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AND

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### THE LORD OUR HEALER.

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THE soul is by far the most important part of man. This gives him consequence in the eyes of God. He is to live forever; therefore God sent His Son to die for him, that he might live in perfect happiness. To neglect the interests of the soul for the welfare of the body, is criminal and foolish. The two are intimately connected. Their interests hang together. Let the body be cared for, and the soul neglected, and the physical nature will soon give unmistakable indications, that it has suffered wrong.

But the body is important. It is the habitation of the spirit. It is the instrument that the soul uses to communicate with the external world. It is the avenue through which are presented the temptations that often result in the ruin of the soul. The body furnishes the tools that the soul works with; and the best mechanic, if his tools are out of repair, can but show it, in the quantity or quality of his work.

The body was honored by the Son of God, who took up his abode in it when he dwelt among men, and it was for its benefit that the most of His stupendous miracles were wrought. Though death has dominion over it for a season, yet, at His voice it shall arise from the dust and shake off the dishonor of the grave, and come forth in a glorified form to share with the redeemed soul the bliss of Heaven forever.

Christianity improves mankind in every respect. As sin injures men, so does Divine grace, its antidote, bene-

fit them, physically, as well as morally; in time as well as in eternity. Sin is the great source of human suffering—salvation, of joy.

Christianity offers to none, however, an exemption from disease and death. Yet to the real child of God nothing can happen without the knowledge of His Father. If he is in health it is God that keeps him so. If he is sick, it is by Divine permission. "I am immortal" said Whitefield, "till my work is done."

When Christ was on earth, he went about not only teaching souls the way to Heaven, but "healing all manner of sickness, and all manner of disease among the people." Does he continue the same work still? Who doubts but that he would if he were here in person? To his disciples he said "It is expedient for you that I go away." That is, it is for their advantage. For He would send THE COMFORTER, and his followers should thus be the gainers by his absence. No one who believes in God can doubt but that the efficacy of remedies is entirely owing to His blessing. But if He renders efficacious to the restoring to health of his servants whose work is not done, the remedies administered by perhaps an infidel physician, does He ever rebuke disease and restore His children to health *without* the use of remedies? *Does God ever heal in a supernatural manner?* Is there any warrant in Scripture for the sick disciple to go to Him for health, without calling in the aid of a physician?

That there is a connection between sin and sickness, is declared plainly in the 15th of Exodus, the 26th verse. *If thou wilt diligently hearken to the*

*voice of the Lord thy God, and will do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of those diseases upon thee which I have brought upon the Egyptians: FOR I AM THE LORD THAT HEALETH THEE.*

Here is a promise made by God to his people on condition of their unreserved obedience,—of their leading a holy life “that they should” says Dr. Adam Clark, “be kept in a state of health of body and peace of mind; and if, at any time, they should be afflicted, on application to God, the evil should be removed, because He was their *healer* or *physician*.” Who can bring any authority to prove that this promise is limited to the Mosaic dispensation? What reason can be assigned why it should not be considered of general application?

Again it is said in Exodus xxiii: 25, “And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.”

That these promises were not considered a dead letter is evident from many examples scattered throughout the Bible, David says: “Bless the Lord, O, my soul, and forget not all His benefits: who forgiveth all their iniquities; *who healeth all thy diseases.*”<sup>\*</sup> Here as in many other places, the healing of the body is spoken of as following the pardon of sin,—the curing of the soul.

Asa received many marks of the favor of God. He relied on the Lord and was delivered out of the hands of powerful enemies. But he finally came to trust in means, for it is said that “Asa in the thirty-ninth year of his reign, was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians.”<sup>†</sup> The consequence of this course is very clearly stated in the next verse, “*And Asa slept with his fathers,* and died in the one and fortieth year of his reign.” Does not this imply that if he had gone to the Lord instead of

calling his physicians, that he would have lived?

Among the signs that Jesus, after his resurrection, when he gave the great commission to preach the Gospel to every creature, said, should follow them that believe, were there. “If they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.”<sup>\*\*</sup>

In his comments on this passage, Dr. Clark is singularly inconsistent. He asserts, but offers not a shadow of proof to sustain the assertion, that by “them that believe” are meant “the *Apostles* and all those who, in those *primitive* times, were endued with miraculous powers, for the confirmation of the doctrines they preached.” (Why not give the same limitation to the same phrase in the preceding verse?) Yet strangely enough, he relies on this passage to prove that Mahommed was an imposter! Why? “Because he lost his life by poison: and had he been a *true* Apostle of God, he could not have fallen by it.” But Mahommed died six hundred years after Christ. He thus claims that this passage was to have an application for six hundred years; and if for six hundred years, why not for three times six hundred?

On this passage Benson says: Bengelius subjoins, “That believe with that very faith mentioned in the preceding verse. (Though it is certain a man may work miracles and not have saving faith, Mat. vii: 22, 23.) It was not our faith by which Paul was saved; another, by which he wrought miracles. Even at this day, in every believer, faith has a latent miraculous power: every effect of prayer being really miraculous:) although in many, because of the littleness of their faith, and because the world is unworthy, that power is not exerted. Miracles in the beginning were helps to faith; now, also, they are the objects of it. At Leonberg, a town in Wirtemberg, in the memory of our fathers, a cripple, that could hardly move with crutches, while the dean was

<sup>\*</sup> Ps. ciii: 3. <sup>†</sup> 2 Chron. xvi: 12.

<sup>\*\*</sup> Mark xvi: 18.

preaching on this very text, was in a moment made whole."

James says: *Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord?\** Is any sick among you? Any Christian.

By "the elders" is meant Christians of ripe age and deep experience. They may be ministers or they may not. They are those upon whom God does, in an especial manner, pour out his Spirit. They are the persons referred to in Acts ii: 17, called in our translation, "old men." And it shall come to pass in the last days saith God, I will pour out of my spirit upon all flesh—and your old men shall dream dreams. In the original the same word is used as in this passage in James.

The "anointing with oil" was not intended as a remedy to promote a cure.—For it was not the anointing that was to save them. Nor was it an idle ceremony—an unmeaning form. *It was for the purpose of setting them apart, specially and exclusively to the service of God.* Thus when Aaron and his sons were set apart for the priesthood, God said, "Thou shalt ANOINT them; and consecrate them, and sanctify them, that they may minister unto me in the priests office."† But all real Christians belong to the priesthood.‡ "Ye also, as lively stones, are built up a spiritual house, a holy priesthood."

The baptism of the Holy Ghost is called an UNCTION or ANOINTING. "But ye have an UNCTION from the Holy One and know all things." "But the ANOINTING which ye have received of him abideth in you."||

Jesus directs the lukewarm to "ANOINT thine eyes with eye-salve that thou mayest see."§ So Paul says: "Now he which established us with you in Christ, and hath ANOINTED us, is God."¶

These passages show, we think, what was meant by the anointing.—*It was*

*setting the sick person apart in the most solemn manner to the service of God.* It was never done, we apprehend, unless the person did, most solemnly, and unequivocally, promise to serve God with undivided heart the remainder of his days. It was an act of entire consecration, signed, sealed, and witnessed. *And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.* It is not the oil, but THE PRAYER OF FAITH that shall, instrumentally save the sick. THE LORD SHALL RAISE HIM UP. "But will this never fail?" Where is the Scripture that indicates that it will? "Will a Christian man never die, if this course is taken?" When his work on earth is done God will take him home. But when he designs to do this he will not give "the elders"—the help of the Spirit to pray *the prayer of faith.* They cannot offer it up when they will; but when God wills. He who prays in the form only can pray for whatever he pleases; but he who prays as THE SPIRIT maketh intercession can only pray in accordance with the will of God. The Spirit never draws one out to pray for that which God will not be willing to grant. If God is pleased to restore to health the sick disciple, He will give His saints who come to pray with him such faith as will enable them to prevail. Luther's importunity, when pleading for the recovery of Melancthon, was so great that he would not be denied.

