

# THE EARNEST CHRISTIAN

AND

## GOLDEN RULE.

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### FREE CHURCHES.

BY B. T. ROBERTS.

WE HAVE spoken upon this subject somewhat at length in the first two volumes of this magazine. We have showed that free churches are essential to reach the masses—that they are needed to save the rich, and to prevent the introduction into the church of religious aristocracy—that they are required by express precepts of the Bible—that they can be sustained—and that they are called for by the religious sentiment of mankind, and by the spirit of the Gospel.

We do not purpose to repeat what we have said in these columns. The subject is a fruitful one. There are still other reasons to be urged in favor of free churches. The basis on which they stand is as broad as the Gospel. Christianity can never prevail in its purity under the pew system. If Jesus cannot turn the buyers and sellers out of the temple, He leaves it Himself. Wherever the *right* to worship God is made the subject of traffic, there Mammon is served; and did not our Saviour say, YE CANNOT SERVE GOD AND MAMMON?

The consideration most generally urged in favor of selling or renting seats in the House of God, is, that more money can be raised in that way than in any other! But, is the great object of the Christian Church to obtain money? Is it not to save souls,—to teach men repentance, humility, human equality, love to God, and love to man? A corrupt church cannot be sustained without large expenditures;

but a pure church requires no more for its support than will be given voluntarily, out of love to God and his cause. A church that resorts to the sale of pews, to festivals or pleasure parties, to raise money for any object, however good, has already departed from the faith. She acknowledges, by such acts, that her votaries are lovers of pleasure more than lovers of God. They may have the form of Godliness, but they will soon deny the power thereof. A formal church is good for nothing, as a church. As a social organization it may have its advantages, but for the purpose of saving men, for which it was designed, it is worse than useless. She rocks the cradle, and sings soothing strains to those who already are so inclined to sleep that nothing but a superhuman effort can arouse them. We maintain that,

FREE CHURCHES ARE ESSENTIAL TO SECURE SPIRITUALITY OF WORSHIP.

God is a Spirit. They who worship Him must worship Him in spirit and in truth. He requires sincerity, not forms. The poor heathen, who fastens his prayer to a windmill, and imagines that he prays at every revolution the piece of paper makes, offers just as acceptable worship as does the enlightened Christian, who sings correctly, and prays eloquently, without feeling in his heart the sentiments that his lips utter.

Spiritual worship is acceptable to God wherever it may be offered, whether in a cathedral, or in a cabin—but no other worship is either pleasing to Him or profitable to men. Any system of church management that naturally runs into formalism should

be avoided. There will always be a sufficient lack of spirituality, however great may be the effort to promote it.

In the human heart is a proneness to depart from God. The people had hardly recovered from the alarm into which they were thrown by the awful manifestations of the presence of Jehovah upon Mount Sinai, before they commanded Aaron to make them gods to go before them. Here was an exhibition of fallen human nature. The same disposition has since been displayed a thousand times. While some of the Apostles were still living, the glorified Saviour charged the church at Ephesus, which was planted with the greatest care, and nurtured with all the skill and zeal that inspiration could excite, with having "lost her first love." She had many good qualities still remaining; great activity, incessant zeal, and unimpeachable orthodoxy: but these could not compensate for the loss she had sustained. If losing their first love is an infallible sign of a "fallen" church, is there not reason to apprehend that many churches are in this lamentable condition? Can the apathy and indifference seen in too many professing Christians, who were once "burning and shining lights," be accounted for on any other theory than that, having lost their "first love," and refusing, after repeated calls from the Holy Spirit to repent, their "candlestick is removed from its place," and the light has become darkness? As the sainted Fletcher says, "We think ourselves in the kingdom of God, when we are only in a fool's paradise."

From this liability to fall from the favor of God, and then become blinded to their spiritual condition, no individual or society can claim exemption. Men glide easily down to perdition; but to gain heaven requires well-directed and persevering efforts. The forms of worship that were once the means through which spiritual life and vigor were imparted to the soul, may become empty and profitless, serving only to delude those who use them into the

belief that they are in the way of life, when, in reality, their feet are fast taking hold of destruction. The danger of mere formalism is great and imminent.

In pewed churches the worship, almost of necessity, becomes formal. It is next to impossible for even a spiritual worshipper to feel entirely free. Being immediately surrounded by unbelievers, and perhaps scoffers, he cannot help feeling an unwelcome restraint. He imagines there is not room to kneel in time of public prayer; if he joins in the singing performed by the choir, it is in the subdued tones of fear; if his heart begins to warm, and the earnest response is just ready to escape from his lips, it is suppressed by the thought of what those around him will say, and at the close of the service, he finds that he can join in the sentiment,

"Hosannahs languish on our tongues,  
And our devotion dies."

But in a free church the tendency is otherwise. The members are drawn together by the strong laws of spiritual affinity. This is as it should be. If you wish to kindle a fire you must bring your materials into contact with each other. Napoleon's great power of gaining battles over superior forces, lay in his unequalled skill at concentration. His eagle eye saw at a glance the weak points in the enemy's line. These he would fiercely assail with a greater force than they could just then bring against him, and thus break their ranks—throw them into confusion, and gain an easy victory. A solid phalanx is well nigh invincible, while a scattered army is easily routed. When the soldiers of Jesus are left to arrange themselves according to their own spiritual instincts upon the field of conflict with the powers of darkness, the oldest and most devoted will be found nearest the altar; others, anxious to follow them as they follow Christ, will come next, all forming one united, invincible body, ready to do battle under the Captain of their salvation. Near-

est to these the most deeply convicted and hopeful of the unconverted take their places. The hymn is given out; the lovers of God, being together, sing his praises "with the Spirit, and with the understanding;" the minister says "Let us pray," and a host of praying souls kneel down and pray with him; their earnest petitions go up with his, and the Holy Spirit comes down upon all their hearts; and by the time the opening services are through, the man of God finds he has a warm and free atmosphere in which to preach. As he commences his sermon, the fire burns with increasing intensity—it goes from heart to heart, the deep-felt "amen" and the stirring shout are occasionally heard; the preacher is carried far beyond himself; the saints of God are blessed—sinners are awakened, and all go away feeling that the Lord has met with his people to-day. Some may seem offended; and threaten never to come again; but they will, in all probability, be found at the next service. This is no overdrawn picture, as many can testify.

As pewed churches are, according to Bishop Morris, "intended to accommodate select congregations," it would seem to be a natural, if not inevitable, consequence that public worship should become constrained and formal. Fastidious pew-holders must have every thing go according to their notions of order. Should a child of God avail himself of his Father's permission to "shout from the top of the mountains," he is duly notified that this cannot be tolerated. Those having delicate ears become morbidly sensitive, when their purchased occupancy of a pew gives them the right to speak with authority.

In free churches, those who are not pleased with the earnest prayers and devout praises of Christians are at perfect liberty to stay away or go elsewhere; and their places will be more than filled by those who are in earnest to make their calling and election sure. Besides, the knowledge that little or no attention will be paid to trifling com-

plaints, has a great tendency to lessen the disposition to find fault.

The pew system multiplies that class "whose highest idea of a Christian service seems to be," says Arthur, "that nothing should pass that could, by any possibility, offend the taste of any human being who might look upon the whole scene as an assembly for some dignified purpose. As to the pulpit, their great desire is, that the pulpit should "behave itself;" and in this country of ours, many a service may be found which is

"Faultily faultless, icily regular, splendidly null."

That is "faultless" in such eyes—"faultless," if the idea of a Christian service be not a scene of penitence, fervent prayer, bursting adoration; a triumph of spiritual power; an assembly the atmosphere of which breathes of living souls, and the present Spirit of God, of transgressors awakening, and penitents finding mercy, and saints standing truly nigh to the countenance of their Father; but instead of all this, a number of well dressed people decorously meeting, and celebrating something that affects no one, and coolly listening to something not formed to affect any one, and above all, not formed to offend any man, except him who wants to feel his own soul, and see the souls of his neighbors, moved to their depths as by a call from above.

During the greater portion of our ministry thus far, we have preached in pewed churches. God gave us good revivals; but while they continued, the church was practically free. Till the exclusiveness of the pew system was broken in upon we never witnessed an out-pouring of the Spirit of God. As soon as the revival excitement subsided, everything became stereotyped again, especially in the audience room. We never were able to keep up a high tone of spirituality in a pewed church for any length of time, and we never saw it done. We do not believe it possible. Where the Spirit of God is, there is liberty.



Do you love spirituality in worship ? Then never give your countenance to the making of God's house a house of merchandise. Do not be drawn away by the plea so often urged, that we must either have a pewed church, or a new one cannot be built. Better, far better, worship in the old one, than build a new one, dedicate it to God, and then sell it to Mammon. Many a society have walked in spiritual light and liberty, until they built the "finest meeting house in the place," expending large sums to gratify pride, and then spiritual death ensued. A cold propriety supplanted the fervor of devotion. Every manifestation of religious emotion was frowned upon, and the few who could not be killed off, were persecuted and driven away, or excommunicated.

Let us ask for the old paths. Pewed churches were never known until about two centuries ago. If we would see a revival of the life and power of godliness, let us begin at the beginning. Make God's house free, or all efforts will be unavailing. What a revival of God's work might be looked for, if the various denominations possessed enough of the spirit of the primitive Christians to have even their churches common ! The Lord speed the time !

He is not a seedsman of God who desires to sow by the wayside, and not on the proper ground ; that is, he who loves to preach only to genteel congregations, to people of sense and fashion, and feels it a pain and a cross to labor among the poor and the ignorant.—  
ADAM CLARKE.

INCONSISTENCY of life, is utterly destructive of peace of conscience. The two things are incompatible. They cannot and they will not go together.

"The secret of the Lord," says David, "is with them that fear him : and he will show them His covenant." Ps. xxv. 14.

## PRIDE.

THE first, and the worst cause of errors that attend a great revival of religion is *spiritual pride*. This is the main door by which the devil comes into the hearts of those that are zealous for the advancement of religion.

It is the chief inlet of smoke from the bottomless pit, to darken the mind, and mislead the judgement ; this is the main handle by which the devil has hold of religious persons, and the chief source of all the mischief that he introduces to clog and hinder a work of God.

This cause of error is the main-spring, or, at least, the main support of all the rest. Until this disease is cured, medicines are in vain applied to heal other diseases. It is by this the mind defends itself in other errors, and guards itself against light, by which it might be corrected and reclaimed. The spiritually proud man is full of light already, he does not need instruction, and is ready to despise the offer of it.

But if this disease be healed, other things are easily rectified. The humble person is like a little child, he easily receives instruction ; he is jealous over himself, sensible how liable he is to go astray ; and therefore, if it be suggested to him that he does so, he is ready most narrowly and impartially to inquire. Nothing sets a person so much out of the devil's reach as humility, and so prepares the mind for true divine light, without darkness, and so clears the eye to look on things as they really are. Psal. xxiv. 9. "The meek will he guide in judgment, and the meek He will teach His way." Therefore we should fight neither, with small, nor with great, but with the King of Israel ; our first care should be to rectify the heart, and pull the beam out of our own eye, and then we shall see clearly.

I know that a great many things at this day, are very injuriously laid to the pride of those that are zealous in the cause of God. When any person appears, in any respect, remarkably dis-



tinguished in religion from others, or if he professes those spiritual comforts and joys that are greater than ordinary; or if he appears distinguishingly zealous in religion, if he exerts himself more than others do in the cause of religion, or if he seems to be distinguished with success, ten to one but it will immediately awaken the jealousy of those that are about him; and they will suspect (whether they have cause or no), that he is proud of his goodness, and that he affects to have it thought that nobody is so good as he; and all his talk is heard, and all his behavior beheld, with this prejudice. Those that are themselves cold and dead, and especially such as never had any experience of the power of godliness on their own hearts, are ready to entertain such thoughts of the best Christians; which arises from a secret enmity against vital and fervent piety.

But then those that are zealous Christians should take heed that this injuriousness of those that are cold in religion does not prove a snare to them, and the devil does not take advantage from it, to blind their eyes from beholding what there is indeed of this nature in their hearts, and make them think, because they are charged with pride wrongfully, and from an ill spirit in many things, that therefore it is so in everything. Alas, how much pride have the best of us in our hearts! It is the worst part of the body of sin and death; it is the first sin that ever entered into the universe, and the last that is rooted out: it is God's most stubborn enemy.

