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## THE WESLEYAN VIEW OF SANCTIFICATION.

BY REV. E. BOWEN, D. D.

*But as he who hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy, for I am holy.*—1 Pet. i. 15, 16.

There are many passages in the Scriptures where God has commanded us to be holy; but the passage more particularly referred to in our text is recorded Lev., xi. 44, where this command, in the peculiar form here taken on, occurs for the first time. It is there said: "I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy."

The word holiness, as it occurs in the Scriptures, has two distinct significations—legal and evangelical. The former implies the being set apart or consecrated to sacred uses, as the Levitical priesthood to the sacerdotal office, the Jewish temple to the worship of God, and its various utensils to the services of religion—and is *relative*; the latter, an entire freedom from all moral impurity, and is *real* in its character. The one, under the mosaic economy, was typical of the other, and a means of attaining to it. Nor is the case at all otherwise under the Gospel dispensation, except the rites and ceremonies of the law are substituted and superseded by the Christian ordinances.

The holiness enjoined in the text under consideration is not legal, but evangelical; not ceremonial, but spiritual; not relative, but real; and when predicated of the believer, it means nothing else than the image of God, consisting in "righteousness and true holiness" impressed upon his heart, and manifested in his conversation and conduct; or a deliverance from all sin, inward and outward, and a restoration to the divine favor and likeness by faith in our Lord Jesus Christ. This holiness, which our Church, properly enough, calls Christian perfection, is neither more nor less, practically understood, than the "loving God with all the heart, and with all the soul, and with all the mind, and with all the strength; and our neighbor as ourselves;" a state of grace and acceptance with God, in which we are enabled to "rejoice evermore, pray without ceasing, and in everything give thanks."

Holiness is man's true and proper element. And that God assigns him to be holy, appears from his having created him in that state and character, with power to continue as he came from the hands of his Maker at first; from his commanding him to be holy in the text, and many other passages of Scripture—a divine command always implying power to obey; from his many gracious promises to cleanse him from all sin, on terms entirely within his reach, notwithstanding the corruption of his fallen nature—the promises of God necessarily involving his will and purpose to impart the promised blessing; and from the awful declaration, that, "without holiness,

no man shall see the Lord:" notwithstanding "God has so loved him as to give his only begotten Son to die for his redemption! And that a state of holiness is attainable by our fallen race, in this present life, is evinced by the consideration that the precepts and promises of God could imply nothing less, without an impeachment of his sincerity, which would involve the foulest blasphemy; or the limitation of his power, by which he would cease to be God!

The peculiar process by which we are brought into a state of holiness, or full salvation, as we shall here understand the term, is differently understood by Christian people; as also the time when the work takes place. Some maintain that regeneration and sanctification are identically the same; and that all the regenerated are sanctified and made perfectly holy the moment they "pass from death unto life;" the process being one and the same. Others regard sanctification as a distinct work, and insist that it is wrought at a subsequent period. Mr. Wesley, it is well known, was of this latter opinion. He says, by way of illustrating his views upon the subject, "A man may be dying for some time; yet, he does not, properly speaking, die, till the instant the soul is separated from the body; and in that instant he lives the life of eternity. In like manner, he may be dying to sin for some time; yet he is not dead to sin, till sin is separated from the soul; and in that instant he lives the full life of love. And, as the change undergone, when the body dies, is of a different kind, and infinitely greater than any he had known before, yea, such as till then it is impossible to conceive; so the change wrought, when the soul dies to sin, is of a different kind, and infinitely greater than any before, and than any can conceive till he experiences it." And in answer to the question, "When does sanctification begin?" he says: "In the moment a man is justified. From that time a believer gradually dies to sin, and

grows in grace. Yet sin remains in him, yea, the seed of all sin, till he is sanctified thoroughly;" a work which never takes place, with a few rare exceptions, as he understood and taught, till some time after regeneration, or the new birth has been experienced.

These are the views, not only of Mr. Wesley, but of Benson, of Clark, of Watson, and of all our standard authors, in respect to the distinction between justification and sanctification; and also of the great body of the Church, both in Europe and America. And it is with these views that the ministry have gone forth, achieving their wonderful conquests in the extirpation "of error and of vice," and "spreading Scripture-holiness over the world." Our Churches have been singularly uniform on this point; there having been no adverse opinion among us, with here and there an exceptional case, till recently. The Count Tinzen-dorf heresy of the identity of sanctification with regeneration, which gave Mr. Wesley so much trouble at one period of his ministry, is now prevailing in several of the conferences; and a considerable number, particularly among the preachers, who "love the wages of unrighteousness," and are determined to share "the offence of the cross," are plunging into it.

"But," say they, "what have we to do with Wesley, or Benson, or Clark, or with what are denominated our standard authors? They are not infallible. Did not Wesley sometimes err, as when he denied ordination to his preachers, condemned the American revolution, and 'learned too much cowards Calvinism?' And Clark also, in supposing the serpent that 'beguiled Eve' to have been a baboon or monkey, not to speak of his 'eternal Sonship, and the salvation of Judas Iscariot? And do we not, as a branch of the Protestant Church, repudiate the dogma of the infallibility of popes, priests, standard authors and all, whatever may be their pretensions? Why then ask us to gulp down error, simply because it has the sanction of great

names, of great numbers, or even of the church itself? We take the *Bible* for our authority, in all matters of religious faith and duty, especially; and claim the right, as we must bear the responsibility, of interpreting it for ourselves." Well, we shall not dispute the right of the private interpretation of the Scriptures, as an ultimate appeal. But we think it should be exercised as the result of much investigation and prayer, especially by young divines; as also, with great deference for the wisdom and experience of those standard authorities, which, like our own, have stood the criticism—searching and long continued—both of friend and foe, which has resulted in their almost universal approval by the Christian world. There is a great difference, too, between a merely speculative opinion, like that of Dr. Clark in respect to the serpent, and a fundamental doctrine, adopted by the authority of the church, and voluntarily subscribed to, after a sufficient probation, by her individual members, which should be taken into the account. And though we may disregard the former without any breach of faith, or infraction of the laws of church-fellowship, it is difficult to conceive how any one should feel at liberty to trample upon the latter, to which he has committed himself with all the solemnities of an oath, except upon the ground of a change of sentiment, involving those deep conscientious scruples of its orthodoxy which our young theological saints of the present day are not likely to be troubled with.

In respect to the ministry, particularly, the church has inquired of us, by the mouth of the bishop, whether we were "going on unto perfection;" and, by answering affirmatively, we have openly recognized the distinction between justification and sanctification—unless we meant to dissemble, such being the well-understood import of the question—for surely we could not pretend to be "going on unto" a state we had already reached. If then the

Wesleyan doctrine of sanctification, in regard to the time and manner of coming into that state, be the doctrine of the church, as we see it is, and we have formally professed it "before God and many witnesses," when, at the sacred altar, we were admitted to the full powers of the ministry, how can we set ourselves to oppose it as a matter of heterodoxy and fanaticism, as some have done, without incurring the imputation of the grossest hypocrisy, and the penalty of inveighing against the doctrine and discipline of the church?

But supposing the church has no right to command in such cases; or, commanding, has no power to enforce obedience to her mandates; and that we are at liberty to set aside her standard authorities, and articles of religion, irrespective of our church obligations and vows—a liberty which others besides the pope might be disposed to question—it should still be remembered that the existence and distinction of the two states aforesaid are taught by a *higher authority* than the Discipline of the Methodist Episcopal Church: we mean the word of God, which we all regard as "the rule, and the only sufficient rule, both of our faith and practice." The apostle, in requiring those who have already experienced regeneration, or the new birth, and yet are "babes in Christ," like many of the Hebrew and Corinthian brethren whom he addressed in this character, to "go on unto perfection," clearly establishes the doctrine for which we contend. For if regeneration and sanctification are the same thing, or all true believers are sanctified at the same time they are regenerated, and by the same process, as some maintain, to require them to "go on unto perfection" would be to require them to go on unto a state they are already in, which would be absurd.

"O, but the process here intended, or the 'going on unto perfection,' in the language of the apostle, has reference to the *degree* of attainment at which we are to aim in our Christian



course; and is to be understood as enjoining a growth in grace, or the 'going on' from one degree of grace to another. And this is all the Scriptures means by sanctification—the 'going on unto perfection,' 'being holy as God is holy,' and the like. It is the mere development of the Christian graces, already implanted in the soul of the believer by regeneration, or the new birth; and has nothing to do with any subsequent change, either gradual or instantaneous, by which inbred corruption, or the remains of the carnal mind are removed from the heart. These are all destroyed at the time, and by the process of the conversion of the sinner to God, leaving nothing of sin, in any shape or degree whatever, to be taken away afterwards." Now all this appears very plausible, and will be quite likely to pass for sound theology, or as a clear and consistent exegesis of the passages referred to, by wholesale reasoners; but it is liable, nevertheless, to the following fatal objections:

1. A state of holiness, or sanctification, is, strictly speaking, a mere *negative* state, implying neither more nor less than freedom from all sin; and, in this primary acceptation, is never to be confounded with a growth in grace, or the development of the Christian virtues. Such growth or development has no more to do with our deliverance from the inbeing of sin, or restoration to a state of holiness, by the process of sanctification, than with our deliverance from the guilt and power of sin by the process of regeneration and pardon. There is a growth or "going on" in both states—the process being far greater and more rapid in a state of sanctification than that of justification merely—but the growing *in* a state you are already in, and the growing *to* it from some other state, or the "going on" *towards* it by gradual approaches, having not yet reached it, are very different things. There is no such thing as *growing*, either into a state of sanctification or of justification, there being nothing in our fallen

nature—nothing in a merely justified soul—that can work itself pure by growth or expansion. Both the one and the other of these states are entered into by simple faith; the exercise of which brings us into each, respectively, in the twinkling of an eye—the blessing of full salvation, the same as of regeneration, being graciously imparted, upon the condition of an appropriating faith, by the power and agency of the Holy Ghost.—Neither regeneration nor sanctification, we say, is to be regarded as the effect of growth, or the ripening of any thing there is within us; but as a gracious change, instantaneously wrought in us by the Holy Spirit, through faith in our Lord Jesus Christ.

We are nowhere in the Scriptures commanded to "go on unto" justification after we have been justified; but before we are come into that state. It is while we remain in a state of guilt and condemnation that we are called upon to seek the pardon of our sins, and not after we are freed from condemnation by justifying grace. So in respect to sanctification: there would be a manifest absurdity in commanding us to "go on unto" a state when we were already in it—the last remains of sin having been removed. It is while we remain in a merely justified state that we are commanded to "go on unto perfection"—while we are yet "babes in Christ"—"yet carnal," in some sense—the seeds of sin yet remaining in us, as was the case with those to whom the command of the apostle to "go on unto perfection" was originally addressed, and not after we have been "cleansed from all unrighteousness by the blood of Christ," as the term perfection here is chiefly to be understood. To *these* it is commanded, as to the already sanctified churches of Philadelphia and Smyrna, not to "go on unto perfection"—a state they were already in—but, "Hold fast that which thou hast, that no man take thy crown"—"Be thou faithful unto death, and I will give thee a crown of life."



2. But that the command, "Go on unto perfection," has no reference to the question of *degrees* of attainment in the divine life, or the perfecting our Christian graces, by mere gradual development, but to the simple attainment of a clean heart by faith alone in Christ, which, like justification, is the work of a moment, and therefore goes to establish the doctrine of the great "second blessing" for which we contend, will be still more apparent from two farther considerations which we shall now present.