This appears to us to be the Scripture doctrine on this subject. If any think otherwise we have no controversy with them. We do not suppose it to be essential to the salvation of any one that he should think with us. That this matter is important, and one that deserves the candid consideration of all believers must be conceded. How much more efficient would the Church of Jesus Christ be if her members generally possessed *mens sana, in sana corpore*—a sound mind in a sound body. Who is then that knows the bliss of labouring for Jesus, for the salvation of souls, who would not wish

\*James v: 14.

†Ex. xxviii: 41. ‡1 Pet. ii: 5, 9.

§1 John, ii: 20, 27. ¶Rev. iii: 18. §2 Cor. i: 21.



His body with his charge lay down,  
And cease at once to work and live ?

"To day," said Wesley, "I entered on my eighty-second year, and found myself just as strong to labor, and as fit for any exercise of body or of mind, as I was forty years ago. I do not impute this to second causes, but to the sovereign Lord of all. It is He who bids the sun of life stand still, so long as it pleaseth Him. I am as strong at eighty-one, as I was at twenty-one; but abundantly more healthy, being a stranger to the headache, toothache, and other bodily disorders which attended me in my youth.

We can only say, "the Lord reigneth!"  
While we live let us live to him!"

That God has, in all ages, interposed, in a special manner, in behalf of his devoted ones, and stretched forth his hand to heal cannot be questioned. The instances are so numerous in the lives of the saints, that we are at a loss to make selections. We give only a few of those at hand.

In a book about two hundred years old, entitled "The fulfilling of the Scriptures," the following incident is mentioned in the life of Rev. Robert Blair, one of "those great and worthy instruments, says the book, "whom the Lord raised up amongst us (in Scotland) for carrying on the late blessed reformation."

"Whilst under restraint, he was by his brethren sent to England, to deal with the *King*, for their liberty. When he was on the road, he was taken with a mighty fit of the stone, which made him lie upon his horse's neck, not being able to hold up his back; which much disquieted him, as being a probable hindrance upon such important business. And in this posture he turned to the Lord in prayer; but immediately after, essaying if he could possibly lift up his back, he found to his astonishment his tormenting pain quite gone, and perfect ease, nor did it recur to him for two years after."

Lady Guion says of her maid,—"*on whom the Lord had conferred very sin-*

*gular graces.*" "This girl fell grievously sick, I was willing to give her all the assistance in my power, but I found I had nothing to do but to command her bodily sickness, or the disposition of her mind; and all that I said was done. It was then that I learned what it was to command by the Word, and to obey by the Word. It was Jesus Christ in me equally commanding and obeying.

She, however, continued sick for some time. One day, after dinner, I was moved to say to her, "Rise and be no longer sick." She rose, and was cured. The nuns were very much astonished; and as they knew nothing of what had passed, but saw her walking, who in the morning had appeared to be in the last extremity, they attributed her disorders to vapors."

Carvosso says: "A friend asked me to visit a woman who was sick, and offered to accompany me. When we arrived at the house, we were informed that she was very ill. I went up stairs and found her, to all human appearance, on the borders of eternity. Finding that she had been three years a member of the society, and knew nothing of salvation by the remission of her sins, I felt no little concern for the salvation of her soul. I asked her for what end Jesus Christ came into the world? She replied 'To save sinners.' I then told her that Jesus Christ was the same yesterday, to-day, and forever; and that he would never be more willing to save her than he was that moment. I explained to her the plan of salvation, and showed her it as to him that worketh not, but believeth on him who justifieth the ungodly, that his faith is counted for righteousness! 'And now' said I, it is a duty which God requires of you, to believe in Jesus Christ, and in the truth of His promises!

While I was thus speaking to her, she was seized in a strange manner; and it appeared to me and those present that she was dying. But in a moment or two she lifted up her hands and eyes to heaven, and cried out 'Glory be to God, I am healed—I am healed!' And for some considerable time she kept on



repeating, 'The Lord has healed me body and soul.' This was the beginning of a glorious work in that neighborhood, for which, I believe, many will bless God in eternity."

In the Life of Freeborn Garrettson, mention is made of a young lady brought up a Quaker. She lost her speech, and had been dumb about two years. The account says: "It was impressed on her mind that there was a people in a particular place who served the Lord, and, if she could get among them, they would be the means of restoring her to her speech. She had never heard of a Methodist, and the place which was revealed to her was nearly twenty miles from her residence, where there was a young loving society. Though she knew nothing of the way, she set off to find that place and people. Her family missing her, pursued and brought her back. Not long after, she made a more successful attempt, and found the society. The Lord revealed her case to them. There was a preacher present, Mr. Daniel Ruff, who consented to call a meeting, and they cried to the Lord in her behalf, that day and the next. She then went into a private room, knelt down to prayer, and continued there till the Lord blessed her soul. At the same time her tongue was loosened, and she could speak forth the praises of Israel's God.

The Rev. Dr. Horace Bushnell, an eminent minister of Jesus Christ, of the Congregational Church in Hartford, Conn., in a recent book, entitled "Nature and the Supernatural,"—a work which we cordially commend to all our readers—gives the following accounts among several others of deep interest:

I became acquainted, about two years ago, in a distant part of the world, with an English gentleman, whose faith in the gift of healing had been established by his own personal exercise of it. He was a man whose connections and culture, whose well formed, tall, and robust looking person, whose beautifully simple and humble manners, and whose blameless, universally respected life among strangers not of the same faith, and

knowing him only by his virtues and the sacrifices he was making for his opinions, were so many conspiring tokens winning him a character of confidence, that excluded any rational distrust of his representations. He gave me a full account, in manuscript, of some of the cases in which the healing power appeared to be given him, with liberty to use them, as may best serve the convenience of my present subject.

It became a question with him, soon after his conversion, whether, as he had been healed spiritually, he ought not also to expect and receive the healing of his body by the same faith; for he had been an invalid for a long time, with only a slender hope of recovery. After a hard struggle of mind, he was able, dismissing all his prescribed remedies, to throw himself on God, and was immediately and permanently made whole.

At length one of his children, whom he had with him, away from home, was taken ill with a scarlet fever. And "Now the question was," I give his own words, what was to be done? The Lord had indeed healed my own sicknesses, but would he heal my son? I conferred with a brother in the Lord, who, having no faith in Christ's healing power, urged me to send instantly for the doctor, and dispatched his groom on horseback to fetch him.

Before the doctor arrived, my mind was filled with revelation on the subject. I saw that I had fallen into a snare, by turning away from the Lord's healing hand, to lean on medical skill. I felt grievously condemned in my conscience. A fear also fell on me, that if I persevered in this unbelieving course, my son would die, as his eldest brother had. The symptoms in both were precisely similar. The doctor arrived. My son he said was suffering from a scarlet fever, and medicine should be sent immediately. While he stood prescribing, I resolved to withdraw the child, and cast him on the Lord. And when he was gone, I called the nurse and told her to take the child into the nursery and lay him on the bed. I

then fell on my knees, confessing the sin I had committed against the Lord's healing power. I also prayed most earnestly that it would please my heavenly Father to forgive my sin, and to show that he forgave it, by causing the fever to be rebuked. I received a mighty conviction that my prayer was heard, and I arose and went to the nursery, at the end of a long passage, to see what the Lord had done, and on opening the door, to my astonishment, the boy was setting up in his bed, and on seeing me cried out, 'I am quite well and want to have my dinner.'