The corruption of nature may all be resolved into two things, *pride* and *worldly-mindedness*, the *devil* and the *beast*, or *self* and the *world*. These are the two pillars of Dagon's temple, on which the whole house leans. But the former of these is, every way, the worst part of the corruption of nature; it is the first-born son of the devil, and his image in the heart of man chiefly consists in it; it is the last thing in a sinner that is overborne by conviction, and in order of conver-

sion; and here is the saint's hardest conflict; it is the last thing that he obtains a good degree of conquest over, and liberty from; it is that which most directly militates against God, and is most contrary to the Spirit of the Lamb of God, and it is the most like the devil, its father, in a serpentine deceitfulness and secrecy; it lies deepest, and is most active, is most ready secretly to mix itself with everything.—PRESIDENT EDWARDS.

## TWO LOVE FEASTS.

THE evil resulting from laying restrictions upon the work of the Holy Ghost can never be fully seen until the great day of final reckoning. The following accounts of two Conference Love Feasts, held in the city of New York, show the absurdity of looking for good spiritual meetings, where we prescribe the manner in which the Holy Spirit must work. These narrations are taken from the life of Benjamin Abbott.

"Bishop Asbury opened the love-feast; then brother Whatcoat spoke; and when he had done I arose and told them my experience; the people gave great attention, and when I came to the account of my sanctification, down dropped one of the preachers, and did not rise till the Lord sanctified his soul. I then claimed the promises, and in a moment the house was filled with cries, and screeches, and wonderful shouts! Several went among the people, to those whom they found in distress, to admonish, exhort and pray with them. Afterward, six told me that God had sanctified them; and I think, seven, that God had justified them. Three had to be carried home that evening who were not able to go of themselves."

Of the love-feast held the next year it is said:

"We went into the City of New York, and the next day Conference was opened; we went on very lovingly in the affairs of the church, from

day to day, until it came to the appointment of our love-feast; then it was brought on the carpet by brother R. Cloud, concerning the love-feast at our last Conference. He said that I hallooed, and laughed, and cried fire, fire, and scared the people. Then brother G. got up and seconded him, and opposed the work with all the powers he had; brother G. Lee said he was happy in the love-feast.

The bishop said he did not want to hear them halloo, and shout, and bawl; but he wanted to hear them speak their experiences. I said, then, perhaps I had better not go to the love-feast; I was not the least angry, but I was grieved in soul for the cause. Our appointment was up at the new meeting house, and abundance of people gathered. The bishop opened the love-feast, and when the bread and water had gone round, and the people were at liberty to speak, not one spoke for some time. Then brother Garrettson got up and exhorted the people; and then brother Cloud exhorted them likewise; but all to no purpose. Among the several hundreds present, there were but a few that spoke. For my part, I kept silent under much depression of mind, not feeling much faith or liberty of spirit. After some exhortations the meeting broke up. Many of the friends afterwards told me they felt death in their souls, and came to me to know what was the matter. I told them simply that brother Cloud had said that there was no good done at the last Conference love-feast; but there were, to the best of my recollection, six who told me that they were sanctified, and seven that they were justified, at that love-feast. Brother Morrel said that this last love-feast was the most dead and lifeless love feast that ever had been in York before.

"HEREBY we do know that we know Him, if we keep his commandments," 1 John ii. 3.

PRAY without ceasing.

## CHURCH MUSIC.

BY D. F. NEWTON.

'Oh! reform it altogether!'

THOSE who are in the habit of attending the more popular and fashionable churches of most denominations, must be aware of the fact, that nearly all the singing is done by a few voices in the gallery, while others are silent. Surely, this is not fulfilling the purpose of sacred music, as a part of public worship.

### OBJECTIONS TO THE CHOIR SYSTEM.

1. Choir singing, as now practiced in our churches, is *unauthorized*; the inspired penmen give us no examples on record in the New Testament.

2. The most consistent, and devotedly pious, in all ages, have been grieved at this departure from gospel purity and simplicity.

3. Choir worship, as a general thing, is *not spiritual* worship—how can it be, when those composing our choirs are not spiritual worshippers—but the gay, the thoughtless, the worldly-minded, the fashionable! Is it meet to take the children's bread and cast it to dogs? See Matt. xxv. 26.

Can the wicked sing—make melody in their hearts to the Lord?

'Let those refuse to sing  
Who never knew our God;  
But children of the heavenly King  
May speak their joys abroad.'

The artistic performance of a beautiful piece of music, will produce feeling—is it therefore devotional feeling—the music or melody in the heart? The opera of a French troupe will excite feeling; but is this feeling a devotional feeling? "Be not deceived, God is not mocked." "My son, give me thy heart." "That which is highly esteemed among men, is abomination in the sight of God."

4. Choir singing, as now generally practiced in our churches, is a *popish imitation*, a *daring innovation* and *usurpation*—a bold push of Satan! Hark!

hear the voice of the Holy One: "Offer unto God thanksgiving, and pay thy vows to the Most High. But to the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth; seeing that thou hatest instruction, and castest my words behind thee." *Psa. l. 16.*

5. Choir singing *deprives God's people* and the audience, of one of the most interesting, profitable, joyful, soul-kindling and soul-reviving exercises of God's house. Go into any church where the whole congregation join in singing God's praises, making melody in their hearts to the Lord, and who can doubt the desirableness of congregational singing? *Except an entire congregation* on their knees in prayer, I know not of a more beautiful sight than is presented when all the people rise to sing. Instead of gazing coldly and with a critic's eye at a choir, as at a company of musicians performing for their especial amusement, (for as far as the music is concerned, many churches are little better than divine opera houses,) to mark whose voice excels, and how the parts are maintained: proud of their professional skill, they exert their powers to please a fastidious audience!

How different this from mingling harmonious voices with grace in the heart—each with a book, intently earnest to do his part in singing the high praises of God. The sweet voices of childhood are mingled with those of riper years, all blending in one grand choral harmony; giving us a blessed foretaste of that praise, which will be rendered to God, when *all voices*, and not a select few, shall join around the throne, in singing the song "of Moses and the Lamb."

'Oh! could I hear those good old songs—  
The songs my mother sung,  
As round the fire her lov'd ones sat,  
In days when I was young.  
But ah! those songs are out of date;  
I ne'er may hear them more.'

6. The *indistinctness of enunciation*, of many choirs, renders it utterly impossible for those in the congregation,

who would otherwise unite, to do so! Why not as soon speak in an unknown tongue? "Things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?" Very often not a word or a syllable can be traced or understood; and this is especially the case when a large organ and other instruments of music are ringing in our ears.

7. *Levity* in choirs, is a prevailing evil, a matter of common notoriety and complaint. This besetting sin is a disgrace to the house of God and his holy worship. So great and glaring is this evil of levity and light-mindedness in choirs, that many pious persons have declined uniting with them: knowing they could not do so without great annoyance and spiritual loss. Others have left the choir to avoid backsliding.

Will this levity, trifling, and solemn mockery, in God's house ever cease, 'till a system of congregational singing is adopted?

8. Whence the *apples of discord and disunion*? the roots of bitterness, springing up in the churches of God, by which many are troubled and many defiled? In nine cases out of ten, originate they not from the choir? God has spoken once, twice, *three times*, "beware of this unhallowed leaven!" "Be sure your sin will find you out."

Mark the testimony of the Rev. A. S. Robertson, who has traveled and whose praise is in all the churches. After long experience and careful observation, what is the final conclusion? Touching the choir system he speaks thus:

"We shall never find language to utter one half of our astonishment at the tame submission of so many pious minds, under the ruinous and evil workings of the *choir system* in our churches in the cities, and elsewhere. Never was so great an evil tolerated in Zion, sustained at so great a cost, and resulting in so little good. The mind can grasp no other thing in the church more prolific of unsought mischief! Envy, evil speaking, disdain, pride, ostenta-



tion, vanity, ambition, division, wrath, strife and hatred, are almost invariably the result of choirs, sooner or later. Not unfrequently the leaven spreads like wild-fire through the congregation, and involves the minister and all the members in the difficulty. Nor is it strange that such should be the result, when we call to mind the class of persons of whom choirs are usually composed. Three words tell all: *young, thoughtless, irreligious*. But why, in view of so powerfully distracting results, is it still sustained? Is it because the goddess of fashion must be worshipped at all hazards? or wherefore?

9. We object to choirs and instrumental music in the house of God, for the very important reason, that, in our opinion, Christian union or primitive Christianity will never be fully restored so long as they are continued in use. They are clogs to the wheels of salvation and greatly retard millennial glory.

10. They retard growth in grace, hinder revivals, the conviction and conversion of sinners.

Spiritual singing, or singing with grace in the heart, making melody to the Lord, is not only soul-cheering and soul-elevating to the Christian, but very often sends conviction to the heart of the sinner. Many a rebel against God has dated his first serious, abiding impressions from the heavenly praises flowing from sanctified hearts. Did choir music ever produce these happy and glorious results? Exceedingly rarely, if ever.

11. Choir singing tends to backsliding and cold formality. How can it be otherwise when Christians disobey God, refuse to open their mouth in praise!

"Whoso offereth praise, glorifieth me." *Psa. i. 23.*

Choir singing, in the house of God, tends to banish singing in family worship. Does one family in ten ever think of tuning the heart in praise around the family altar? Why not? No singing of God's praise in the sanc-

tuary, of course none in family devotions.

12. No Christian who fails to sing praises to God as an act of worship, complies with *God's command*. The command of God to sing praises to Him is equally positive with that in respect to prayer or supplication.

"Sing unto the Lord, all ye lands," "sing praises, sing unto him, sing psalms unto him." "Sing unto the Lord a new song, and praise in the congregation of the saints." "Let everything that hath breath praise the Lord."

13. Have we any more right to sing by proxy, (by the mouth of sinners,) than to pray by proxy! Why not employ some one of fluent speech, to do our praying—while we look on and gaze with wonder at the marvelous gifts! Will our souls be benefited? Is God well pleased?

How was singing attended to in the apostolical churches! Did Christians then sing by proxy? When the hymn of praise was sung, who were the choir? Knew they of praising God by proxy! No, no, indeed—*themselves* sang "with grace making melody in their hearts unto the Lord." The choir were they—they each, they all—and like the church in heaven, the church on earth herself did sing in strains so sweet and fervent, the praises of the Lamb. In every act of worship "they served the Lord" themselves. None asked to be excused, nor thought of delegation or proxy, but themselves prayed and praised, and that with fervency of spirit.

Such were the churches then. Are such the churches now?

Would the apostles, first preachers, and first Christians, feel at home in the churches now? Would they admire the change that has come over them? Would they pronounce them improvements? We think not; but would be moved to tears at the sight of our silent, close-lipped professors, and our proxy worshippers, together with the cold, lifeless formalism which pervades the churches; and would exhort them to an immediate return to the spiritual

simplicity and fervency of first Christians, and first Christian churches.

No one need wonder that the churches grew and multiplied, under such preaching, and amid such living, practical Christianity as that which distinguished, and was the glory of the first Christian churches. Nor need wonder exist that things now are as they are in the churches, when so much that is vital in itself, and life inspiring, is found to be wanting.

That there should be a *leader* and *leaders* in public acts of prayer and praise, who can condemn! But proxyism in either, who would not! Do they in heaven worship by proxy? Did Christ by proxy die? Or does He now in heaven by proxy pray for us? Till this primitive, this personal, this individual fervency of spirit in the worship and service of the Lord shall again distinguish the pulpits and the pews, the pastors and the churches, "*Ichabod*" shall stand written upon them in characters of DEATH.

Churches of Jesus Christ! come back; come back to first principles—first practices—"your first love." "Remember how you [then] heard and received, and hold fast and repent." Then you served the Lord—served Him in fervency of spirit. Then you prayed, you sang His sounding praise, not by proxy, but you yourselves; and served, and sang, and prayed with a "*fervent spirit*." Do again your "first works." Return to your first love, first simplicity, first humility, honesty, zeal and fervency in the service of God; and He, the Lord, will return and dwell among you, and bless you, and make you a blessing to untold multitudes.

Away, away, with show and parade—with cold, still forms and formalism, in the service of God! Such were not to be found in the church in her first and best days, and such must disappear, before she be terrible to her enemies "as an army with banners."