1. The perfection of *degree* is perfection *absolute*—the perfection of God himself—which, as it lies infinitely beyond our reach, so we cannot be required by a God of justice, not to say, of mercy, to "go on unto it." The attributes and affections of our moral nature, or the Christian graces within us—as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—may be so far assimilated to the Divine likeness, and consecrated to the pursuits of a holy life, as to be free from the least taint of sin; nay, our moral capabilities may be so far developed and expanded as to constitute us "fathers and mothers in Israel"—the subjects of a high degree of maturity in the attainments of knowledge and grace; but for us to think of "going on" in the development of these attributes and virtues till we are become perfect in *degree* is out of the question. Our development and growth, though exceedingly great and rapid, as indeed they will be in a state of sanctification, and ever so long continued, even to untold ages of the future; yet, as our character will still be limited in its acquisitions and powers, and capable of being still farther developed or expanded, indefinitely, "while endless ages roll their ceaseless rounds," the attainment of perfection in *degree* can never be realized. And to maintain that the "going on unto perfection" has reference to such a state or attainment as involves perfection in *degree*, either as it relates to our intellectual

or Christian character, or that we are to become perfect at any period of our existence in *this* sense, is to justify the imputation which has been thrown upon us by our enemies, that we claim to be as perfect as God himself!—Christian perfection has respect to *kind* or *quality*, and not to *degree*. And he is a perfect Christian, the same as he is a perfect angel, who is perfect in his sphere, i. e., in his nature, whatever may be his rank in the scale of being, or the development of the attributes of his character.

2. The only remaining consideration we shall adduce in support of our position that the command, "Go on unto perfection," has no reference to the *degree* of Christian attainment in any way, is, that there are no degrees in holiness to which it can refer—no degrees to be referred to. We are not unaware that holiness is sometimes used, metonymically, to signify a *positive* state, in which all its concomitants—as the "loving God with all the heart, soul, mind and strength, and our neighbor as ourselves," and the growth or development of these affections—are comprehended and embraced; just as regeneration, a concomitant of justification, is embraced, in many instances, under that general term; and yet holiness, strictly speaking, is but a *negative* attainment, consisting in the purification of our nature from all moral defilement or uncleanness. If it imply any thing more than this, and especially where it is said, "without holiness no man shall see the Lord," then, of course, though we may be "cleansed from all unrighteousness by the blood of Christ," or brought into a state of entire sanctification, yet, except time be given us for growth, expansion, development, after this deliverance from all sin is effected, we "cannot see the Lord," or go to heaven!

In respect to *ceremonial* holiness there are, it may be, degrees of comparison, as holy, more holy, most holy; but this is not the case with holiness as a moral attribute or per-

fection. Holiness, in this respect, is the same as truth. And we can no more apply the degrees of comparison to the one than to the other; it being equally improper to say, holy, more holy, most holy, as to say, true, more true, most true—a form of expression we never use, except by way of eminence. Holiness, like truth, is a simple, uncompounded element or quality, and continues unchangeably the same at all times and under all circumstances. It is a thing which can never be analyzed, or subjected to the least imaginable change in any way—never be made any thing else than what it is in its own essential nature—an absolute, universal negative perfection, involving neither more nor less than the absence of all moral impurity in every person, place or thing to which it belongs. Such, and such only, is its character when predicated of God himself. For if it were a positive attribute, or excellence, the same as goodness, justice, truth, why does it not, like these, and all other moral perfections of the same class, assume an *active* character in respect to its operations and fruits, instead of taking on a *passive* form, as it invariably does, when presented in its own appropriate and simple nature? As truth, increased or diminished—added to or taken from—made any thing more or any thing less—is not truth; so holiness, increased or diminished—added to or taken from—made any thing more or any thing less—is not holiness. How then can the “going on unto perfection,” enjoined by the apostle, imply that the unholy become holy, and the holy become more holy, by growth and expansion?

[TO BE CONTINUED.]

ARE you clinging to an old hope, which gives you composure, while you have *no present evidence* that your peace is made with God? If so, abandon it. Such a hope is often a prelude to a more awful, because unexpected, doom.—HARLAN PAGE.

## ENTIRE CONSECRATION.

BY THE EDITOR.

CHRIST tolerates no rivals. His claims are so great that a divided service is, in His estimation, no service. The servant who, for the most part faithful to his employers, occasionally opens the doors of the house to robbers, that he may share the spoils, would, upon detection, be quickly discharged. A judge, clearly convicted of having once received a bribe, is covered with infamy. An ambassador, partly in the interest of the enemies of his country, would be quickly recalled.

No kingdoms were ever more antagonistic than those of Christ and Satan. There has never been between them a truce, much less a peace.—Active hostilities are being carried on every moment. The effort of Christ is to save men—that of Satan to lure them on to destruction. In this unceasing conflict none are neutral—none spectators. “*He that is not with me,*” says Christ, “*is against me.*” If *with* Christ, he is so constantly. A loyal soldier will not be found in one battle on the side of the government and in another on the side of the rebels.

1. No one can become a Christian until he consecrates himself entirely to God. Upon this point a great mistake is often made. Entire consecration is supposed by many to relate exclusively to the higher states of Christian experience. But it has to do with the very lowest degree of saving grace. “Come out from among them and be ye separate,” is a condition with which all comply whom God receives. Not until sin, in all its forms, and the vain pomp and glory of the world are utterly renounced, do we become the “sons and daughters of the Lord Almighty.” Does your conscience convict you that you are not made free from sin—that you are still under its dominion? Are you neglecting duties that the Bible enjoins and the Holy Spirit presses home upon your hearts? Are you indulging in prac-

tices that the word of God condemns? Do you openly rebel against God by adorning yourself "with broidered hair, or gold, or pearls, or costly array?"\* Do you love the world, and are you laboring to lay up for yourself treasures on earth? Then you are a sinner. You may belong to the church. You certainly do not belong to Christ. He lays down this text:—

*"If a man loves me he will keep my words."*† And if a man does not love Christ he is not a Christian, but is cursed with a curse.‡ Here is a safe criterion. A hearty, cheerful obedience to all the requirements of Christ is a reliable evidence of our having passed from death unto life. Those who, lacking this, still think they have the witness of the Spirit, are grievously mistaken. God's Spirit never witnesses to a deception, much less to a self-deception involving the ruin of the soul.

2. As the Holy Spirit shines with greater clearness upon the soul, and lets us see that we may walk more closely with God, and render to Him a more perfect service, we must consecrate ourselves to take this advanced step in religious experience, or we go back, lose our first love, and forfeit the Divine favor. Here backsliding often commences. He who fights against sin and overcomes it will soon be convicted that it is his duty and his privilege to seek a clean heart. Let him hesitate to do it and he does not remain where he was before. He has taken back part of the consecration which he made. His power is gone—he is under condemnation. He is in great danger of either relapsing into open sin, or of becoming a proud, self-conceited formalist. In our journey to heaven there is no place where we may tarry long without spiritual loss. We cannot stand still in religion for any length of time. The eddies in the stream of life are few and small; we are either stemming the current or

are borne down by it. Every new degree of grace we experience comes directly from God, and to obtain it new and heavier crosses must be taken up and a new consecration made. In conversion the consecration which we make, though sincere, is general—in obtaining sanctification it is more definite; as we grow in grace it becomes still more specific—the blank drafts upon our time, our talents, our influence, our property, our friends, and our lives, which we signed and gave to God, are filled up by Him and presented. And we either repudiate and rebel, and God leaves us, or we honor the draft, draw nearer to Him than ever before, and find still greater delight in His service.

Do not, then, dear reader, delude yourself with the idea that you can be a Christian and not be entirely consecrated to God. The thing is impossible. Ye cannot serve God and Mammon. Many have tried it, but all have failed in the experiment. You must make your choice. As long as you hesitate you are on Satan's ground. You must be entirely the Lord's, or not be the Lord's at all. He acknowledges no partnerships. If you are not honestly endeavoring to do His will in all things you fail in an essential point. All your devotions pass for nothing.

Let me inquire, as I must meet you at the judgment, are you now entirely consecrated to God? In particular, do you employ all your time as you think will be pleasing to Him? Do you daily ask, "Lord, what wilt thou have me to do?" In all your business matters do you acknowledge Him and seek His direction? Do you feel as much as you should the worth of souls, and pray and labor for their salvation? Is your influence, wherever you go, a savor of life unto life, or death unto death?

Do you consider your property, as well as your ability to acquire more, as a talent intrusted you by God to be employed for His glory and the promotion of His cause? When you

\* 1 Tim. ii. 9; 1 Pet. iii. 3. † Jno. xiv. 23. ‡ Cor. xvi. 22.



give, do you do it where help is most needed, and where it will do most good, or do you do it where most popularity is gained and where your benefactions will be blazoned abroad? Have you the moral courage to refuse to give where you have every reason to believe that evil rather than good will result? Do you ever, when a candidate for office, contribute to pay for spirituous liquors for the voters? Though convinced that it is wrong to make the house of God a house of merchandise, do you buy or rent pews? Do you appropriate your money to pay godless persons for performing an important part of public worship?

Is your reputation offered up to God? Do you dare to do and say what you know to be right under all circumstances? Have you no sensitiveness about what any, even of your brethren, may say about you? Do you joyfully identify yourself with the children of God when they are under reproaches and afflictions for Christ's sake?

O, to be Christians indeed! Will you commence from this hour?—Heaven is worth all the efforts we can possibly make. Be in earnest. The day of the world's conflagration is at hand. Your time is short. Fall upon your knees as you read these lines, and from a full heart say:

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

PRIDE—Every species of commendation is dangerous. It is better to be in the company of those who mortify our pride than of those who flatter us. Pride is tenacious of life; it will not die as long as any thing is furnished it to feed upon. It is a deadly foe to the Spirit of God; the two cannot dwell together in the same heart.

"BASE envy withers at another's joy,  
And hates that excellence it cannot reach."  
—THOMPSON.

## THE WAY OF FAITH.

BY FENELON.

THOSE who are attached to God, only so far as they enjoy pleasure and consolation, resemble those who followed the Lord, not to hear his teaching, but because they did eat of the loaves and were filled. (John vi. 26.) They are ready to say with Peter, "*Master, it is good for us to be here; and let us make three tabernacles; (Mark ix. 5);* but they know not what they say. After being intoxicated with the joys of the mountain, they deny the Son of God and refuse to follow him to Calvary. Not only do they desire delights, but they seek illuminations also; the mind is curious to behold, while the heart requires to be filled with soft and flattering emotions. Is this dying to self? Is this the way in which the just shall live *by faith*? (Heb. x. 38.)

They desire to have extraordinary revelations, which may be regarded as supernatural gifts, and a mark of the special favor of God. Nothing is so flattering to self-love; all the greatness of the world at once could not so inflate the heart; these supernatural gifts nourish in secret the life of nature. It is an ambition of the most refined character, as it is wholly spiritual; but it is merely ambition; a desire to feel, to enjoy, to possess God and his gifts, to behold his light, to discern spirits, to prophecy, in short, to be an extraordinarily gifted person; for the enjoyment of illuminations and delights, leads the soul little by little towards a secret coveting of all these things.

Yet the apostle shows us a *more excellent way*, (1 Cor. xii. 31,) for which he inspires us with a holy emulation; it is the way of charity *which seeketh not her own*, (1 Cor. xiii. 5,) and desires not to be clothed upon, if we may adopt the apostle's language, but suffers herself to be unclothed. She is less in search of pleasure than of God, whose will she longs to fulfil. If she finds pleasure in devotion, she does not rest in it, but makes it serve

to strengthen her weakness, as a convalescent uses a staff to aid him in walking, but throws it aside on his restoration. In the same way the tender and child-like soul that God fed with milk in the beginning, suffers itself to be weaned when He sees it is time that it should be nourished upon strong meat.

We must not be ever children, always hanging upon the breast of heavenly consolations; we must put away childish things with St. Paul. (1 Cor. xiii. 11.) Our early joys were excellent to attract us, to detach us from gross and worldly pleasures by others of a purer kind, and to lead us into a life of prayer and recollection; but to be constantly in a state of enjoyment that takes away the feeling of the cross, and to live in a fervor of devotion that continually keeps paradise open, this is not dying upon the cross and becoming nothing.