In an hour he was dressed and well, and eating his dinner; and when the physick arrived it was cast out of the window. Next morning the doctor returned, and on meeting me at the garden gate, he said, 'I hope your son is no worse!' 'He is very well, I thank you, I said, in reply.' 'What can you mean,' rejoined the doctor. 'I will tell you, come in and sit down.' I then told him all that had occurred, at which he fairly gasped with surprise.

'May I see your son,' he asked. 'Certainly, doctor, but I see that you do not believe.' We proceeded up stairs, and my son was playing with his brother, on the floor. The Doctor felt his pulse and said, 'Yes, the fever is gone.' Finding also a fine, healthy surface on his tongue, he added, 'Yes, he is quite well, I suppose it was the crisis of his disease!'

Another of the cases which he reports, shows more fully the working of his own mind, on the instant of healing. It was the case of a poor man's child, who had heard him advocate the faith of healing, and, now that the physician, after attending him for many months of illness, had given the little patient up, saying that he could do no more, the parents sent for him, in their extremity, to come and heal their son. He replied to the father: "My dear friend, I cannot heal your son, I can do nothing to help him. All that I can do is to ask you to kneel down and pray with me, to Christ, that we may know what is his will in this matter." "He im-

mediately knelt down with me," and, the written account continues, "My prayer was a reminding the Lord Jesus Christ of his mercy to the sick, when he was on the earth, and that he never sent any sick away, unhealed. I then presented the petition of the father and mother, that their son might be healed, and besought the Lord to show what was his will in the case. Whilst I was making this supplication, it was revealed to me, through the Holy Spirit, that I was to lay hands on the boy, and receiving, at the time, great faith to do so, I arose, and not wishing to be observed by the father, I laid my hand on the lad's head, and said in a low tone of voice—"I lay my hand on thee in the name of Jesus Christ." In an instant I saw color rush into his pale cheeks, and it seemed as if a glow of health was given, insomuch that I said involuntarily, 'I think your son will recover.' I then hastily left the room. In less than an hour the mother came to my house and insisted on seeing me, to tell me the wonderful things that had happened to her son. The result was that the boy was about the next day."

The other cases narrated by him are scarcely less remarkable. At the same time, he admits, with characteristic ingenuousness, that no such gift has been vouchsafed him now, for a number of years, and that most of the expectations he had in connection with the apostolic wonder, thus restored have been disappointed. What God's design was, in the gift thus temporarily bestowed, is a profound mystery to him, and he submits calmly in it to the better, though inscrutable will of God. Probably enough, the reason of his gift was exhausted in affording, to those truths of faith, that evidence which is necessary to their just equilibrium."

We might give many similar cases that have fallen under our own observation, but as many have become greatly alarmed at these manifestations of God's power to heal, as though they were something new and dreadful—the sure proofs of a terrible fanaticism that was about to sweep over the land, we pre-

fer to give these cases from accredited writers of different denominations.

A few words of caution may not be out of place.

1. Do not make a hobby of healing. Remember that the "end of your faith, is the salvation of your souls. Let everything,—health and even life itself be secondary to this. Anything in a religious meeting is an injury, that diverts the attention of the people from salvation.

2. If God gives you light on this subject, walk in it yourself, but do not feel impatient with others who cannot see on this point as you do. Their disagreement with you is no evidence of itself of a want of grace. One may be a saint indeed, and walk closely with God, and still take medicine. If one chooses to consult a physician, and take the remedies he prescribes, he should not on that account be treated with distrust. Let brotherly love continue.

3. Do not think that you can come to God in faith for health if you are continually violating the laws of your physical and spiritual being—if you are indulging your appetite too freely—or eating or drinking whatever experience shows is hurtful for you. If "you ask" for health to consume upon your lusts,—appetite, pride or covetousness, you need not expect to receive.

4. If God answers your prayers to the healing of others, do not speak of it in a boastful manner, as though you were, on this account, better than others, or as though *you* could do something. If you do, you will certainly lose the grace of God from your heart. There is nothing the saints are so much in danger of as spiritual pride. It is a poison, sweet in its taste, but fatal in its effects. It is a serpent so slender and smooth, and slimy, and insinuating, that it will work its way through the smallest opening into the sanctified heart. Small in the beginning, it feeds upon our very graces, takes the life from them and leaves only the empty husk.

5. If God is pleased to answer prayer in the healing of any that are dis-

eased, and they, in the fulness of their gratitude, feel constrained to speak of it to his glory, do not feel alarmed as though the cause of religion had received a terrible shock. There may be some who have suffered many things of many physicians, and have spent all that they had, and were nothing bettered, but rather grew worse, 'who will rejoice at hearing such testimony. Sinners will not think worse of Christ, if they become convinced that he cares for the bodies as well as the souls of his disciples. We have seen deep conviction result, from testimonies on this point, given in the Holy Ghost. Dry, formal testimonies relating to either soul or body, seldom do much good. Walk in the light.

## PERSECUTION, WHAT IS IT.

"Are there no foes for me to face?  
Must I not stem the flood?"

What is persecution? To be scourged in Synagogues, brought before governors and kings for Christ's sake?

Is it not to be stoned, sawn asunder, slain with the sword, to wander about in sheepskins and goatskins, being destitute, afflicted, tormented? Is it to be cast into the lions' den or the fiery furnace heated seven times hotter than is wont? This doubtless is persecution for righteousness' sake; but is this all? Is not opposition to God's truth in every form, persecution? to vex, afflict, harass with injustice and false accusation? to inflict pain from hatred or malignity? What persecution more to be dreaded, than a slanderous tongue, malice prepense, a tongue set on fire of hell,—misrepresentation, silent, satanic inuendoes to destroy reputation and usefulness, hinder the cause of truth and salvation? Doubtless the vexatious hindrances of Paul among false prophets and false brethren, the time-servers and popular seekers of his age, their virulent opposition to his reformatory steps, were more aggravating and soul-trying than to suffer ship-wreck, be stoned, beaten with rods or to "receive forty stripes save one".



We may not, at this age of refinement, under our modified laws of civilization, be burned at the stake, led to the scaffold, cast into a lion's den, for preaching the Gospel in all its freeness and fulness, but think you persecution has ceased or the offence of the cross? Is not human nature still human nature? Is not satan the very same satan, going about like a roaring lion, seeking whom he may devour? or transforming himself into an angel of light? Is not the same hatred for truth and holiness now, as when Christ was put to death, John the baptist beheaded, James slain with the sword, and Peter crucified with his head downwards? And who were the most virulent persecutors in time of the holy prophets and apostles, who? The gentiles, the heathen, men of the world? Nay, but a corrupt, ungodly church, a wicked Sanhedrim,—those having a name to live and were dead, having the form of godliness, but denying the power thereof—whom Christ denounced as false prophets—scribes, Pharisees, hypocrites, whited sepulchres, appearing beautiful outward, but within were full of dead men's bones and all manner of uncleanness. "Fill ye up then," says Christ "the measure of your fathers; ye serpents, ye generation of vipers, how can ye escape the damnation of hell," (see Math. Chapter 23, the whole of it, a true and graphic picture of the present degeneracy.) Has the offence of the cross ceased? Let any man of God stand boldly against the perpetual backslidings, the fashions, the follies, the extravagant wickedness in costume, the idolatry in dress, in church building and etiquette, the popery of the age, as Paul did, "What now? mountains in labor? fire and sword?" "Great is Diana of the Ephesians? something perhaps more piercing than steel, the drawn sword or bayonet. "The tongue that deviseth mischiefs like a sharp razor, working deceitfully." "My soul" says the Psalmist, "is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." This little unruly

member, whom no man can tame, more terrible to endure than a drawn dagger, is the chief instrument of persecution of a corrupt, idolatrous church of the present day.