\* "If singing come not from the heart," says Calvin, "it is worth nothing, and can only awaken God's wrath."

In the day of conflict, what combatant thinks of the polish—but of the strength and keen edge of his sword? These, not the polish, do the work required—gain for him the victory.

## GOD'S WORD.

BY REV. JAMES MATHEWS.

THE above is a Scriptural answer to the question, "What is truth?"

This important question has often been answered negatively and metaphysically, and now as the "*Spirit of truth*" may help us, we will examine it Scripturally and practically.

1. "Thy Word is truth." Considered practically, God is its author, man the object, and the elevation of fallen humanity to the position lost by transgression, the aim.

2. The operation of the word is powerfully explained in the Scripture. "The Word of God is quick, (living) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Is it not a fearful fact that to-day the word preached is comparatively (might we not say generally,) powerless? And why? Because the truth is not preached? *Truths* are presented, men abound who preach general truths, they are very eloquent, but their weapons have neither point nor edge, and are consequently powerless.

Truth is *living*. It leaps right out from the heart of the man fully committed to do the will of God, and going straight to its mark makes itself felt, stirs up the conscience and makes men feel that a living power has grasped them.

It is a sword, a sharp sword having two edges. Sharp? Yes, my fearful brethren, you that have often sat and breathed hurriedly and wished the brother would get through, or at least be a little milder, not come out quite so sharp, when the man of God has fear-

lessly used the sword, hear it, ponder it in your hearts, "sharper than any two-edged sword." God help you, instead of going to your preacher, as the disciples of old did, with, "Master, knowest thou not that the Pharisees were offended with thy saying," you ought to respond, "Amen, good Lord send it home;" and so stay up his hands.

We believe in doing God's work, with God's own weapons, in using the "sword of the Spirit which is the Word of God," and is exceeding sharp.

One reason why there are so few among us who use the sword, is because it is two-edged, it cuts both ways. How can that man enforce the truth who is living in the neglect of known and acknowledged duty? Take, for instance, the preacher who does not enjoy the blessing of sanctification, and has ceased groaning after it, will he use the sharp sword? No; and not only will he not use it himself, but will soon fight those who will, and do it too under cover of zeal for the cause, lest something should be destroyed, some paying, proud man be offended, and caused to take himself and his money off to some place where people will let him alone.

O! my God, give us *men*, who with mighty arms of faith, shall raise the glittering two-edged sword and hew their way through the ranks of the King's enemies! It has two edges, so on the other hand, let me say that it is sharp, not rough. A sword not a saw. It makes an incised, not a lacerated wound. It cuts through, but does not haggle. I have somewhere read of a man who, it was said, possessed a sword so sharp that with it he clave an enemy in twain, the victim felt a thrill pass through him, but was not conscious that he was divided asunder until he attempted to stand upon his feet, then half fell either way. So with the sword of the Spirit, it is sharp, and made to divide asunder the soul and spirit, joint and marrow. An old writer has compared the human heart to a jug; it has a small aperture in the top, but even the owner cannot see

the inside; the sharp sword lays it open and lets us see its defilement. But it is not only sharp; there is another peculiarity about it—its point.

2. Truth pierces. Here lies one grand element of its power. Had it no point many would not be reached, some are so completely encased in self-righteousness that they turn the edges of the sword, and the only way to reach them is by piercing them between the joints of the harness. Bless God for Truth's piercing power. If we cannot cut where we would, we must pierce where we can. O, what a weapon, formed by the master hand of God, and just fitted for its work.

3. Truth is a discernor of the thoughts and intents of the heart. This is the climax. Aye and this makes it a terror to those whose hearts are not right with God. Yes, and many shun to declare the whole counsel of God for fear of being considered personal, or of being charged with an attempt to read the people's hearts. I have often heard men remark with a sneer, when speaking of the sharp, pointed preaching of some, "Well, I am thankful that I do not claim to read hearts." I answer, that I have never seen the man that claimed any such power; but I do, and will rejoice in the glorious fact, that if we preach the truth, as it is in Jesus, the word will be powerful to search, and bring to light the thoughts and intents of men's hearts. This is a glorious feature in the Gospel; we can work with certainty, lay a foundation in eternal truth, then work without fear, knowing that there is no danger of overturning any by the truth, who have been emancipated by it.

Truth is a discernor. It discerns what many are not conscious of themselves; it brings to light hidden things. Hence the preacher of truth will often be called a *fault-finder*, and those who have *faults* about them, that they fear might be *found*, will oppose him, though often under the excuse of disliking his manner.

Will my brethren suffer a word from



one who would sit at their feet. Beware of letting men think that they are right and saved when they do not obey the truth. You know the temptations. It is hard work to come out plainly and pointedly, but do it, as you value your own soul and the souls of others. If you are not thorough, Satan will get the advantage over you, and you will soon call coaxing, sympathy. I have seen men coaxed into the church, and kept along with the same treatment; but one shot of truth would scatter their false hopes to the winds. We profess to be preachers of righteousness. Let us be such not in word only, but in deed and in truth. Let us take a bold, pious, fearless stand; fling out the blood-red banner to the breeze, emblazoned with its symbol of reproach, and when inquired of—"What is truth?" answer, "God's Word."

Be careful how you receive a word against a brother, or drop a word concerning one. An instance: "He is all right but"—"I like him, *but* his manner," this or that is not right. If he was not so very peculiar. Samson is a good man, but then the seven locks of his hair make him look so singular, if he would cut them off, he would have a greater influence.

But generally the very things that are so objectionable, and that people would like changed, are the things in which lies their power. Remove them, and like Samson shorn of his locks, they are shorn of their strength.

Brethren, let us obey God, preach the Word, hew to the line, and the God of the Word will be with us in power, and cover our heads in the day of battle.

To all men everywhere!

If you are ever saved, it will be through obedience to the truth. Keep your hearts open to convictions, welcome light—walk in all that shines upon you; do as well as hear; practice the Word, and it shall make you free indeed, and spotless here below. God bless you. Amen.

Obedience is better than sacrifice.

## PERFECT LOVE.

THIS perfect love is joy, is joy complete,  
I feel it mine, I feel it mine;  
Its streams are holy, holy, pure and sweet,  
They are all divine, all divine;  
It comes in floods it fills my soul,  
Like wave on wave its billows roll;  
Oh yes, its power o'erwhelms the whole,  
In my soul, in my soul.

It presses down this weight, this weight of love  
In my soul, in my soul.  
Now it comes, streaming, streaming from above  
To my soul, to my soul,  
It comes in floods, it will burst forth,  
O! surely God has come to earth;  
These, these are joys of heavenly faith,  
To my soul, to my soul.

A just distinction is to be made between feelings excited in the body alone by self-exertion or mere natural pathos, and those bodily emotions that are necessary and involuntary consequences of the powerful workings of God's Spirit on the soul. The one are "sparks of our own kindling" which give us neither heat nor light, and vanish as soon as perceived: the other are the natural effect of grace which the soul cannot contain; and they are to grace and the fire of Divine love, what smoke is to culinary fire: it proceeds from it but adds nothing to it, yea, if a man lays any stress thereon, it will darken, and perhaps put out the flame.—FLETCHER.

THE Presbyterians in Ireland have learned that the passage with respect to the women keeping silence in the churches does not refer to their speaking their experience, for it is very common for the minister to give place, and listen to poor, unlearned women telling what God has done for their souls; in this way the fire spreads.

Ah, foolish man! why dost thou flatter thyself with the expectation of a long life, when thou canst not be sure of a single day?

## THE SACREDNESS OF SLAVERY.

BY REV. WM. GOODELL.

"To buy and sell, to barter—whip and hold  
In chains, a being of celestial make—  
Of kindred form, of kindred faculties,  
Of kindred feelings, passions, thoughts, desires;  
Born free, the heir of an immortal hope!—  
Thought villainous, absurd, detestable!  
Unworthy to be harboured in a fiend?  
And only overreached in wickedness  
By that black and bloody, hell-born thing,  
Which aimed to make a reasonable man  
By legislation think, and by the sound  
Believe.—Romanism."

Many things are esteemed sacred. In America the most sacred thing is slavery. The constitution is held sacred, but not so sacred as slavery. When the two come in contact it is the constitution which has to give way. When the constitution is found to be against slavery, it is the constitution that is to be "amended." Law is held sacred; but not so sacred as slavery. Liberty is held sacred; but not so sacred as slavery. Where slavery appears, liberty hides her head and vanishes, of course.

Party ties and political compacts are held sacred; but not so sacred as slavery. When her interests are deemed in peril, party ties and political compacts are dissolved in an instant.

"State Rights" are held sacred; but not so sacred as slavery. They are held inviolable whenever they are invoked in favor of slavery; but of no validity at all when interposed against slavery.

The authority of the federal government is held sacred; but not so sacred as slavery. The ballot-box is held sacred; but not so sacred as slavery. When the ballot-box fails to elect the candidates of slavery, the appeal is from the ballot-box to the sword.

"Compromises" are held sacred; but not so sacred as slavery. The laws of nature and of nations are held sacred; but not so sacred as slavery. The Bible is held sacred; but not so sacred as slavery. Its decalogue, its

golden rule, its law, its gospel, are all revised and set aside by the code of slavery. It annuls marriage, withholds the Bible, enforces labor without wages, and sells the temple of the Holy Ghost as a chattel, and remains a Bible-institution still!

Religion is held sacred; but not so sacred as slavery. So long as religion can be perverted to the support of slavery, so long its divine claims are recognized. But no sooner does religion condemn slavery, than its very name is changed to "fanaticism," "heresy," "infidelity," "treason," "rebellion," and all the forces of a pro-slavery Church and a pro-slavery state, are let loose, howling on its track.

Nationality is held sacred; but not so sacred as slavery. When slavery calls for secession, nationality is cast off as an abhorred thing.

Oaths of allegiance, of office, are held sacred; but not so sacred as slavery. When slavery lifts its finger, oaths of allegiance and office are no longer binding. The citizen and the office-holder are thus absolved from the oath.

The ties of kindred, of consanguinity, of marriage, of paternal and filial affection, the precious instincts, affections, and claims of our common humanity, are held sacred; but not so sacred as slavery. At her bidding, nay, in her presence, these ties are all severed, these claims trampled under foot.

The blood of the Redeemer, the influences of the Holy Spirit, the love of the great Father of spirits, are held sacred; but not so sacred as slavery. At her bidding the purchase of that blood is placed on the auction-block. The temples of that Spirit are made the inmates of the slaveholder's harem, the dear children of the heavenly Father's love are transformed to "goods and chattels personal," and herded with the beasts that perish.

The family altar, the nursery, the Sabbath-school, the house of prayer, the Christian ministry, the church, the assembly of the saints are held sacred; but not so sacred as slavery. Slavery

breaks down the family altar, plunders the nursery, outlaws the Sabbath-school, defiles the house of prayer, claims brotherhood in the church, bribes the ministry, and, whenever convenient, claims church-members and ministers as chattels, sells them at auction, chains them in coffin-gangs, deposits the price in bank, and draws checks on the cashier for fresh investments in human merchandise, or for the American Board of Foreign Missions.

All this is sober fact, and not fiction.

Men, brethren, Christians, fellow-citizens, freemen! How much longer shall the abomination be endured!

