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THE WESLEYAN VIEW OF SANCTIFICATION.

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HOLINESS has no affinity for sin. And as mechanical mixtures may take place in respect to natural substances, which are incapable of entering into combination with each other upon chemical principles, or forming a new and distinct substance by impressing a common character upon the ingredients of which it is composed, so holiness may be mixed with sin, as in the unsanctified believer, without forming any combination with it, or undergoing the slightest change in its nature by such connection. The two principles are diametrically opposed to each other; and though united by a sort of mechanical association, or law, in the same person, they will remain irreconcilably distinct both in their nature and tendency notwithstanding.

It is not in the mere relation of time, or of place, to annihilate the distinctions or assimilate the natures of the objects they accidentally bring together. If there be a natural contrariety or repugnance of things thus associated, the nearer they are brought together in these respects, the more they will repel each other; and, of course, instead of union or harmony, there must be agitation and strife between them till there is an utter subjugation or extinction of the one by the other. There is no such thing as conformity in relation to things of this sort—no growing into each other, or like each other, by any means—so as to become one and the same in their nature. The being partly

holy and partly unholy, or neither wholly the one, nor wholly the other, as is the case with the merely justified person, does by no means imply the existence of a homogeneous character, somewhere between the unregenerate sinner and the perfect Christian—a character combining in itself and assimilating into a common nature the elements belonging to both; and requiring nothing but growth in order to come to a state of entire holiness. Neither does it involve a transition state, over which we are gradually passing from a state of guilt and misery to a state of full salvation, by the mere development or progress of the Christian graces implanted in us at the time of our conversion to God. No more can our sinning and repenting, and repenting and sinning—as is usual with the believer for a while after he has experienced a change of heart—be regarded as the compound effect of sin and holiness acting together to produce this state of things; but to the existence of antagonistic principles in our unsanctified nature, which may be expected to operate in this way—leading us to do or not to do, to act as we should or as we should not, according as each shall prevail in its turn—till the work of sanctification is fully wrought in us by the complete extirpation of the remains of the carnal mind.

If, then, perfection in degree is absolute perfection, which we can never attain or even approximate by any means; and holiness, being a simple, uncompounded principle, is incapable of growth, development, expansion, or of degrees of any kind, the command “Go on unto perfection,” addressed as

it was to believers—to such as had "passed from death unto life"—must be understood as implying that they had not yet experienced sanctification, notwithstanding they had been regenerated; and that it still remained for them to secure that state, not as the effect of a mere growth in grace, or the development and maturation of the Christian virtues they already possessed, but as the "great second blessing," as it is not inappropriately called, which consists in the instantaneous and complete removal of the last remains of sin, upon the condition of a simple act of faith in the "blood of Christ."

If it be said that perfection in the Scriptures, when applied to believers, usually signifies maturity or spiritual manhood, we have simply to remark, that the being "cleansed from all sin" and "filled with all the fullness of God," which immediately follows such cleansing, is the very thing that constitutes spiritual manhood. All who have come short of this state are mere children, or "babes," as the apostle calls them, whatever may be their age in religion; and all who have experienced the blessing of sanctification or the attainment of a pure heart, by which the elements of weakness and folly are removed, and "wisdom," which "is the gray hairs of a man," takes full possession of the mind, have reached their spiritual manhood and become perfect in their sphere, though the converts but of yesterday. Of course, the "going on unto perfection," in the sense and meaning of the apostle, is simply the going on of merely justified believers to a state of sanctification.

The argument for the identity of sanctification with regeneration, drawn from the analogy of a natural birth, is of no weight. Figures are not intended, as the expression is, to go on all fours, and when our Divine Lord said to Nicodemus, "Ye must be born again," he simply designed to teach the necessity and general doctrine of regeneration, declaring at the same time that the *manner* of the change, like the blowing of the wind, was inexplicable. The

idea that the being born of the Spirit endues us with a perfect spiritual nature, requiring only growth or development to constitute us perfect Christians, in like manner as the perfect human nature we derive from our parents by natural birth only requires growth or development to constitute us men, is sheer assumption. As well might we conclude that the resurrection of the body is a real vegetable process, for the reason that the apostle takes it upon him to illustrate its possibility and prominent features by comparing it to the springing of vegetation. Neither analogy, nor any other mode of illustration prove anything. And he who presumes to build a fundamental doctrine of his creed upon so flimsy a basis, must be hard run for material to sustain his position. Our theological views, especially when they relate to a doctrine of great importance like that now under consideration, should be founded upon the plain letter of the word of God, and not upon a mere illustration, or figure of speech: the analogy of faith, and not of natural images or things; but the analogy of faith—the comparing Scripture with Scripture—constituting the great rule of interpretation. We do not deny that Christians generally, embracing the merely justified of course, are sometimes denominated holy in the Scriptures, as in 1 Peter ii. 5, and 1 Thess. v. 27; but not perfectly holy—not as being sanctified or saved from all sin. Yet they are properly enough called holy, as (1) they are *legally* holy; being set apart for the service and worship of God, and engaged in a holy cause: (2) they are holy in a *figurative* acceptation, as where one thing is put for another, or a part for the whole: and (3) they are holy, because "regeneration," which they have all experienced, "is sanctification begun."

The great argument, too, for the sanctification of believers by the process of regeneration,—that "what God does he does to perfection, and not at the halves," amounts to nothing. In creating the world, "he did it to perfection, and not at the halves;" pro-

nouncing it all "very good," when He had got through; but He did not create it all at once. He was six days about it. And He may be six days, or six weeks, or six months, in consummating the work of the sanctification of the believer, without the imputation of doing it imperfectly, or "at the halves." And that he actually does take time, more or less, after regeneration has taken place, for the accomplishment of this great work, is proved by an array of evidence which challenges the assent of the most incredulous,—the teaching of the holy Scriptures, the history of the work of grace as seen in many portions of the Church, and the experience of thousands of personal witnesses, all going to settle the question beyond any reasonable dispute. But having adduced in support of the doctrine we advocate our standard authors, who must be ranked among the most able theologians and biblical critics of any age, against a few smirky tyros in the science of divinity; the immortal Wesley, whose extensive pastoral intercourse gave him a more competent knowledge of the work of grace among the people than any other man since the time of St. Paul, against those reckless innovators whose habits of life render them far better acquainted with business speculations, the schemes and doings of secret associations, and the soul-damning recreations of parties of pleasure, than the duties of a pastor; and the *positive* experience of a host of living witnesses "who know what they say, and whereof they affirm," against the *negative* experience of the poor miserable formalist among us who confessedly live in sin; we say, that having adduced this overwhelming amount of testimony in support of the good old Methodistic doctrine of the distinction between sanctification and regeneration, we shall leave it to the Church and to the world to judge of the modesty as well as of the orthodoxy of those who persist in asserting the identity of these different states of grace. Other reasons may exist for commen-

ting and consummating the work of the sanctification of believers at different periods of time; but it is sufficient that they probably could not bear so great a change all at once; while the far deeper sense they must have of "the exceeding sinfulness of sin," and especially of the remains of it still in their own hearts, when viewed in the clearer light of regeneration, cannot fail to impress them with a deeper sense of their obligation to their Saviour for delivering them from so horrible an evil, and more effectually to guard them against it in after life.

Perhaps it may shed some light upon the subject in question, and relieve it of the embarrassment under which it labors in some minds, to allude to the various acceptations in which the term perfection is ordinarily used in the apostolical writings. There may be other significations of this term; but it usually implies either the perfection of holiness, by which is meant freedom from all sin; the perfection of the Christian graces, so called from their largely developed and mature state in sanctified believers of long standing, or the perfection of the risen saints who have attained to "the first" or glorious "resurrection of the dead," for which Paul so ardently longed and labored.

Now the command, "Go on unto perfection," can have no reference to the perfection of the risen saints, or the glorious resurrection of the dead, to which Paul so earnestly aspired; for he was here addressing himself to "babes in Christ," i. e., to unsanctified believers; whereas he "speaks wisdom," or discourses upon "the deep things of God," as the perfection of the risen saints and things of that sort, only "to them that are perfect,—them that are sanctified,—and consequently "have their senses exercised to discern both good and evil." Nor can this command of the apostle refer to the maturity, or, as we may say, the advanced standing of the sanctified; since he teaches none to "go on unto perfection in *this* sense," except those "who

are already perfect," in the sense of sanctification, or freedom from sin, which was clearly not the case with those whom he here addresses. His language on the subject is:—"Therefore let as many of us as be perfect," already so, in this *latter* sense, "go on unto perfection," in the sense *aforesaid*, "walking by the same rule, and minding the same things." That is, having experienced the perfection of holiness in the removal of all sin, let us go on unto the perfection of the maturity of the Christian graces and of a glorious resurrection, as the great object of the pursuit of all sanctified believers.

But as those whom the apostle enjoins to aspire to the highest attainable perfection in a sanctified state, and of the risen saints, are such "as be perfect" in the sense of the removal of all sin, while the command "Go on unto perfection," on which we have so largely dwelt in our remarks, is addressed to "babes in Christ,"—to the merely justified, who "are yet carnal" in some sense, as the apostle expresses it,—it must of course have respect to the perfection of holiness, or the simply being cleansed from all sin, and nothing else. We are accordingly shut up to the conclusion, that there is both a doctrinal and experimental difference between regeneration and sanctification,—the one preceding and falling below the other. Also, that regeneration barely constitutes us "babes in Christ, leaving in us the remains of the carnal mind; while sanctification in the sense of the removal of such remains, and the simultaneous infusion of the perfect love of God unto the soul, becomes our spiritual manhood or majority; and that the "going on into perfection," in the sense and meaning of this passage, is neither more nor less than the aspiring of the merely regenerated to a state of sanctification by faith in our Lord Jesus Christ.

There are many other passages of Scripture besides those already introduced, belonging to the same class and teaching the same great truth. But instead of bringing them forward as we

might have done, in support of the Wesleyan theory of the doctrine and process of the work of sanctification, we have thought it desirable to go somewhat into the philosophy of the subject, leaving the ordinary track with which our people are more or less familiar, and to lay down the general principles upon the basis of which all those passages must be understood and interpreted. Our course and style have been somewhat metaphysical, to be sure, and for that reason necessarily obscure to some minds. But while we have given the only consistent interpretation of the passage on which we have chiefly dwelt, we have at the same time brought out the only theory of the work of full salvation which can be made to harmonize with the phenomena of the human mind, or the teachings of a deep and genuine Christian experience.

We are not tenacious, however, of the particular manner in which the work of sanctification is effected, nor would we trouble ourselves about it in any way, only as error in belief, leading to error in practice, might cause many to come short of holiness itself, and plunge them into everlasting ruin. It is the universal experience of all genuine Christians that the remains of the carnal mind still exist, and are a source of great trouble for a while after they are regenerated or born again. And the doctrine of the identity of regeneration with sanctification, in respect to their nature, and the time they are wrought in the soul of the believer, must tend to the persuasion of many who feel a consciousness of the presence of such remains, either that they have never been converted at all,—the disturbances within, being incompatible with entire sanctification,—or that they are destined to live in sin, as the Calvinists maintain, all their days; there being no other process for the removal of their conscious impurity, than that of regeneration, which has failed to accomplish the work.

In this state of things, whichever of said notions may take possession of

the mind, the effect, in general, will be the prevention of those who shall have adopted either the one or the other, from "going on unto perfection;" and the consequent leaving of them to die in their sins and be damned! Whereas the adoption of the Wesleyan theory, which recognizes a distinction between regeneration and sanctification, or supposes the latter to involve an entire deliverance from the remains of the carnal mind which are felt to exist in the former, readily accounts for the existence of these remains, without robbing us of the confidence it becomes us to feel in the reality of our conversion to God, or preventing us from looking forward to a near day, even in the present life, when "all filthiness of flesh and spirit,"—all moral impurity, both inward and outward,—shall be washed away.

But the one great and all-absorbing question, after all, is, and must be, whether we ourselves are holy, in an evangelical or Scriptural sense? Or, if not, then whether we "are going on to perfection," with the "expectation and purpose of being made perfect in love in this life?" And whether we "are groaning after it," as we of the ministry especially have promised to be? God says in the text under consideration,—"Be ye holy, for I am holy." And he has declared by the mouth of the apostle, that "without holiness no man shall see the Lord." This is the subject to which our attention should be first and chiefly directed. And without being too much occupied with the distinction of theories in respect to the manner of its acquisition or attainment, we should insist on the thing itself, both as it relates to ourselves and others,—living it, professing it, preaching it,—till the Master, having prepared for us a better inheritance in heaven, shall say unto us, "It is enough; come up higher."