This life of illumination and sensible delights, is a very dangerous snare, if we become so attached to it as to desire nothing farther; for he who has no other attraction to prayer, will quit both it and God, whenever this source of his gratification is dried up. St. Theresa says, you know, that a vast number of souls leave off praying at the very moment when their devotion is beginning to be real. How many are there who, in consequence of too tender rearing in Jesus Christ, and too great fondness for the milk of his word, go back and abandon the interior life as soon as God undertakes to wean them! We need not be astonished at this, for they mistake the portico of the temple for the very sanctuary itself; they desire the death of their gross external passions, that they may lead a delicious life of self-satisfaction within. Hence so much infidelity and disappointment, even among those who appeared the most fervent and the most devoted; those who have talked the loudest of abandonment, of death to self, of the darkness of faith and of desolation, are often the most surprised and discouraged, when they

really experience these things, and their consolation is taken away. O how excellent is the way pointed out by John of the Cross, who would have us believe without seeing, and love without desiring to feel!

This attachment to sensible delights, is the fruitful source of all our illusions; souls are earthly in desiring something tangible, as it were, before they can feel firm. But this is all wrong; it is these very things of sense that produce vacillation; we think, while the pleasure lasts, that we shall never desert God; we say in our prosperity, that we shall never be moved (Ps. xxx. 6); but the moment our intoxication is over, we give up all for lost, thus substituting our own pleasure and imagination in place of God. Naked faith, alone, is a sure guard against illusion. When our foundation is not upon any imagination, feeling, pleasure, or extraordinary illumination; when we rest upon God only in pure and naked faith, in the simplicity of the gospel receiving the consolations which He sends, but dwelling in none; abstaining from judging, and ever obedient; believing that it is easy to be deceived, and that others may be able to set us right; in short, acting every moment with simplicity and an upright intention, following the light of the faith of the present moment; then we are indeed in a way that is but little subject to illusion.

Experience will demonstrate, better than anything else, how much more certain this path is than that of illuminations and sensible delights. Whoever will try it, will soon find that this way of naked faith, rigidly followed, is the profoundest and most complete death of self. Interior delights and revelations indemnify our self-love for all its external sacrifices, and cherish a secret and refined life of nature; but to suffer ourselves to be stripped within and without at once, without by Providence, and within by the night of pure faith, this is a total sacrifice, and a state the farthest possible from self-deception.

Those, then, who seek to guard against being deceived by a constant succession of emotions and certainties, are by that very course exposing themselves most surely to such a result. On the other hand, those who follow the leadings of the love that strips them and the faith that walks in darkness, without seeking any other support, avoid all the sources of error and illusion. The author of the *Imitation of Christ* (book iii.) tells you, that if God takes away your inward delights, it should be your pleasure to remain pleasureless. O how beloved of God is a soul thus crucified, that rests calmly upon the cross, and desires only to expire with Jesus! It is not true to say that we are afraid of having lost God, on being deprived of feeling; it is impatience under the trial, the restlessness of a pampered and dainty nature, a search for some support for self-love, a weariness of abandonment, and a secret return to self, after our consecration to God. O God, where are they who stop not in the road to death? If they persevere unto the end, they shall receive a crown of life.

WHERE the disease is strong, the physic must be strong, or else the cure will never be wrought. God is a wise physician, and he would never give strong medicine if weaker could effect the cure. The more rusty the iron is, the oftener we put it into the fire to purify it; and the more crooked it is, the more blows and the harder blows we give, to straighten it. Therefore, Christian, if thou hast long been gathering rust, thou hast no cause to complain if God deal thus with thee.—BROOKS.

WILL ye speak wickedly for God? and talk deceitfully for him? He will surely reprove you, if ye do secretly respect persons.—JOB.

If Jesus be with thee no enemy shall be able to hurt thee.

## RECOLLECTION OF MRS. E. ARENFIELD.

Mrs. Arenfield (formerly Miss Corklin,) was a native of the state of New York, her home was near the Hudson river not sixty miles from the city of New York. Her parents were not pious, and intended to educate their daughter to shine in worldly society, and therefore fostered in her heart a spirit of pride, and a thirst for the vain pleasures of earth. But at an early age she was powerfully arrested by the Spirit of God. She had, thus far in life, been accustomed to attend on the ministry of a cold and formal church, but when deeply awakened, she found her way to the humble Methodists who worshiped in a private dwelling. Convicted as she was, the pride of her heart was not yet humbled, and her first thought on entering was, "the Methodists will think themselves highly honored that I have come amongst them, and consented to attend their meeting;" instead of realizing as she afterwards did, that it was boundless mercy in God to grant her the privilege of listening there to the sound of a free and full Salvation. The Gospel message that day was indeed "like a hammer that breaketh the rock in pieces," her proud heart was humbled and subdued, she felt that she was lost and undone and must find mercy, or perish forever, for her feet were on the brink of everlasting woe. She had no instruction in the way of life, her friends could not understand the cause of her sorrow, and knew not the bitter anguish of her spirit. Her sins rose up like mountains in her sight. She sought the solitude of the woods, that she might cry with her voice unto God, and shed her tears alone; she read the Scriptures with fasting, and spent whole nights in prayer, but did not understand the way of faith, or claim the merits of the atoning blood. Her parents became alarmed, they remonstrated, and threatened her with banishment from



home. But nothing moved her from the purpose she had formed to obtain the pearl of great price, or die in the conflict. Every other consideration was absorbed in this. After weeks and months of despair and agony, as the morning dawned, after a wakeful night, the Divine comforter spoke peace to her soul. The blessed assurance was accompanied with the words, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." Her dungeon shook, her chains fell off, and the freed spirit rejoiced in God her Saviour. She at once laid aside forever her gay dress, and her conformity to the world. Her father thought her deranged, and sent for the minister to convince her of her delusion. But when he came to converse with her he was deeply convicted of his own lack of spiritual life, and his feelings so alarmed him, that he supposed himself sick, and was completely prostrated and unable to leave the house. When the father found his daughter praying for the weeping minister, instead of being convinced herself of error, as her parents expected, they became excited and threatened them seriously, and insisted that they should cease their praying. Soon after this, Elizabeth was informed by her father that she must give up her plain dress, and her attendance on Methodist preaching, or leave her home forever. Her sister and brother must not be influenced by her example. She at once decided upon her course, and made arrangements to leave the parental roof, though not without severe mental suffering; but she had counted the cost, religion was worth the loss of all she had once held dear. She went to the city of New York, without earthly friends, had no money, but the Lord in whom she trusted with all her heart provided for her. She became a member of old Forsyth St., which was then called Second St. Church. She possessed strong mind, and a sin-

gular originality of thought and expression, and a well regulated judgment, and was ever "bold to take up, and firm to sustain the consecrated cross." Whole congregations would be moved by the simple narrative of her experience, for the unction of the Holy One attended the language of her lips. She spoke with deep emotion, tears sometimes choked her utterance, and she would often sob aloud, before she attempted to speak. Frequently her message would be to the unconverted, and this class of persons when addressed would quail before the power of her eloquence. She was sometimes brought into straits with regard to supplies for her temporal wants, but at these seasons her faith took hold on God, especially when she wished to give for the support of the Church, and the exact sum for which she asked was placed at her disposal without human aid ever being sought. But as she was thus walking with God, Satan raised up a powerful hindrance in her way. A lady of wealth, of position and influence in the Church, visited her and entreated her not to make herself so conspicuous by exercising in meetings, assured her it was not required of her, and referred her to many examples of excellence who as she decided, followed God fully, but did not expose themselves to slander and persecution. She was by nature sensitive. She was young and exposed to temptation. Her own language was "I listened to the advice of one who was older, and as I thought more experienced than myself. I tried to be silent and as retiring as others, and I soon learned to my dismay and sorrow, I was as weak as others. I did not find it easy to regain what I immediately lost, darkness came over my soul, I had no longer power with God." In this state of mind, she attended Church in silence for three years,—her accustomed seat was vacated, as she felt unworthy to fill it, and during these three years, she sat in the gallery at Church, behind the black people, who then held their membership there. While her

spirit was desolated and diffident, she had a flattering offer of marriage, from a young man of wealth, who *professed* earnestly to desire religion. This offer she accepted, and thereby to a great extent embittered all the joys of her earthly existence. But in this new trial she renewedly dedicated herself to God. Her Church privileges were highly prized. One Sabbath morning as she sat in her accustomed seat in the gallery at the close of the sermon, the minister sang a hymn which was awakening in its character. During the singing she was aroused from the miserable state of mind which had so long characterized her experience. She has often remarked, "I was as one awakened from a deep sleep, I saw myself as in the light of eternity, I cried aloud in the congregation, and acknowledged my backslidings;" and from that time she listened only to the voice of the Spirit, and went steadily forward in laboring for souls for whom Christ died. During these years she had a pleasant home, convenient to the Church, and her place was seldom vacant in the class and prayer meeting, and never unless it was impossible for her to be there. Her husband tried in vain to induce her by various excuses to remain always at home in the evening, and knowing that she was naturally timid, concluded to build a house far up town in the midst of vacant lots, in a lonely part of the city, far away from Church, thinking he would by this means induce her to remain at home. He had now commenced his opposition to religion, except its outward form. She at first thought of procuring an earthly protector in her walks to Church. She thought of a faithful dog, but when her soul gained fresh courage by fervent wrestling with God for protection, and she obtained an entire victory of her natural timidity, and walked the streets at night, trusting alone in God for safety, on errands of mercy to the sick and destitute, and also attending Church as regularly as before. During this period the writer of this sketch

became acquainted with this devoted and lovely Christian lady, and an awe rests upon the mind as an attempt is made to further portray her real worth. She had a heart formed for the warmest and the truest friendship, and was possessed of the most tender sensibility and refinement. In her religious exercises, she appeared entirely ignorant of the power attending her words, which were frequently almost overwhelming. Those who listened to her would often lose sight of the instrument, for it seemed that God in infinite glory was present, and spoke through mortal lips. Strong men have often been stricken powerless to the floor beneath the power of her exhortations. At camp meetings her words were like fire, in melting and subduing all who listened, but at times when the most wonderful effects have followed her exercises, such self-abasement and even self-loathing have appeared to take possession of her mind, that she would weep as it were, her life away, and at the same time wish to hide herself from most even of her intimate friends. One example out of many shall be given of her power with God in prayer. A lady, the devoted mother of a family of small children, was sick with consumption, she was wasted to a skeleton by months of disease, her physician had left saying that she could live but a few days at farthest, she had not been able to swallow food for days, because of the soreness of her mouth and throat. She was so reduced by disease as scarcely to articulate a sentence. In this feeble state, she wished Mrs. Arenfield once more to visit her and to pray for her. Mrs. A. came, and before leaving bowed before God in prayer; and as strange as it might appear to human view, she asked God for her life; this was the burden of her prayer, that she might be restored; she prayed as men or women are seldom heard to pray, for her life; she obtained the faith of assurance and prevailed with God. Before she left the lady sat up in bed, and asked for something to eat, and from that

hour recovered and lived several years afterward. Whole pages might be filled with Mrs. A's history, but the present article would be of unreasonable length. Her love of nature was remarkable; she commenced with God through the work of his hands. She loved flowers, because they were made beautiful by her Creator; they grew by her garden walks, and in every crevice, by the culture her hands bestowed; she often said to the writer, "cultivate plants and flowers, they raise the mind from earth and self."

For several years before her death, she was a great sufferer from disease. When first confined to her room, a friend enquired if she thought her sickness was unto death. She replied: "I have no direct intimation whether I shall live or die; if the Lord has anything more for me to do, He will raise me up; but if my work is done, this one thing I know, I am not the least afraid of the cold stream. I have long since become familiar with death and the grave, and I am well assured I have an inheritance above the skies much more glorious than my tongue can describe. I may live, perhaps, yet for some time, but for more than nine months, in all my walks, death has been before me, and it has been sounding in my ears, 'What thou doest do quickly;' and everything I have done has been with reference to eternity."