### LOVE.

THE whole course of our ministry must be carried on in tender love to our people. We must let them see that nothing pleases us but what profits them; and that which does them good does us good, and nothing distresses us more than their hurt. We must remember, as Hierome says, that bishops are not lords, but fathers, and therefore must be affected to their people as their children; yea, the tenderest love of a mother should not surpass theirs. We must even "travail in birth for them." They should see that we care for no outward thing; no, not money, nor liberty, nor credit, nor life, in comparison of their salvation; but could even be content, with Moses, to have our name wiped out of the book of life, i. e., to be removed *è numero viventium*, rather than they should perish, and not be found in the Lamb's book of life, *in numero salvandorum*. Thus should we, as John says, be ready to lay down our lives for the brethren; and with Paul, not count our lives dear to us, so we may but finish our course with joy, in doing the work of God for their salvation. When the people see that you unfeignedly love them, they will hear any thing, and bear any thing, and follow you the more easily. As Austin says, *Dilige et dic quicquid voles*.—We take all things well ourselves from one

that we know does entirely love us. We will put up with a blow that is given us in love, sooner than a harsh word that is spoken to us in anger or malice. Most men judge of the counsel as they judge of the affection of him who gives it, at least so far as to give it a fair hearing. O therefore see that you feel a tender love to your people in your breasts, and let them feel it in your speeches, and see it in your dealings. Let them see that you spend and are spent for their sakes; and that all you do is for them, and not for any ends of your own. To this end the works of charity are necessary, as far as your estate will reach; for bare words will hardly convince men that you have any great love for them. "Friendship arises from giving and receiving." But when you are not able to give, show that you are willing to give if you had it, and do that sort of good that you can. But be sure that your love prove not carnal, flowing from pride, as one that is a suitor for himself rather than for Christ, and therefore loves because *he is* loved, or, that he, *may be*, pretends it. Therefore take heed that you do not connive at their sins under pretense of love, for that were to act contrary to the nature and end of love. "If you suffer the vices of your friend, you make them your own." Friendship must be cemented by piety. "First show yourself good, and then seek one like yourself." A wicked man can be no true friend; and if you befriend their wickedness, you show that you are wicked yourselves. Pretend not to love them, if you favour their sins, and seek not their salvation. By favouring their sin you will show your enmity to God, and then how can you love your brother! "He cannot be a friend to man who is an enemy to God." If you be their best friends, help them against their worst enemies. And think not all sharpness inconsistent with love; parents correct their children; and God himself chastens every son that he loves. Love tenderly, and say whatever you will. Besides this, the nature



of love is to excite men to do good, and to do it speedily, diligently, and as extensively as they can.—BAXTER.

### DRESS.

1. When we look into the Bible with any attention, and then look round into the world, to see who believes and who lives according to this book; we may easily discern that the system of practice, as well as the system of truth, there delivered, is torn in pieces, and scattered abroad like the members of Absyrtus. Every denomination of Christians retains some part, either of Christian truth or practice; these hold fast one part, and those another, as their fathers did before them. What is the duty meantime, of those who desire to follow the whole word of God? Undoubtedly to "gather up" all these "fragments," that, if possible, "nothing be lost;" with all diligence to follow all those we see about us, so far as they follow the Bible; and to join together in one scheme of truth and practice what almost all the world put asunder.

2. Many years ago I observed several parts of Christian practice among the people called Quakers. Two things I particularly remarked among them, —plainness of speech, and plainness of dress. I willingly adopted both, with some restrictions, and particularly plainness of dress; the same I recommended to you, when God first called you out of the world; and after the addition of more than twenty year's experience, I recommend it to you still.

3. But before I go any farther I must entreat you, in the name of God, be open to conviction. Whatever prejudices you have contracted from education, custom, or example, divest yourself of them, as far as possible. Be willing to receive light either from God or man; do not shut your eyes against it. Rather be glad to see more than you did before; to "have the eyes of your understanding opened." Receive

the truth in the love thereof, and you will have reason to bless God for ever.

II—1. Not that I would advise you to imitate the people called Quakers in those little particularities of dress which can answer no possible end but to distinguish them from all other people. To be singular, merely for singularity's sake, is not the part of a Christian: I do not, therefore, advise you to wear a hat of such dimensions, or a coat of a particular form. Rather in things that are absolutely indifferent, that are of no consequence at all, humility and courtesy require you to conform to the customs of your country.

2. But I advise you to imitate them. First, in the neatness of their apparel. This is highly to be commended, and quite suitable to your Christian calling. Let all your apparel, therefore, be as clean as your situation in life will allow. It is certain the poor cannot be as clean as they would, as having little change of raiment. But let even these be as clean as they can, as care and diligence can keep them. Indeed, they have particular need so to be; because cleanliness is one great branch of frugality. It is likewise more conducive to health than is generally considered. Let the poor, then, especially labor to be clean, and provoke those of higher rank to jealousy.

3. I advise you to imitate them, Secondly, in the plainness of their apparel. In this are implied two things: (1.) That your apparel be cheap, not expensive; far cheaper than others in your circumstances wear, or than you would wear, if you knew not God: (2.) That it be grave, not gay, airy, or showy; not in the point of the fashion. And these easy rules may be applied both to the material whereof it is made, and the manner wherein it is made, or put on.

4. Would you have a farther rule with respect to both? Then take one, which you may always carry in your bosom: "Do everything herein with a single eye;" and this will direct you in every circumstance. Let a single intention to please God prescribe both

what clothing you shall buy, and the manner wherein it shall be made, and how you shall put it on and wear it. To express the same thing in other words; let all you do, in this respect, be so done that you may offer it to God, a sacrifice acceptable through Christ Jesus; so that, consequently, it may increase your reward and brighten your crown in heaven. And so it will do, if it be agreeable to Christian humility, seriousness and charity.

5. Shall I be more particular still? Then I "exhort all those who desire me to watch over their souls," wear no gold, (whatever officers of state may do; or magistrates, as the ensign of their office,) no pearls, or precious stones; use no curling of hair, or costly apparel, how grave soever. I advise those who are able to receive this saying, buy no velvets, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any kind gay, glittering, or showy; nothing made in the very height of the fashion, nothing apt to attract the eyes of the bystanders. I do not advise women to wear rings, ear-rings, necklaces, lace, (of whatever kind or color) or ruffles, which, by little and little, may easily shoot out from one to twelve inches deep. Neither do I advise men to wear colored waist-coats, shining stockings, glittering or costly buckles or buttons, either on their coats or in their sleeves, any more than gay, fashionable, or expensive perukes. It is true, these are little, very little things, which are not worth defending; therefore, give them up, let them drop, throw them away without another word; else, a little needle may cause much pain, in your flesh, a little self-indulgence much hurt to your soul.

III—1. For the preceding exhortation I have the authority of God, in clear and express terms; "I will that women," (and, by parity of reason, men too,) "adorn themselves in modest apparel, with shame-facedness and so-

briety; not with broidered" (curled) "hair, or gold, or pearls," (one kind of precious stones, which was then most in use, put for all,) "or costly apparel; but (which becometh women professing godliness) with good works." 1 Tim. ii. 9, 10. Again; "Whose adorning let it not be that outward adorning of plaiting" (curling) "the hair, and of wearing of gold, or of putting on of apparel. But let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter iii. 3, 4. Nothing can be more express; the wearing of gold, of precious stones, and of costly apparel, together with curling of hair, is here forbidden by name: nor is there any restriction made, either here, or in any other scripture. Whoever, therefore, says, "There is no harm in these things," may as well say, "There is no harm in stealing or adultery."

2. There is something peculiarly observable in the manner wherein both St. Peter and St. Paul speak of these things. "Let not your adorning," says St. Peter, "be that outward adorning; but let it be the ornament of a meek and quiet spirit." The latter clause is not added barely to fill up the sentence, but with strong and weighty reason. For there is a direct contrariety (as little as we may suspect it) between that outward, and this inward, adorning; and that, both with regard to their source, and with regard to their tendency. As to their source, all that adorning springs from nature; a meek and quiet spirit, from grace; the former, from conforming to our own will, and the will of man; the latter, from conformity to the will of God. And as to their tendency, nothing more directly tends to destroy meekness and quietness of spirit than all that outward adorning, whereby we seek to commend ourselves to men, and not to God. For this cherishes all those passions and tempers which overthrow the quiet of every soul wherein they dwell.

3. Let "them adorn themselves," saith St. Paul, "not with curling of hair, or with gold, pearls, or costly ap-

parel; but (which becometh women professing godliness) with good works." The latter clause is here likewise added for plain and weighty reasons. For, (1.) that kind of adorning cannot spring from godliness; from either the love or fear of God; from a desire of conforming to his will, or from the mind which was in Christ Jesus. (2.) it no way tends to increase godliness; it is not conducive to any holy temper. But, (3.) it manifestly tends to destroy several of the tempers most essential to godliness. It has no friendly influence on humility; whether we aim at pleasing others or ourselves hereby. Either in one case or the other, it will rather increase pride or vanity than lowliness of heart. It does not at all minister to the seriousness which becomes a sinner born to die. It is utterly inconsistent with simplicity; no one uses it merely to please God. Whoever acts with a single eye, does all things to be seen and approved of God; and can no more dress, than he can pray, or give alms, "to be seen of men."

4. "O, but one may be as humble in velvet and embroidery, as another is in sackcloth." True; for a person may wear sackcloth, and have no humility at all. The heart may be filled with pride and vanity, whatever the raiment be. Again: Women under the yoke of unbelieving parents or husbands, as well as men in offices, may, on several occasions, be constrained to put on gold or costly apparel; and in cases of this kind, plain experience shows that the baleful influence of it is suspended. So that wherever it is not our choice, but our cross, it may consist with godliness, with a meek and quiet spirit, with lowliness of heart, with Christian seriousness. But it is not true that any one can choose this from a single eye to please God; or, consequently, without sustaining great loss as to lowliness and every other Christian temper.

5. But, however this be, can you be adorned at the same time with costly apparel and with good works; that is,

in the same degree as you might have been, had you bestowed less cost on your apparel? You know this is impossible; the more you expend on the one, the less you have to expend on the other. Costliness of apparel, in every branch, is therefore immediately, directly, inevitably, destructive of good works. You see a brother, for whom Christ died, ready to perish for want of needful clothing. You would give it him gladly; but, alas, "it is corban whereby he might have been profited." It is given already, not indeed for the service of God, not to the treasury of the temple; but either to please the folly of others, or to feed vanity or the lust of the eye in yourself. Now, (even suppose these were harmless tempers,) yet what an unspeakable loss is this, if it be really true, that "every man shall receive his own reward according to his own labour!" if there be indeed a reward in heaven for every work of faith, for every degree of the labor of love!

IV—1. As to the advice subjoined, it is easy to observe, that all those smaller things are, in their degree, liable to the same objections as the greater. If they are gay, showy, pleasing to the eye, the putting them on does not spring from a single view to please God. It neither flows from, or tends to advance, a meek and quiet spirit. It does not arise from, nor any way promote, real, vital godliness.

2. And if they are in any wise costly, if they are purchased with any unnecessary expense, they cannot but, in proportion to that expense, be destructive of good works. Of consequence, they are destructive of that charity which is fed thereby; hardening our heart against the cry of the poor and needy, by inuring us to shut up our bowels of compassion toward them.

3. At least, all unnecessary expenses of this kind, whether small or great, are senseless and foolish. This we may defy any man living to get over, if he allows there is another world. For there is no reward in heaven for laying out your money in ornaments, or costly apparel; where as you may



have an eternal reward for whatever you expend on earth.

4. Consider this more closely : here are two ways proposed of laying out such a sum of money. I may lay it out in expensive apparel for myself, or in necessary clothing for my neighbor. The former will please my own eye, or that of others ; the latter will please God. Now, suppose there were no more harm in one than in the other ; in that which pleases man, than that which pleases God ; is there as much good in it ? If they were equally innocent, are they equally wise ? By the one, I gratify the desire of the eye, and gain a pleasure that perishes in the using ; by the other I gain a larger share of those pleasures that are at God's right hand forever more ; by the former, I obtain the applause of men ; by the latter, the praise of God. In this way I meet with the admiration of fools ; in that, I hear from the judge of all, " Well done, good and faithful servant ; enter thou into the joy of thy Lord."

5. Brethren, whatever ye are accounted by men, I would not have you fools in God's account. " Walk ye circumspectly, not as fools, but as wise ;" not in those ways which God may possibly forgive, (to put things in the most favorable light,) but in those which he will certainly reward. " In wickedness be ye children " still ; " but in understanding be ye men." I want to see a visible body of people who are standing examples of this wisdom ; patterns of doing all things, great and small, with an eye to God and eternity.

—WESLEY.

### EXPERIENCE OF JOHN DUNCKEL.

I WAS twenty-six years of age and very wicked. I was totally unacquainted with experimental religion, never having seen one that professed to be converted. We drank whisky, and our preacher used to get drunk with us. There was no revival in that region, and we had never heard of one.

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My wife had a dream that the day of judgment had come, and that she was lost. She awoke, and cried, and screamed, and said she was sinking down to hell. I tried to quiet her, but she said she was sinking down to hell, and that I was on my way there too. This went like a knife through my heart.