A few words upon our own personal experience in relation to this great subject, if we may be allowed to speak of ourselves in this connection, will afford an appropriate illustration of the compara-

tive indifference with which any one regards theoretical distinctions, or the bare technicalities of theology, when fully engrossed with the vastly more weighty concern of seeking a preparation for heaven. About twenty-seven years ago having experienced a change of heart, and lived, as the great mass of professors of religion are seen to live, from my conversion to that period, I was brought into "deep waters" by the death of a dear child; and felt to exclaim in the language of David, "All thy waves and thy billows are gone over me." This affliction had the effect, such were my temperament and condition, to destroy all interest in every creature or thing I had ever known; and visually to annihilate the whole world around me. In this situation I looked to God, as the only source of comfort. No other help I knew, nor scarcely dare I hope anything even from this source, so fearfully was I tempted to skepticism. Still, as I had "no where else to go," the whole universe besides affording me no promise of relief, I cried day and night unto him for deliverance and salvation. The terms and manner were of no account with me, if I could only be delivered and saved. I made no terms,—followed no preconceived plan, thought of no distinctions in respect to different states of grace, or degrees of attainment, but felt that nothing less than all these was for me,—all God had provided for poor, guilty, helpless man, in the Gospel of his Son,—could at all relieve my deep distress, or satisfy the cravings of my poor soul. And I was willing, aye, anxious, to do anything, and everything, he required of me as a condition of the blessing I sought, be it what it might. In this way, I not only found deliverance from the grief and darkness which had overwhelmed me, but was raised to a higher state of grace and happiness than I had ever experienced before. And after having been brought into this exalted state and filled with the witness of perfect love, which was but the work of a moment, there was

nothing I so much desired as to be like God. I wanted to "be holy, because God was holy." O, how I rejoiced that I was like God, that I was "renewed after the image of God in righteousness and true holiness," and that being delivered from the remains of the carnal mind which had previously troubled me, I could now "rejoice evermore, pray without ceasing, and in everything give thanks," feeling as pure and innocent by the grace of God, as if I had never sinned. In this state and frame of mind, holiness, rather than happiness, became the one great object of my solicitude, and I looked upon sin as more to be deprecated than death or hell. Often did I pray, and that too with great sincerity and earnestness, that God would take me out of the world, sooner than that I should sin. This was briefly my experience in respect to the work and fruit of holiness. And this, if I understand Mr. Wesley, and the standard authorities of the Methodist Episcopal Church, is in perfect accordance with their uniform teachings upon the subject.

Whether God may not proceed differently with others, in some cases, is not for us to say. Very likely He does in things circumstantial, or unimportant in their character. But however that may be, He nevertheless effects the work of the sanctification of believers in all cases, whatever may be the circumstantial of the case, or its denominational peculiarities, upon the same general principles, and within the same great outline, with the true Wesleyan theory we have here adopted. And though we would not be over tenacious of our own views upon the subject, or harbor the least uncharitableness towards those who differ from us in regard to it; still, in presenting what we esteem to be the doctrine of the Scriptures and of the Church to which we belong upon the subject of holiness, we humbly claim, through "the blood and righteousness of Christ," to "speak that we do know, and testify that we have seen."

If it be inquired, why so many of

our church of late, especially among the preachers, either reject this blessed doctrine altogether, or so modify and confuse it as to destroy its practical effect; a full answer may be gathered from the following declaration of the Saviour to the caviling Jews, "If any man will do His will,"—the will of God,—"he shall know of the doctrine, whether it be of God, or whether I speak of myself." The knowledge of divine things is made to depend on duty. This done we shall "know the truth." This neglected, darkness and error will be the result. The difficulty with our anti-Wesleyan sanctificationists, is of a practical nature. They do not see or understand the doctrine and work of sanctification, simply because they *do not, will not, "do his will."* A holy life is unpopular,—interferes with worldly associations and pursuits,—provokes persecution from the world, aye, from the Church also,—and they cannot bear the cross. They must be popular, and to be popular they must live a fashionable life, and have a fashionable creed to justify it,—a creed, of course, which eschews and repudiates holiness. Their profession of the doctrine of holiness, and the show they make of preaching it upon occasion, but enables them to give it a deadlier stab. In their hands, it is despoiled of its beauty,—shorn of its strength,—and becomes a mere cloak to cover the deformities of their Christian character. As public opinion, which invariably shapes the laws of a country, is seen always to correspond to the moral character of the people, so theological orthodoxy can only result from practical godliness,—a condition or course of life which cannot long exist in the absence of entire sanctification.

Sin and error mutually produce each other. It is sin, in the form of pride, ambition and worldliness, which has involved so many of our preachers, and so many of the people through their means, in the anti-Methodistic error of the identity of sanctification with regeneration. And it is this same anti-Methodistic error which is, in turn, so

alarmingly increasing the sins from which it sprung, with almost all others that are common to the fashionable world around us. "How are the mighty fallen!" Lord "hasten the time" when the tide of ungodliness which is rolling over our beloved Zion shall bestaid in its desolating course; and the Methodist Episcopal Church, "returning to her first love," and becoming "baptized afresh with the Holy Ghost and with fire," shall resume the great and glorious work for which "God has raised her up, the spreading Scriptural holiness over the world!"

Errata in Article in October Number.

Page 293, 17th line from bottom, right hand column, instead of "God assigns," read *God designs*; p. 294, 22d line from bottom, right hand column, instead of "share," read *shun*, &c.; p. 295, 5th line from bottom, right hand column, instead of "process," read *progress*; p. 296, 11th and 12th lines from bottom, left hand column, instead of "process," read *progress*.

EXPERIENCE OF HESTER ANN BRONSON.

COME and hear, all ye that fear God, and I will declare what He hath done for my soul.—Psalm lxvi. 16.

I was brought to see and feel my need of a Saviour in the spring time of life, and while seeking for rest for my troubled soul, I was enabled to heed the invitation and apply the promise, "Come unto me all ye that labour and are heavy laden, and I will give you rest."—Matt. xi. 28. My darkness was turned into day; my mourning to rejoicing. Then I commenced to try to follow Jesus. I soon found there were crosses to be taken and much self-denial to be used, in order to follow the light that constantly brightened up before me. I obeyed, in part, the Spirit of God, urging me on to attainments in grace that every believer may possess. About four years after my conversion I began to look more closely into the deep things of God. The way was narrow that God's word pointed out, but I did not then enter to walk without deviation that glorious way.

It was in the month of August, 1853,

I desired a thing of the Lord, and had my wish so plainly granted that I became humbled under a sense of the mighty condescension of my forgiving Lord. I felt that I, the half-hearted, distant follower of Jesus, need only ask and receive. I attended a camp-meeting at Sing Sing, N. Y., the last of that month, and there became more and more interested in this momentous theme. The Sabbath after my return, myself and family attended the monthly love feast held in our Church. My cup of blessing was *nearly full*, but on our return home, in company with my husband and a sister in the Lord, we were talking of the work of holiness, (as it was termed,) how it was taking root and spreading in different places. Yes, said I, it is explained in such a simple, easy way, that a child can receive it. It was then that I was made free indeed—then I entered into a state of fellowship with God that hitherto was unknown to me. The light of truth shone upon me in such a manner that I hardly knew whether I was yet in a world of sorrow. The Bible seemed like a new book in which I never before had seen such beauties. Our Methodist hymns, with which I was very familiar, appeared as if I had never before felt the Spirit they breathe; backwardness and diffidence to which I had been a slave, at once fled from me, and I began to tell of this great salvation; and while making confession unto this new and living way, the power of the Holy Ghost was given me, and I was enabled to reckon myself dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Eight years have fled since that eventful time, and still I can say I am wholly the Lord's, swallowed up in God; my peace is full and flowing. I love holiness in all its features, and rejoice that it is spreading over the lands. As I travel this celestial road, new duties, trials, crosses, and enjoyments, are being presented, all of which I receive as from my Father's hand.—ROCKVILLE, ILL.

EXPERIENCE OF RICHARD COLLIER.

Is not this a brand pluck'd from the burning?

THE Spirit of the Lord strove with me from my earliest recollection, but I succeeded in warding off conviction until I was twenty years of age: at that time I was living at Rockville, Alleghany County, New York. Bro. Bush, of the M. E. Church, came there to hold a protracted meeting. I went to hear him and was convicted under his preaching; the invitation was given for those that desired to seek religion to go to the afternoon prayer meeting, which was held in a private house. I with some others went and went forward for prayers, and prayed for myself, pleading the poor publican's prayer. I felt some better after praying some time, and concluded I had got religion, and I believe my sins were forgiven me. I continued some few weeks very happy, but I soon found there was anger in my heart; then I thought I had lost my religion; so I gave up, for I never could be a hypocrite. I went back into the world and became ten times more a child of the devil than before, and would not hear anything about religion. About this time I went back to England, having been in America two years and four months. While there my time was spent in revelry. I had one loud call from the Lord while in England; my life hung as it were on a hair, but the Lord spared me.

I returned to America in 1854, and found my friends had removed to the State of Illinois. After my arrival among them I was taken sick and was sick two weeks. I could not look to the Lord then, but I resolved if I recovered I would do better. But my resolutions were like marks in the sand, the first wave of ungodliness washed them all away. I am convinced that a sick-bed is a poor place to seek the Lord.

I now went deeper in sin than ever. I learned to play cards for the first time in my life at Belvidere, and as I

learned, my passion increased for it, and now my time was spent at the card-table, in private houses, at first. I would not play for anything for a good while, but finally yielded to play for cigars, ale and oysters, and last for money. Oh, the thousands that this harmless amusement, as some call it, of card playing is leading to hell, eternity alone will reveal!

I was married the 2d of May, 1857, and lived with my wife's parents for two years. They made no profession of religion. My wife's father would denounce professors of religion, and I am sorry to say I could do the same, although I had been brought up from my cradle by pious parents.

We now went to house-keeping, and the Lord gave us a daughter. If ever home is attractive, it is at this time, but Oh, I am sorry to say the card-table had more attractions for me. I did not abuse my wife by getting drunk and leaving her without the comforts of life, but would leave her from morning till midnight. It was at this time that the Lord got hold of me again. I tried to reform myself. I commenced to read my Bible which had been neglected from my boyhood, with the exception of the few weeks I professed religion in the State of New York, but I found it was a sealed book to me, so I gave it up, and plunged headlong into sin. But the Lord was on my track, and one day while playing cards in the saloon some one came in and said my youngest brother had professed to get religion. It went like a dagger to my heart, and as soon as possible I left the place and went home. The M. E. Church was holding a protracted meeting. The next night I went and just got within the door—thought I would not be noticed, but a brother came to me when the invitation was given for seekers and asked me to go forward, but I would not. I attended the next night and the minister asked me to go forward but I still refused. I felt after he left me that this was my last call and I got up and went forward for prayers; whether I was the first to go that night I don't know, but

when I got up from my knees I saw the altar was full. I then got up and confessed my backslidings and how I had lived, but that I meant from that night to serve the Lord. I felt better in my mind but had no evidence of my sins forgiven, but I was determined not to give up. I mourned and wept and prayed for two weeks, then I began to despair. I could neither eat nor sleep and I was afraid I should die; I would wake my poor wife night after night, and would have her call my parents and my brother, and they would pray and pray; but O, my heart seemed as hard as a stone and I could not shed a tear for worlds: then the devil would come in and say I was past feeling and would tempt me to curse God and die; but no I was resolved if I went to hell I would go there praying. At times it did seem I must give up, the temptation would be so strong to curse my God that I would hold my tongue in my teeth; then I was afraid I should lose my reason and do it. And now my torments increased. I thought I could see the smoke of my torments issue from my mouth, and smell the brimstone and hear the muffled groans of the damned in hell; and now my friends were worn out for want of sleep, and I would go home with my brother Christopher, and stay with him, but only to be again tormented. I well remember the last night I left my father's house with my brother, before I got through: it seemed as though I were going for the last time. We had not gone far before my brother began to talk of faith, and I was enabled to believe that God for Christ's sake had pardoned all my sins; and O, the glory that filled my soul my tongue can never tell. I then wanted to go back and tell my friends but my brother persuaded me not to; so I went home with him and praised God all night, mostly on my knees, for truly I was a brand plucked from the burning; and now I could as soon have believed I was in hell as doubted that God accepted me. Glory to his name for ever and ever! But O, my faith was soon to be tried, for the