When her affliction grew more severe she remarked: "I am, indeed, in the furnace, but my blessed Saviour has never left me a moment alone; in the night he watches when I am unable to sleep by reason of pain, which is so great that it seems as if it would take my life; at such seasons I am permitted to converse with my Saviour as it were face to face. I hear him say, 'So I am with you, even unto the end—it is I, be not afraid.' I can now comprehend in some faint degree at times what my Saviour suffered when he came to redeem the world, the unutterable agony of the Garden. Sometimes, in former years, I had to wrestle in prayer a long time, frequently, be-

fore I received an answer; but now, when I look for my Saviour, I find him close by my side; when I speak to him, he answers me." To a friend who wished to know the worst of her case, and who asked her to speak definitely with regard to her own sufferings, she replied: "I know that I am deeply diseased, but I have ever felt I was wasting time to dwell on this subject; my blessed Saviour suffered infinitely more than I have or ever can suffer, and he never complained but once, and that was to his Father. My consolation is that God knows all about me, and he will do all things right;" and with the sweetest expression of earnestness in her countenance, she added: "I am not at all afraid to trust in him." Again she remarked: "I had much rather forget my own sufferings, and share the sufferings of my brethren and sisters, whom I love in the Lord. By doing this I have been a thousand times blest and comforted. And if God has honored me in no other way He has in this, by permitting me to share in the sorrows of my fellow-creatures." And with emotion she exclaimed, "I can assure you I consider this a very great honor conferred by God, that I can sympathize in the woes of others, and feel for all who suffer, and when freed from this body, if God shall permit, I shall be near to comfort, in the time of affliction, those I have ardently loved." She fully realized, as her illness increased, that there was no probability of recovery, but said she, "I scarcely allow myself to think of death, it would be such a glorious release. I have as much as possible to turn my mind away from it, lest I should be impatient to be gone. I have a glorious hope *all full* of immortality and eternal life, but I must wait my Master's will."

When the final hour drew nigh, and her feet became cold in death, a friend attempted to warm them, she smiled and said, "You cannot warm them; they are dipped in Jordan's flood." Soon after this her mind wandered,



but her conversation was all about heaven and the inhabitants thereof. She reached out her arms as if to grasp an attendant angel, and exclaimed: "Oh, why do you not come? *I am all ready!*" A friend asked, "Ready for what?" She replied, "Ready to die the death of the righteous." And again, as her mind wandered and the lamp of life faintly glimmered, she triumphantly exclaimed: "When I have crossed over, I will sing louder than Miriam did when she passed through the sea!"

"O, may I triumph so  
When all my warfare's past,  
And, dying, find my latest foe  
Under my feet at last."

EFFECTS OF COMPROMISING. — Had I the voice of a trumpet, and the fleetness of an angel, I would hasten to sound through every church in the land, *that the ungodly compromise and fusion doctrine that has stealthily crept into the (so called) evangelical churches, has done more to injure and cripple the cause of Christ,* and the spread of pure gospel, than open infidelity, intemperance, Universalism, Mormonism, Spiritualism, with all the other isms of heathendom combined.

Read it, ye proud, formal professors of religion, and then charge yourselves with being accessory, as you really are, to wounding my Jesus in the house of his friends. Read it, ye "blind leaders of the blind," and ponder well the fact, that you will soon be reaping the reward of your doings; and if rewarded according to your deeds, what must be the doom of that preacher who is holding up a false standard of religion, and teaching, both by example and precept, that Christians may conform to the world, and that all must sin a little?

A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to hear it so: and what will ye do in the end thereof?—A. BENDICK.

## MY MOTHER'S DEATH.

BY CYNTHIA E. TUTTLE.

My mother was stricken with poverty all her life. She experienced religion in her youthful days. The first knowledge I had of her, she was a cross-bearing Christian. Her way was through fiery trials, but she always appeared glad of a chance to take up the cross. She was mild and patient under all her afflictions—always on a forward march in the divine life. One evening my father and I, coming home from meeting, my mother met us by the door. She said she had a great meeting all alone. The Lord only had been with her in mighty power. She had an awful and yet glorious time on account of His presence. She did not know how to express her feelings; she was overjoyed. The next morning she told me she had a dream that troubled her much. She saw herself in a glass; her face was wrinkled with old age, worse than any one she had ever seen, and black as black could be. I told her it was only a dream. The next morning after she had been up-stairs, as usual, for secret prayer, she said to me, "Eliza, I am ashamed to tell you how I feel; I feel awful. It seems the Lord has hid His face from me entirely. I have been trying to pray; the Heavens are brass over my head; the earth is iron under my feet; I have no spirit of prayer; I cannot pray." I said to her, "mother, do not talk so; you must pray as long as you have breath."

I asked her if she had done anything or left undone anything that caused her trouble. She said she had not. She had been trying to do every duty. I was young in the cause of Christ and in experience, but I loved Jesus. I said to my mother, "It is a temptation; and if the devil can get you not to try to pray, that will be enough for him. Now, will you try to pray? That will be all the Lord requires. Will you keep trying to pray as well as you can, and leave the event with God?" She

said she would; but she was afraid it was offensive to the Lord, for she could not pray. She said to me, "Eliza, pray as long as you live. Never lay down your armour as long as there is one foe to fall."

I cannot tell what my feelings were at this time. A worthy mother, natural affections and spiritual, all mixed together. I felt bad. She laid all work aside and sat down. She appeared like a person in a maze. She could not realize that it was a temptation. She did not look natural. Christian people prayed with her and tried to comfort her. Her health was very much impaired. She appeared to be drawing near the grave. We looked every day for the silver cord to break. People were laboring with her daily, trying to do her good. She asked me from time to time to pray for her. The state of her mind remained the same. No one had said anything to her for a day or so. She was evidently near her last. God only knows how I felt. I thought I would speak to her for the last time about her soul's welfare. We were alone. I sat down on the side of the bed. I said to her, "Mother, how do you feel?" She did not speak. "Do you feel any better in your mind?" She did not answer me. I said to her, "Mother you are going to die in short time, and if you go to hell I will go with you—you shall not go alone." She spoke loud and plain, "Eliza, Eliza, what do you mean? Don't talk so. I never heard you talk so before." I said to her, "I mean what I say, but I will tell you how we will go. We will give our hearts to God; try to do so; the last thing that God requires of us. God cannot leave us unless we first leave him. If we get in the dark, we will try to do the best we can, and trust in the Lord. He will take care of his own. It does not make any difference where we go, if only we go where God is—it will be heaven. Tell me the state of your mind now. You will soon be so you cannot speak." She said just the same as she had been, only, once and awhile,

for a moment at a time, she could catch a glimpse of light, then it appeared that the Lord left her. I asked her if she would keep trying to pray and trust in the Lord. She said she would. When I got through, the clock struck two. I was glad to hear she could catch a glimpse of light for one moment, but I felt inexpressibly. I wanted to know how it would be with her in the future. My anxiety respecting this was very great. It appeared to me, that, if I should ever meet my mother in glory, I should want a voice like Gabriel's trumpet that I might shout victory through the blood of the Lamb. I was called to stand by the bed-side to see her take her departure from this world. I took her by the hand and looked her in the face. She looked as one overjoyed. While I held her by the hand I saw a company of angels at the back side of, and at the foot of my mother's bed. There were quite a number of them. I cannot tell the exact number. They appeared to be very large and tall. There seemed to be no difference in their size or looks. They all had golden harps. They stood side by side, every one of them with his golden harp, but did not touch each other. I did not see this company when they came. When I saw them they were all there. Where they stood it was as light as it is when the sun shines very bright. They stood as close together as they could and not touch each other. When I saw them I did not have to look first to the head and then to the feet to see how they were, but I saw every one from head to foot at the same time, with the same glance. When I first saw them I knew what their instruments of music, and what their mission was. Every one of their eyes was fixed intensely in my mother's face, waiting for the last breath to leave her; then she was to be with them. Every one of them was to strike his harp. I held her by the hand till the last breath left her; then the light and all I saw were taken away at once.

## SEEKERS OF SANCTIFICATION.

BY REV. JAMES MATHEWS.

"Set your *foot* upon the rock; fix your *eye* upon the promise; and with your *hand* lay hold upon the purchased blessing. It must come, it must all come. Nothing less than *all* is yours."

—BRAMWELL.

Dearly beloved, you have been panting after holiness of heart for a great while. I have bowed at the grace with some of you, and heard your prayers. I know you are sincere; there are many others whom I have never seen, but I long after you, and my heart's desire and prayer to God for you is that you might be saved to the uttermost. Now suffer a few words from me, for I love your souls.

1. Let me inquire: Are you clearly justified? I do not ask the question to cause you to doubt, but to confirm your faith. Many seekers for a clean heart pray just as we expect those to pray who are seeking to be reconciled to God; they ask God to forgive them for having neglected duties, for not taking up the Cross, and then when he does forgive them, think they are now sanctified. How many times have I heard the verse,

"My God is reconciled.  
His pardoning voice I hear,"

sung by those who had come forward to seek the blessing of sanctification. This is wrong. To be sure, when you come to God and ask for a clean heart, you see yourselves vile, you are made aware of the awful depravity of your nature, but you are conscious at the same time that you are not living in sin, that is, not in the commission of any known sin; you have the glorious assurance in your heart that "though your sins were as scarlet," they have been removed far from you, that your iniquities are pardoned, and that you are a child of God, through faith in Christ Jesus, that you are builded upon the sure foundation, even Christ; in short that your feet are now upon the

rock. This is the experience of the justified soul. This is your experience. "On the rock, glory to God, then I am safe, am I?" To be sure you are, safe as to the foundation, for "other foundation can no man lay," and the soul that is builded on the rock shall not be moved.

Now to my text, God bless me and you. What is the first direction? Set your *foot* upon the rock. It's there, you say. Well bless the Lord then, right so far. Right! How good that word sounds. I'm right. Why? Because I'm on the rock. But now what must I do. Set your feet, plant them down firmly. You have some wrestling to do, and unless you know your footing, you will lose your confidence in the very first tussle. When I was seeking for a clean heart. I was assailed wonderfully at this point. As I knelt at the bench and began to cry to God, the enemy suggested, "You are not justified;" but I *knew* I was, and I made bold to tell him so. I *set* my feet upon the rock, and stuck to it. I tell you it is an important point. I do not care how much a man prays and groans and struggles, if his feet are not set, he cannot overcome; the more he struggles the deeper he sinks, sinks in utter confusion and after into despair. Set your foot upon the rock, set it down resolutely, just feel how firm *it* is, and then say, Now for victory. I look for victory.

This brings us to the second part. Fix your *eye* upon the promise. Where are your eyes? Where have they been? No matter now, the past cannot be recalled, we are for getting *saved* now. Do not weep your life away in vain regrets, do not look back upon your track, that will not help you; the past is gone forever, you are now forgiven, you are now on the rock, and now get your *eye* on the promise. It shines out with a mild, soul-cheering radiance, it shines for you. God knows what a hard time of it you have had, and now he wants you to get your eye on the promise. You will do it, I feel it. Faith begins to spring up.



You know you are justified. And now look, look poor doubting soul, lift up your eyes. Do not refuse to be comforted, you want a clean heart. "I will sprinkle clean water, and you shall be clean." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse from all unrighteousness." The first part is your present experience, now claim the second. Get your eye on the promise. God's word never faileth. You might hang on a promise over the burning pit of hell, and yet be safe. He promises to cleanse you now. Look and live. I know how you feel, it seems as though you cannot look, but you can. "Just now, Jesus, I get my eye on the promise." Father, it is not presumption. I look and what do I see? "The purchased blessing." Yes, the *purchased* and *promised* blessing. Glory to God! Why now I see it, I cannot but lay hold of it.

My foot is fixed, my eye is fixed, there is the blessing within reach. I stretch out my *hand*, and take it to my heart. I take it, *all* is mine. O how easy. There, beloved, what more shall I say? I went to work that way, and was saved. I have seen many try it, and never heard of a failure, for "he is faithful that promised." Now I leave you with God, praying that these words may be made a blessing to your souls through the abundant grace of Jesus. Amen.