Let any man in the sacred desk or editorial chair come out boldly, unflinchingly against the manufacture, traffic and use of strong drink and tobacco, two great engines of hell, that spread everywhere desolation and damnation, make our world an Aceldama, a field of blood, lay the ax at the root of this Babel, cry aloud against the distiller, the buyer, seller and consumer of this distilled damnation, and the corrupting, filthy, poisonous, body and soul destroying Indian weed," any rising-up of old Adam, any bubbleings of the pit! Where the watchman on Zion's top, that opens his lips against these wicked ruinous abominations, cries aloud and spares not, who? So, also in regard to a corrupt press, issuing its daily millions, spreading fire—brands, arrows and death?

Once more, take the question of slavery; let the servant of the Most High open his lips wide for the oppressed, remember those in bonds as bound with them, depict boldly, graphically in glowing Bible colors, the enormity of man stealing, the "accursed" traffic in the bodies and souls of men, the cowardice and criminal silence of ministers, editors, churches, tract and missionary associations, while our brother's blood crieth, what now? any fiery darts of Satan hurled? any volcanic eruptions? burning, scorching lava outpouring? any malignant vituperations, or dartings of the serpent's forked tongue? Try it brother, try it, and see if the offence of the cross has ceased, or the age of persecution. We perceive that those who tell us, persecution has ceased, that the great battle for truth and righteousness is fought, and that henceforth the church is to move on smoothly and prosperously, "on flowery beds of ease," are not the ones to stand at the cannon's mouth, place themselves in the battle's front beard the lion in his den, wage open warfare with the combined powers of

earth and hell. Satan is not very likely to trouble those that shun the cross, are at ease in Zion, oppose agitation, cry "peace, peace," when there is no peace, bow the knee to a pro-slavery, time-serving age, loving the praise of men more than the praise of God.

"Where is thy cross? the daily care,  
The daily toil, the daily strife—  
The warfare they are called to bear  
With foes who aim at more than life."

What says Christ, "he that will live goldly in Christ Jesus, shall (not may) suffer persecution," "I came not to send peace on earth, but a sword." "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops." "And fear not them which kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell."

"Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?"

#### A CONTRAST.

"During a revival of religion in Yale College," said a speaker in a prayer-meeting "two young men were awakened at the same time. One of them had been remarkable correct in his general deportment; the other was a wild youth. As they walked one evening, they agreed to call upon the professor of theology, and make known to him their anxiety. They came to the gate when the amiable young man leaned over the fence and said: "I believe I won't go in; I don't know as it will do me any good. His companion said: 'You may do as you please; but for myself I am resolved to go in.' Here they parted. The former passed on. Before the time to graduate arrived, he had wandered so far as to be expelled from college for immorality; he sunk rapidly in vice, went to the West-Indies, and there died, not long after, a miserable sot. The other went in, opened his heart, and received direction in the way of life. He soon found peace in believing, entered the ministry, and *now stands before you, a redeemed sinner saved by grace.*"

#### THOUGHTS ON THE LORD'S PRAYER.

BY REV. D. A. CORGILL.

In the Lord's prayer we are taught to say, "Thy will be done." How many are there who offer this prayer, and rise from their knees with no other purpose than to seek their own honour, and prosecute the course of their former life, seeking to build themselves up by casting their neighbors down, knowing that it is God's will that we do good unto all men, as we have ability? Now is not such a professor a profound hypocrite, or a willful blasphemer? From the law of God we learn his will, and if one truth stands out clearer than another, it is that man should love the Lord with all the heart, and his neighbors as himself. The noblest motive to universal tenderness is this: *God is love, and he that dwelleth in love dwelleth in God.* God willeth the happiness of all! therefore we must desire the happiness of all. He who envies or despises any of God's creatures and still claims to be a child of God, is a blasphemer, and charges God with falsehood, for He has said it is impossible to love God and hate our brother. How preposterous to suppose such a man in the way to heaven! Turn your eyes toward heaven and see what is doing there! You behold cherubim and seraphim and all the shining family in that place all united in one work, not seeking glory one from the other, not laboring for their own advancement, not contemplating their perfections, not singing their own praises, not valuing themselves, and despising others. But all employed in one great work, all happy in one and the same joy. Casting their crowns at the feet of Him that sitteth on the throne giving glory and honor, praise and power to God and the Lamb forever! Then turn your eyes to the fallen world and consider how unreasonable and odious it must be in the sight of all above for such miserable earth worms to take delight in their own fancied glories, while the highest and most

noble sons of heaven seek for no other greatness and honor than that of ascribing all honor, and greatness, and glory to God alone. Pride is the disorder of this fallen world alone, it has no place in heaven. It can only subsist where ignorance and sensuality, and falsehood, and impurity reign. There is nothing so odious in man as seeking to do his will and saying: "Thy will be done." How many ministers as well as members of the church of Christ are dishonored in the sight of God! Ministers labor all the week writing and transcribing discourses to elevate themselves in the estimate of the world; and leave their pulpits under the withering curse of God. Think of this, O thou false prophet! The only true christian is he who follows in the spirit of Christ and lives contrary to the spirit of the world. Hear the word of the Lord, "If any man have not the spirit of Christ he is none of his." Notwithstanding this plain teaching, how many professed christians live and die slaves to the customs and tempers of the world! How many ministers swell with pride and vanity! How many would be eminent christians were it not for fear of being little in the sight of the world! Is it worth your while to lose heaven for the sake of pleasing the world? Can you bow the knee to such an idol and then say: "Thy will be done!" How many poor souls see heaven lost, and are now expecting a miserable eternity for simply paying homage to this miserable world? Will you let the fear of man or the love of praise exclude you from heaven and the presence of that God who made you only to bless you to all eternity? Consider our Lord's words in regard to the distinguishing mark of christians. They are not of this world as I am not of this world." If we lack this great mark of distinction, we do not belong to Christ's family. We may deceive ourselves by trying to deceive God and our neighbors. Christianity has placed us out of and above the world, and we fall as soon as we cherish the spirit, tempers and passions of the world.

Need a man do more to unfit his soul for God and heaven, than by being greedy and ambitious for the honors coming from the world? And yet how can you renounce this without renouncing self, and say as did our blessed Lord, "Not my will but thine be done."

### BE KIND TO THE AGED.

Age, when whitening for the tomb, is an object of sublimity. The passions have ceased—hopes of self have ceased. They linger with the young, and pray for the young—and O! how careful should the young be to reward the aged with their fresh warm hearts, to diminish the chill of ebbing life! The Spartans looked upon a reverential respect for old age as a beautiful trait of character. Be kind to those who are in the autumn of life, for thou knowest not what suffering they may have endured, or how much of it may still be their portion. Do they seem unreasonable to find fault, or murmur? Allow not thine anger to kindle against them; rebuke them not, for doubtless many have been the crosses and trials of earlier years, and perhaps their dispositions, while in the springtime of life, were less flexible than thine own. Do they require aid of thee? Then render it cheerfully, forget not that the time may come when thou mayest desire the same assistance from others that thou renderest unto them. Do all that is needful for the old, and do it with alacrity, and think it *not* hard if much *is* required at thy hands, lest when age sets its seal on thy brow and fills thy limbs with trembling, others may wait unwillingly, and feel relieved when the coffin-lid has covered thy face forever.

GRACE in itself considered, as a creature, will totally fail. Our permanency is not in respect of the thing, but of God; not from our *being* holy, but from our *being kept* holy. All the power of hell shall never prevail against the God of heaven.