very next day I found something in my heart, and I did not know what the matter was. I did not know that I had done anything wrong, so I resolved to hold on to Jesus and do every duty. I was soon led to go and see a neighbour whom I was intimate with, who had got into a quarrel and had been badly hurt. I went and talked to him, and read and prayed with him. I was led to pray for him in the church but did not use his name. After the meeting was out an old class-leader and preacher asked me who I meant in my prayer, and I told him. He then asked me if any one had been to pray with him. I told him I had. He seemed to think I had no business to and said, I ought to have let some one else gone that had more experience and wisdom; but I thank God I did not feel condemned. This same man I partly backslid over, for he would profess in class that he had lived two years without a cloud, and yet he could mix in all sorts of company, and stand for hours and watch men pitch quoits. I did not hear any thing said about holiness, and when I would mourn and groan I was told not to cast away my confidence; I went on sinning and repenting for three or four months. It seemed as though when the revival was over that all the religion was gone. I attended class, but it was only to hear people tell the same story over and over, and my desires began to decrease. I kept going back and back, until I got into the saloons; my brethren could see me go there and never say a word to me, because I suppose, I still attended prayer-meetings and class-meetings. One night on the street a young man made me very angry, and I swore at him, and two of the brethren heard me, but never said a word to me. One of them mentioned it in the official meeting and the pastor was appointed to come and talk with me about it; when he came he never mentioned it, but pressed on me to go into full connection, my time of probation being expired, but I would not do it for I knew I was not fit to take the name

of Jesus in my polluted lips. I never gave up praying in secret nor my family altar; I dared not do it, and this made me more miserable than ever. About this time Bro. Hart came to Belvidere to preach. I went and heard him. I dared not stay in class that time, I went to hear him again the next Sabbath, and O, it was food to my poor famishing soul. I stayed in class, and sister Coon, of Marengo, led the class; she asked me to speak and tell where I was. I got up and confessed just where I was and how I got there, but that I now resolved to serve God, let others do as they would; the Lord blessed me and I felt resolved at that time to go through with Jesus.

Prayer meetings were commenced in private houses, I attended them; I was earnestly groaning after something I have never had. Now a sister asked me if I had experienced the blessing of perfect love. I did not know, I knew I loved every body; but if there was any thing more for me I would have it. I went forward to get the blessing of perfect love, I there consecrated my all to God. I felt no different than before, but I resolved to hold on to Jesus if I never felt any more than I did then, for one thing I knew I was all the Lord's and he could use me in any way. Now I never felt a great deal of extacy since my conversion, but the Lord would pour me out a blessing once in a while, generally when I was in my bed, and I would praise him for hours together. I kept pleading with the Lord for the witness. In July, 1861, I attended a camp-meeting two days, and on my way home I found the Lord blessing my soul abundantly, and while at family prayer I asked the Lord for the witness that my heart was cleansed from all unrighteousness. It seemed as though the Lord asked me if I could believe for it, I said yes Lord, I do believe! And Oh, the glory that at that moment filled my soul I never shall forget. It seemed as though God wrote the word "White" upon my poor heart. Glory to his holy name!

Now whatever God wants me to do

I am going to do it. I have given all I see, and all I don't see. When the light shines I shall walk in it.

I loved a gun and dog, it was my chief delight, but they are given up forever, bless the Lord. The Lord showed me that it was a snare. I feel what it means to cut off a right hand, and I am glad to do it. I find it one thing to vow, and another to pay our vows.

I have temptations, but God's grace is sufficient for me. Well, I am going through with Jesus, and his despised followers.

"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord forever, to behold the beauty of the Lord, and to inquire in his temple."

DOING GOOD.—Thousands of men breathe, move and live—pass off the stage of life, and are heard of no more. Why? They do not a particle of good in the world, and none were blessed by them, none could point to them as the instrument of their redemption; not a word they spoke could be recalled, and they perished: their light went out in darkness, and they were not remembered more than the insect of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands who come in contact with you year by year;—you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—CHALMERS.

A LONDON magistrate, who sent his son to college, said, "If you smoke tobacco, I will disinherit you." That son is now a healthy, hard-working, successful clergyman in a provincial town, and his acquaintance is courted by all.

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

LABORS.

HE received his appointment from the conference held at Olean, September, 1855, to Brockport, Genesee District. His predecessor here was Rev. B. T. Roberts, who had labored faithfully for two years, and seen a good revival in what had hitherto been a fashionable, formal Church. Some remained, however, worldly as ever, and bent on restoring their former idols, so soon as a preacher could be procured who would serve their purpose. They were prejudiced against Bro. Kendall in advance, from certain articles and false reports published in the "Buffalo Advocate," and circulated by its supporters. Some opposers were untiring in their efforts to confirm any suspicions of his soundness and honesty as a gospel minister. He soon found that if there was anything like a genuine and extensive work, it would have to commence in the Church, and go deeper than ever before. He began to preach and labor to this end, and he met with stern, though sullen resistance. He had been accustomed to congregational singing, and in his efforts to introduce it here, he was violently opposed by a popular choir, who insisted on having their own leader, tunes, and instrumental accompaniments. But God so convicted one of its leading members, that she publicly renounced it forever, and her exhortations were accompanied with such power to the people, that others saw they must abandon it, and the rest left in mortification and anger, giving the people of God the enjoyment of their own rights, in singing his praises "in the great congregation." About this time, one who had been for years a mere nominal and fashionable professor in the Church, was powerfully converted; and soon after, her husband, long a backslider, was reclaimed, and their house was opened weekly for holding what was at first called a band meeting, on account of the searching questions, similar to

those in the old band-rules in the M. E. Discipline, generally used in the meetings for the benefit of church-members, who were thirsting after all the mind that was in Christ. Meetings of this character were often held, not restricted to members, but open to all seekers of religion, and in these several were converted and reclaimed. On account of the holy fire that was always burning in these meetings, none dared to attend but those who were honestly desiring salvation. They were appointed because it was found in all the regular meetings of the Church, there was a deadly hostility to any really spiritual exercises. And there being no way to dispose by the Discipline of persons who persisted in such a war against spirituality, it was deemed best to quietly withdraw from an influence which was constantly dissipating all conviction from serious minds. The oldest and most devoted members expressed their firm convictions that God's Spirit would not long bear such insults as were continually offered by men who had once known the power of God, but were now given up to be filled with their own ways. As soon as it became evident to all that God worked in power among those *only* who were branded as "fanatics," a violent persecution commenced in the Church, which finally resorted to publishing pamphlets and scattering them far and near, to produce the impression abroad, that these praying men and women were not only enthusiasts and fanatics, but basely immoral! And the author, once a devoted *Methodist itinerant!* This, doubtless, was the beginning of those circumstances, which have since forced so many to leave the bosom of that Church which had so long been their comfort and joy. Although untiring in his efforts, and deeply spiritual in his pulpit and personal labors, such was the opposition of a few official men, that no general break was effected among the people. Those who loved and cherished the Holy Spirit and the most searching truths, prayed much and increased in all

wisdom and spiritual might. God honored their prayers and their labors, and their number steadily increased, till not only a score was numbered in the weekly band-meeting, but scores. They found abundant exercise for the love that "suffers long and is kind"—"that beareth all things"—"endureth all things." Doubtless God would have blessed them more if they had possessed a greater *depth of this love*, but they walked in all the light they had, and their feet were kept from falling. May God give us all so much love, that while we are faithful and fearless, we also will bear in *silence* the scourgings of those who deride us for Jesus sake. Several times during this year, Bro. Kendall was arraigned before the official board on account of his pointed faithful preaching, but he kept the even tenor of his way, filled with faith and love. In letter to his wife, who was absent at one of these times, he says: "In the afternoon had our official meeting, at the close of which two hours were devoted to my case—yourself, as usual, did not wholly escape. The council, of course, were divided—we have *some* brethren who are firm on the side of religion. I did, myself, little more than deny untrue assertions. We adjourned without final action on my case. Next Monday evening is our regular meeting again. What will befall me, then I know not."

Notwithstanding all such discouragements, the praying ones became fully established and prepared to meet and overcome the assaults of their spiritual foes. While here, Bro. Kendall often said, that although he had not seen so many souls gathered into the Church as in former years, he became more established in the belief that nothing effectual could be done in our societies where the *world* were allowed to *rule God out*. He said he was satisfied the entire Church must be revolutionized, or ere long be "rooted out of the earth," as Wesley prayed she might be, when she forgot that her "mission was to spread scriptural holiness." And he here deter-

mined that if he could do nothing *more*, he would go from place to place and get some *part* of the Church reclaimed, sanctified, and established in the doctrines of the Bible, so as to make a fold for the poor lambs who sought protection from the world.

He fully endorsed the sentiments of the "Nazarite Roll," read at the Olean Conference, and inasmuch as many false reports were afloat concerning it, he judged best to have the entire document published, that nothing might be hid or misunderstood. He accordingly procured the necessary papers and ordered a thousand copies published, believing it would encourage those under spiritual bondage in other parts of the work, and stimulate them to a like return to the old paths. Although it was well known there was no *organization* of Nazarites, he was not afraid or ashamed to declare that he belonged to the band so-called, because he had for his object in all his labors the restoring of the life of godliness to the Church, and in *no other way* than that he stood committed everywhere to keep to the Bible and Methodist Discipline. He was accustomed to say in his preaching, "I stand on the Bible and the Methodist Discipline, when I get outside *these*, then lay hands on me." He encountered strong opposition from members in high positions at B——, on account of his decided war with all secret societies, believing them to be always a bane to spiritual life. All minor societies he regarded as mere stepping stones to masonry, and that he was convinced was a society only fit for worldly men.

At the close of this year the Conference met at Medina, and many of the laity attended. They met to encourage by their presence and prayers, those who were proscribed for righteousness' sake. But few of the preachers attended the morning prayer-meeting at 5 o'clock, and Bro. Kendall took the charge chiefly. Many others attended who were sometimes greatly blessed and noisy, so that the doors were closed by the trustees. But going early

one morning, he found his way in, unbolted the door, rung the bell, and that morning many came, and they had such a pentecost as alarmed the village! Again the house was closed: and one gave out there would be meeting as usual at 5 o'clock, if the house was opened, otherwise preaching on the front steps of the Church. He was told if he attempted it he would be arrested, but the meeting was held, while several men armed with cudgels walked back and forth, to threaten the people. But God was their defense and they were not moved. During this conference Bro. Kendall was full of faith and joy in the Holy Ghost, and those present will long remember his sanguine expressions in regard to the final triumph of the work.

A N A N G E L.

BY ELIHU MASON MORSE.

I HEARD a voice—it was night
On the land and over the sea;
An angel with power sublime,
In eternity singing of time,
Sang a beautiful song to me.

I heard a voice—it was night
On the earth and under the stars;
A being clothed with the sun,
A glorious, glorious one,
Sang of love at my prison bars.

I heard a voice—it was night
No more on the sea and the land;
For back to the regions of time,
Came an angel, a maiden sublime,
And gave me her heart and her hand.

I hear a voice—it was night
Nevermore, nevermore, nevermore;
For I follow the maiden sublime
To eternity, far out of time,
To the beautiful, beautiful shore.

"WORDS are the counters of wise men, and the money of fools."—HOBBS.

SPIRITUAL POWER.

BY THE EDITOR.

THE Bible represents Christians as a class of people possessed of more than ordinary power. They accomplish that which can be effected by none but the followers of Jesus. In them resides an energy itself unseen, but manifested by its fruits, which carries them triumphantly through obstacles that appal the stoutest hearts among the unregenerate sons of men. They are discouraged by no difficulties, and daunted by no dangers. They cheerfully undertake to execute whatever their Divine Master commands, and they fully succeed in their undertakings, for their sufficiency is from heaven. In this service the timid become bold, the weak mighty. *For God hath not given us the Spirit of fear; but of power, and of love, and of a sound mind.** In particular,

1. EVERY REAL CHRISTIAN HAS POWER OVER SIN.

If you would know the gigantic strength of sin, undertake to grapple with it. A small impediment may turn the current of a river, but the Andes cannot stop its progress entirely. So the corruptions of the human heart may be easily diverted into a new channel, but to completely dry them up, is what no unaided man can do. Alexander could conquer armies, but he could not subdue his own passions. "He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Try the power of education to subdue sin—you but paint the sepulchre. Summon the aid of philosophy—it will talk eloquently of virtues of which it has only the semblance, and denounce vices upon which it feeds in secret. But to every one that is under grace, the Holy Ghost told Paul to write, *Sin shall not have dominion over you.* O blessed words! Victory over sin belongs to every believer in Jesus.