Soon after, a neighbor was struck down in his barn under conviction, and lay for some time. When he came to, and was able to get up, he thought that the devil was taking him down to hell. His wife was awakened, and soon about a dozen were under conviction, and we came together to talk about these things. When we had met several times, I said, we meet together and talk about religion but have not prayed yet. They said prayer was good. When I began to pray, the power of God came down, and one woman fell. This was entirely new to all of us. They washed her, and rubbed her, but could do her no good. When she came to, she was very happy, and slapped her hands, and said the Lord had forgiven her sins. We did not know what it meant.

After this we had a prayer meeting appointed. The house was crowded. We had been brought up in the Presbyterian way, and had stood to pray, but now we felt we ought to kneel. We did not know how, but fell on our knees. The power of God came down and all but two in the house fell. After this we had meetings in different ways—prayer meetings and reading of sermons. I was in this way about two years, sometimes blessed under the impressions of the Spirit. We formed a band and had our rules. If any one was wicked in his life, we did not allow him to pray.

One time when I was praying, after dinner, a voice came to me : " Son, thy sins are all forgiven." I got up from my knees so light and happy, but I could not think my sins were *all* forgiven ; but I thought a good part of them were gone. I had a place in the field where I went to pray, I thought I would go there and pray, and if I felt

the same, I would believe *all* my sins were forgiven. As I fell down before the Lord, the same voice came again, "thy sins are all forgiven." I got up and shouted, and praised the Lord till I was tired. I had the witness of the Spirit that I was a child of God. It was as bright as the morning. I was so happy. I felt like a new man. Every thing seemed to praise the Lord.

About this time Ralph Lanning came among us and wanted to preach. We had heard of the Methodists as false prophets, people that were going around in the woods halloing and shouting.

He preached a couple of times, but the brethren thought he had not better come again, so he went away.

One morning I felt a heavy load on my soul. I was so distressed that I walked the floor in agony. I did not know what I had done. All at once something said it was because we had sent the Methodist preacher away. Then, said I aloud, "Lord he shall preach." A man present said, "What! are you getting crazy?" I said again "Lord he shall preach." I sent for him, and he organized a class. This was the beginning of Methodism in Frey's Bush. We had a good society, lived up to the Discipline, and were happy in God. Our class meetings sometimes lasted from ten o'clock in the morning till four o'clock in the afternoon. I remained in the M. E. Church twenty-six years, and for twenty years was a class leader.

One day several loads of Dutch people came to our meeting. They said they had come seven miles to attend a prayer meeting. The Lord powerfully impressed my mind that I must do something to save this people. So we joined the Dutch Methodists, or Evangelical Association. This was in A. D. 1838. Myself and wife went about holding prayer meetings. The Lord was with us in great power, and thousands were converted.

A while after I was converted, I felt something in my heart that was wrong. I struggled and prayed, and the Lord

delivered me. My wife experienced sanctification very clearly. Two years ago last Christmas she went home triumphantly. I am now in my seventy-ninth year, and feel the fires of Divine love burning in my soul. I love pure Christianity, and still strive to do all I can for its promotion, without regard to denominations.

### DRUNKARDS SAVED.

LET me guard against one mistake.

It passes for an indisputable maxim, "Never attempt to reprove a man when he is intoxicated with drink." Reproof, it is said, is then thrown away, and can have no good effect.

I dare not say so, I have seen not a few clear instances of the contrary. Take one: Many years ago, passing by a man in Moorsfields, who was so drunk he could hardly stand, I put a paper into his hand. He looked at the paper, and said, "A word—a word to a drunkard—that is me,—sir, sir! I am wrong—I know I am wrong,—pray let me talk a little with you." He held me by the hand a full half hour, and I believe he got drunk no more.

I beseech you, brethren, by the mercies of God, do not despise poor drunkards! Have compassion on them! Be instant with them, in season and out of season! Let not shame, or fear of men, prevent you pulling these brands out of the burning: many of them are self condemned,

"Nor do they discern the evil plight  
That they are in;"

but they despair; they have no hope of escaping out; and they sink into it still deeper, because none else has any hope for them! "Sinners of every other sort" said a venerable old clergyman, "have I frequently known converted to God, but an habitual drunkard have I never known converted." But I have known five hundred, perhaps five thousand. Ho! Art thou one who readeest these words? Then hear thou the words of the Lord! I have a message from God unto thee,

oh sinner? Thus saith the Lord. Cast not away thy hope. I have not forgotten thee. He that tells thee, "there is no help" is a liar from the beginning! Look up! Behold the Lamb of God who taketh away the sin of the world! This day is salvation come to thy soul: only see that thou despise not him that speaketh: just now he saith unto thee, "Son be of good cheer, thy sins are forgiven thee!"—WESLEY.

### THE PRAYING CURE.

The following remarkable statements we copy from the New York Observer, one of the oldest and most conservative religious papers in the country. It is the organ of the Old School Presbyterian Church. The facts stated, of which there appears to be no question, they having been established in a judicial investigation, afford food for reflection, and for a re-examination of the scriptures.—Ed.

In the correspondence of the *News of the Churches*, we find the following very remarkable story:

A lawsuit which has taken place lately in Switzerland, has brought into public notice what has long been regarded with astonishment in private circles. It is well known what wondrous cures were effected some years ago by Pastor Blumhard, merely by the efficacy of believing prayer. Now, in a village near the Lake of Zurich, in Switzerland, there have been for many years similar cures effected by similar means. A woman named Dorothea Trudel stands at the head of an establishment whither persons afflicted with bodily and mental diseases which have been pronounced incurable by ordinary treatment, have flocked in great numbers, and been healed. It is no holy well or place of superstition, but a holy family, consisting of Dorothea Trudel, her sister, four nurses, and Mr. Samuel Zeller, son of the venerable Mr. Zeller, of Beuggen, and brother-in-law of Bishop Gobat of

Jerusalem. All these assistants work night and day, attending to the patients without remuneration, merely out of love to God, and gratitude for having themselves been healed in the institution.

The history of the wonderful woman at the head of the institution, as it came out at the trial, is something as follows:

Being born of poor parents, her education was very much neglected. At the age of twenty-two, the sudden death of a young female, with whom she had lived on intimate terms, made a deep impression on her mind, and was, under divine grace, the means of her conversion. The severity of the trial through which she at that time passed undermined her constitution, and for many years she was confined to bed. The long-continued trial of sickness developed the spiritual life in her soul, and brought her into close communion with God. She experienced many answers to her prayers, and when, on one occasion, five laborers in the house of a relative fell suddenly ill, the sickness being so obstinate that ordinary remedies were of no avail, her mind was much exercised with the peculiar case. She thought with herself that this was one of the cases which a believer might take to the risen and living Saviour for personal aid. She struggled long for strength, wrestling mightily with the Lord; and when her mind had obtained that access to the throne of grace which enabled her to believe her prayer would be heard, she came to the sick chamber, prayed over the patients, and laid her hands on them in the name of the Lord. The sickness left them. It would seem that not only the bodily distemper was cured, but the minds were brought into a new relation to Christ. In the course of years she made many similar experiences, and by degrees made it the business of her life to visit the sick, and pray over them. Extraordinary cures often followed, in many cases suddenly. Contrary to her wish, sick people were brought to her house, and she had soon a little



hospital. The medical men of the neighborhood interfered to prevent her practising the healing art without a license, and she was fined and ordered to desist. She could not, however, desist when people came to her house and begged her to pray with them, and as she used no other remedy than prayer, it seemed hard to prohibit her. By means of a legacy, she was enabled to procure a larger house, and the numbers of distressed people, afflicted with every disease, who sought her aid, increased. Night and day she toiled, nursing the sick and praying with them, without remuneration. The poor she fed gratuitously, from the rich she took a small sum to pay for their board.

Two sudden deaths took place last year, of parties who had been residing at her house, and an investigation was instituted. On the instigation of the Medical Board, she was ordered to close the house within a certain time. She protested in vain that she used no medicines, that she prevented no one from using medicines, that she was a simple woman, who knew nothing about diseases, but only knew that her Saviour could heal every ill. It was in vain. The sentence of the court ran, that she had confessed to devote her time to the healing of disease, and, as she had no license, she must desist. On the advice of her lawyer, she appealed to the higher court. Hundreds of testimonials from the most eminent men in Switzerland and Germany were produced in her favor. Prelate von Kapff, Professor Tholuck, and others, bore witness to her self-denying zeal and earnest prayers. It was proved that she made use of no other means but prayer. The Counselor, Mr. Spondlin of Zurich, conducted her case at the Superior Court.

In a splendid and powerful speech, this worthy counselor showed that it was not a case with which the medical men had anything whatever to do. Miss Trudel's whole influence was brought to bear on the soul, and the healing of the body was a mere accidental circumstance. She, as an experi-

enced Christian, admitted to her house whoever came—rich or poor, and especially the sick, who most required spiritual comfort. She promises no one a cure, nor does she declare any sickness incurable, but declares to each patient,—“If you only believe, you may be healed by prayer, let God decide.” The bodily cure follows the attainment of saving faith, or the lively exercise of that faith. The medical laws are designed to prevent quackery, not to prevent the physical benefits which flow from prayer. The charge that she prevents patients from applying to a regular physician in due time, must fall to the ground; for there is no law to fix the time when any one must send for a physician, or to prescribe that every patient must submit to be treated according to the prescriptions of a College of Surgeons. The fact is, that most of her patients are such as had already spent all their substance on the physicians, and were nothing better, but rather grew worse, and they came to her much too late; and it was no wonder if, after waiting for years in vain for a cure, the patient at last tried any plan by which he would only hope to be healed. If she never used medicinal means herself, neither did she forbid any one to use the prescriptions of a licensed physician. The worst of all was, that the doctors brought the charge against her without ever once examining her establishment, and could not show a single case in which her treatment had produced evil effects. Let any of them say as much for themselves. The counsel for the plaintiffs admitted the truth of all that was said in favor of the institution, and granted that the medical men had no right to prohibit prayer, and the laying on of hands; but insisted that some restraint must be laid on the crowding of so many sick persons to one place. The court thought otherwise, and acquitted her of every charge, throwing all the costs on her accusers.

READER, do you close up each day so as to be ready for death?

## BE NOT DECEIVED.

BY REV. J. MILLER.

"Without holiness no man shall see the Lord!"

It is painful to think that after all that has been said and written upon this subject, after all the light that has been shed, *so few*, comparatively speaking, are clear, and can give in a *definite testimony* that the "*blood of Jesus cleanseth from all sin.*"

God has called those to whom He has given the light, to spread Scriptural holiness over the land. If we aim at anything less than this, we shall become *dead and formal*; if at anything higher, *God will leave us*, and the *Devil will get us*.

Great responsibilities are resting upon class-leaders and ministers, more especially on the latter. I am convinced, O, my brethren in the ministry, and I pray God to help us *feel it more*, that if we do *our duty*, no person will remain *with us* more than *six months* without enjoying the blessing of *entire sanctification*.

In order that this *may be* so, we shall need to be "*instant in season out of season,*" and always be careful to inquire every where we go, "Do you enjoy the blessing of *entire sanctification*?" and *not stop* there; but apply the Gospel-rule, and question *closely* those who profess to enjoy it, and if in doing so we find those who are mistaken in regard to their *state* of grace, then cautiously, but kindly and plainly tell them *of it*, that none may be deceived. "I have set watchmen upon thy walls, O, Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give him *no rest* till he establish, and till he make *Jerusalem a praise in the earth.*" "*Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather up the stones; lift up a standard for the people.* And they shall call them, the *holy people*, the *redeemed of the Lord*; and thou shalt be

called, *sought out, a city not forsaken.*" Isaiah lxii. 6, 7, 10, 12. "Be not deceived," brother, sister in Christ, are you professing to be saved from *all sin*, and do you feel the rising of *anger or impatience*? If, so you are mistaken; you do not enjoy *Bible holiness, entire.*

Are you disposed to indulge in *light* and trifling conversation? You are deceived. Have you a love for the society of the worldly; are you guilty of "*pious chit chat and religious gossiping,*" or *religious joking*? You do not enjoy the "*blessing.*" However long you may have *professed* to enjoy it, you do *not*, so long as you feel that you are not clear from all these; and more than this, your example will work an *injury* to the cause, and your life will prejudice others against the doctrine.