But I say unto you love your enemies.



## POWER WITH GOD.

READER, have you it? If not, who is in fault? On whom rests the responsibility?

You will not presume to charge the Almighty with deficiency? or say he has not made ample provision for this power, the tongue of fire, the baptism pentecostal? Nor will you presume to say the Lord is not desirous for you to have this power, or that he has not made it both your duty and your privilege, to be strong in the Lord and the power of his might; to be filled with all the fullness of God, that you may be able to comprehend with all saints, what is the breadth, length, depth and height; and to know the love of Christ, which passeth knowledge. The word and the testimony are positive on this point of God's willingness to save to the uttermost—line upon line, precept upon precept, are given confirmatory of this fact. Furthermore, beloved reader, you are aware that without this power from on high, you are living beneath your privilege, curtailing your usefulness and happiness. Not only so, but so long as you remain destitute of this prevailing, sanctifying grace, you are neglecting positive duty, living in open disobedience to the Most High. The command is "Be strong in the Lord, and in the power of his might, "Be filled with the Spirit." Duty is plain, clear as the noon-day sun, unmistakable. "Therefore, to him 'that knoweth to do good, and doeth it not, to him it is sin.'"—James iv: 17.

Moreover, you feel an aching void—your deficiency, your need, your inmost soul cries out there is something wanting which you have not, and must have to meet God's requirements. Again, you desire this power with God, and are assured without it, it is utterly impossible to glorify Him as you ought, in your body and in your spirit. And yet you remain in bondage, from week to week, and from month to month, robbing God and depriving yourself of this choicest gift of Heaven. Multitudes on multitudes may go down to hell through

your neglect and disobedience. God holds you responsible for the good you may do.

There is a cause of this lack of power, what is it? Are you keeping back no part of the price? neglecting no duty in public or private? Is there no lack of confessing and forsaking sin, or of making restitution? Are you providing things honestly in the sight of all men? How is it with your pride, covetousness, self-will, your love of reputation, your time serving? are these nailed to the cross? Have you come out, *entirely*, from the world, its follies, fashions and pleasure seeking, and resolved in the strength, wisdom and grace of God, to perform every known duty, come life or come death! seeking the honor which cometh from God only? Are you covering up or winking at any sin, in high places, or in low, from a man-fearing, time serving policy? Are you faithful in reproofs, not suffering sin to rest upon your neighbor? The Psalmist says, "I shall not be ashamed when I have respect unto *all* thy commandments." "I will wash my hands in innocency; so will I compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wonderful works. Psa. xxvi: 6: 7. "I have refrained my feet from every evil way, that I might keep thy word."

Where lies the difficulty, beloved reader? It is not in the fact that your consecration is incomplete, that the pruning-knife has not been duly applied? Search and see. Have right hands been severed? right eyes plucked out? Have you searched every nook and corner of your heart, as with the lighted candle of God's holy spirit and word? Are you sure the fallow ground of your heart is broken up, completely, that all is on the altar Christ Jesus; reputation, pride, covetousness, time, talents, property, husbands, wives, fathers, mothers, parents and children, brothers and sisters, houses and lands, even life itself? Do you desire this unspeakable blessing, above every earthly consideration? Have you counted all things loss, save Jesus Christ! "If any man will come

after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life, shall lose it, and whosoever will lose his life for my sake, shall find it."

Without this entire unreserved, perpetual, persevering consecratedness, there is nothing done to purpose or acceptance. What avail good desires, resolutions, prayers, preachings, writings, expostulations, doing this, or doing that, without this entire consecration, giving up all for God?—without first laying all upon the altar Christ Jesus, "laying aside every weight and the sin that doth so easily beset us," meanwhile abstaining from all appearance of evil?"

Till this entire, unreserved consecration is *heartily* made—heartily, honestly, entirely, *everlastingly*, all is sounding brass or a tinkling cymbal.

How is it possible for God to look complacently on any one, saint or sinner, professor or non professor, minister or layman, without this entire consecratedness to the Lord—this presenting the "body a living sacrifice, holy, acceptable to God, which is our reasonable service."

The whole tenor of God's merciful dispensations goes on the principle or condition of this consecration. There is no divine acceptance, no solid peace, hope or comfort—no joy in the Holy Spirit—no smiling approbation of the Most High—no permanent success in our labors, in the cause of truth and salvation, save on the condition of this entire consecration, this giving up our wills to God's will. Reader, is not this correct theology, sound, scriptural, undeniable? God declares it, reiterates it on every page of inspiration. See Isaiah I: 15, 16, 17, 18, Romans, xii: 1, 2, ii Cor. vi: 14, 15, 16, 17.

Till this entire, unreserved consecratedness is made in good faith, honestly, heartily, unreservedly and *forever* in the sight of Heaven, angels and men, there is no pardon, no forgiveness, no acceptance with God, no sweet, heavenly, glowing, joyful manifestations of the Most High. God cannot, *will* not bow the listening ear. The heavens are brass

above us, the earth iron beneath! Heaven is shut—the pearly gates barred—so long as we cling to earth, hold on to lust, the pride of life—refuse to bow the knee, humbly, consecratedly, and give God the glory henceforth and forever.

When we have complied with God's reasonable, necessary, permanent, unalterable conditions—grounded entirely the arms of our rebellion, made a willing, hearty, unreserved sacrifice of all we possess for Jesus; brought all the tithes into the storehouse, the windows of heaven are then opened wide, salvation streams! The Lord smiles graciously, gloriously! "Come now, let us reason together, saith the Lord." See Isa. i: 18.

Now, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Thes. v: 23.

"There is a path that leads to God;  
All others go astray;  
Narrow but pleasant, is the road,  
And Christians love the way.

BELIEVED EDITOR:—You perceive in this article, I have dwelt largely and minutely on the subject of entire consecration. I have done this from the necessity of the case, from a firm belief that this *entireness* of consecration to God is indispensable to salvation, hope, joy, peace, assurance of faith, simple, humble, confident trust in Jesus Christ, a faith that works by love, and purifies the heart; indispensable to the baptismal power from on High, to the being filled with the Holy Spirit.

Furthermore, I have extended this article on consecration thus minutely from the fact, that very many ministers and religious editors, of high standing, distinguished for their eminent piety, their eloquence and thoroughness in gospel delineations, are sadly deficient in the enforcement of presenting the body a living (perpetual) sacrifice, holy and acceptable unto God. And even in some of our meetings for holiness, entire sanctification to God, the question of consecration, the giving up all for Christ, now, henceforth, and *forever*, seems alarmingly superficial! Teachers in Israel, not a few, dwell largely on the duty of faith; meanwhile overlook the scriptural fact, that it is utterly impossible to exercise simple, implicit faith in Christ, a faith that overcometh the world, causing the heart to rejoice with joy unspeakable and full of glory, being filled with all the fullness of God, without complying with the *conditions* of faith. Thus multitudes dishonor God by their unbelief, halt between two opinions, having a name to live, while dead; professing Godliness, but deny the power thereof.

The Bible is full, *emphatically*, of this perpetual, unreserved consecration to God's service of soul, mind and body, both in the old and new Testaments. The command is "to lay aside every weight and the sin that so easily besets us," to "abstain from all appearance of evil," that whether we eat or drink, or whatsoever we do, do all to the glory of God, giving no offence, neither to the Jews, nor the Gentiles, nor to the church of God.