* 2 Tim. i. 7.

Satan may marshal his forces and plant his batteries; he may lay his ambuses and threaten by open force and secret guile to overwhelm and destroy the child of God, but he is foiled in his attempts, for the weakest disciple holding on to his Father's hand is safe, and comes out unscathed from the terrible conflict. God never intended that sin should tyranize over the feeblest of his children.

2. HE HAS POWER WITH GOD.

All power belongs to God. The laws of nature, which are but his ordinary mode of operating, the untamed wind and tempest, the tornado and the earthquake, are entirely under his control, and made to do his bidding. At the intercession of men, people doomed to destruction have been spared, towering walls have been levelled with the ground, and mighty armies put to flight, the mouths of lions have been stopped, fierce diseases have been quelled and death robbed of his prey, the weak have been made strong and the wicked holy; everything that man needs to have done has been accomplished in answer to the prayer of the saints. The language of the Bible upon this point is clear and emphatic. To His disciples Jesus says: *If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you.** Here the only limitation or condition is our *abiding in Christ*. God's will is always the will of him who abides in Christ.

The apostle John, having tested and witnessed for years the efficacy of prayer, wrote to Christians: "Beloved, if our heart condemn us not, then have we confidence toward God, and *whatsoever we ask we receive from Him*, because we keep His commandments and do those things that are pleasing in His sight." What almost unlimited power with God is expressed in these words! And it belongs to every Christian. It is not a privileged few whose requests are granted at the Court of Heaven, but whoever obeys

God receives everything that he asks of him!

3. HE HAS POWER WITH MEN.

The influence which we have over our fellow men for good, depends upon the degree of the influences of the Holy Spirit that we can bring to bear upon them. An illiterate Benjamin Abbott sees wicked men smitten down in an agony of despair, and savingly converted to God. Whoever labors in the great spiritual harvest-field that is white on every side has the promise that he shall reap. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."* This labor for souls is the common privilege of every believer in Jesus. Mere learning and talent have comparatively small scope in an undertaking where the sufficiency is of God.

Such is a faint outline of the Bible view of the spiritual power that belongs to every Christian. But where do we find it lodged? What proportion of the members of churches that are denominated evangelical, even profess to have power over sin? Alas how few are there, even among ministers that do not ridicule the idea of having victory over sin as absurd and fanatical?

Who has power with God? What a small proportion of church-members are able to labor effectually for the salvation of souls? Take away from the one hundred members of almost any church the dozen who are struggling for life in the spiritual charnel house, and what would become of the prayer meeting, and other social means of grace?

How few there are who have power to reach the consciences of men! There is no lack of learned preachers and talented preachers, but how few there are that are successful in winning souls to Christ! Men who can by their eloquence rouse the sleeping energies of the people on minor subjects, discourse

* Jno. xvi. 7.

* Ps. cxxvi. 26.

from year to year on that topic which above all others appeals to the sensibilities of judgment-bound mortals, and religious interest dies away, and souls rush on unprepared into eternity. In no other profession, in no department of labor, would this lack of success be tolerated. The general who never won a victory would be disgraced, the physician who never cures his patients would soon lack patronage, but the minister whose soothing strains lull the consciences of his auditors to sleep is petted and pampered by those who are being eternally ruined by his ministrations.

What is the cause of this want of spiritual power? We answer without hesitation, A WANT OF GRACE. Grace is but another name for the Spirit of God in the heart of man; and where that resides there must be Spiritual power. There is an influence attending the confessions and prayers of a truly awakened sinner, which is often wanting in the exercises of those who have professed religion for years. This should never be. A truly converted person, unless he backslides, grows in grace and consequently in spiritual power. If you have less power now than formally, rest assured that you have, to that extent, backslid from God. To be a backslider it is not necessary that one should be openly and scandalously wicked. The church at Ephesus, planted and nurtured with great care by the apostle Paul, had, when John, banished to Patmos, saw its true condition, many good practices, but all were vitiated in the eyes of Him "who walketh in the midst of the golden candlesticks," "because they had left their first love."* O, it is saddening to see so many ministers and church members who once labored efficiently in the cause of God, now proclaiming the same doctrines and using the same words without any good results. Do not look at anything outward for the cause of the change. Look inward and you will

see that indulgence in sin,—in pride, —or covetousness,—or impurity, has robbed you of your strength. Wanton imprudence in the lap of Delilah, if not sinful indulgence, has shorn many a pulpit Sampson of his locks.

A loss of spiritual power is often occasioned by a neglect to take advanced ground in Christian experience. Unless one who is awakened goes on unto conversion, there will soon be no power in his confessions and his expression of a desire to flee from the wrath to come. A person clearly converted, and brought by the Spirit of God to see the necessity of going on unto perfection, will, unless he obeys the solicitations of the Spirit, become dry and powerless. One fully sanctified, commanded to "grow in grace," and failing to take the advanced steps that God shows him he should, will inevitably become formal, tedious and worse than useless.

If we would retain spiritual power we must "walk in the light." Will you have it? Be determined. Resolve firmly. Consecrate yourself fully. Pray incessantly and YE SHALL RECEIVE POWER AFTER THAT THE HOLY GHOST IS COME UPON YOU.

BE SILENT.—It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still be silent. It is better to say nothing than to say anything in an angry or excited manner, even if the occasion should seem to justify a degree of anger. By remaining silent the mind is enabled to collect itself, and call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, when you speak from God.

A TOUCH OF HUMAN NATURE.—Go to strangers for charity, to acquaintances for advice, and relatives for nothing—and you will always have a supply.

* Rev. ii. 2.

THE SANCTIFIED AND THE UNSANCTIFIED.

What a Difference!

BY REV. D. F. NEWTON.

FIRST.—Mark those in the higher walks, wholly given up to God's service: are they not *always* ready to every good word and work, ready for prayer, praise, testimony? When called on to pray, they pray; to sing, they sing; to speak, they speak, as God gives utterance; to do this or that duty, in the house of God and out of it, at home or abroad, there are no flinchings, hesitations, or misgivings. They are on the spot with armor girt and burnished, hearts duly prepared. Their weapons are not carnal, but spiritual; "mighty through God to the pulling down of strongholds."

They endure hardness as good soldiers, stand boldly in the battle's front, meet Satan's hottest cannonadings, the fiery darts of the enemy. Never, never, does the sanctified soul, one on the ROCK Christ Jesus, rooted and grounded in love, full of faith and the Holy Spirit, shrink from duty the most arduous, [difficult, self-denying, soul-trrying. "Go forward," is his motto, "Go forward;" "Stand for Jesus," is his watchword, "Stand for Jesus;" fight, *fight*, conquest or death. The constant uplifted voice is, "Lord, what wilt thou have me do? Here I am, send me." It's meat, it's drink to the sanctified soul to do God's will, and *only* God's will, cheerfully, heartily, peacefully, joyfully, without a murmuring, disbelieving thought. The eye is single to God's glory,—every motive pure.

Secondly.—Is it thus with the unsanctified, the disbelieving, the doubting, the hesitating, the man-fearing? How frequently do we hear excuses from professing Christians, when called upon to speak, pray, testify, or give thanks, to open their lips for God and his cause, give alms, do this duty or that! what haltings, fearings, doubt-

ings, complainings, misgivings, apologizings!

"I did not come prepared to take part in religious exercises this evening. I left my notes and prayer book behind."

"My health is feeble, I have a severe cold, a troublesome cough, please excuse me."

"The children of Ephraim, being armed and carrying bows, turned back in the day of battle." Ps. lxxviii. 9.

How greatly is God dishonored in thus bringing an evil report concerning the goodly land; think of the spies in the days of Moses and Joshua. Unbelief is the greatest of sins, the most God-dishonoring, soul-damning.

Again, what cowardly shrinking from declaring boldly "all the words of this life!" what wicked conformity to the world! what bowing and scraping to a popular, man-fearing, time-serving policy.

What's the matter, the cause, the difficulty, the purport, the special reason for this keeping back part of the price, withholding God's full counsel, this not coming up to the help of the Lord against the mighty? Why these haltings, stumblings, perpetual back-slidings, and God-dishonorings? May not the whole be summed up in one word: the lack of the tongue of fire, the baptism pentecostal, the inner life, "holiness to the Lord?" Right hands are not severed, right eyes are not plucked; God is not obeyed, in coming out from the world, in presenting the body a *living* sacrifice, holy and acceptable unto God. All the titles are not brought into the store-house, all is not on the altar Christ Jesus; the promise of full, overflowing salvation is not claimed; the great and precious promises, by which we are made partakers of the divine nature, are not delivered. Here lies the difference between the sanctified and the unsanctified; the entirely consecrated and those not entirely consecrated; between those who serve God wholly and heartily, and those who serve him haphazardly, endeavoring to carry the

world in one hand and religion in the other. The difference between these two classes of professed disciples is clear as the noon-day sun. And yet this blessed Bible doctrine, sanctification or perfect love, is opposed, resisted, ridiculed, and often denounced as an error, unscriptural and fanatical. And this denunciation, moreover, not unfrequently proceeds from unsanctified lips, from those living in doubt, unbelief, conforming more or less to the world; having a name to live, while dead; having the form of godliness, but denying the power thereof.

Beloved, is this you? Are you the guilty one? Beware, lest a promise being left you of entering into this rest, you should come short of it.

"Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts xiii. 40. 41.

THE SPIRIT OF PRAYER.

MADAME GUYON.

NOTHING was more easy to me than to practice prayer. Hours passed away like moments, while I could hardly do any thing else but pray. The fervency of my love allowed me no intermission. It was a prayer of rejoicing and of possession; wherein the taste of God was so great, so pure, unblended and uninterrupted, that it drew and absorbed the powers of the soul into a profound recollection, without act or discourse. For I had now no sight but of Jesus Christ alone. All else was excluded, in order to love with the greater extent, without any selfish motives or reasons for loving.

Such was the prayer that was given me at once, which is far above ecstacies, transports and visions. All these gifts are more subject to the illusion or transformation of the adversary.

It is of such that St. Paul speaks,

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when he says, that *Satan transforms himself into an angel of light*, which is generally the case with such as are fond of visions, and lay a stress on them; because they are apt to convey a vanity to the soul, or at least to hinder it from humbly attending on God alone.

Ecstacies arise from a sensible relish, and may be termed a spiritual sensuality, wherein the soul letting itself go too far, by reason of the sweetness it finds in them, falls imperceptibly into a state of decay. The crafty enemy presents such kinds of interior elevations and raptures for baits to betray the soul; to render it sensual, to fill it with vanity and self-love, to fix its esteem and attention on the gifts of God, and to hinder it from following Jesus Christ in the way of renunciation, and of death to all things but him only.

But the immediate word of God never deceives. It is incapable of any error. It is Jesus Christ himself, the word which is never one moment mute or unfruitful; it never ceases in the centre of the soul, when disposed for the hearing of it. It is efficacious in that soul in which it is received, and in communicating itself through that to other souls, to make them fruitful to eternal life; Christ himself becoming the life of such souls.

Far different from the false assurance or frivolous dependence on a deceitful revelation of things to come, is the *Revelation of Jesus Christ*, mentioned by St. Paul. It is manifested to the soul when the eternal word is communicated to it. It makes us *new creatures created anew in Him*. This revelation is always true, and what the adversary of man cannot counterfeit. From hence proceeds the only safe ecstasy or transport, which is operated only by naked faith, and by dying, even to the gifts of God, how sublime and excellent soever they may appear; because as long as the soul continues resting in them, it does not fully renounce itself, and so never passing into God, loses the real enjoyment of the Giver, which is indeed an inestimable loss.

Lest I should let my^d mind go after these gifts, and steal myself from thy love, oh my God, thou wast pleased to fix me in a continual adherence to thyself alone. Souls thus directed go the shortest way. They are to expect great sufferings, especially if they are mighty in faith, in mortification, and deadness to all but God alone. A pure and disinterested love, an intense-ness of mind for the advancement of thy interest, and of nothing else, these were the dispositions thou then im-planted in me, and even a fervent de-sire of suffering for thee. The cross which I had hitherto borne only with resignation was now become my de-light, and the special object of my re-jicing.