I find, in my pastoral visits, *some* who tell me they enjoy the blessing of entire sanctification, that are *not free* from *anger and impatience*; and *others* who profess to have been saved from all sin, who *scarcely ever* testify *clearly and definitely* to the fact, if it is one, in their case. Brethren in the ministry, I appeal to you again, are we clearly and pointedly preaching holiness as a *distinct and separate work*, and yet *inseparable* from justification, and are we continually "*warning every man and teaching every man,*" that we may present these under our care, *perfect in Christ Jesus*? *How is it?* do we continually exhort those, over whom the Holy Ghost has made us overseers, to "*go on unto perfection?*" O, my Lord, *help us* to understand the nature of our mission! Holiness to the Lord. We may preach it in every sermon, in one sense, and yet if we fail to urge its *attainment* upon the Church, and to urge those who are seeking to seek for it in the present tense, *all* our preaching will amount, comparatively, to nothing.

Let us be particular to inquire *who* enjoy the blessing, and have a record kept accordingly, so that it may be known *who*, and *how many* of our members are *living* in the enjoyment

of entire sanctification; again I say, "be not deceived," implying that there is such a thing as knowing.

Glory be to God in the highest! *God for Christ's sake* has by His holy Spirit wrought in my heart this blessed work. I try to practice what I preach, and by God's grace I am endeavoring to live as well as profess holiness.

"Tis a great salvation!

'Tis a free salvation!

'Tis a full salvation!

And Jesus bids me come! *Hallelujah!*

AURORA, III.

### FULL SALVATION.

BY MRS. T. M. MERSEREAU.

ABOUT five years ago I was converted; for nearly a year I endeavored to live a christian, some of the time enjoying myself very well with what light I had at that time. There was little, if anything, said about a higher state of grace. I had an unconverted husband, and many temptations and trials to meet; attending meetings very little. O, how little did I then feel the importance of attending means of grace! I finally gave up, and lived in a backslidden state. A little over a year ago at the protracted meeting held in this place by brother Smith, I again sought and found the Lord. The light of sanctification being preached and strongly urged upon the people, two days after receiving the blessing of justification, I sought and obtained the blessing, and although I have far more opposition and temptations to meet than before, I have been enabled through grace to overcome them all, and I feel to exclaim, glory be to God that I ever found this pearl of great price. What has it not been to me?

We cannot get this too soon after justification! The sooner we get this blessing the more we are prepared to be witnesses for Jesus. We then feel the worth of souls and the responsibility that rests upon us as children of God, to let our light shine before the world. In Christ we find all things.

### MY LIFE EXPERIENCE.

BY H. O. SPICER.

At the age of sixteen years I was led by God's Spirit to seek religion. I believe I lived it four years. I then began to neglect *secret* worship, secret pleadings with the Holy Spirit, neglected to mingle with God's people, and the Spirit, being grieved, left me, and I soon became worse in my own estimation than at first. I failed to experience those refreshing moments, which characterized my pathway while striving to serve my Master. At the age of twenty-three I married. My companion, like myself, did not possess the love of God, and with me thought lightly of this momentous question. I had not however, been long married when God warned me to prepare to lead a better life, to seek redeeming grace and to repent of the past. But alas! the heart of man, how obdurate, how prone to forget its own good! I hesitated; could not give up the joys of this world, but it was of no use, I could not resist the earnest, thrilling appeals of the heavenly messenger. I would not rest day or night. I told the secret to my wife, asked her to seek with me; and we did seek, and God forgave us our sins. We lived together eight years, holding on to God by faith, doing God's will by the help of the Spirit.

During the year 1851, the afflicting hand of Providence was laid upon my family, consisting of my wife, two little girls and myself. He saw fit to remove them from this life of trouble, to one of eternal rest, while I remained in a helpless state. My beloved family were thus taken away. But what was my loss was their gain. With me the hand of disease was stayed. I recovered from my extreme illness, but to mourn silently and alone, for the loss of those who had hitherto been as sweet flowers strewed in my pathway, so suddenly faded, but to bloom with redoubled beauty. I soon after left the Western States and returned to



the state of N. Y., still clinging to Christ as my Redeemer and benefactor. I settled in Cattaraugus county, and again married, and God has made up to me my former loss. He has given to me a christian companion and two children, and I believe their names to be in the recording book. I believe my prayers are heard, and while I am absent, fighting under the Stars and Stripes, the battles of our country, I believe God hears my prayers. While I am thrown into the society of those who resist the Gospel, who ridicule the atoning sacrifice, I feel that God is my shield and my support. It is my prayer that God will always keep me in the narrow way, then though I should die on the battle field, my soul will be at rest. May God's Spirit aid me in the right and save my soul at last.

#### WAR—ITS EFFECTS.

Immorality and irreligion are among the great evils of war. Knowing this, every Christian should be most diligent, not only in prayer for the soldiers, and in furnishing them with religious privileges in the camp, but in cherishing a strong and enlightened public religious sentiment. Public sentiment is a powerful stimulant to moral principle, as well as to patriotic feeling. It hence becomes the whole Christian community to frown upon Sabbath-day parades and displays.

A country sometimes suffers immensely after a war is over, from the murders, robberies, thefts and other depredations and immoralities of its own discharged soldiers. The principles and habits of the camp follow, or rather accompany, the men through life. In this aspect of the case, it becomes not only Christians who feel for men's immortal welfare, but it becomes all who have personal interests at stake, all who have property or families to preserve, to see to the character of the camp.

The example of Cromwell is worthy of all imitation. Cromwell kept up

religion in his army. He had chaplains, prayers, Sabbaths, preaching, Bibles, Psalm-books, and withal the bravest men that ever went into battle. And after their return to private life, history, in recording their heroic deeds, bears this testimony to their moral worth;—

"Fifty thousand men, accustomed to the profession of arms, were at once thrown on the world. In a few months there remained not a trace indicating that the most formidable army in the world had been absorbed into the mass of the community. The royalists themselves confessed, that in every department of honest industry, the discarded warrior prospered beyond other men, that none was charged with any theft or robbery, that none was heard to ask an alms, and that, if a baker, a mason, or a wagoner attracted notice by his diligence and sobriety, he was in all probability one of Oliver's old soldiers."

**SLAVERY.**—Any attempt at compromise, leaving slavery still in the body politic, is like mollient plasters over an eating cancer in the human body; they may hide something of deformity, and for the moment diminish acuteness of suffering; but the policy will only leave time for the cancer to deepen its roots, extend its area, and bring increased suffering, with inevitable death.

The only safe course is to cut out the cancer—dry up the thing.

This is the highest wisdom, and the largest benevolence.

Mr. Wesley said, only four days before he died, that slavery was "the vilest thing that ever saw the sun."

**PROFESS** holiness, entire sanctification, do you with your mouth stuffed with the vile weed—while a slave to appetite? Brother, what kind of holiness is this? Bible? Who believes you? who?

He that dares sometimes to be wicked for his advantage, will be always so, if his interest requires.

## WHY DO I PREACH?

BY FRANKLIN SMITH.

AN important question, and one I think not fully understood by many who are preaching the Gospel. There are many filling pulpits, who know nothing of a clear, distinct call by the Spirit of God, to go preach the Gospel. They, as men of learning or eloquence, enter into the ministry as a profession, simply to gain a good living or position in society, or from some other motive no better. Of this class we have nothing to say. But to those who really think they are called of God, who feel that wo is me if I preach not the Gospel, we would like to say a few words. The great tendency of our natures in religious services, is to formality. Instead of letting the Spirit direct and control our form of worship, we let the form control the Spirit unless we keep our hearts melted and subdued under the Divine influence. So also in preaching. Those who are truly called of God to that work, are very liable to soon become formal in preaching and lose the direct influences of the Holy Spirit. In the first place the idea pervades the mind, that about so much time is to be occupied in the sermon, and now what can I say? The brain is taxed, and books consulted, to collect matter to present to the congregation. In doing this, the real object of preaching is, in too many instances, forgotten, especially if the preacher is young, and has a limited education. The *anxiety* to fill up the time without breaking down or getting embarrassed, causes him to forget, to a great extent, the real object of his labors. If he is a man of learning so that there is no anxiety about having enough to say, or having his sermon well arranged, there is danger of relying on his acquired abilities instead of the Lord, or becoming desirous of displaying his learning. And so with the eloquent or argumentative preacher. There is danger of following preaching as a man would a trade—becoming mechanical in his labors.

There is danger also of spiritual pride getting into the heart. One may labor earnestly and zealously for the salvation of souls, when, if he would search his heart closely, he would find a selfish motive mixed with the true love he has for souls; and that is, that it may be said of him, that he is very successful in winning souls to Christ,—taking a little honor to himself. Another may be too desirous of pleasing the people, and in his efforts in that direction keep back those close, searching truths, that, when attended by the Holy Spirit, burn themselves into the hearts of the people. Another may be desirous of having it said of him, he preaches the closest sermons of any man I know of. Many other wrong motives enter into the hearts of those who are truly called of God to preach the Gospel. Again I ask, why do I preach? Is it because God has called you to the work? because you feel Wo is me, if I preach not the Gospel? If so, enter into the work heartily, but do not let this be all the motive you have. A man may be fully conscious of a Divine call to the ministry. He may have a thorough education. He may be as eloquent as an Apollos, have clear views of Scripture, strong reasoning powers, correct theology, and an ardent desire for the salvation of souls, and yet the most important part be lacking, and that is, that deep, ardent, self-sacrificing love for Christ, and for his fellow beings. O, how much toil and labor in studying and preaching, is lost, because of the lack of this element in the heart! How heartless and lifeless are sermons, which are preached merely from a sense of duty, because God has called to this work! O, you who are called to this work, get this baptism of love, in such measure that you will forget your sermonizing, forget your anxiety about having enough to say, to fill up the time, forget your learning, your eloquence, or any and all other impure motives that would creep in to your soul, and in their place you have a view of souls exposed

to the wrath of God—tears, that would find way to the hearts of the people,—groans that would extort the cry of, “Men and brethren, what shall we do?” and an earnestness and faith in pleading with God, that would never rest or yield until God’s Spirit was poured out and souls saved. Don’t rest without this love. Enter into your closets and there plead with God until you feel this burning love, like fire shut up in your bones, and every thing else in connection with your preaching is made secondary.

## GOD ALL AND IN ALL.

BY D. F. NEWTON.

TALK? No you can’t. Pray? No you can’t. Preach? No you can’t. No such thing, brother. No man can preach, pray or write for God, exhort for God, or sing for God, save God is in him. God must preach, pray, exhort, sing, make melody in our hearts, else we are sounding brass or tinkling symbols. It is the Holy Spirit, ruling, seeing, dictating, triumphing, the flesh profiteth nothing. Even Paul, the inspired apostle, was nothing, less than nothing, without God in him, giving him life, power, energy, joy, salvation. Paul was an earthen vessel—that the excellency of the power might be of God, not of men. God did the work; God the Father, the Son, the Holy Spirit, three in one. We are all empty vessels, empty as empty can be. We have no good thoughts, no holy unction, save God breathes into us the breath of life eternal. We are dead, barren, unfruitful, cold as an iceberg, except God move us by His Holy Spirit. God must work in us, both to will and to do of His own good pleasure. “Without me,” says Christ, “ye can do nothing.” “Every good gift, and every perfect gift, is from above.” The branches die except the vine impart nourishment.

Reader, has God taught you this lesson of dependence? that without

Him you are nothing; poor, helpless, miserable, wretched, destitute of all things? Can you write, preach, pray, give thanks, witness for Jesus, proclaim salvation any way with life in it, soul in it, power in it, fire in it, save God helps, bestows the gracious gift of the Holy Spirit? God is that Spirit and where the Spirit of the Lord is, there is liberty; and without this holy, life-giving, soul-reviving Spirit, there is no liberty—all is formal, lifeless, powerless, soulless.

Beloved minister, editor layman, do you go to God in humble faith for every thing temporal and spiritual? Do you tell God, in meek, childlike simplicity, in confident reliance, how it is, that you have nothing, that all your help must come from the fountain of all good, that you have no strength, no wisdom, no grace, no life, no hope, no joy, save from above. Are you thus humbled at the feet of Jesus, casting all your care upon Him, for He careth for you.

Seek first the kingdom of God and His righteousness, and all things shall be added. In Christ’s strength we can do all things, move as He moves, speak as He speaks, pray as He prays, preach as He preaches. Glory to God for sustaining, life-giving power, saving grace. “My grace is sufficient for you.”