## THE INNER LIFE.

THE more we have received of God, the more ought we to render. We have received prevenient love and singular grace; we have received the gifts of pure and unselfish love, which so many pious souls have never tasted. God has spared nothing to possess us wholly. He has become the interior bridegroom. He has taken pains to do everything for his bride—but He is infinitely jealous. Do not wonder at the exacting nature of his jealousy? What is its object? Is it talents, illuminations, the regular practice of external virtues? Not at all. He is easy and condescending in such matters. Love is only jealous about love; the whole of his scrutiny falls upon the state of the will. He cannot share the heart of the spouse with any other; still less can He tolerate the excuses by which she would convince herself that her heart is justly divided; this it is that lights the devouring fires of his jealousy. As long, O spouse! as pure and disinterested love shall guide thee, so long the bridegroom will bear with inexhaustible patience, all thy wrong doing, through weakness or in-advertance, without prejudice to the purity of thy love; but from the moment that thou shall refuse anything that God asks, and begin to deceive thyself in the refusal, from that moment He will regard thee as a faithless spouse, and one seeking to conceal her infidelity.

How many souls, after having made great sacrifices, fall into these ways! False wisdom is the source of the whole difficulty; it is not so much through defect of courage as through excess of reason, that we are arrested at this point. It is true that when God has called souls to this state of absolute sacrifice, he treats them in accordance with the gifts he has lavished upon them. He is insatiable for deaths, losses, renunciation. He is jealous of his own gifts even, because the excellence of the blessings secretly breeds within us a sort of self-confidence. All must be destroyed, every vestige must perish! We have abandoned everything—and

He comes now to take everything, leaving us absolutely nothing. If there be the smallest thing to which we cling, however good it may appear, there He comes, sword in hand, and cuts into the remotest corner of the soul. If we are still fearful in any recess, to that spot He comes, for He always attacks us in our weakest points. He pushes hard, without giving us time to breathe. Do you wonder? Can we be dead while we yet breathe? We desire that God would give us the death-stroke, but we long to die without pain; we would die to our own will by the power of the will itself; we want to lose all, and still hold all. Ah! what agony, what distress, when God has brought us to the end of our strength! We faint like a patient under a painful surgical operation. But the comparison is nought, for the object of the surgeon is to give us life—that of God to make us die.

Poor souls! weak in spirit! how these last blows overwhelm you! The very apprehension of them makes you tremble and fall back! How few there are who make out to cross the frightful desert! Scarcely shall two or three behold the promised land! Woe to those from whom God had reason to expect everything, and who do not accept the grace! Woe to him who resists the interior guidance! Strange sin, that against the Holy Spirit! Unpardonable, either in this world or in the next; what is it but resistance to the divine monitor within? He who resists the Spirit, striving for his conversion, shall be punished in this world by affliction, and in the next by the pains of hell. Happy is he who never hesitates; who fears only that he follows with too little readiness; who would rather do too much against self than too little. Blessed is he who, when asked for a sample, boldly presents his entire stock, and suffers God to cut from the whole cloth! Happy he who, esteeming himself as nothing, puts God to no necessity of sparing him! Thrice happy he whom all this does not affright!

It is thought that this state is a painful one; it is a mistake; here is peace



and liberty; here the heart, detached from everything, is immeasurably enlarged, so as to become illimitable; nothing cramps it, and in accordance with the promise, it becomes, in a certain sense, one with God himself.

Thou only, O my God! canst give the peace which is then enjoyed! The less timid the soul is in the sacrifice of itself, the greater liberty does it acquire. At length, when it no longer hesitates to lose all and forget self, it possesses all. It is true that it is not a conscious possessor, so that the soul addresses itself as happy, for that would be to return to self after having quitted it forever, but it is an image of the condition of the blessed, who will be always ravished by the contemplation of God, without having a foretaste of the whole of eternity, to think of themselves and their felicity. They are so satisfied in these transports, that they will be eternally rejoicing, without once saying to themselves that they are happy.

Thou grantest to those souls who never resist thee, O bridegroom of souls, even in this life, a foretaste of this felicity. They will all things and nothing. As it is, things created which hem up the heart, these souls being restrained by no attachment to the creature, and no reflection of self, enter, as it were, into thine immensity! Nothing stops them; they become continually more and more lost, but though their capacity should increase to an infinite extent, Thou wouldn't fill it; they are always satisfied. They do not say that they are happy, but feel that they are so; they do not possess happiness, but their happiness possesses them. Let any one ask them at any moment, "Do you will to suffer what you suffer? Would you have what you have not?" They will answer without hesitation and without reflection, "I will to suffer what I suffer, and to want that which I have not; I will everything which God wills; I will nothing else."

Such, my God, is true and pure worship in spirit and in truth. Thou seekest such to worship Thee, but scarce findest them! There are few but seek

self in thy gifts, instead of seeking Thee alone in the cross and in spoliation. Most seek to guide Thee, instead of being guided by Thee. They give themselves up to Thee that they may become great, but withdraw when they are required to become little. They say they are attached to nothing, and overwhelmed by the smallest losses. They desire to possess Thee, but are not willing to lose self, that they may be possessed by Thee. This is not loving Thee, it is desiring to be loved by Thee. O God, the creature knows not to what end Thou hast made him; teach him, and write in the depths of his soul, that the clay must suffer itself to be shaped at the will of the potter. FENELON.

#### A LABORIOUS MINISTER.

Mr. Wesley gives the following account of the labors of a minister of the Church of England. May it stir us up to greater diligence in the Master's service. Many preachers are dying out from indolence. The fields are large and white, gentlemen of ease and leisure are plenty, but O, how few are the laborers. How few toil to save souls, as men toil for the gold that perisheth!

Mr. Grimshaw was now too happy himself, in the knowledge of Christ, to rest satisfied without taking every method he thought likely to spread the knowledge of his God and Saviour. And as the very indigent constantly made their want of better clothes to appear in, an excuse for not going to church in the day time, he contrived for them, chiefly, a lecture on Sunday evenings, though he had preached twice in the day, before. God was pleased to give great success to these attempts, which animated him still more to spend and be spent for Christ. So the next year he began a method which was continued by him forever after, of preaching in each of the four hamlets he had under his care, three times every month. By this means the old and infirm, who could not attend the church, had the truth of God brought to their houses; and many from the neighboring parishes

had obtained by attending his ministry, concurred to bring upon him many earnest entreaties to come to their houses, who lived in neighboring parishes, and expound the word of God to souls as ignorant as they had been themselves. This request he did not dare to refuse. So that while he provided abundantly for his own flock, he annually found opportunity of preaching near three hundred times to congregations in other parts.

And for a course of fifteen years, or upwards, he used to preach every week, fifteen, twenty, and sometimes thirty times, beside visiting the sick, and other occasional duties of his function. It is not easy to ascribe such unwearied diligence, chiefly among the poor, to any motive but the real one. He thought he would never keep silence, while he could speak to the honor of that God who had done so much for his soul. And while he saw sinners perishing for lack of knowledge, and no one breaking to them the bread of life, he was constrained, notwithstanding the reluctance he felt within, to give up his name to still greater reproach, as well as all his time and strength, to the work of the ministry.

During this intense application to what was the delight of his heart, God was exceedingly favorable to him. In sixteen years, he was only once suspended from his labors by sickness; though he dared all weathers, upon the bleak mountains, and used his body with less compassion than a merciful man would use his beast. His soul, at various times, enjoyed large manifestations of God's love, and he drank deep into his Spirit. His cup ran over, and at some seasons his faith was so strong, and his hope so abundant, that higher degrees of spiritual delight would have overpowered his mortal frame.

WHERE God loves, he affords love tokens, and such are only his soul-enriching graces. If our heart moves towards God, certainly *his* goeth out towards us. The shadow on the dial moves according to the sun in the heavens.

## BE YE HOLY.

BY C. W. SWIFT.