"WHAT a shame is it," says Hierome, "that faith should not be able to do that which infidelity has done!" What! not better fruit in the vineyard, in the garden of God, than in the wilderness? What! not better fruit grow upon the tree of life than upon the root of nature?—Brooks.

LET it be our aim to keep ourselves in the love of God. God is love, and love is the fulfilling of the love. Love, then, should be the reigning passion of our souls. This is the grace that never faileth.

## TO A YOUNG MINISTER.

BY MADAM GUYON.

THE following letter was addressed to a young man when he was about entering upon the practical duties of the ministry. But, before giving it, it may be proper to remark a moment upon her feelings in relation to this class of persons. She felt very much for all persons, but perhaps for none more than those who had in charge the preaching of the gospel.

"When the heart is once gained," she says, speaking of preachers, "all the rest is soon amended. But when, instead of faith in Christ and the renovation of the heart, they direct their hearers to the practice of outward ceremonies chiefly, but little fruit comes of it. If those priests who have charge of the country parishes were zealous in inculcating *inward* instead of *outward* religion, the most desirable results would follow.

"The shepherds, in tending their flocks, would have the spirit of the ancient Anchorites. Oh, the inexpressible loss which is caused by a neglect of inward religion! What a fearful account will those persons be obliged to render to whom this hidden treasure has been committed, but who have concealed it from their people!" The letter is as follows:

"SIR:—The singleness of spirit and the candor with which you have written to me please me very much. You are about to preach the gospel of Christ. In answering your letter I shall endeavor to make one or two suggestions. And in the first place, I would observe that a person in the responsible and solemn situation to which you are called, should never preach *ostentatiously*. In other words, be careful never to preach with the purpose of showing your intellectual power, your learning and eloquence. Preach in a plain, simple manner, and, let me add, that the matter is still more important than the manner. Be careful *what* you preach as well as *how*

you preach. Preach nothing but the gospel—the *gospel of the kingdom of God*. And, permit me to say further, it is exceedingly desirable that you should preach it as a kingdom *near at hand*; as something not a great way off, but to be realized *now*. Aim at the heart. If men seek the kingdom of God *within them*, in the exercise of faith and in right dispositions, instead of seeking it in outward ceremonies and practices, they will not fail to find it.

“Another remark I have to make is this: Always remember that the soul of man was designed to be the Temple of the Living God. In that temple, framed for eternity, He desires to dwell much more than in temples made with human hands. He himself built it, and when, in the exercise of faith, we permit Him to enter, He exercises there a perpetual priesthood. God, therefore, is ready to come and to take up his abode in the heart, if men are desirous of it. But men themselves have something to do. Teach those to whom you preach, to disengage their minds from the world, to be recollected and prayerful, and with sincerity and uprightness to seek, in the language of the Psalmist, the Lord and His strength, *to seek His face evermore*.

“Again, to render your preaching truly effective, it must be the product of love and of entire obedience to the Spirit of God, flowing from a real, inward experience, from the fullness of a believing and sanctified heart. And if this be the case, your sermons will not, I think, partake of a controversial spirit which is much to be avoided. Men who are controversial, led away by strong party feelings, are apt to utter falsehoods, when they think they are uttering the truth. Besides nothing, so far as I can perceive, so much narrows and dries up the heart as controversy. Shall I be permitted to make one other suggestion? It is very desirable, in the earlier part of your ministry especially, that you should spend a portion of your time,

and that perhaps not a small portion, in communion with God *in retirement*. Let your own soul first be filled with God’s Spirit; and then, and not otherwise, will you be in a situation to communicate of that divine fullness to others. No man can give what he has not; or if a man has grace, but has it in a small degree, he may, in dispensing it to others, impart to them what is necessary for himself. Let him first make himself one with the great Fountain, and then he may always give or be the instrument of giving without being emptied.

“How wonderful, how blessed are the fruits when the preacher seeks the divine glory alone and lets himself be moved by the Spirit of God! Such a preacher can hardly fail of *gaining* souls to Him who has redeemed them with His blood. Preach in this manner and you will find that your sermons will be beneficial to yourself as well as to others. Far from exhausting you, they will fill you more and more with God, who loves to give abundantly, when, without seeking ourselves, and desirous of nothing but the promotion of His own glory, we shed abroad what He gives upon others.

“And, on the other hand, how sad are the effects when men preach with other views and on other principles—men *who honor God with their lips when their hearts are far from Him*. And they are not more injurious to others than they are miserable to themselves. God has created them on purpose to make them infinitely happy by possessing Him, but they make themselves utterly miserable by striving to possess all things *out of Him*. I close with simply adding my supplication that God may not only instruct you in the things I have mentioned, but, moreover, may place you in a situation which will be most accordant with the divine glory and your own good.”

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Be thou humble and peaceable and Jesus will be with thee.

## HOLINESS NEGLECTED.

BY JESSE T. PECK.

THE holiness of the church is in proportion to the degree of her consecration. The grand test of consecration is humility. In the heart of an individual the complete domination of pride is evidence that there is no consecration. Its partial ascendancy shows the struggle between conflicting powers indecisive. But self-abasement reveals a consecrated soul. That which values itself does not surrender to God. And the same must be said of the church. Perfect humility alone would be the proof of her entire consecration.

Upon careful examination, we fear it will be found that her members, as individuals, have a high estimate of self, of its value and rights; that they habitually place themselves above their brethren, and, in some instances, even above the Almighty! Else how should it happen that they are so exacting in relation to the esteem of others; so sensitive in regard to reputation; so grasping in bargains; so aspiring as to official rank and posts of honor? How is it that so much power of body and mind is concentrated upon worldly schemes,—that so much property is claimed for self, and so little really rendered to the Lord, who rightfully claims the whole? Why is so much time engrossed with schemes for the aggrandizement of the individual, and so little recognized as the Lord's? Why are kindred and friends held so closely? and, when God asserts his right by taking them to himself, why such immoderate grief, such rebellion against divine sovereignty? These claims, it must be remembered, are asserted against God, in defiance of his authority. Self is not humbled. It has not accepted its revealed insignificance, its nothingness. It has rejected it, denied it, and preferred its claims to high consideration by signs which none can mistake. The extent of this practical rebellion is alarming; and to the same extent is the evidence of

defective consecration in the church. No talents, no property, no time is set apart to a sacred use, consecrated to God, which is reserved for the unauthorized use and disposal of self.

Nor can we make a higher claim for the church collectively. If her consecration were complete, she might show it by her humble views of herself; by her attentions to the poor; by her plainness and economy; by her liberal contributions for the spread of the gospel; but other and opposite facts and principles are exceedingly prevalent. Her separate denominations are characterized by elevated views of themselves. In the general, their arrangements and policy are not adapted to illustrate this distinguishing glory of the Christian dispensation,—“Unto the poor the gospel is preached.”—Artificial distinctions are daily indulged, that bring home to the poor the fact that they are poor, and to a greater or less extent prove that poverty is proscription. Plainness in churches, in establishments, is dreaded as an evil; and splendor is courted and adopted at the expense of credit, justice and charity. Extravagant demands at home render foreign appropriations small and entirely inadequate. Alas! how much of unsanctified self yet remains in the church! Defective consecration is marked and daily published to the world.

And what is the faith of the church? Works are the evidence of faith, and she does some important work for the world. But not the work demanded to renovate society, and save the millions who are dying without the Redeemer. Hers is a faith too easily baffled, not, as it should be, that which removes mountains.

Next, we must inquire into the purity of the church; not her purity in doctrines and ecclesiastical polity, but in heart. “The pure in heart” love holiness and hate sin. So strong and decisive are these principles, that their developments are visible. It is impossible to conceal them. The conversation, the company, the employ-



ment, will all reveal the inner condition. How are these in the church? The fact cannot be concealed that the purest services known on earth do not attract the multitude. The social prayer meeting; where the purer hearts seek direct communication with God, is generally small. The close and searching religious conference is thinly attended. The rooms of the sick and suffering, of "the widow and the fatherless," are frequented by but few. The holy communion is dreaded and neglected by multitudes. These are among the holiest scenes on earth. It must be cause of deepest sorrow that so few have the state of mind which renders them delightful; that there is so much impurity in the church, that the most trifling diversions will prevent great numbers from entering them; that attachments to them are so slight as to constitute almost no effective moral power, in competition with parties of pleasure or any species of fashionable amusement. By these simple tests, this grand element of holiness is shown to be wanting to an alarming extent.

But, finally: The holiness of the church is in proportion to its completeness in the Christian graces, especially love; and obedience is the test of love. "If ye love me, keep my commandments." Let us seize at once upon a few specific laws which distinguish the Christian system. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Alas! what a fearful amount of disobedience to this most solemn command there is in the church! Take another: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." And another: "Follow peace with all men, and holiness, without which no man shall see the Lord." Mark this law of progress. See with what authority we are called upward in the divine life. But disobedience defeats these splendid schemes of divine love. We do not love God further than we obey him. Our very feeble

and imperfect obedience reveals a sad deficiency of love.

In all the great elements of holiness, then, the church is seriously defective. And the remedy—what is the remedy? is a question of the gravest importance. We have not been wanting in experiments. The common resort is reformation of life, attempted by thousands from deepest conviction of want, and in the utmost sincerity, but followed by the most lamentable failures. The reason is obvious. It is an effort to purify the streams while the fountain remains corrupt. Discipline is another mode of purifying the church. But the power to execute it is sufficient; the subjects are too numerous; the light to discriminate them is too dim.

The reception of the Holy Ghost is a baptism of holiness. He is, by way of eminence, the Holy Ghost, as the sanctifier of believers, as the great source and efficient agent of holiness in the church. He alone can give the light which reveals the necessity of purification. He alone can move the great deep of the heart to abhor sin, and pant for holiness. He alone can excite that abandonment of self, that complete reliance upon Christ, which consecration implies. His power can cleanse and renovate the soul; can fill it with "perfect love." This is making the tree good. It is thoroughly cleansing the fountain. And may it not be a general blessing? It is the church, the whole church, that needs this purification. Its worldly tendencies mar its distinctive character. Its corruptions cripple its energies. Its imperfections make it fearful, where the boldest courage is demanded.

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Be as unambitious, unaspiring and unconcerned about worldly honors and distinctions as a little child.

*"Lean not on earth, 'twill pierce thee to the heart.  
A broken reed is bent; but oft a spear  
On its sharp point, peace bleeds and hope expires."*

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Be devout and quiet, and Jesus will stay with thee.

## SPIRITUAL FAINTNESS.

MANY persons are discouraged at the great difference which they experience in their feelings, when they receive instruction from the ministrations of *other* people's minds, and when they are obliged to furnish *themselves* with the truth which is required for their daily Christian life.

In a time of unusual religious interest—when all men think and speak of religion—when unwonted power is put forth in the disclosure of religious truth—when men are brought into meetings morning and evening, and on multiplied occasions through the week—there is continually prepared for them and brought to bear on them a great and unusual amount of religious truth, which, spoken by men who are themselves awakened, and who are more fervent, more imaginative, and more emotive than they ordinarily are, is pressed home with power and effect, which they can hardly measure, and of which you are hardly aware. Many persons begin their religious life amid such circumstances, who, as the general interest gradually ceases, and they are left to navigate alone, do not know the transition between receiving truth already prepared for them, and searching for truth and preparing it for themselves. They then fall into great straits. They do not know what the matter is. They can only say that they do not feel as they did before. They sometimes think that the Spirit has departed from them. At other times they suppose they have lost their first love, and try to comfort themselves by thinking that everybody must expect to experience less joy by-and-by than at the beginning.

What would they think of a person who should rise in the morning, and be so intently occupied with the affairs of the house, that he should forget entirely to take any breakfast, and go on singing without it till ten or eleven o'clock? By this time he would think he was going to be unwell. He does not

know what the matter is; only he says: "I feel worse than when I arose." By-and-by he comes to twelve and one o'clock, being still worse. He has forgotten his dinner too! He begins to feel still more mysterious sensations, and becomes very weak and faint. At last he bethinks himself to send for a physician—whom he asks, "What can be the matter with me?"