“As many as are led by the Spirit of God, they are the sons of God.”

GOOD NEWS.—An anti-tobacco organization is now forming throughout France, and the men that give tone to society there belong to it, such as physicians, lawyers, savans, academicians, state-counselors—all resolved to wage unceasing warfare on that enemy to the health and pocket of man—“the weed.” If these reformers curtail its consumption, the result will be speedily felt in the public revenue, for the annual income from that source alone comes very near \$40,000,000.

If ye live after the flesh ye shall die.



## DOES YOUR LIFE PAY YOU?

Go back with me, and look at it! You have been earnest in business. From morning to night you have studied your business interests. A large measure of success has crowned your efforts. You have been comfortable. Your home has been pleasant. Your wife is kind. Your children affectionate. You have been courteous in your demeanor toward others; respecting them, you have been respected by them. To be sure, you have made no profession of religion, but you have always respected it. You have taken care, on Sabbath, to see that your family attended the church, setting them the example. You have cheerfully assisted, with your money, in supporting the cause of religion. You have been liberal.

Your children are, some of them, grown up, and married. Some are yet at home with you. They are following in your footsteps, and bid fair to be good citizens, and amiable members of the community.

But has your life paid you? Years ago there was a time when you felt a strange sensation. You looked out on coming life, and life around you, and you felt a conviction that something higher was needed by you than such a life as the one you have led. You were satisfied that God required the yielding up of the heart and life to His service. You knew that if you were to "seek first the kingdom of God and his righteousness," there would be a life given to your life—real soul given to it. And yet as you revolved the matter over and over in your mind, that strange, warming, drawing influence seemed to say: "Yield to God for *it will pay.*" But you declined to follow that voice then. The voice left you. Time rolled around and your little one was taken from you. As you went to lay him in the cold, dark tomb, the voice came again, saying, "Oh, is it not the better way to give the heart to God, and acknowledge Him in all your ways?" You felt it to be so. And by that grave the purpose was *almost*

formed that thenceforward you would be a devoted Christian. But the purpose was not *fully* formed. Again, and frequently during the roll of life, in one way or another, you have heard that voice asking you, "Does your life pay?" and the answer has ever been present in your bosom, "It does not pay."

Oh, brother, remember before it is too late, that being "without God in the world" does not pay. As I love you, brother, I entreat you "to be reconciled to God, by repentance and faith in Christ." Brother, a life entirely devoted to God does *now* pay; and praise be to the Holy One! it will pay. Our Lord God hath said that such a life "hath the promise of the life that now is, and of that which is to come."—"HELP TO POWER."

✓ ON THE WRONG TRACK.—Why, don't you see it? Listen when the conductor announces the next station. "Ball-Room!" There, did you hear that? And what were the stations before that? Were they not "Fashion-following," "Card-playing," "Dram-drinking," "Negro minstrels," "Prayerless days," "Forgetfulness of God," "Free thinking," "Sneering at religion," "Sabbath-desecration? Why, depend upon it, traveler, *you are on the wrong track?* Wake up! You were dreaming when you thought of getting to Heaven on *this* road. In the name of God I bid thee *wake up!* You know these stations are not on the railway to Eternal Glory. Stop the train? Jump out the window, or, before you know it, you will be put out at the station of Eternal Damnation!

PARDON is God's family blessing, and the peculiar mercy of his choicest darlings; he hands out other things to wicked men, but he deals out this only to his children.

HE that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy.

## THE EARNEST CHRISTIAN. AND GOLDEN RULE.

BUFFALO, MAY, 1862.

### REVIVALS.

WE rejoice to find a revival spirit prevailing in many parts of the country. God is always ready to convict men, if His servants will only do their duty.

AT AKRON, Erie County, N. Y., under the labors of brother William Jones, an extensive revival has been in progress for several weeks. About sixty profess to have passed from death unto life, and the community generally appear to be under conviction. This is the first year of brother Jones' ministry, and we rejoice that God is so signally setting His seal upon his labors.

IN BROOME COUNTY, and in the parts of Pennsylvania contiguous, a powerful revival of God's work has taken place under the labors of sister Blatchley, of the M. E. Church, known to many of our readers by her former name, Mrs. Yarrington. Through her instrumentality about one hundred in one place, and forty in another, have been led to Christ.

We attended some meetings at Union, Broome Co., N. Y., which were characterized by much of the presence of God. Three professed to obtain the forgiveness of sins in one evening. Many were greatly quickened, and deep conviction rested on many minds.

#### LIMA, N. Y.

The following account of a recent work of God in Lima, we copy from a private letter written us by Rev. J. K. Tinkham. Though not intended for publication, it is too good to be kept from our readers. He writes,

"The Baptists commenced a meeting which has continued three months, and they have had a good work, a *real* work of God. They have baptized one hundred, many of them the best class of citizens in the town; this provoked the Methodists and Presbyterians to 'love and good works,' and they both commenced meetings, and the result is one of the most sweeping revivals that ever Lima was visited with. Meetings are held day and night in all the churches, and many are 'getting the real

religion." Bro. Hard and I commenced going to the Baptist meeting till the Methodists commenced, and I have been with them four weeks, day and night. Two joined the traveling connection, and one went groaning, and shouting, up one isle and down the other, and it made quite a stir; but the church stood it like Majors, glad to have God come into this country in any form."

ALBION, N. Y., April 10, 1862.

DEAR BRO. ROBERTS:—Let me send to the saints abroad, through the Earnest Christian, an account of the work of the Lord in this place. Through the blessing of our God, we have seen, every Sabbath yet, since we came to this charge, (Nov. 3,) souls seeking the Saviour. Quite a number were thus saved, before we began the extra effort. With a watch-night we began the siege with the year. Increasing power and good results were manifested, up to the commencement, (Feb. 6,) of the Albion

#### GENERAL QUARTERLY MEETING.

To this, about two hundred of God's elect came from abroad, and it seemed truly refreshing to see aged ministers and lay-brethren, joining earnestly in the worship of God, and feeling almost, that time had rolled them backward to the well remembered days of simplicity and power.

Among the aged ministers were A. Abell, and Claudius Braynerd. While of the laity, there were very many veterans from east and west, north and south. One thing is quite noticeable in connection with these earnest meetings,—the devout of different churches come from afar to worship with God's host.

#### MEMORABLE LOVE-FEAST.

Several hundred were in their seats at the early hour, (8½ A. M.,) thankfully and reverently to join in that feast. Many brief testimonies were given to the present love of Jesus in the soul. Here, yonder, and there, arose the old and young, and in one or two brief sentences uttered what the heart was feeling.

As sinners were seen weeping, it was judged best to change the order, and give them a chance to come to the altar and seek salvation. About thirty came; among them an aged woman, and though called a Universalist for years, she began to pray in good earnest, and

in about five minutes she was on her feet, praising God and clapping her hands for joy. The praying still continued for a time, and others were blessed. When opportunity was given for those seeking to tell what the Lord had done for them, the aged seeker arose first, and said, "He has converted me so quick, I can't tell it," yet she could praise God, and so continues until this present time. Others will bless God in the great day for this General Quarterly Meeting.

## RESULTS OF LABOR.

Our extra meetings continued in the village until the middle of March, ten weeks. About sixty were converted or reclaimed, and several sanctified. March 17th, we began a meeting at Baldwin's Corners, six miles north of Albion, where the woman "*converted so quick*" lives. Her husband and daughters became seekers, and quite a number of her neighbors are also converted. The work is still progressing there, and a good class will be raised up. While I have been laboring there, quite a *reformation* has been in progress in the Presbyterian and Baptist Churches of our pleasant village. O, for the thorough work of God in the soul! May the Lord help us to labor for this, more and more. Amen! C. D. BROOKS.

## SATAN'S DEVICES.

In nine cases out of ten, where you see a village, city, neighborhood or community, given to frequent pleasure parties, feasting, sleigh-ridings, soirees, pic-nics, oyster-suppers, tea-parties, fancy fairs, and the like, turning day into night, and night into day, there you perceive a gradual declension in spirituality, less concern for souls and for the prosperity of Zion, —less time given to prayer, the seeking of holiness or the higher attainments in the divine life. "The people sat down to eat and to drink, and rose up to play." Exod. xxxii. 6. Christ is wounded in the house of his friends. "Whatsoever is not of faith is sin." "Little children, keep yourselves from idols."

"While men slept the enemy came and sowed tares among the wheat, and went his way." Matt. xiii. 25.

"The church and world amalgamate,  
A union worse than with the State,  
Though motives are the same,  
The love of pleasure and of gold,  
On some professors have such hold,  
They oft forget their name."—N.

## MISSIONATE! INDEED!

Why not begin at home to missionate? in your own house, your parlor, your kitchen, with your next neighbor and so on? Let your missionary spirit be seen here, before you talk about missionating abroad. Persons that have no heart to do good and communicate, pull sinners out of the fires of hell, in their own vicinity, are not the ones to go abroad. Sad, sad mistake here! Christian men, christian women, so called, without souls on fire, baptised pentecostally, full of faith and the Holy Spirit, are not the ones to save the perishing heathen. Let those offering themselves as missionaries to foreign fields, first be proved at home. Are they active in the divine life, consecratedly? given up *wholly*, unreservedly to God's service? *constrained* by God's love? are right hands severed? right eyes plucked?

Are they *ready* to be offered? Are they offered? Is all on the altar? life, health, wealth, time, talents, reputation, *all*? — Are they God's *exclusively*, God's *now*, God's *forever*? Then, and not till then, are they qualified duly for missionary service? Much of God's money is expended on unprofitable servants—Alas! when will our eyes be opened?

N.

## RICH FOLKS.

FISH for rich folks, do you? the wealthy the great of this life? Friends, beware of worldly policy, the trap of satan. How frequently do we hear it said that "if such an one was converted, what a blessing it would be to the cause of truth, what a help he would be to our church on account of his wealth, his superior talents and learning, his standing in society." And often it is, these very ones so much eulogized, prove a curse to the church, instead of a blessing. The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Whom did Christ choose to minister in holy things? The wise men after the flesh, the noble, the mighty? Or the poor despised ones, the humble fishermen, the tax gatherers, the Mary Magdalene out of whom He cast seven devils? "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things that are despised hath



God chosen. Yea, and things that are not, to bring to nought things that are, that no flesh should glory in His presence." 1 Cor. i. 27, 28, 29. Hear the apostle James:

"My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. \* \* \* Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?"

"Hast thou a lamb in all thy flock,  
I would disdain to feed?  
Hast thou a foe before whose face  
I'd fear thy cause to plead?"

N.

## MISSIONARY WORK.

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

*A missionary is he!* what kind? apostolical? like Paul and Barnabas, full of faith and the Holy Spirit? No one is duly prepared for missionary labor abroad, either in a foreign or domestic field, unless he is first a missionary at home, in his own house and out of it. The first thing for a missionary to do, is to set his own house in order, gospelize it, see that every soul under his roof is on his way to eternal glory. ("For if a man know not how to rule his own house, how shall he take care of the Church of God?") Then, when light, life, and salvation, are imparted to his own household, let him branch off, go into thoroughfares, lanes, alleys, by-ways and high-ways; into cellars, garrets, visit the abodes of the degraded poor, the destitute, the perishing,—pour in the oil and wine of consolation, cause "the widow's heart to sing for joy." Job was a true missionary; so was Paul, he went from house to house, with his soul on fire, reproving, rebuking, exhorting with all long suffering and doctrine, enduring hardness as a good soldier of the Cross. Isaiah was not duly prepared to be a missionary,—to go forward with holy boldness till the live coal from God's altar was applied to his lips, and his iniquity thoroughly purged. Then, when the call was made for special service, Isaiah said, "Here am I, send me." See Isaiah vi. 8.

So also with the early disciples; the apostles were not fully prepared for missionary service, till after pentecostal day, till they had received

the tongue of fire. Christ commanded them to tarry at Jerusalem till they received power from on High. Then, when full of the Holy Spirit and of power, they went forth, "every where preaching the word, not counting *their lives dear*," salvation *streamed!* Satan fell as lightning from heaven! Missionaries, before being appointed to any missionary field, should be tried by fire,—the Gospel fire!