TOBACCO.

BY REV. GEO. TRASK.

Tobacco a hindrance to the Conversion of Sinners, the Sanctification of Believers, Revivals of Religion, and the Salvation of the Heathen.

"Take us the foxes, the little foxes which spoil the vines."—SONGS OF SOLOMON, ii. 15.

THE animals here mentioned are dis-tinguished for cunning and doing mis-chief without detection. References in ancient times show that they were partial to early grapes, and vineyards often suffered from their depredations. Hence, the signifi-cancy of the text, "Take us the foxes, the little foxes which spoil the vines."

This passage has been the key-note to many admirable sermons. When the peace of the parsonage or the Church has been a little disturbed—when an orchestra of fine singers, like fine vi-o-lins, has been put a little out of tune by some trifling occurrence—then many a pastor has seized on this text, and preached a sermon of tearful and masterly eloquence, to the great edifi-cation of his people.

Many foxes walk upon the moun-tains of Zion, and, as in the days of Jeremiah, lay waste the vines of the valley. We name ONE. And this is

not simply so personal or so local an evil as to be confined to the precincts of a country parish; but an evil broad as the world, and which operates in a way so deceptive, so fox-like, that mil-lions of its victims are pretty much insensible to its mischievous agency.

The evil we have in view is the NARCOTIC, TOBACCO, or the common use of this article—"a narcotic," says a great physician, "which is now doing more mischief to the souls of young men than any other, because it acts so insidiously that the church and the min-istry do little or nothing about it."

Many think this simply a foolish, costly and filthy habit, and scornfully ignore all its moral bearings. We think differently. We think it the great vice of the age, and a device of the DECEIVER to ruin men on a broad scale—Satan's master-piece.

The common use of this narcotic,

1. HINDERS THE CONVERSION OF SIN-NERS;

2. THE SANCTIFICATION OF BELIEV-ERS;

3. REVIVALS OF RELIGION;

4. THE SALVATION OF THE HEATHEN.

1. *The common use of Tobacco hind-ders the conversion of sinners.*

It is a soporific. Its fumes are sooth-ing, and stupefy the sensibilities as opium or any other drug in the *materia medica*. Notice the devotee whilst en-veloped in smoke, and imbibing the poison, and you will perceive that the pulsations become sensibly affected, the muscles relaxed, the eye dreamy, and the entire man more or less the victim of its potency. In this abnor-mal state—so grateful to all which is sensual in man—the victim is incap-a-ble of seeing himself a lost and ruined being, and hence incapable of appreci-ating the provisions that the Gospel proffers. The mind should be especial-ly clear when dealing with God and the inter-ests of salvation. We do not bid a slaggard whilst asleep, or a drunkard whilst drunk, to accept salvation. We bid the one to awake, and the other to drop his bottle, and then press the Gos-pel with some hope of success. Thus

should we do with the victims of tobacco. We should bid them come out from the intoxicating fumes which obscure their vision, see their deplorable condition before God, and understandingly believe and live.

Facts harmonize with theory. There are men about us who have no more sensibility touching the claims of God, or the worship of God in his house, than the cattle browsing on the hill-tops; and a fair investigation might show that this brute-like stupefaction, in most cases, is neither more nor less than the legitimate effect of this and kindred drugs and drinks.

This agency of evil may excite no attention among you. Here and there a pious wife may sigh in strains like these: "I am sorry my husband has no love for church, and is so stupid respecting religion. But I am glad he has no bad habits. He neither swears nor drinks. He smokes a little; but I am thankful he does nothing worse." Here and there a pious mother may say: "My son is very kind and dutiful, but I cannot get him to meeting or the bible-class. He is steady—he has no bad habits. He smokes a little; but if he does nothing more, I shall not trouble him about it."

We say to such, here, precisely here, is the specific mischief of this narcotic. It is a deceiver. It deceives the very elect. It deceives you; and your impenitent friend will never awake to his danger, and become a child of God, so long as he is the victim of this soporific. Onward he will go, calling for a little more sleep, a little more slumber, till he reaches the chambers of death and the retributions of eternity. Arouse him, or he will sleep the sleep of death.

Is not a sot a sot? Is there not as much hope of a sot on strong drink as of a sot on tobacco? A careful examination of numerous facts in our possession would place this point beyond dispute.

This narcotic is an IDOL, and in this sense hinders the conversion of sinners. He who seeks salvation should under-

stand that the demands of the Gospel involve the sacrifice of every idol which stands between God and the soul. An idol—be it whatever it may, whether it be an eye or a hand, a feather or a straw, a bottle or a pipe, a mountain of gold or a grain of gold—is an idol, and must be unconditionally relinquished before God will make his throne in the soul, and there shed abroad his love.

We say, this is an idol, and millions of its victims will confirm the assertion. The taste for it, once formed, is a monstrosity. You may laugh or scold about it, but the friend now sitting at your side likes it better than the rarest luxuries or the richest productions which flow from the munificent hand of God—better than society and politics—and probably better than the companion of his bosom. Alas! so abject are many of its victims, that, if they cannot buy it, they will beg for it—if they cannot beg for it, they will steal it. They will steal this who would steal nothing else, because for nothing else have they such an irrepressible appetite. The history of ragged boys and dishonest clerks in large cities, the doings of police courts in this and in other lands, show that theft is more frequently committed to appease this appetite than any other. A whole army, it has been said, murmured from right to left, and came well-nigh rebelling, when destitute of tobacco; but when compelled to subsist on horse-flesh they made but little ado!

The argument is simply this: Here is a despotic appetite for a popular poison, which makes its lodgment in the blood, nerves and affections of its victims; and as we say, no adulterer, and no drunkard, and no idolater, continuing such, actually accedes to the conditions of salvation, so no devotee of this idol, continuing such, actually accedes to them, or becomes a child of God.

Should you maintain, my friends, that sinners about you become Christians, and continue to be wedded to

this lust, we might maintain with equal plausibility that they become Christians, and worship "lords many and gods many," continue victims of other lusts which "drown men in perdition." We deal not in visionary speculations, but in facts. Its victims are convicted of sin from time to time, and, under the pressure of conviction, they give up idol after idol, but cling to this; and God, who is jealous of his glory, says, "They are joined to their idols, let them alone."

We adduce two or three facts. Says a pastor: "A young man of my parish has recently become a hopeful Christian; but for a week he alternated between hope and despair, and peace did not settle upon his soul. He discovered an idol in his heart—Tobacco. He put it away, and at once joy filled his soul, and doubt departed." Says another clergyman: "I respect your mission against tobacco, for it has much to do with the salvation of sinners. When I was seeking Christ, I had many idols to lay aside—cards and wine, vain company and family friends; but the Holy Spirit enabled me to do this with comparative ease. But when I came to my cigar-box—my Havana cigars—the odor was so bewitching that I found more than my match. I struggled day after day, for ten days, before I could conquer and dash the box aside, and say :

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee."

2. This drug hinders the sanctification of believers.

Consider, on the one hand, sanctification, or efforts to attain to it, as denoting mental activity—mind awake, agonizing to know more of God, and of the height and depth of his love. Consider the believer laying aside every weight, and striving to be perfect as his Father in heaven is perfect. On the other hand, bear in mind that this is a soporific, a stupefier of the sensibilities, and you see at a glance the way in which it hinders the com-

plete consecration of the soul to God. It does so by depressing the vital forces, and as water quenches fire. It acts on the believer as on other men—on the saint and sinner alike. The politician disappointed at the polls, the man in domestic trouble, the sinner concerned for his sins, the criminal about to suffer death on the scaffold, will alike resort to the cigar or pipe. Why is this? We answer, because this drug allays sensibility, diminishes anguish, and, like the morphine administered to the dying, does much to rob death of its terrors. It renders the mind placid and dozy, fills it with self-satisfying ideas, and probably another wreath of its noxious fumes would never more pollute the air, insult God and insult man, were it not for its intoxicating efforts.

It deadens the soul. But do Christians need deadening, or quickening? Is Christian life a pastime, or a warfare? Is it an Elysium, in which we can lay aside the battle-axe, and lie down in ambrosial bowers, or are we here to fight the good fight, and win the prize?

Many professors are in a narcotized state. They are amiable, and make no difficulty for any one. They are not troubled whether the church be dead or alive. They are stupid as well as amiable, and remind us of such Christians as a little girl had in view when she asked: "*Did you never see people so good they were stupid?*" O, yes; we see here and there a clergyman who loves his rocking-chair and his periodical, his meerschaum or cigar; and he is "*so good he is stupid.*" We see here and there a church-member who sleeps in prayer-meetings and in church, and whose monotonous life is little better than one continuous nap; and he is "*so good he is stupid.*" And this stupefaction is often the legitimate effect of this soporific. Such professors hardly believe in sanctification, or the higher life; they have not vitality enough to grasp conceptions so spiritual and noble. The angel of the Apocalypse stood in the disc of the sun: such pro-

fessors are not angelic—they are satisfied to be encircled in smoke! Said a clergyman, a dupe of the weed, on having heard a discourse on the higher life in his pulpit, "Brother, I don't believe in this doctrine." "I knew you did not," replied the preacher. "How did you know it?" inquired the other. "I knew it," he replied, "when I entered this desk and saw it defiled with tobacco. No man can believe in *walking with God*, who is a slave to such a practice."

It is an obstacle to sanctification in another sense. *With believers and unbelievers alike it is sometimes an Idol, and takes the place of God.* In one form or another it consumes much of their time, purse and affection, and they rob God of his dues. "A social prayer-meeting," says Dr. Coles, "composed of these victims deprived several hours of their idol would be a gloomy affair." A deacon once said to me, in self-defense, "If I go to a prayer-meeting without previously smoking, I cannot enjoy it; but when I have smoked I enjoy it, and all goes well." It is manifest that the good man, instead of depending on the inspiration of God's Spirit, depended on smoke; and he reminds us of hard drinkers previously to the temperance reform, who, as they abounded in drink, became garrulous and abounded in excessive eloquence on religious themes. It becomes these devotees to say but little about self-denial, or fighting spiritual battles. Were it not a sad spectacle, it would be amusing to see them, as we sometimes do, standing up in churches and chapels, erect as soldiers, singing martial stanzas, commencing like the following:

"Shall I be carried to the skies
On flowery beds of ease?"

And thus:

"Sure I must fight if I would reign;"—

When, were you to ask them to battle a foe on the battle-field of their own heart—a foe which is nearer them than their next-door neighbor—you will soon find that they will do no such thing. Alas! such brethren are not conscious of being inebrates; they are

ignorant of themselves. In more rational moments they assure us they wish for more piety and more communion with God; but, with systems deranged by drugs and drinks, these desires are vain. They advance—they retreat—and, in attempts to rise, they resemble men climbing perpendicular sand-banks, descending as fast as ascending, and gain nothing in their spiritual struggles.

Do not misapprehend us. We doubt not that there are many good men who habitually use this drug; but they would be more vigorous, more effective, and have more of the love of God in their souls, if they were free from its stupefying power. Gladly we say, many are ridding themselves of this sin, which easily besets them, and are rising into a higher life in Christ Jesus. God speed the day when all his people shall understand their high calling, lay aside all filthiness of the flesh and spirit, and shall perfect holiness in the fear of God.

3. The common use of this drug hinders revivals of religion.

The practice is sinful. It consumes money, time, strength, health, and life, and is as real a violation of the laws of God, in every department of our nature, as can be named; and if any deny that this is a sin, they deny that "the transgression of the law is sin;" and this they must settle with Paul, an inspired apostle, and not with us.

True, its use, like the use of alcohol fifty years ago, may with many be a sin of ignorance; true the blessing of God may not be withdrawn from churches more or less involved in it; but, as light increases, and the mysteries of this iniquity become more manifest, then this, like other sins, will have lost this peculiar type, and no longer be regarded with indulgence.

We now as easily understand why God may withhold the converting influences of his Spirit from a church which tolerates drunkards and drunkenness, as from a church which tolerates polygamists and polygamy; but this was not so once. And the time is

coming when we may as easily understand why God may withhold his blessing from a church afflicted with sots on one thing as well as as sots on another—whether tobacco or strong drink. When light has come, and churches tolerate practices which are manifestly sinful, they have no ground to expect these heavenly effusions; because it is a well-known principle that God, the Holy One, is wont to withhold his smiles from those who persistently abuse the light.