God requires it. "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength." Our heavenly Father abhors half-heartedness; if he required but half our hearts, this would grant us the privilege of serving self, or Satan, with the other half; but would not this array God against himself? "Be ye perfect," not as some would have it "perfect angels, or Gods," but be ye perfect Christians. Strange, indeed, that some should say such doctrines is heresy, and at the same time style themselves ministers of Jesus Christ. That minister, or church ought to be prayed for and wept over, who oppose or ignore entire sanctification, since nothing short of this can make professors *what they ought to be*.

Some object to it, because "it is new," they say, but more than three thousand and seven hundred years ago, God said to Abraham, "Walk thou before me, and be thou perfect." Enoch "walked with God." "Noah was a just man, and perfect in his generation." The brief statements made respecting those devoted men, plainly show that they were, by faith in a promised Redeemer, restored to that moral perfection and true holiness from which Adam fell; and without which "no man can see the Lord." To come up to this, is just what God requires, and to stop short of it is a violation of his command. If it is right for us to pray for a clean heart, it certainly is right for us to expect an answer; if not, why mock God by putting up such a petition? The precious doctrine of holiness, was also the great prominent theme of Jesus and the Apostles.

But after their voices died away into a whisper, and their pure lips were still in death, the church became backslidden, and a worldly ministry refused to be led by the Spirit of God, or to preach in the Holy Ghost; consequently a long, dark night followed. But morning came at last. Among others, God in

mercy raised up John Wesley,—touched his lips with holy fire, and, as he went like a blazing comet through the moral heavens, his sanctified preaching shook terribly both earth and hell. Hallelujah! Wesley's Jesus is *our* Jesus; and the same gospel that he preached, is being preached to-day, and the same Holy Ghost—glory be to God,—is sending the arrows of truth to the hearts and consciences of the people; and there are not a few who glory in the doctrine of free and full salvation. Bless the Lord! Oh, that all might catch the echo of Jesus' voice, and preach and live after the example of our exalted Master! There are those in the land, thank God, that are hungering and thirsting after more salvation—life and power. What a difference there is between a floating iceberg and a moving pillar of fire, or a cold, dead, formal church, and one wholly sanctified to God. My convictions are, that a sermon thirty minutes long, delivered as directed by the Holy Ghost, from the depths of a sanctified and burdened soul, will do more for God and astonish earth and hell more than as many sermons, one hour and a half in length, as can be written upon thirty quires of fools'-cap, and then read off by an unscantified minister.

The vacant glare of the Northern lights will not do the work that requires the real, red, leaping lightning to do, as the thunderbolt crashes among the clouds. Oh, for holy men, that will

"Keep back no syllable of fire,"

but

"Plunge deep the rowels of their speech, in pushing forward this mighty battle against the trembling ramparts of human depravity, and the diabolical powers of darkness! Holy Ghost help! Amen.

He that loves God most, will lay out most for God. More than once we read in Scripture of the "labor of love." Love resteth in its labor, and then resteth most when it laboreth most. Nothing labors more, or thinks its labor less.

## THE LITTLE FOXES,

OR,

### CONVERSATIONAL VIOLATIONS.

We know of no one violation of holy time, more frequent, more thoughtless, more conscience-searing, than that of secular or worldly conversation. At table, at the fireside, at home and abroad, on the way to and return from the house of worship—what do you hear?—holy, heavenly, spiritual, edifying conversation; such as will feast the soul, purify and sanctify? Do you? Or are your ears pained, and your heart grieved at the worldly, trifling, unprofitable chit-chat?

We have often heard professors of religion, the very moment they step foot from God's sanctuary, engage in some conversation appertaining to their own or other's secular concerns! What the effect of this on their own hearts and the hearts of the ungodly; how paralyzing, how deadly the influence! Have these conversational Sabbath-violators no fear of God before their eyes? Have they ever experienced a change of heart? Or are they in an awful, horrible, backslidden state? If there is such a thing as grieving God's Holy Spirit, and searing the conscience, what more surely and effectually will do it?

What says the pious judge Hale? "Whenever I even think of schemes secular or worldly on the Lord's day, without *immediate* and *resolute* resistance and repulsion I am sure to suffer—God during the week, manifests his displeasure!" The Lord's day, is a holy day, a day of spiritual rest, heavenly. Our earthly Sabbath's are

"Types of eternal rest—fair buds of bliss,

In heavenly flowers unfolding week by week—

The next world's gladness imaged forth in this—

Days of whose worth the Christian's heart can speak!

Days fix'd by God for intercourse with dust,

To raise our thoughts, and purify our powers;

Periods appointed to renew our trust—

A gleam of glory after six days showers?"

Reader, do you wish to know whether a man is dead or alive? Whether he has a tender conscience, or one that is seared with a red hot iron? Whether his heart and affections are spiritual,



heavenly, divine, or earthly, sensual, *devilish*? Listen to his conversation in holy time, where is it, what is it? "Out of the abundance of the heart the mouth speaketh." Has a man any more right to talk about secular things, common-place things, on the Sabbath, than he has to put his hand to them? Why not take the yard-stick at once, the saw, the plane, the hammer? Why not to the plow, the spade, the hoe, or the anvil? "As a man thinketh, so is he." What is the Sabbath? Of what emblematical? Heaven! heaven! what do angels, spirits glorified, around God's burning throne? Anything about crops, farms, or merchandise? What they shall eat, what they shall drink, or wherewithal be clothed? O, what looseness! See Isaiah, 58: 13. How readest thou? Every thought, every word, every action, must be in *strict* obedience to the law of Christ. What effect has this idle, worldly, common-place chit-chat on that day which God has said, **THOU SHALT KEEP HOLY?**" It brings *death*, spiritual *death* into the heart;—God's Holy Spirit is grieved! Such an atmosphere is poisonous to the soul as the Bohon Upas!

What effect upon children and youth? Parental example here, is often a fruitful source of moral contamination, even at the earliest period of life. If children see their parents light-minded, engaged in trifling, worldly conversation on the first day of the week, will not the same spirit be diffused,—eat as doth a canker,—spread like leprosy? This conversational Sabbath desecration is a stepping-stone to more open and heaven-daring violation of this blessed day of sacred rest! Thus

"Crimes in every shape increase,  
Judgements stalk throughout the land;  
Signs are borne on every breeze,  
That destruction is at hand."

Spiritual professor, you who fear God, and hope for life eternal, are you placed in such an atmosphere, and have not the power to turn the current of death? *Flee for your life!* Look at some professing Christians connected more or less with Sabbath-breaking establishments, visiting the post-office, reading

secular prints, writing business letters, making and receiving pleasure visits, riding in cars, crossing rivers in steamboats, patronizing milk and meat sellers, blacking their boots, shaving their beards, engaging in trifling, worldly *chit-chat* on that day in which God commands us not even to think our own thoughts. See Isaiah, 53: 13.

A distinguished merchant, a great judge of character, once said, "When I see one of my apprentices or clerks riding out on the Sabbath, on Monday I dismiss him. Such a one cannot be trusted."

Why not? Because young men who have not sufficient respect for God's rights, to avoid the open profanation of the Sabbath, will not be likely to respect the rights of their employers.

#### CAUSE OF INSANITY.

DR. HILLS, the Superintendent of the Central Lunatic Asylum, of Ohio, in his annual report, makes the following statement, of the truth of which we have not the least doubt. "When the effects of all stimulant and narcotic agents, such as intoxicating drinks, tobacco, opium, etc., that bewilder with temporary phrenzy, or stultify and confuse the mind, or depress and enervate the nervous powers of our curiously-wrought structure, are fully explored to their ultimate ends, passing accumulatively from generation to generation, their direct and immediate effects, evil as they may be, will be found sinking into utter insignificance in comparison. I do not propose however, to shiver a Quixotic lance in a vain tilt at these almost universal vices of society, but I have the chivalric courage to declare that I fully believe them to be the principal cause of the undoubted increase in the prevalence of insanity, idiocy, epilepsy, and other manifestations of constitutional defects in the brain and nervous organism. I believe, also, that the day *will* come, when legislation, or some other adequate aid will be successfully invoked to eradicate them."