Beloved Editor, have not sad, lamentable mistakes been made in sending forth missionaries unprepared, unsanctified, mere nominals, receiving robbery for burnt-offering? Suppose all that have been sent forth from the first to gospelize the heathen, had been duly posted on Bible reforms, Christ-like, truly apostolical, whole-souled, full of holy fire, crucified to the world, dead to sin, and alive to God through our Lord Jesus Christ, outspoken against all sin; untrammelled by sectarian bias, or a proslavery, time-serving policy, refusing robbery for burnt-offering, where one has been rescued from idolatry, superstition, and will worship, might not multitudes which no man could number, have been born into the kingdom, saved with an everlasting salvation? While new missionary fields are opening on every side, white for harvesting; our constant prayer should be to the Lord of the harvest, to send forth laborers into his harvest; faithful servants of the most High, uncontaminated by false doctrines, or false teachings, wholly consecrated to God's service, willing to sacrifice all for Christ and his cause,—time, talents, property, life itself.

"What wants the age? Heart-earnest men  
To spread the truth, the truth defend;  
Such on the earth we need again  
As God in ancient times did send;  
Men reckless of wealth or fame,  
Of ignominy, scorn, or shame,  
The stake, the fagot, or the flame;  
Their only object God; and truth their only aim."  
N.

## CAMP MEETINGS.

We are in favor of any and all means that God owns to the salvation of souls. We like those best, through which most good is done. There is nothing in *Camp Meetings*, in and of themselves, that can save a soul. Their success is dependent, in a good degree at least, upon the faith and love, and skilful management of those by whom they are conducted. If any good is done, God must do it. He will hon-

or the faith of His people, whether it is exercised in the city or in the woods. Powerless preaching, formal prayers, and indefinite testimonies will be as fruitless on a camp ground as in a church. To have a camp meeting a success, the preaching should be plain, pointed and close, and the people should be held to the definite work of personal salvation.

Judgment should be exercised in the selection of a ground. It should be at least, tolerably smooth, well shaded; with an abundance of water convenient for man and beast. We have attended meetings where the ground was so rough that one could, with difficulty, get around it. And we have been on camp grounds, where the shade was very insufficient, and many of the congregation were obliged to sit in a burning sun. While we would not have the camp ground transformed into a pleasure ground, nor the meeting into a religious picnic, yet would we have arrangements comfortable.

Huckster-shops, and boarding tents, have generally, as far as our experience has gone, proved a nuisance, and should not be tolerated on a camp ground.

At BERGEN, N. Y., there is to be, the Lord willing, a camp meeting held on the old and well-known ground, commencing on Thursday the 19th of June, and continuing one week.

THE ST. CHARLES Camp Meeting, near St. Charles, Ill., is to commence the 11th of June, we believe, and continues one week.

At UNION, Broome Co., N. Y., there is to be a camp meeting, commencing on the 26th of June.

At ALLEGANY, Catt. Co., N. Y., there is to be one commencing on the third of July.

The friends of holiness, of all denominations are invited to attend these meetings.

## LITERARY NOTICES.

### SAWYER'S TRANSLATION OF THE BIBLE.

We have received of this work, the "New Testament," and "The Later Prophets."

Mr. Sawyer thus states the principles on which he has made the translation:

1. To translate from the most improved texts of the originals, correcting many errors in the common text.

2. To translate with the utmost precision and accuracy, word for word, and particle for particle, but without servility in respect to idiomatic forms.

3. To translate the same words by the same, and different words by different words, as far as may be.

4. To avoid needless indelicacy.

5. To translate into the living language of the times, in preference to the partially dead and inferior language of a past age.

6. To interpolate as little as possible, and leave what is implied in the original to be implied in the translation.

7. To transfer the names of weights, measures, and coins, with expressions of their value in brackets; and to include all interpolations in brackets.

8. To arrange the several books according to their dates, as far as known.

9. To divide the Sacred Books into chapters and verses according to their natural divisions.

To those who cannot read the original, Sawyer's translation will afford valuable help to an accurate understanding of the Scriptures. For such a purpose we commend it. But we do not consider it, nor do we understand that it is designed as a substitute for the common version. We greatly prefer the old-fashioned, simple, yet dignified language of king James' translation, to any modern style in which the Bible can be rendered.

The New Testament is issued in a neat 12 mo. volume. Price in cloth \$1.00. The later Prophets is of the same size, style and price.

### AMERICAN AGRICULTURIST.

To those of our friends who desire a first rate Agricultural paper, we cordially commend the American Agriculturist. It is issued monthly, in good shape for binding, and comes at \$1.00 a year in advance. It is without doubt, the ablest and best periodical of the kind in the country. It is published in both the English and German languages. The editor and proprietor, Orange Judd, A. M., is an old college friend of ours, and we feel gratified that he is meeting, with so great success in this enterprise.

Those who wish to subscribe for the paper, can address Orange Judd, 41 Park Row, New York.

## THE FAMILY CIRCLE.

## HINTS TO PARENTS.

## HOLY EXAMPLE INSUFFICIENT.

PARENTS, in training your household, a perfect example will not suffice,—something more is required. You may live holy as an angel, spotless as Gabriel, and yet, unless you obey God in restraining your children from evil, in subduing their wills, bringing every unholy passion into sweet, heavenly, lamb-like submission, what avail?

Eli, doubtless was a priest of God, exemplary in his daily walk, upright in his general deportment, ministered acceptably at God's altar, and yet, "his sons were vile, and he restrained them not." And for this one omission of duty, the most terrible judgment came upon his whole house. The Lord held him responsible for the conduct of his children, their sins were laid to his charge. Hark! "In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I also will make an end. For I have told him that I will judge his house forever, for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not." We know, personally, a beloved minister of the Gospel, whose whole life was God-ward, full of faith and the Holy Spirit, a warm and successful advocate of the doctrine of Holiness, entire sanctification in this life. His lovely companion, the wife of his bosom, walked in the same steps of Gospel purity and simplicity. The family altar was kept burning brightly, morning and evening, the sacred Scriptures were searched daily; the atmosphere around them was heavenly.

And yet, notwithstanding all these hallowed influences and Christian graces beaming radiantly in this family circle, the sons and daughters of these parents were impenitent sinners; as they grew in stature they grew in pride, folly and self-will; in conscience-searedness, in loving pleasures more than in loving God. Wherefore? Those lovely, God-fearing parents were falsely tender, indulged their little ones in things foolish and vain, gratified their passions and appetites to excess; permitted them to mingle with evil associates at home and abroad. Instead of inculcating early, the habits

of industry and sobriety, employing their time in things useful and benevolent, redeeming golden moments, they were allowed to idle about in the street school. \* And certain it is:

"Satan finds some mischief still,  
For idle hands to do."

These parents are now reaping the bitter fruits of this neglect. They sowed to the wind, and are now reaping the whirlwind. "Whosoever a man soweth, that shall he also reap." "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." Pro. xxix. 15. And O! what drawback is more seriously detrimental to a minister's success in preaching the everlasting Gospel, than a family of unruly children, gospel hardened. Household discipline, training children in the fear of God, in the way they should go, is one of the first and most important qualifications of a Gospel minister, "having faithful children not accused of riot or unruly." "One that ruleth well his own house, having his children in subjection with all gravity. "For if a man know not how to rule his own house, how shall he take care of the church of God." I. Tim. iii. 2, 5.

"Parent, who plantest in the joy of love,  
Yet hast not gathered fruit—save rankling thorns,  
Or Sodom's bitter apples—hast thou read  
Heaven's promise to the seeker? Thou may'st bring  
Those o'er whose cradle thou didst watch with care,  
And lay them at thy Saviour's feet." N.

## FAMILY PRAYERS.

WHAT! dispense with family prayers because you have boarders! Is this Gospel? Is this honoring Jesus or your Christian profession? Because you have boarders is one special or additional reason why the family altar should be established, kept burning brightly, morning and evening. Your house should be a missionary field, a Bethel, the gate of heaven!

\* One of the best safeguard for boys and girls (in connection with subduing the will,) is regular systematic employment. And let these systematic, industrial habits begin early and be followed up unremittently.

A child's time, (of all others,) is of infinite moment. Parents, set your children to work, keep their little hands and hearts busy in something that will count for God, for time, for eternity.

"What can be worse than idleness  
For making children bad?  
It surely leads them to distress,  
And much that's very sad.

Sometimes they learn to lie and cheat,  
Sometimes to steal and swear:  
These are the lessons in the streets  
For those who wander there. N.



Let your whole family, children, servants, boarders, visitors, *all*, know for a surety, you are what you profess to be, a meek, humble, bold *indefatigable* servant of the Most High, and let others do as they will, see to it the resolution of Joshua is yours.

"As for me and my house we *will* serve the Lord." "Give Satan an inch, he will take an ell."

Omit one duty, and you are almost sure to omit another and another, till "the whole head is sick, and the whole heart faint." "Behold how great a matter a little fire kindleth."

A beloved brother in Christ, who keeps an extensive boarding house, said to us recently, "Whenever any one applies for boarding, I invariably say to him, 'Sir, I am a disciple of the Lord Jesus, and I expect every one who becomes an inmate of my house to conform strictly to its rules; family prayers are regularly observed, morning and evening, with reading God's Word, and songs of praise, and at every meal, the blessing of heaven is invoked.' What is the result of this outspoken, independent, holy boldness? The Lord smiles graciously upon this whole family, the house is not only well furnished with boarders of the most orderly kind, but souls are being saved, converted to God, sanctified.

"Them that honor me, will I honor," saith the Lord.

"Never be ashamed of Jesus—  
'Glory ever in his cross,'  
Count it most exalted honor  
To advance His blessed cause;  
Hallowed honors, untold blessings  
Cluster round the Saviour's cross!

#### THE CHILDREN'S GOOD NIGHT.

"Good night is but a little word  
Yet beautiful through grief,  
And falls upon the gentle heart  
Like dew upon the leaf."

It would seem as though brighter and sweeter spirits of childhood, if such there are, sometimes borrow their young lips to teach us something concerning the dead. The night after their grandfather died, G. and F., of some three and four years, were dismissed as usual with their good night kiss, in the hall at the foot of the stairs, to go to their trundle-bed. We listened lest any strange fear should overtake them. As they passed the chamber where the remains lay, one of them said, "Let us go in and bid dear grandpapa good night. God may let him hear us." So they opened the

door, and by the distant light of the hall lamp went up to the bed, uttered their sweet good night, and went happily to their rest. Could the boasted orator of any age have power to flood the heart and suffuse the eyes until they ached from very fullness of blessing, as did those simple words of childhood.

"Then scorn not thou this little word  
Of peace and amity;  
It is a link of love's bright chain,  
How small see'st it be."

#### PARENTS.

OUR children, shall they love, revere, preserve *our* honor, and the *land* which cost our father's sacred blood? Not if we suffer them to trample on the Bible—to reject God from being their guide and counselor. *Not* if we suffer them to trifle with the sacred name of God. *Not* if we teach them honor waits on gain.

*Not* if the reason bends to passion's sway,  
Or appetite bids conscience to obey!  
Ye parents, heed your solemn trust,  
Be to your children true and just.  
Tell them the perils of the deep,  
How storms may o'er their vessels sweep.  
At morn, at noon, by day, by night,  
Instruct, command, direct aright—  
That when to them you yield your power,  
Your influence may be the dower,  
Which shall, as needle, pointing true,  
Direct them all life's journey through.

#### THE SLANDERED.

A VENERABLE old man says, "Let the slandered take comfort—it is only at fruit trees the thieves throw stones."

The old man is right. Who ever saw *thieves* throw stones at the birch, maple, or palm-trees? The more fruit the tree bears, and the richer it is, the more it is likely to attract the attention of the *thief*.

No man that tries to do his duty to his fellows, and endeavors to live to bear the fruits of true religion in his daily conduct, can for a moment suppose that he will pass along through life without being slandered more or less. Such a man will, of necessity, have some enemies; and these enemies will try in every way to injure him, and, among others, they will not be slow in stirring up the polluted waters of defamation and slander.

HUMILITY makes a man like an angel, but pride makes an angel a devil. Pride is worse than the devil, for the devil cannot hurt thee, till pride hath possessed thee. Proud souls are Satan's apes; none imitate him to the life like these; for as face answers to face in a glass, so does a proud soul answer to Satan.