The idea may be derided that a cause assumed to be so insignificant can repel the divine blessing. "A weed, an Indian weed," exclaims one, "a weed which everybody laughs about, stay the hand of God, and be an obstacle to revivals!" Well, my friend, we live in a world where great effects sometimes follow little causes. The sin of Ananias and Sapphira they considered a trifling offence; but God has rendered it memorable by a fearful stroke of his displeasure. His thoughts are not our thoughts. The wedge of gold and the Babylonish garment were little things; but the act of purloining them incensed the God of Israel, and stayed the march of a mighty army! The Achan of the camp is usually some insidious and unnoticed sin—some keeping back a part of the price—some "little fox" too insignificant to command the attention of haughty and superficial men, but which is sufficient to move God, and provoke him to withhold his smiles, or to visit his people with "indignation and wrath."

God, in his word and providence, ever and anon bids his people try him, by removing stumbling-blocks, by taking up crosses, and by bringing in tithes, and thereby securing blessings which he does not otherwise bestow; and, as generations come on, he calls on them, in more urgent strains, to drop every sin and every lust, to rise higher in zeal and love, and to enlarge their expectations in relation to what he will accomplish for his church and for our whole race.

Now this drug, or things far more

insignificant, may be an impediment to revivals. We have said that it deadens the sensibilities of God's children. Its victims have not the mental perspicacity they otherwise might have. They have not the prayerfulness, nor the love to God, nor the love to perishing sinners, they otherwise might have; for they are more or less under a paralysis from the torpid effects of this narcotic. Their religious emotions are uncertain and capricious. They are, in the language of our Methodist friends, "sometimes high and sometimes low." Sometimes in conferences they kindle with revival fervor, and have the zeal of a Jehu; but when they have luxuriated a while in smoke their zeal goes down, and they become stupid and cold, and below zero in their emotions. Their zeal begins in smoke, and usually ends in smoke.

Suppose in a given church the clergyman smokes, and the deacons and half the members do the same; should we expect they would put forth energetic and continuous effort for a revival? Will they cry unto God in fervent prayer for his converting power? Will they call on sinners dead in trespasses and sins to wake up, when they themselves are little better than somnambulists in the church? O, no; they seldom labor to any good effect in securing these blessings, and, so far as their agency is concerned, the church is ineffective. We are aware that we have ministers who smoke, who have splendid minds and education, but whose smoky sermons are in no sense the hammer which breaketh the flinty rock in pieces. If they have revivals, it is because "other men labor, and they enter into their labors." Men of spiritual elevation—men of revival power, philanthropists and reformers—men like Paul, like Wesley and Whitefield, like Howard and Wilberforce, like Cornelius and Judson—move in a region more salubrious than that which invests the victims of smoke! You can no more bring such men into such bondage than you can chain an angel, or arrest the rising sun.

Should good men in our churches universally banish this and kindred narcotics, it would be as "life from the dead." With rejuvenated bodies and invigorated minds, with holier hearts, they would become men of "power with God." Breaking off this sin by righteousness, and this iniquity by turning unto the Lord, God would smile upon them, give them a manly courage, a holy boldness, a concentrated power, by which one would "chase a thousand, and two put ten thousand to flight;" and, in connection with effort so effective, revivals would break forth on every hand, and God would "turn the captivity of Zion." Many precious revivals place this beyond dispute.

4. The use of this drug hinders the conversion of the heathen.

Fifty millions of Chinese, according to English statistics, are victims of tobacco-smoke. The Turks are excessive smokers, and Turkey has been called "a volcano of smoke." Our Indians are inveterate smokers. Missionaries assure us that the heathen, to a wide extent, are victims of this vice. The drug affects them as it affects others. Enveloped in smoke, stupefied and stultified by its potency, they have but little ability and little disposition to embrace the "Gospel of God our Saviour." They are in an abnormal state—they are intoxicated; and, as God does not convert sinners in Philadelphia or London when they are *drunk*, so he does not convert sinners on the plains of India, or on the sands of Africa, when they are *drunk*; and here we have one reason why missionary societies of this and other lands have done so little towards the actual conversion of pagan nations.

We have said tobacco is an idol here in Christendom; pray, why should it not be an idol in Heathendom? It is not an idol like Juggernaut, or thousands of senseless images about which the professed worshipper may not care an iota; but an idol intrenched in its votary's flesh, blood and appetite, and which has become "part

and parcel" of his very nature. "Give me that idol on your mantle-piece," said a missionary to a pagan. "No," said the pagan. "Give it to me, and I will take it to America, use it, and send you more missionaries."—"No," was the reply; "my father, my grandfather, and my great-grandfather worshipped it, and you cannot have it."—"But I will pay you for it," said the missionary. "Pay me for it? How much will you give?"—I will give you twelve cents."—"Twelve cents!"—"Yes," said the missionary. "You shall have it," said the pagan. The missionary bought the idol for twelve cents, and has used it according to promise in American churches.

Sister in Christ, ask your husband, or brother, or son, to sacrifice his idol, his meerschaum, or cigar. Should he hesitate, offer him twelve cents. Should he still hesitate, offer him twelve times twelve, or a hundred times the sum; and if this should not win the day, then tell me which is the most invincible idolater, the Hottentot for whose conversion you pray, or your bosom friend, who idolizes tobacco, and who, as often as Daniel worshipped God, worships at its shrine?

The money squandered upon this lust is immense. We say nothing respecting the *thirty or forty millions* which the American nation squanders, but refer to what professing Christians in the churches of Christ squander. Dr. Coles states that American Christians annually expend not less than five millions of dollars on this fashionable poison. This sum would support a dozen and more of such associations as the Board of Commissioners for Foreign Missions; and probably exceeds by five times the sum contributed by all our denominations to Christian missions of every name!

The Dutch Reform churches in our land are usually rich, and our brethren in them have achieved some notoriety for their devotion to the pipe. They have four hundred and ninety churches, and during their connection with the American Board these churches paid

for foreign missions ten thousand dollars a year, which is less than twenty-one dollars for each church. What do these churches pay for tobacco? Do they pay a thousand dollars each? Will four hundred and ninety thousand dollars foot the bill?

Think not that our Dutch brethren are sinners above all who revel in this lust! As you recede from Plymouth Rock south or west, you find churches more and more immersed in this evil, at a shameful cost. They are rich men—deacons, doctors, and divines—who, should they contribute what they pay for "Havanas," would soon demolish the debt of missionary associations, and give such an impetus to a precious and sublime cause as would be felt till time shall end.

Friends—we have briefly presented one obstacle of many to the conversion of the world. It is a mighty one. Tell us not of the myriads of insignificant images which the heathen worship, and which they themselves know to "be vanity and a lie." Tell us not of the ear of Juggernaut; this is a Liliputian thing compared to this idol, worshipped by hundreds of millions, both Christian and pagan. God of mercy, awake, O, awake thy people to the magnitude of this and kindred evils, which put back the blessed day when the kingdoms of this world shall become the kingdom of our Lord and his Christ!—ANTI-TOBACCO JOURNAL.

Z E A L .

If zeal be true, it will be a zeal from *true motives*. Such is the subtlety of the heart, that men will often do right things from wrong motives. Amaziah and Joash, kings of Judah, are striking proofs of this. Just so a man may have zeal about things that are good and right, but from second-rate motives, and not from a desire to please God. And such zeal is worth nothing. It is reprobate silver. It is utterly wanting when placed in the balance of God. Man looks only at the action. God looks at the motive.

Man only thinks of the quantity of work done. God considers the doer's heart.

There is such a thing as zeal from *party spirit*. It is quite possible for a man to be unwearied in promoting the interests of his own church or denomination, and yet to have no grace in his own heart—to be ready to die for the peculiar opinions of his own section of Christians, and yet to have no real love to Christ. Such was the zeal of the Pharisees. They "compassed sea and land to make one proselyte, and when he was made, they made him two-fold more the child of hell than themselves." Matt. xxiii. 15. This zeal is not true.

There is such a thing as zeal from mere *selfishness*. There are times when it is men's interest to be zealous in religion. Power and patronage are sometimes given to godly men. The *good things of the world* are sometimes to be attained by wearing a cloak of religion. And whenever this is the case, there is no lack of false zeal. Such was the zeal of Joab, when he served David. Such was the zeal of only too many Englishmen in the days of the Commonwealth, when the Puritans were in power.

There is such a thing as zeal from the *love of praise*. Such was the zeal of Jehu, when he was putting down the worship of Baal. Remember how he met Jonadab the son of Rechab, and said, "Come with me, and see my zeal for the Lord." Such is the zeal that Bunyan refers to in Pilgrim's Progress, when he speaks of some who went "for praise" to mount Zion. Some people feed on the praise of their fellow-creatures. They would rather have it from Christians than have none at all.

Ah! reader, it is a sad and humbling proof of man's corruption, that there is no degree of self-denial and self-sacrifice to which men may not go from false motives. It does not follow that a man's religion is true, because he "gives his body to be burned," or because he "gives his goods to feed the

poor." The apostle Paul tells us that a man may do this, and yet not have true charity. It does not follow, because men go into the wilderness and become hermits, that therefore they know what true self-denial is. It does not follow, because people immure themselves in monasteries and nunneries, or become sisters of charity and sisters of mercy, that therefore they know what true crucifixion of the flesh and self-sacrifice is in the sight of God. All these things people may do on wrong principles. They may do them from wrong motives—to satisfy a secret pride and love of notoriety—but not from a true motive of zeal, for the glory of God. All such zeal, let us understand, is false. It is of earth, and not of heaven.

Furthermore, if zeal be true, it will be a zeal *about things according to God's mind, and sanctioned by plain examples in God's Word.* Take, for one instance, that highest and best kind of zeal—I mean zeal for our own growth in personal holiness. Such zeal will make a man feel incessantly that sin is the mightiest of all evils, and conformity to Christ the greatest of all blessings. It will make him feel that there is nothing which ought not to be done, in order to keep up a close walk with God. It will make him willing to cut off the right hand, or pluck out the right eye, or make any sacrifice, if only he can attain a closer communion with Jesus. Is not this just what you see in the apostle Paul? He says, "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." "I count not myself to have apprehended; but this one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." 1 Cor. ix. 27; Phil. iii. 13, 14.

Take, for another instance, zeal for the salvation of souls. Such zeal will make a man burn with desire to enlighten the darkness which covers the souls of multitudes, and to bring every

man, woman, and child he sees to the knowledge of the Gospel. Is not this what you see in the Lord Jesus? It is said that he neither gave himself nor his disciples leisure so much as to eat. Mark vi. 31. Is not this what you see in the apostle Paul? He says, "I am made all things to all men, that I might by all means save some." 1 Cor. ix. 22.

Take, for another instance, zeal against evil practices. Such zeal will make a man hate everything which God hates, and long to sweep it from the face of the earth. It will make him jealous of God's honor and glory, and look on every thing which robs him of it as an offence. Is not this what you see in Phineas, the son of Eleazar?—or in Hezekiah and Josiah, when they put down idolatry?

Take, for another instance, zeal for maintaining the doctrines of the Gospel. Such zeal will make a man hate unscriptural teaching, just as he hates sin. It will make him regard religious error as a pestilence which must be checked, whatever may be the cost. It will make him scrupulously careful about every jot and tittle of the counsel of God, lest by some omission the whole Gospel should be spoiled. Is not this what you see in Paul at Antioch, when he withheld Peter to the face, and says he was to blame? Gal. ii. 11. These are the kind of things about which true zeal is employed. Such zeal, let us understand, is honorable before God.

Furthermore, if zeal be true, it will be a zeal *tempered with charity and love.* It will not be a bitter zeal. It will not be a fierce enmity against persons. It will not be a zeal ready to take the sword, and to smite with carnal weapons. The weapons of true zeal are not carnal, but spiritual. True zeal will hate sin, and yet love the sinner. True zeal will hate heresy, and yet love the heretic. True zeal will long to break the idol, but deeply pity the idolater. True zeal will abhor every kind of wickedness, but labor to do good even to the vilest of trans-

gressors. True zeal will warn as St. Paul warned the Galatians, and yet feel tenderly, as a nurse or a mother over erring children. It will expose false teachers, as Jesus did the Scribes and Pharsees, and yet weep tenderly as Jesus did over Jerusalem, when he came near to it for the last time. True zeal will be decided as a surgeon dealing with a diseased limb; but true zeal will be gentle as one that is dressing the wounds of a brother. True zeal will speak truth boldly, like Athanasius, against the world, and not care who is offended; but true zeal will endeavor, in all its speaking, to speak the truth in love.