The physician inquires of him, "What did you eat for breakfast?"

The man hesitates a moment, and replies, "Oh, I forgot my breakfast!"

"Well, what did you eat for dinner?"

"Ah, yes! I didn't eat any thing for dinner."

"Why, your trouble is want of food. You are faint because you have eaten nothing. Go and get your dinner, and you will feel better."

He goes immediately to the table and eats a hearty meal; and on eating, he says, "Why, yes, that was just what was the matter with me!"

Many persons, after partaking bountifully of the spiritual repast which is provided for them in church, on going away for a time, and being thrown into circumstances where, if they are to have food, they must themselves prepare it—where, if they are to have Scripture, they must themselves read it—where, if they are to have devout feelings, they must themselves pray; but who, when food is no longer offered to them, and forgetting to go and get it themselves, go (too much) without Scripture, without instruction, without prayer—lose their feelings, and wonder what is coming over them; whereas, all the time, it is nothing but faintness from lack of food! If you would minister to yourself those things that were before ministered unto you, you would feel just the same now as at the beginning. That vision of Christ which made your heart respond and echo with joy would awaken your joy again. But instead of waiting for others to hold up these thoughts and visions to you, you must call them up yourself. In other words, you must

now earn your daily bread in spiritual things, just as children who come to years of majority are obliged to earn their daily bread in secular things.

Wherever God, in his providence, may carry you, remember that some one must give you bread, or else you must get it yourself. You cannot expect that your Christian feelings will continue in your heart, just because you have become a Christian. Many persons think that when the heart is changed, the causes of joy are implanted in it in such a manner, as that they shall go on with joy all the rest of the way through life. Christians, on the contrary, are day-clocks; you must wind them up every day, or they will neither tick, nor strike, nor tell time. It is a mistake to suppose that Christians are like springs, that gush out of crystal fountains, which are so high, and full, and pure, that neither summer nor winter can bring drought to their streams. The mountain-top must for ever condense the clouds, or mountain streams will cease to flow; and the Christian heart will cease to flow unless the life is carried so high up toward heaven, as for ever to bring down supplies.

The eagerness with which persons begin the Christian life cannot, of course, for ever remain, although the earnestness may. I do not mean that the prevalent popular notion, that Christians are happier at the beginning than they ever will be afterwards, is true. I think, on the other hand, that every true Christian is less happy at the beginning than he will be later in his course. But there are some kinds of enjoyment which belong to novelty and the first experiences. These must naturally die out; for as grape-blossoms, fragrant as they are, must drop away, in order to give place to grapes, which are better, so there are some forms of early religious experience which must give way, in order to produce, in their places, certain others, which are better than they. Change is not destruction.—H. W. BEECHER.

## DO THE NEXT THING.

"Do the next thing." It is a word of wisdom. I thought so when first I heard it as a Christian rule; and I think so more and more, the more I dwell upon it.

Let us see what it means; for to my mind it means a great deal. It seems to me, as I go on thinking of the word, to open upon me in deeper and higher wisdom.

Do the next thing. First, then, do the first duty that comes before you. Take up the first cross that lies in your path. Speak the first word that God would have you speak. Do the next thing, because it is the next in the order of God's providence, the next step which the Lord would have you take in his narrow way. It may not be your choice, yet do it because it is his choice. It may cost a sacrifice, yet do it because he asks it. Look up to him, and act, relying upon the help of the Holy Spirit, which is promised to all who ask him.

Now, does not such a rule lead to the habit of mind most blessed in our Saviour's sight? "Rise, he calleth thee," (Mark x. 49.) "Speak, Lord; thy servant heareth," (1 Sam. iii. 9.) Does it not lead in its fullness to that highest state of which man is capable on earth, the walking with God?

Do the next thing. Then I must be always, every hour, practically asking with St. Paul, "Lord, what wilt thou have me to do?" (Acts ix. 6.) And this is the beginning of walking with God. Then I must be habitually and consciously giving up my will to his will, my pleasure to his pleasure, and yielding to him who is the Master of my time and of my heart. And what is this but walking with God?

There is, perhaps, some yet unpractised and stricter service brought home to my conscience; it may be more frequent communion, it may be some practice of self-denial and discipline. I do not doubt the duty. I hear in my conscience God's own call; but I



shrink, for how know I but my strength may fail? How know I that if I begin I shall be able to go on? How know I what this first step may involve, what it may cost me, what responsibility bring on me? How know I that by putting my hand to the plow, and looking back, I may not bring on myself a curse instead of a blessing? Yet do the next thing. In faith do the next thing; obey the call within thy soul, and trust God with the issue.

There is some duty put strongly before me, from which my feelings turn away, some duty which accords little with my disposition or habits. It may be to put myself forward in the cause of truth and godliness; it may be to speak some word which shall put me to scorn and laughter; it may be to offer counsel where I know not how it will be received. My heart cries, "Any thing but this. I will do that duty, and that, and that—only let me be spared here." But no. Do the next thing. It is this, and nothing but this, that God now asks of thee. Do this next thing, and offer thy reluctance as a sacrifice to God.

"Lead, kindly Light, amid the encircling gloom,  
Lead Thou me on!  
Keep Thou my feet; I do not ask to see  
The distant scene, one step enough for me!"

Again, do the next thing. There is, then, a next thing. There is, there should be, order in duty. There is a right moment for all things; and our wisdom is to take advantage of it, not to miss it, to be ready for it. How often golden opportunities are lost, while we hang in doubt as to what we have to do! There is precedence in duties, and it becomes us to give to each its due place, that there be no confusion, nothing inconsistent and out of proportion, if we may so speak, in our work. Well-ordered and sure is the Christian way.

Do the next thing. Then I must weigh beforehand, and consider my course. I must in God's sight make sure what my next thing is. I must order my ways before him, calmly

and deliberately lay out my plan of duty.

There is nothing more hopeful in the Christian course than this well-ordered way: it prevents excitement; it takes away doubt and perplexity; it enables us to walk straight on, without losing time in anxious questionings. We know what we have to do, and when, and how to do it. "Order my steps in thy word: and so shall no wickedness have dominion over me." (Ps. cxix. 133.)

But again, do the next thing. Take an onward step—another, and another, and another. There is always a next thing, always something more before us. The point gained to-day is but a stepping-stone to the attainment of to-morrow.

Through God's grace I have overcome my pride to-day. Now I have to exercise humility, now closer and closer still to press in the steps of my lowly Redeemer; each step as it opens before me, each opportunity of following his meekness, is my next thing. Through God's grace I have triumphed over sloth to-day. To-morrow's sun must witness another victory. No pause. The next thing rises day by day in occasions of exertion, of active service; and I must put up and be doing.

Through God's grace I have turned my back upon the world, and my face towards heaven; then upward, still upward; onward, still onward. Resist every wile to lure thee back. This is thy next thing. Pray through the midst of discouragement, though the heaven on which thou gazest seem closed to thee; pray, and faint not. This is the next thing. Hold fast by the cross, whatever it may cost thee. This is the next thing. Go on,—on unto perfection.

Again, do the next thing. Do at once the duty of the hour. Act at once on the call of conscience.

It is good for our spiritual life to be under rule, and there is no better rule than this to train the inner man. None would believe, who have not tried it,

how much of discipline there is in the firm resolve faithfully carried out to go thus from duty to duty.

There is ever a tendency in the human heart to put off duty, to turn away from exertion, to play as it were with time, and suffer delay to eat out the very heart of our doings.

It is the appointed moment for some active duty abroad, and I am sitting at my ease in warmth and comfort, and I shrink from setting forth. I do not refuse to go, I intend it soon; but I must prepare my mind for it, I must think about it, I must take in a little more indulgence before I go on my way.

Or it is the time for prayer, for serious reading, for some spiritual exercise; and I am buried in a favorite study, in an engrossing pursuit, in interesting discourse. My conscience sounds forth, "Arise and go;" but my heart seems incapable of breaking the chain that holds it.

Now, meet the temptation. Do the next thing. Thy seat of warmth and comfort might be thy fitting place in the hour gone by, but it is not thy place now that acknowledged duty summons thee hence. Thy study, thy pursuits, thy discourse, might be thy duty before, but their time is gone by.

I will then arise; I will force myself to instant effort, though it seem without a heart; I will be up and doing. I will break off my pursuit, I will close my book, I will go on to my present duty, in despite of the grumbling of the flesh and the shrinking of the spirit.

So to do the next thing surely brings the inner man by each repeated conflict into greater subjection.

Once more, do the next thing. Waste not time and thought in planning distant doings, in longing after duties to which thou art not called. "Seekest thou great things for thyself? seek them not, saith the Lord," (Jer. xiv. 5.)

Do the next thing, though it seem so trivial a duty as to be hardly worth

thy thought, though it seem to thee quite unworthy thy aspirings. Do it in obedience, in humility, in faith. Do it, trusting God's hand thus to lead thee on in the way of his choosing, not of thine—the best way, because his way.

I feel within a zeal that lifts me out of myself. I long for some great work in the Lord's vineyard. I long to spend and be spent in his service, to go forth to gather fruit.

It may be, this zeal of thine, this heavenly ambition, will one day be called into action. It may be so, if he see it good for thee; but now this is not thy calling, this is not thy next thing. Thy next thing, perhaps, may be to train those of thine own house; or to teach a few poor, ignorant children, who seem little to value thy pains; or to do small deeds of charity, and speak homely words of council. Or, perhaps, the next thing is to learn in patience to sit still, in patience to see others employed and thyself laid by; or, perhaps, thy next thing is to exercise the lessons that a sick-bed teaches, there, in quiet submission,

"To watch, with firm, unshrinking eye,  
Thy darling visions as they fly,  
Till all bright hopes and hues of day  
Have faded into twilight gray."

In any case, do the next thing, meekly, heartily, waiting His good time who best knoweth what is thy fitness, and what He requireth of thee.

It is difficult, this reigning in of the aspiring spirit, this yielding up of glorious dreams to tasteless work, or to seemingly useless rest. It is difficult, but yet do it; do the next thing, and a blessing will come more surely on thy humble path, than if zeal had carried thee, uncalled, into ways of thine own choosing. If thou dost follow Christ, relying upon the help of his Spirit, thou wilt find his yoke easy, and his burden light. Thou wilt be led on, and prepared as thou goest, it may be, for the very service, the very post of usefulness, which kindled thy early desires.

Now I think it is plain, that this

Christian rule, acted on in ways like these, is full of the highest wisdom. It brings us, in our poor measure, into conformity with Him whose meat and drink it was to do his Father's will. It cements that union with him on which depends our life of grace, our hope of glory.

Be it our watchword day by day, and surely, with his blessing who calleth us, our souls will prosper.\*

## HOW TO DISCERN OUR TITLE TO THE SAINTS' REST.

BY RICHARD BAXTER.

1. *SCRIPTURE* shows that *the certainty of salvation may be attained, and ought to be labored for*, when it tells us so frequently that the saints before us have known their justification and future salvation: when it declares, that "whosever believeth in Christ shall not perish, but have everlasting life;" which it would be vain to declare, if we cannot know ourselves to be believers or not; when it makes such a wide difference between the children of God and the children of the devil; when it bids us "give diligence to make our calling and election sure;" and earnestly urges us to "examine, prove, know our own selves, whether we be in the faith, and whether Jesus Christ be in us, or we be reprobates;" also, when its precepts require us to rejoice alway, to call God our Father, to live in his praises, to love Christ's appearing, to wish that he may come quickly, and to comfort ourselves with the mention of it. But who can do any of these heartily, that is not, in some measure, sure that he is the child of God?

2. Among the many *hindrances* which keep many men from self-examination, we cannot doubt but Satan will do his part. If all the power he hath, or all the means and instruments he can employ, can do it, he will be sure, above all duties, to keep you from this.

