employments for young men training to fish for immortal souls instead of wives and petty pleasure, while multitudes all around are rushing down to hell! Thank God I feel like Payson, that the only social gatherings I will patronize now, are religious, where Jesus is talked about and earnest prayer offered for the prosperity of Zion. The parties attended by Theological students are almost wholly destitute of spirituality and of prayer. And think not that I am made an ascetic by my chosen associations, for they foster a holy cheerfulness and joy, which makes the heart a fountain of delight and peace.

Mind, I do not decry a thorough education, literary, classical, and theological, but I do decry Theological Seminaries as now conducted. With Wesley I advocate close study and thorough mental discipline, but never at the expense of spirituality.

Your affectionate son,
T. S. LA DUE.

RELIGIOUS MEETINGS.

THE Pekin Camp meeting is to commence the 15th of August, and the Rose Camp Meeting the 22d of August, as noticed in our last number.

Providence permitting, we shall hold a Camp meeting in Yates, Orleans Co., N. Y., about six miles north of Medina, on land owned by Silas Wood; the meeting is to commence on the 29th of August.