Furthermore, if zeal be true, *it will be joined to a deep humility.* A truly zealous man will be the last to discover the greatness of his own attainments. All that he is and does will come so immensely short of his own desire, that he will be filled with a sense of his own unprofitableness, and amazed to think that God should work by him at all. Like Moses, when he came down from the mount, he will not know that his face shines. Like the righteous, in the twenty-fifth chapter of St. Matthew, he will not be aware of his own good works. Dr. Buchanan, is one whose praise is in all the churches. He was one of the first to take up the cause of the perishing heathen. He literally spent himself, body and mind, in laboring to arouse sleeping Christians to see the importance of missions. Yet he says in one of his letters, "I do not know that I ever had what Christians call zeal." Whitefield was one of the most zealous preachers of the Gospel the world has ever seen. Fervent in spirit, instant in season, out of season, he was a burning and shining light, and turned thousands to God. Yet he says, after preaching for thirty years, "Lord help me to begin to begin!" M'Cheyne was one of the greatest blessings that God gave to the Church of Scotland. He was a minister insatiably desirous of the salvation of souls. Few men ever did so much good as he did, though he died at the

age of twenty-nine. Yet he says in one of his letters, "None but God knows what an abyss of corruption is in my heart. It is perfectly wonderful that ever God could bless such a ministry." Ah! reader, where there is self-conceit, there is little true zeal.—
J. C. RYLE.

R E P U T A T I O N .

"WITH regard to contempt, then, (under which word I include all the passions that border upon it, as hate, envy, etc.; and all the fruits that spring from it, such as calumny and persecution in all its forms,) my first position, in defiance of worldly wisdom, is, every true Christian is contemned, wherever he lives, by those who are not so, and who know him to be such; that is, in effect, by all with whom he converses; since it is impossible for light not to shine. This position, I prove, both from the example of our Lord, and from his express assertion. First, from his example: if 'the disciple is not above his Master, nor the servant above his Lord,' then as our Master was 'despised and rejected of men,' so will be every one of his true disciples. But, 'the disciple is not above his Master, nor the servant above his Lord:' therefore, the consequences will not fail him a hair's breadth. I prove this, secondly, from his own express assertion of this consequence: 'If they have called the master of the house Beelzebub, how much more them of his household?' Remember, ye that would fain forget or evade this, 'The word which I said unto you, the servant is not greater than his Lord: If they have persecuted me, they will also persecute you.' And again, 'Because ye are not of the world, therefore the world hateth you.' Both the persons who hated them, and the cause of their hating them, are here set down.

"The hated are all that are not of the world, that know and love God: the haters are all that are of the world,

that know not, love not God: the cause of their hatred is the entire, irreconcilable difference between their designs, judgments, and affections; because these know not God, and those are determined to know and pursue nothing beside him: these esteem and love the world; and those count it dung and dross, and singly desire the love of Christ. My next position is this: till he is thus despised, no man is in a state of salvation. And this is a plain consequence of the former; for if all that are not of the world, are therefore despised by those that are, then, till a man is despised, he is of the world; that is, out of a state of salvation.

"Nor is it possible for all the trimmers between God and the world to elude the consequence; unless they can prove that a man may be 'of the world,' and yet be in a state of salvation. I must, therefore, with or without the consent of these, keep close to my Saviour's judgment, and maintain that contempt is a part of the cross which every man bears who follows Him; that it is the badge of his discipleship, the stamp of his profession, the constant seal of his calling; insomuch that though a man may be despised without being saved, yet he cannot be saved without being despised. I should not spend any more words on this great truth, but that it is at present voted out of the world. The masters in Israel, learned men, men of renown, seem absolutely to have forgotten the words of their Lord, as 'setters forth of strange doctrine.' Yet they who hearken to God rather than man, must lay down one strange position more,—that the being despised is absolutely necessary to our doing good in the world; if not to our doing some good, (for God may work by Judas,) yet to our doing so much good as we otherwise might; seeing we must know God if we would fully teach others to know him. But if we do, we must be despised of them that know him not. 'Where then is the Scribe? Where is the wise? Where is the dis-

puter of this world?' Where is the replier against God with his sage maxims. 'He that is despised can do no good in the world.' 'To be useful, a man must be esteemed.' 'To advance the glory of God, you must have a fair reputation.' Saith the world so? Well, what saith the Scriptures? Why, that God 'hath laughed' all this heathen wisdom to scorn. It saith that twelve despised followers of a despised Master, all of whom were esteemed 'as the filth and off-scouring of the world,' did more good in it than all the twelve tribes of Israel. It saith that their despised Master left an express declaration to us and to our children, 'Blessed are ye' (not accursed with the heavy woe of doing no good, of being useless in the world) 'when men shall revile you and persecute you, and say all manner of evil of you, falsely for my name's sake. Rejoice and be exceedingly glad; for great is your reward in heaven.'—JOHN WESLEY.

CONSISTENCY A JEWEL.—He preaches holiness, prays holiness, the higher Christian life, the necessity of being dead to sin, and alive to God, through our Lord Jesus Christ—but does his profession and every-day life correspond with these declarations? He exhorts his people zealously to consecrate themselves entirely, body, soul and spirit, embrace a full salvation, live by faith on the Son of God every moment—but does he practice what he preaches? Does he obey God, set the example of obedience, present his own body a living sacrifice on the altar, Christ Jesus? Does this same exhorter to perfect love, the full assurance of faith, enjoy this superlative grace, exhibit it daily in his walk and conversation? How frequently do we hear ministers and class-leaders exhort others to obey God in all things, while they, meanwhile, stand right in the way by their every-day, practical influence. They say and do not; like the guide-post pointing the way to a certain place, but moves not a step.

EDITORIAL.

OUR COUNTRY.

OUR beloved country is bleeding at every pore. Our solid advantages in men and money and resources of every kind that are deemed essential to success in modern warfare, are far superior to those of the rebels; our soldiers manifest the highest degree of courage and endurance; yet thus far, nearly every important advantage appears to have been gained by our enemies. At the beginning of the struggle Fort Sumter was stormed and taken; at Manassas our "Grand Army" suffered an inglorious defeat, and panic-stricken fled as fast and as far as they could from the field of battle; at Lexington the heroic Mulligan was forced to surrender; the Eastern division of our army is hemmed in at Washington, and the national Metropolis is little better than in a state of siege. Fremont, from whose well-known energy glorious results were anticipated, instead of driving the rebels from Missouri, is building forts at St. Louis; the blockading squadron at the mouth of the Mississippi is reported to be disabled; the gallant Ellsworth, from whom daring exploits were anticipated, was without striking a blow smitten by the assassin's hand; and the noble, brave, patriotic Lyon, who had by his dashing, heroic achievements won the admiration of the country, and raised the highest expectation of future triumphs, fell upon the field of battle while leading his gallant band to victory. There is a Providence in the want of success attending our arms. It is not owing to the incapacity of our officers. Our army is better officered, and better disciplined, better armed and fed and clothed and paid than that of the rebels. What then is the cause of our reverses? Why do we meet with so little success? We think there are two causes.

I. THE WAR IS UPON THE WRONG ISSUE.

It is waged on the part of the government to restore the Union as it was. But the Union as it was defended and upheld slavery. It turned the Northern soil into a hunting ground for the poor fugitive, and compelled Northern freemen to refuse to them the common offices of humanity, and to peril their lives when the occasion demanded it, to return them to the house of bondage. The poor slave, who would

seek for freedom under Victoria's equitable sceptre, was compelled to run the gauntlet through the Northern States. The old Union was put to too bad a use for God to permit it to stand. Slavery is the cause of the war. This no one doubts. If we would have peace we must remove the cause of the war. Congress has power "to suppress insurrections," and "to provide for the common defence and general welfare of the United States." Petitions should be circulated at once and sent to Congress from every neighborhood in the land, asking them to exercise that power by abolishing slavery in all the rebel states. Unless they intend to do this they may as well make peace at once. *It is of no use to send our brave young men to perish miserably in the camp or on the battle field; for God cannot help us until we espouse the cause of his oppressed. Emancipate the slaves, and tell them to fight for their freedom and we will help them, and the war would soon be ended.* An army of four hundred thousand fighting men could be raised on Southern soil, that would prove invincible. If the government wishes to suppress this monster rebellion it must strike it where it is vulnerable.

II. THE WAR IS CARRIED ON IN A WRONG WAY.

THE great question with many seems to be, how they can make most money out of it,—how they can coin their country's blood into gold to fill their own pockets. We recently visited the encampment of a regiment of cavalry, raised by a member of congress whose devotion to his country was highly lauded by the papers. In procuring horses for this one regiment the country was robbed, as I was credibly informed by those who knew, of about fifty thousand dollars! Instead of purchasing first-class horses such as could have been bought for the money allowed by government (\$120 for each) the most common kind of plow horses were bought for from \$75 to \$80 apiece. This gain on 1,200 horses would make a snug little fortune for two or three patriotic officers. On the rations of the men they cleared over one hundred dollars a day. Without doubt this is a specimen of the way in which the war is conducted. If those officers obtained more than their share of plunder the others would complain. There is no need of this extravagant expenditure of the

people's money. Inferior goods and poor provisions are procured by the contractors at a low rate and furnished by them at the highest price paid for first rate articles. This swindling should be stopped. Men could be found who would do the business of the country, at the salaries that are paid, as economically as they would their own. Party distinctions should be laid aside, and the services of men who are honest and capable should be engaged.

RELIGIOUS MEETINGS.

In the good providence of God we were favored with a visit, at two of our Camp Meetings, from Brother D. F. Newton, editor of the *Golden Rule*. As he is not a Methodist, and was not brought up amongst them, we did not know what impression meetings, which some ministers and editors appear to delight to represent in colors as dark as imagination can invent, would have upon his mind. But he is a man of deep experience in the things of God, one of the few who sees and hears for himself, and who has the courage fearlessly to utter his own convictions. We clip the following from his paper, *The Golden Rule*, a monthly, which is doing battle nobly for God and salvation:

"BEAUTIFUL, MOST BEAUTIFUL."

"Truth is earnest, truth is fearless,
Ever dwelling in the skies."

"What is more beautiful, more lovely than truth developed, portrayed, held up, declared fearlessly, unmixed with error, proclaimed boldly, regardless of consequences?

"What I tell you in darkness that speak ye in light, and what ye hear in the ear that preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

"Here is beauty inimitable, the crowning excellence, the praise-worthiness, the top stone of grace divine.

"This declaiming against all sin, every sin, little sins and great sins, state sins, city sins, church sins, family sins, individual sins; sins long standing, covered up, winked at, embraced sins, popular and unpopular, secret sins of heart and life, bringing them to light, holding them up to public gaze in all their ugliness and naked deformity, is truly sublime, majestically beautiful, glorious. Who dares, who?

"The holy prophets did. The apostles of

Jesus Christ did. There is not a sin recorded in the Bible, not a sin known among men that was not made to feel the pruning-knife, the two-edged sword, the fire and the hammer of God's word. These holy men of God laid the ax at the root of every sin and left the consequences with God. They were faithful unto death. They regarded not their lives dear, they counted all things but loss for the excellency of the knowledge of Christ, and for his sake they suffered the loss of all things. Are there not those at the present day who dare take their lives in their hands, go forth as sheep in the midst of wolves, declaring meekly, humbly, boldly, all the words of this life? God in his mercy is raising up a people to stand in the breach. Here and there are those walking in white, with garments unspotted by the flesh. Praise be to God! There are yet more than seven thousand who have not bowed the knee to Baal. Among the number standing boldly for Jesus, going forth without the camp, bearing the reproach of Christ, is a society called the Free Methodists, rapidly increasing in the West, a devoted, persecuted people. The Lord is with them, crowning their labors with remarkable success. The Bible is their text book, Jesus Christ their pattern. They confer not with flesh and blood, call no man master upon the earth. One is their master, even Christ, and all, from the highest to the lowest, who bear the image of the heavenly, are received as brethren, beloved. One Lord, one faith, one baptism, one God and one Father of all, who is above all, and through all, and in you all, is their motto.