He is loth that the godly should have the joy, assurance, and advantage against corruption, which the faithful performance of self-examination would procure them. As for the ungodly, he knows, if they should once earnestly examine, they would find out his deceits and their own danger, and so be very likely to escape him. How could he get so many millions to hell willingly, if they knew they were going thither? And how could they avoid knowing it, if they did but thoroughly examine; having such a clear light and sure rule in the scripture to discover it? If the snare be not hid, the bird will escape it. Satan knows how to angle for souls better than to show them the hook and line, or fright them away with a noise, or with his own appearance. Therefore he labors to keep them from a searching ministry; or to keep the minister from helping them to search; or to take off the edge of the word, that it may not pierce and divide; or to turn away their thoughts; or to possess them with prejudice. Satan knows when the minister has provided a searching sermon, fitted to the state and necessity of a hearer; and therefore he will keep him away that day, if it be possible; or cast him into a sleep; or steal away the word by the cares and talk of the world, or some way prevent its operation.

Another great hindrance to self-examination arises from wicked men. Their example; their merry company and discourse; their continually insisting on worldly concerns; their raillery and scoffs at godly persons: also their persuasions, allurements, and threats, are all of them exceedingly great temptations to security. God doth scarcely ever open the eyes of a poor sinner to see that his way is wrong, but presently there is a multitude of Satan's apostles ready to deceive and settle him again in the quiet possession of his former master.

"What!" say they, "do you make a doubt of your salvation, who have lived so well, and done nobody any harm? God is merciful; and if such as

\* Abridged from a tract under this title, issued by the Society for Promoting Christian Knowledge.



you shall not be saved, God help a great many! What do you think of all your forefathers? And what will become of all your friends and neighbors that live as you do? Will they all be damned? Come, come, if you hearken to these preachers, they will drive you out of your senses. Are not all men sinners? and did not Christ die to save sinners? Never trouble your head with these thoughts, and you shall do well."

O, how many thousands have such charms kept asleep in deceit and security till death and hell have awakened them! The Lord calls to the sinner, and tells him, "The gate is strait; the way is narrow, and few find it; try and examine yourself; give diligence to make sure." The world cries, "Never doubt, never trouble yourself with these thoughts." In this strait, sinner, consider, it is Christ, and not your forefathers, or neighbors, or friends, that must judge you at last: and, if Christ condemn you, these cannot save you; therefore, common reason may tell you that it is not from the words of ignorant men, but from the word of God you must gain your hope of salvation. When Ahab would inquire among the multitude of flattering prophets, it was his death. They can flatter men into the snare, but they cannot tell how to bring them on. "Let no man deceive you with vain words; for, because of these things cometh the wrath of God upon the children of disobedience; be not ye therefore partakers with them."

But the greatest hindrances are in men's own hearts. Some are so ignorant that they know not what self-examination is, nor what a minister means when he persuades them to try themselves; or they know not that there is any necessity for it, but think every man is bound to believe that his sins are pardoned, whether it be true or false, and that is a great fault to make any question of it; or they do not think that assurance can be attained; or that there is any great difference between one man and another, but that we are all Christians, and therefore

need not trouble ourselves any further; or at least they know not wherein the difference lies. They have as gross an idea of regeneration as Nicodemus had. Some will not believe that God will ever make such a difference betwixt men in the life to come, and therefore will not search themselves whether they differ here. Some are so stupefied, say what we can to them, that they lay it not to heart, but give us the hearing, and there is the end. Some are so possessed with self-love and pride, that they will not so much as suspect they are in danger; like a proud tradesman, who scorns the prudent advice of casting up his books; or like fond parents who will not believe or hear any evil of their children. Some are so guilty that they dare not try themselves, and yet they dare venture on a more dreadful trial. Some are so in love with sin, and so dislike the way of God, that they dare not try their way, lest they be forced from the way they love to that which they loathe. Some are so resolved never to change their present state, that they neglect examination as a useless thing. Before they will seek a new way, when they have lived so long and gone so far, they will put their eternal state to hazard, come of it what will. Many men are so busy in the world that they cannot set themselves to the trying of their title to heaven. Others are so clogged with slothfulness of spirit that they will not be at the pains of an hour's examination of their own hearts. But the most common and dangerous impediment is that false faith and hope commonly called presumption, which bears up the hearts of the greatest part of the world, and so keeps them from suspecting their danger.

And if a man should break through all these hindrances, and set upon the duty of self-examination, yet assurance is not presently attained. Too many deceive themselves in their inquiries after it, through one or other of the following causes: there is so much confusion and darkness in the soul of man, especially of an unregenerate man, that

he can scarcely tell what he does, or what is in him. As in a house where nothing is in its proper place, it will be difficult to find what is wanted, so it is the heart where all things are in disorder. Most men accustom themselves to be strangers at home, and too little observe the temper and motions of their own hearts. Many are resolved what to judge before they try; like a bribed judge, who examines if he would judge uprightly, when he is previously resolved which way it shall go. Men are partial in their own cause; ready to think their great sins small, and their small sins none; their gifts of nature to be the work of grace, and to say, "All these have I kept from my youth;" "I am rich, and increased in goods, and have need of nothing." Most men search but by the halves. If it will not easily and quickly be done, they are discouraged, and leave off. They try themselves by false marks and rules, not knowing wherein the truth of Christianity consists; some looking beyond, and some short of the Scripture standard. And frequently they fail in this work by attempting it in their own strength. As some expect the spirit should do it without them, so others attempt it themselves, without seeking or expecting the help of the spirit. Both these will certainly fail of assurance.

Some other hindrances keep even true Christians from comfortable certainty. As, for instance, *the weakness of grace*. Small things are hardly discerned. Most Christians content themselves with a small measure of grace, and do not follow on to spiritual strength and manhood. The chief remedy for such would be to follow on in duty till their graces be increased. Wait upon God in the use of his prescribed means, and he will undoubtedly bless you with increase. O that Christians would bestow most of that time in getting more grace, which they bestow in anxious doubtings whether they have any or none; and lay out those serious affections in praying for more grace, which they bestow in fruitless complaints? I beseech thee, Christian,

take this advice as from God; and then, when thou believest strongly, and lovest fervently, thou canst no more doubt of thy faith and love, than a man that is very hot can doubt of his warmth, or a man that is strong and vigorous can doubt of his being alive.

### THE HIDDEN LEAVEN.

THE leaven to which the kingdom of heaven has so many instructive analogies "*leavens the whole lump*." This is its nature and its design. That which fails to accomplish this is not leaven, but some worthless substitute. So it is with the "kingdom of heaven," that has come unto us, and it is indispensable to keep this view. Christ is a great King, and will reign over his people; and the authority which he claims is absolute. It is incommunicable, and he will share it with none. It is universal, extending to every thought, and purpose, and aspiration. Let no man expect this favor—his indwelling grace, who does not heartily consent to an unreserved surrender. We may not know, or be able to state in detail, what rights and prerogatives belong to such a dominion, but we may assure ourselves that there are and can be no reserved rights for the subject. He gives up all for nothing. Let the inquirer remember this. When he prays for grace—for pardon—for the Spirit, let him never forget the conditions upon which they are promised. If he receives the "kingdom of heaven," all other dominion must cease. It is as leaven which works "till the whole is leavened." Whosoever has not embraced religion on these terms will realize discomfiture. Whosoever is not seeking to fulfil these conditions in good faith, is devising a fraud upon the Gospel, and practicing a terrible delusion upon his own soul.

Valuable instruction is also couched under the idea of *progression* in the text. "Till the whole was leavened." It was a process which involved time. So is it with the kingdom of heaven

that is "within you." The new convert very often has his first struggles with established habits, or with some special form of temptation, and for some time these may give him pretty full employment. From this more exterior part of religion the fruitful Christian will very soon proceed to the essential work of conforming the inner man—the tempers, the tendencies, the tastes, the fears, the motives, the desires, to the law of Christ. It is not usual, perhaps, to make an even and uniform progress in every part and department of this interior field of labor. Some master passion, or tendency, or inward hinderance, is likely to attract attention at first, and the hands may be so full of one employment as to lead, almost of necessity, to the partial neglect of something else hardly less essential to the perfection of the Christian character. We may suppose an advance of this sort, namely, from the attainment of victory over one foe, and then another—from grace to grace—from strength to strength—a consecutive progress from one virtue to another, rather than in all virtues and graces alike. We must not, therefore, be too much discouraged if, after some months or years experience, we make startling discoveries of lurking evils yet to be exterminated. If, nevertheless, we have been growing in grace, if the heaven has been spreading all the while, it is effecting its object and testing its efficacy, and it will, with your consent, "bring into captivity every thought." This progression is often very observable in our fellow-Christians, and seeing that God admits of progress, which supposes the lapse of time, we must concede as much in our charity. We must expect to meet, and to bear with great imperfections, and we may do so patiently, if we have good evidence that their number and enormity are diminishing under the divine process that is going on in the soul. All the evils of the life and the heart are to be encountered at once, and with all our might; and if our piety is genuine, we shall obtain the

victory over all, yet some may outlive others. Some are naturally, or by indulgence, stronger than others, and we are most led by the divine grace to the cultivations of such virtues as at the time we most need.

This view of the work of religion as progressive is scriptural, and, therefore, a legitimate ground of encouragement to those who, though growing in grace, are yet groaning under the consciousness of many imperfections. It is incumbent on them, however, to remember well that "the kingdom of heaven is like unto leaven that leaveneth the whole lump." The Gospel is dishonored by lower views or designs on our part. He who does not aim to keep every commandment, violates the whole law; and he who does not triumph over every spiritual foe, falls below the designs of the Saviour, and sins against his own soul. There is no place of safety, or repose, or innocence, short of this absolute and unreserved consecration to God. Many seem to stop satisfied after gaining some partial successes, or acquiring some ostensible reforms, or securing some decent habitudes. No delusion can be more manifest or disastrous than theirs. There is no safety but in perpetual diligence and advancement. He only is a true Christian who makes it the business of his life to obtain and to do the utmost good. The heaven spreads—the grace abounds. God works in those, and those only, who give all diligence to make their calling sure, who work out their salvation with fear and trembling. Even as the hidden but all-pervading leaven, so the Holy Spirit performs his work steadily and mightily in all such as, penitent for sin and leaning on the Saviour, bring forth the fruits of obedience and sacrifice—who acknowledge that their bodies and souls are His who bought them, and who believe and act upon the belief that talents, and influence, and money are chiefly desirable, because they may be made instruments of promoting Christ's kingdom, even the kingdom that is as leaven, and which seeks to diffuse itself, and to



transform and sanctify all nations and all hearts.

### ON LUKEWARMNESS.

THE lukewarm are of two sorts. The first will speak against enormities, but plead for little sins—will go to church and sacrament, but also to plays and races—will read the Bible, and also romances and trifling books. They will have family prayer at least on Sundays, but after it unprofitable talk, evil-speaking, and worldly conversation. They plead for the church, yet leave it for a card party, a pot companion, or the fire-side. They think they are almost good enough, and they who aim at being better are (to be sure) hypocrites. They are under the power of anger, evil desire, and anxious care; but suppose all men are the same, and talk much of being saved by true repentance, and doing all they can. They undervalue Christ, extol morality and good works, and do next to none. They plead for old customs, they will do as their fathers did; though ever so contrary to the Word of God; and whatever hath no custom to plead for it, though ever so much recommended in Scripture, it is accounted by them a heresy. They are greatly afraid of being too good, and of making too much ado about their souls and eternity; they will be sober, but not enthusiasts. The Scriptures they quote most, and understand least are, "Be not righteous overmuch; God's mercies are over all his works; There is a time for all things," &c. They call themselves by the name of Christ, but worship Baal.

The second sort of lukewarm persons assent to the whole Bible, talk of repentance, faith, and the new birth, commend holiness, plead for religion, use the outward means, and profess to be and to do more than others. But they yield to carelessness, self-indulgence, fear of man, dread of reproach and loss, hatred of the cross, love of ease, and false pleasures of a vain imagination. These say, do, and really

suffer many things; but rest short of the change of heart, the one thing needful being still lacking; they are as the foolish virgins without oil—as the man not having on the wedding-garment. Of these the Lord hath said, He "will spew them out of his mouth." but why so severe a sentence?