"Besides cutting loose on the right and on the left against the popular sins of the day, sabbath desecration, rum selling, slaveholding, tobacco chewing, smoking and snuffing, novel reading, pleasure seeking, idolatry in dress, the popular, fascinating, bewitching literature of the day, secret, oath-bound societies, the evils of the choir system, the making of God's house a house of merchandise, against everything, indeed, in opposition to a pure gospel; a Bible standard of holy living is held up vividly, forcibly—entire consecratedness to God's service, a presenting the body a living, perpetual sacrifice, holy and acceptable to the Lord, which is our reasonable service. In this glorious work of reformation, of spreading scriptural holiness through the land God is with them in

very deed, smiling graciously on their self-denial and untiring perseverance. "The Lord keep them as the apple of the eye, hide them under the shadow of his wings—from the wicked that oppress them, and from their deadly enemies who compass them about." Psa. xvii. 9.

"Make their way perfect. We speak thus by way of encouragement, and from a sense of duty, having recently been an eye witness of their holy living, their trials, persecutions and self-denying labors. It has ever been our happy and privileged lot to stand by God's persecuted ones, persecuted for righteousness' sake, irrespective of name, sect or denomination—give them the right hand of fellowship, and say "God speed you."

'Let party names no more
The Christian world o'erspread:
Gentile and Jew, and bond and free,
Are one in Christ their head.'

OGLE CAMP MEETING.

WE attended this meeting, held in Washington Grove, Ill., the 18th of September last. During the fore part of the meeting the weather was cold and rainy, and the prospect forbidding. But the Spirit of the Lord soon came down in its searching, scorching power. Such a getting down among members and ministers we never saw before. Conviction seized the impenitent, and before the close of the meeting several were converted. Such was the interest that two tents remained upon the ground a week after the camp meeting closed—meetings were held every day and evening—many became serious, and ten professed to be converted to God.

SEPTEMBER 25TH. Preached at St. Charles. Our people here have not recovered from the injury they received from a preacher who "was among us but not of us." Before he left us he persuaded seventeen of our members to take letters, and others, through his influence, became disaffected. We cannot be too careful in the reception of preachers.

SEPTEMBER 26TH. Preached, on the occasion of the National Fast, at Aurora, Ill., from Isa. lviii. 6. We showed that slavery was an institution contrary to the Bible and bringing upon us the vengeance of Heaven. We must "let the oppressed go free" before we can expect God to bless our arms.

SEPTEMBER 27TH, 28TH AND 29TH. Preached

on each of these days in Aurora, and held a quarterly meeting. The Lord was with us. We have a good society in Aurora, strong in the Lord, united, and growing in grace.

SEPT. 30TH. Preached again at St. Charles.

OCT. 1ST. THE WESTERN CONVENTION of the Free Methodist Church met at Clintonville. The preachers and delegates were generally present. The religious interest was greater than we ever saw before at any gathering of ministers. The business of the Convention was dispatched in harmony and love, and to general satisfaction. Four preachers, Edson G. Wood, Robert L. Jameson, George L. Shepardson and Urias C. Rowe were admitted on trial. Edson G. Wood was ordained Elder, and Edward P. Hart, Charles E. Harroun, James Mathews and Joseph G. Terrill were ordained Deacons. We realized Divine assistance while trying to preach, but the Spirit of the Lord came down in an especial manner during the ordination service. One of the preachers, being ordained, could restrain himself no longer, but saying, "O, let me pray," fell upon his knees, and soon fell prostrate upon the floor, under the power of God. That evening will not soon be forgotten. Several of the preachers received a special baptism of the Holy Ghost.

The appointments, as settled by the Stationing Committee, are as follows:

St. Louis, Joseph Travis, Chairman.
St. Charles District, Judah Mead, Chairman.
St. Charles, Wheaton and Danby, Thomas La Due, J. Miller, supply.

Geneva ct., Daniel Shepardson, supply.
Newfield ct., George L. Shepardson.
Ogle ct., Cyrus Underwood, U. Rowe, Geo. P. Bassett.

Marengo ct., Edward P. Hart.
Belvidere, Bonus, Garden Prairie and Winnebago ct., Joseph G. Terrill, J. W. Dake.
Crystal Lake ct., E. G. Wood.
Aurora and Rockville ct., C. E. Harroun, E. G. Ribble.

Sugar Creek ct., D. F. Shepardson, Wm. D. Bishop.

Clinton, Elgin and Wayne ct., Jas. Mathews, Robert L. Jameson.

Norwegian Mission, J. Oelson.
Rensselaer Mission, A. Burdick.

One of our preachers, R. M. Hooker, has joined the Army, and is Captain of a Cavalry Company.

OCTOBER 3D. Preached at Wheaton. The night was dark and stormy, and the streets

very muddy. There were but few out, but Jesus was among them, and we had a precious melting season.

OCTOBER 6TH. Preached in the Indiana Street Methodist Episcopal Church, Chicago. We have never preached to a people that seemed more hungry for the Gospel in its purity. Many of the congregation were melted to tears; and the plain truth was not only received, but welcomed. In the afternoon we walked across the city a couple of miles to an African Methodist Church. Here we found marks of the ravages of the demon of vanity as in more fashionable and pretending churches. The Lord gave us a word of exhortation, which was well-received, and which we trust will do good. In the evening we again preached in the Indiana Street Church. The word did not return void, but took hold of the consciences of the people. O, how they need a deep revival of God's work in Chicago.

THURSDAY, OCTOBER 10TH. Attended the Dedication of a Free Methodist Church at West Falls, Erie County, N. Y. The sermon, by Brother T. S. La Due, was a faithful exhibition of Gospel truth. We continued the meeting over the Sabbath. The church edifice is neat, plain and convenient. We trust it will be the birth-place of many souls.

OCTOBER 16TH AND 17TH. Made pastoral visits in Niagara county. Encouraged the people to look for revivals.

OCTOBER 19TH AND 20TH. Held a quarterly meeting in the Free Methodist Church in Buffalo. What hath God wrought in this city! We have here, where strong opposition has been urged every possible way, a good society of about seventy members, all united, and walking in faith and love. They enjoy a constant revival. At the regular meetings, week day evenings, the house is well filled, and Sunday evenings it is crowded, gallery, aisles and porch, and hundreds go away unable to find standing room. Six precious souls have been converted in the past week at our regular meetings. As soon as our church is paid for, we must open another.

THE GENESEE CONVENTION of the Free Methodist Church, met at Perry, Wyoming Co., N. Y., on the 24th of October. Revs. Asa Abell, Albert G. Terry and C. D. Brooks, late of the Genesee Conference of the M. E. Church, and

John C. Thomas, of the Evangelical Lutheran Church, and Levi Wood, formerly of the East Genesee Conference, were received into full connexion. Eleven preachers were admitted on trial. The following appointments were made:

NORTHERN DISTRICT, L. Stiles, Chairman.

Rose, to be supplied.

Rochester, to be supplied.

Parma and Chili, J. W. Reddy, A. A. Phelps.

Brockport and Holly, M. N. Downing.

Albion, C. D. Brooks.

Kendall, Albert G. Terry, one to be supplied.

Barre, Shelby and Cary, L. Stiles, M. D. McDougal.

Batavia, Bethany and Ronoake, G. W. Marcellus.

Lyndonville, J. B. Freeland.

Charlotte, Wilson and Porter, R. Wilcox, S.

K. J. Cheshire.

Pekin and Lockport, Levi Wood.

Tonawanda, Pendleton and Cayuga Creek, J. S. Mitchell, one to be supplied.

MIDDLE DISTRICT, Asa Abell, Chairman:

Buffalo, D. M. Sinclair.

Alden and Akron, Wm. Jones.

West Falls, Wales and Spring Brook, Geo. Humphrey, John Thomas.

Java, E. Herrick.

Asbury, Perry and Mt. Morris, Asa Abell, A. H. Green.

German Mission, J. C. Thomas.

SOUTHERN DISTRICT, A. F. Curry, Chairman.

Allegany, A. F. Curry.

Otto, Cadiz and Great Valley, Otis Bacon, A. B. Mathewson.

Gowanda and Collins, Charles Hudson.

Rushford, Caneadea and Belmont, William Manning.

Eldred, to be supplied.

Chemung, T. W. Read.

Convention Missionary, L. Stiles.

There were reported as belonging to the Free Methodist Church within the bounds of this Convention, 1,445 members and 222 probationers, making a total of 1,667. The value of the Church property was reported to be \$24,800.

RECEIVING MEMBERS.

WE commend to the careful attention of Free Methodist preachers the following letter from one of our most pious and intelligent members. He has long occupied a high standing in the Church of Christ. We deeply grieve to see the desire for popularity already manifested by so many among us. Is it impossible for Christ to have a pure Church on earth? If the Free Methodist Church is to be added to the popular, fashionable, time serving

churches of the day, the sooner it goes down the better. There are too many of that kind now. If we cannot have a holy church I hope we may have none. Why cannot those who do not wish to conform to our rules, and to have others do the same, keep away, and leave the humble few who wish to walk with God at liberty to do so?

OCTOBER 26, 1861.

DEAR BROTHER ROBERTS: I desire to call your attention to some things that exist among us which, if allowed, will blight our cherished hopes of spreading scriptural holiness over the world. The issue on which we are thrust out is between a dead formalism and the life and power of godliness. In order to act in harmony in this warfare, we have adopted a book of discipline, in which are rules for preachers and people, which we confess are founded on the word of God. Hence the necessity of observing them if we would secure the approbation of our Heavenly Father. The good Word teaches us to walk by the same rule and mind the same things, to be of one heart and one mind. I hold that if we do not observe the rules we have adopted, our hope of success is futile. We ask the question on dress: "Should we insist on the rules concerning dress? Ans. By ALL MEANS. This is no time to give encouragement to superfluity of dress. Therefore, receive none into the Church till they have left off all superfluous ornaments." Brother, I have seen with my own eyes, and with sorrow of heart, last Sabbath some receive the right hand of fellowship with artificial beads, and other superfluous ornaments about their persons, not in keeping with the spirit of our rules. We require evidences of a renewed heart before a person can be received among us. Does such worldly conformity give evidence of scriptural conversion? I have not so learned Christ. Are we to compass sea and land to make proselytes that shall be two-fold more the children of hell? I pray the Lord help us all to see our high calling of God in Christ Jesus, that we may not become a reproach and bring a disgrace upon the cause of our Master so soon. And may a merciful God save the people called Free Methodists from letting down the standard of the Gospel.

Receive these broken remarks from your friend and brother in the bonds of the Gospel.

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TO OUR SUBSCRIBERS.

DEARLY BELOVED: With one number more the subscriptions of most of you will expire. We trust you have found the Earnest Christian an indispensable help to you in your way to Heaven. The times are too hard and too wicked for you to afford to do without it. We trust you will not only renew your subscriptions, but command it to your friends and induce them to subscribe also. If you can send on the dollar now as well as at the first of January, consider yourself at liberty to do so. We do not want to lose any of you from our list, but if you must discontinue, please inform us at as early a date as possible.

In view of the scarcity of money in the early part of the year we waited on some of our subscribers who were not ready to pay just then. Can you not send the dollar now? It is a small amount for one to pay, but when we put all together thus owing us, it amounts to \$281—a sum which we very much need to meet obligations that must be met. Will not every one of you that is conscious of owing us anything forward it promptly?

ERRATA.

We generally read the proof ourself; but last month we were unavoidably absent, and a good many mistakes crept in. We do not wonder at this so much in our own articles; but the most mistakes were made in printing the article of Dr. Bowen, on Sanctification, and in one written by Mrs. L. B. Lane, entitled "Recollection of Mrs. E. Arenfield." Both of these valued contributors not only write in vigorous style, but in an uncommonly plain and legible hand.

In Dr. Bowen's article in the October number the corrections should be made as directed at the close of the article in the present number.

In Mrs. Lane's article the names are spelled wrong. It should be "Arenfried," instead of "Arenfield." "Her maiden name was Conklin, instead of Corklin." Instead of "Recollection," in the title, it should be Recollections; p. 304, first line, instead of "While her spirit was desolated and diffident," read "While her spirit was desolate and afflicted." There are several other mistakes which, for the want of the manuscript, we cannot now correct.

If our readers and writers will have patience with us we will take more pains in the future.