Because, 1st. Christ will have a man hearty and true to his principles; he looks for truth in the inward parts. As a *consistent* character he commended even the unjust steward. 2d. Religion admits of no lukewarmness, and it is by men of this character that His name is blasphemed. 3d. A bad servant is worse than a careless neighbour: and a traitor in the guise of a friend is more hateful and more dangerous than an open enemy: Judas was more infamous than Pilate. 4th. The cold have nothing to trust to, and harlots and publicans enter into the kingdom of heaven before moral or evangelical Pharisees, who in different degrees, know their Master's will and do it not: "they shall be beaten with many stripes."—FLETCHER.

THE Lord Jesus shares with saints in their afflictions: "*In all their afflictions he was afflicted, and the angel of his presence saved them.*" (Isa. lxiii. 9.) It is between Christ and his Church as between two lute-strings,—no sooner one is struck but the other trembles.

LITTLE sins multiplied become great. There is nothing less than a grain of sand; there is nothing heavier than the sand of the sea when multiplied.

CHRIST'S cross is the sweetest burden that ever I bear; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor.

As many a man loses the sight of a city when he comes near to it, so many a choice soul loses the sight of heaven even when it is nearest to heaven.

## THE HEART'S SONG.

IN the silent midnight watches  
 List—thy bosom door!  
 How it knocketh, knocketh, knocketh,  
 Knocketh evermore!  
 Say not 'tis thy pulse's beating:  
 'Tis thy heart of sin:  
 'Tis thy Saviour knocks; he crieth,  
 "Rise and let me in!"

Death comes down with reckless footstep  
 To the hall and hut;  
 Think you death will stand a-knocking  
 When the door is shut?  
 JESUS waiteth—waiteth—waiteth—  
 But thy door is fast!  
 Grieved, away the Saviour goeth;  
 Death breaks in at last.

Then 'tis thine to stand—entreating  
 Christ to let thee in;  
 At the gate of heaven beating,  
 Wailing for thy sin.  
 Nay, alas! thou foolish virgin,  
 Hast thou then forgot,  
 Jesus waited long to know thee,  
 Now he knows thee not!

To live by faith, is to be in covenant with God; to live by reasoning, is to be in compact with ourselves, with our own vanity and blindness.

✓ CHRIST'S redemption makes a free-man of a slave; a friend of a foe; a saint of a sinner; an heir of heaven of an heir of hell.

Do not mistake ill-temper for zeal, and persuade yourself that you are acting for God, when you are only gratifying your own will.

WHOEVER shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it.—Luke 17. 33.

"Be thou the *first* true merit to befriend;—His praise is lost, who waits till *all* commend."  
 —POPE.

## EDITORIAL.

## PRAYING ABOUT THE WAR.

BLIND Henry has a way of his own in presenting truth. He is a great hater of sin of all kinds, and of course slavery. While riding together on our way to Camp Meeting, the all absorbing topic—the war question—was introduced. Blind Henry, while strongly desiring the success of our arms, said that he could not feel liberty in praying for it.

"When I pray the Lord to give us victory, He looks me in the face and asks, 'What are you fighting for? Before I can interfere in your war I must know what you are contending about.'

"Why, Lord, we are fighting for—for the Union, for the Constitution and the laws of the United States.'

"Let me see your Constitution and your laws, and see how they compare with my Bible. I cannot fight against myself—against my law.'

"Trembling I hand Him the Constitution and the laws, and He reads: 'No person held to service or labor in one State, escaping into another, shall be discharged from such service or labor,' and then reads the Fugitive Slave Bill based thereon. He then opens the Bible, and reads: 'Thou shalt not deliver unto his master the servant which is escaped from his master unto thee!\*' Here,' he says, 'you see there is a plain contradiction! What do you propose to do with my 4,000,000 of poor, who cry day and night unto me, and whose cries have entered my ears?'

"Why, Lord, we do not intend to do any thing with them, only leave them as they are for fear the Democrats will be offended.'

"The Lord turns away, and says, as He leaves me, 'You must do your own fighting then. If I take up arms, it must be in behalf of my poor, oppressed, down-trodden children.'

## PEKIN CAMP MEETING.

THIS was held in the grove of I. M. Cheshbrough, the use of which he kindly gave for this purpose. He is an old Methodist of the old stamp—one who loves to see the work of God go on in power. He thinks, however,

\* Deut. ii. 8, 15.

that our meetings, extravagant as they are deemed by some, do not equal in their manifestations of the power of God those held by the Methodists when he joined them nearly half a century ago.

The Pekin Camp Meeting was, in every respect, successful. There were about thirty tents on the ground, and the congregations were large and attentive. The children of God were greatly blessed—many obtained the blessing of entire sanctification. Sinners were convicted and some converted. Among the converts was a young man who has been a soldier in the army for three years. He said he was convicted in the pilgrim meetings before he enlisted. The "Earnest Christian," sent to him to Fortress Monroe by a friend, served to keep his convictions alive. He has now enlisted for life in Emmanuel's army, and we trust will prove a valiant soldier for the cross.

THE ROSE CAMP MEETING commenced on the 22d of August and closed on the 29th. There were but few tents—some nine or ten—but the attendance was as large as it ordinarily is when there are double the number of tents. We have but one circuit in that region, but it is a live one. The members make it their business to serve the Lord. We were glad to welcome our brethren of the Protestant Methodist Church. Preachers of five different denominations spoke from the stand, and yet there was complete harmony in the doctrines presented and in the experience related. All agreed in inculcating a religion that leads to practical self-denial—to non-conformity to the world, and to entire devotion to God. They taught that the blessing of holiness is obtained by faith subsequently to justification; and all professed to enjoy this state of grace. Holiness of heart and of life is common ground on which all true Christians may unite. The unity of the Spirit manifested by these ministers of different churches is encouraging to the friends of Jesus.

We have attended no meeting this year where more good was, to all appearance, accomplished than at this. The victories of the cross were clear, great and glorious. The work went deep and thorough, and the fruit of this meeting will, we doubt not, be as lasting as eternity.

IN YATES, Orleans Co., N. Y., a camp meeting was held commencing the 29th of August, at which a good work was accomplished. At times the Spirit of the Lord came down upon the people in great power. One evening in particular, in a little ring meeting which commenced itself, the power of the Lord came down upon the people in a wonderful manner—several saints fell prostrate under the weight of glory that rested upon them, and three sinners were clearly converted.

Rev. H. Belden, of the Congregational Church, and brother D. F. Newton, editor of the "Golden Rule," both of New York, were present at the Yates and Rose meetings, and rendered efficient assistance. These brethren beloved are fully committed to the work of spreading an earnest Christianity. May their faithful labors be abundantly blessed to the salvation of many souls. From Yates we went via Michigan Southern R. R. to

BONUS, ILLINOIS. Here, about one year ago, we held a grove meeting. The attendance was small, but the Spirit of the Lord was with us in mighty power to save. There was not then a single Free Methodist in the neighborhood. Judge of our surprise, on going on the camp ground on the same farm the 7th of September, at finding thirty large tents well filled with devout worshippers! The meeting, under the judicious management of Rev. Judah Mead, District Chairman, had been progressing most gloriously. On Sunday the whole country turned out for miles around, and the word of God was listened to with marked attention. Many pronounced it the best Camp Meeting they ever attended. Twenty-seven united with the Free Methodist Church. Fires were kindled which will, we doubt not, be widely scattered in every direction. Every representation that we heard made from preachers and people was to the effect that the work in the West was never in a more prosperous condition.

#### "GETTING WARMED UP."

BROTHER, do you really suppose that the excitement you feel when you "get warmed up" with your subject is the help of the Holy Ghost? Many ministers who have backslidden in heart from God, and many who have never "received the Holy Ghost since they believed," make this mistake. It is a



sad one. It puts in peril the salvation of your own soul, and the salvation of those under your influence. It prevents you from seeking that unction from the Holy One which would make you mighty through God to the pulling down of the strongholds of sin. If the Holy Ghost helped you pray, exhort, preach, the congregation would not merely be interested, and go away admiring the fluency of your language and your fine-sounding words, but conviction would seize their minds, and believers would be seeking to draw nigh to God, and the sinner would inquire, "What must I do to be saved?"

The lawyer making his plea because he is hired to do it, and the politician delivering his speech in the expectation of getting an office, when "warmed up" with their subject, feel this same intellectual excitement. They, too, can touch the sensibilities and call forth the tear of sympathy. But neither they nor their hearers are so deluded as to suppose that this is an evidence of their being children of God! Talent is not godliness, nor eloquence piety. The Holy Ghost sometimes makes men fluent, sometimes silent, but He always gives those upon whom He rests power to reach the hearts and consciences of men. Stephen Grellet, sometimes, after going a long distance to attend a meeting, would sit in silence though the whole, inwardly burdened for the people, and before the meeting would close, the Spirit would come down upon the congregation in a wonderful manner, melting their hearts like wax before the fire.

Mere excitement soon dies away, leaving the heart as selfish and graceless as ever; but if the Holy Ghost speak through you, men will fall out with their sins or they will fall out with you. Your labor will not be in vain. You will have fruit that will abide.

Be honest with yourself. If you have mistaken the quickening of your imagination, and the warming of your affections occasioned by the presence of an interested audience, the sublimity of your subject and the tones of your own voice, for the inspiration of the Holy Ghost, have the humility to acknowledge your mistake. The fire of Parnassus, though often resembling that of Mount Zion, differs widely in its effect. The one quickens the conscience and makes the heart fruitful unto every good work; the other yields deceitful

promises, fair blossoms that wither and die without producing any good fruit. Be filled with the Spirit, get a real love for souls, have faith in God, and then, however small your congregation, though it be composed of but two or three, you will feel no flagging of spirits, no lack of interest, but all your energies will be enlisted in trying to get them saved.

#### SPEAK THE TRUTH.

THERE are many classes of liars. Some lie for profit—some to please—some to gratify vanity—some from habit—some from fashion—some from cowardice, and some to do good. But the Bible declares emphatically that "*all liars shall have their part in the lake that burneth with fire and brimstone.*" One mode of lying which, alas! is but too common even among those who are trying to be good, is in assigning false reasons for our actions. If you do not want to give the real reason that influenced you to do any thing, do not give any. If you go to a man to talk with him about his soul, do not hunt up some other business; better by far have remained at home. If you go to visit some persecuted child of God under shelter of darkness because you are ashamed to be seen going by daylight, do not pretend that other engagements kept you away.

You are not obliged always to give the reasons for your actions, but if you undertake to give any, you are under obligations to give the real ones. Any departure from truth—the slightest degree of duplicity, of exaggeration or prevarication, grieves the Holy Spirit and brings barrenness upon the soul. If you are complaining of leanness and know not the cause, examine your words and actions, and see if there has not been some departure from strict veracity.

#### DEATH.

HAS death ever come to your family circle, and suddenly nipped a fair bud of promise? If so, life wears a more solemn aspect than it ever did before. Eternity seems near. Earthly good is of but little account. The heavenly home is clothed with new attractions. The dust of two of our loved children already waits in the village grave-yard the voice of Jesus, in its resurrection power. A few days ago all that was mortal of little Charlie, my beloved sister's sweet child, was laid by their side. He went, not heeding the tears of the stricken ones.

Thou wast indeed a shining gem for heaven,

Nor less a solace of thy parents' woes;

To-day, for one bright moment kindly given;

To-day, gone upward from a world of foes!

'Tis well with thee, for now thy peaceful breast,

Shall never feel what thousand breasts have riven;

An angel laid thy little frame to rest,

And bore thy spotless soul away to heaven.

#### FREE METHODIST CONVENTION.

THE next session of the Genesee Convention of the Free Methodist Church, will be held, Providence permitting, in the village of Perry, Wyoming Co., N. Y., commencing on Thursday, the 24th of Oct., at 9 o'clock A. M.