## SWEARING.

Would you *trust* a swearer? Howard, the philanthropist, was standing in a crowd by the door of a post-office, when a man uttered a volley of oaths. "Look to your pockets!" cried Howard, buttoning up his own tightly; "always take care of your pockets when you find yourself amongst swearers. He who will take God's name in vain will think little of taking your purse, or doing anything else that is evil."

Would you *employ* a swearer? A worthy clothier in Edinburgh was accustomed, previous to engaging his clerks, to put the question to them directly, "Do you swear?—if so, you need not think of entering my house. I permit none to talk to my customers whose tongues are set on fire of hell."

God abhors this sin. He exercises amazing "goodness and forbearance" towards the swearer, as he does towards all sinners; but he has written it,—and "what he has written, he has written,"—"EVERY IDLE WORD THAT MEN SHALL SPEAK, THEY SHALL GIVE ACCOUNT THEREOF IN THE DAY OF JUDGMENT." If, therefore, he never punished a swearer in this world, we should be confident that he was only allowing him to *heap up wrath* for himself "against the day of wrath."

But to add weight to his warnings, he does punish swearers in this world, sometimes. A few years since, two soldiers at Chatham laid a shilling wager which could swear the most oaths in five minutes. As the winner (what a misnomer!) was uttering his last, he was struck speechless with paralysis, and remained so till he died.

A barge-master was casting off his boat from a pier in the Thames. A person very civilly asked him whither he was going. Being in a bad humor, (swearers generally are) he shouted out, "What is that to you? I am going to the devil!" Ere half an hour had elapsed his "idle words" were verified. A steamer ran his barge down, and the shock of the collision pitched him head first into the river!

I have read a dreadful story of a sick

man, a swearer, who was infuriated with his doctor, and so strained himself in heaping imprecations on him that he ruptured a blood vessel. But even then oaths flowed with the crimson tide from his mouth, and he expired so!

A youth scarcely twenty, was riding a skittish horse. The horse started; the youth was annoyed, and swore loud and strange oaths that he would hrash him till he repented of it. But as he raised his whip, the horse reared and threw him against a picket fence; and when the bystanders ran to him he was a corpse. His oaths were still echoing through the woods as his soul was ushered into the immediate presence of God!

Much may be done to extirpate the habit. And if the peace-makers are blessed, surely blessed are they that set themselves to suppress profanity.

Mere *example* will occasionally do it. An American planter had a favorite domestic negro (an Uncle Tom,) who was bidden to stand opposite to him, and to wait at table. Whenever his master took the name of God in vain, (as he often did,) the old African made a low and solemn bow. On being asked why he did so, he replied, "Massa, I can never hear that great name but it fills my soul with fear and trembling." The master was touched, and reformed.

If we have *authority*, it should be boldly put forth to banish it. General Washington, when commander-in-chief of the United States' armies, issued a special order of the day, calling on all ranks to abstain from it on pain of severe penalties; and he took care that these penalties were enforced.

It is interesting to know that when St. Paul's Cathedral was building, Sir Christopher Wren, the architect, caused a printed notice to be affixed to the scaffolding, threatening with instant dismissal any workman guilty of swearing within these sacred precincts.

"My lads," said a Christian captain to the crew, when about to take command of the ship, "I am going to ask you a favor, which as a Briton I expect will be granted by a crew of Britons. What say you, my lads, are you willing

to grant your new captain a favor?" "Ay, ay!" shouted all hands; "let us be told what it is." "Well, my lads, it is that you will allow me to swear the first oath in this ship; no man on board must swear till I do. What say you, my lads, will you grant me this favor?" The jolly tars stared, and stood for a moment quite at a loss what to say. "They were taken," as one of them described it, "all aback." "They were brought up," as another described it, "all standing." The appeal seemed so reasonable, and the manner of the captain so kind and prepossessing, that a general burst from the ship's company answered, "We will, sir!"

1. How pure and reverential was the language of Jesus on all occasions! With what deep feeling he was wont to pronounce "that name which is above every name!" How utterly *unlike* him are those whose polluted lips spue forth profanities as a dog doth his vomit!

2. There is forgiveness with God for this sin. It is heinous, "red like crimson;" but the blood of Jesus can efface its stains. Peter cursed and swore; but Christ said to him, "Feed my lambs." Paul was a blasphemer; but God said of him, "He is a chosen vessel." The Rev. John Newton, the poet, Cowper's bosom friend, was once a notoriously profane man; but he became "a burning and shining light." Bunyan once delighted in oaths; but he "forsook the seat of the scornful," and wrote "The Pilgrim's Progress."—Rev. James Bolton.

THE one great rule for Bible study appears to me to be this: "Read it over, and over and over. Read continually and largely. Thus while particulars become impressed by repetition, we do not lose the general connection. In my judgment, no men ever lived who knew the tenth part as much of the contents of the Bible as the Puritans; and thus it was they read it. They were never without their little Bibles. Charnock and Flavel were wonderful in regard to study and knowledge of texts. —Dr. Alexander.

## WILLIAM CAREY.

WILLIAM Carey had been brought up in the Church of England; but various causes induced him to become a Baptist, and he was immersed in 1783, at the age of twenty-two, in the river Nad, by Dr. Ryland, who afterwards assisted him in the formation of missions. He devoted himself entirely to Scripture; and to understand it better, he studied as best he could, Latin, Greek and Hebrew. Yet he was a journeyman shoemaker, who would have mended your boots, had you lived in those days, for a shilling or so, and would have been glad of the job. When his master died, he married his sister, and took up the business. This step was unfortunate, for the said sister cared as little for the things which interested Carey, as any of the Hindoos he afterwards sought to convert; and proved in time, no slight obstacle in the way. His trade, too, diminished; and while in the capacity of a Baptist minister, he was preaching on Sundays to his congregation, he had to travel many a long mile, in spite of ill-health, on the week days, to sell his boots and shoes, that he might buy bread. Yet he was patient and true, and not ashamed of his poverty. Thirty years later he was dining amid generals and officials at the table of the Governor-General of India, where he overheard some one ask whether Mr. Carey had once been a shoemaker. "No sir," cried Carey, "only a cobbler."—*Art of Doing Our Best.*

LET us neither be secure nor discouraged. Not *secure*—we live in the midst of enemies; we cannot trust God too much, nor our hearts too little; we can neither stand nor rise alone; all that we can do alone is to fall. Not *discouraged*—thy many robbers show thou hast something worth the taking from thee; in opposing thee, thine enemies speak thee none of theirs; nay, they engage Jesus Christ to oppose *them*, who will lose none of His; to pity *thee*, who will not suffer thee to be tempted above thy power. Let the world fall, yet a Christian falls not, so long as Christ stands.



## THE TWO LEGACIES.

A YOUNG sailor married a thrifty young woman, and in a house of two rooms they began house-keeping and set up the family altar. No beginning could promise better. When the young sailor was in port, he was at his seat in church. Sometimes his voice was heard in the prayer-meeting.

After a year or two, the sailor fell down the hold of a vessel while she was loading, and was too much hurt to go the voyage; but he had a snug harbor of a home to cast anchor in, and a good mate to nurse him. When he married her, she brought only a small legacy to her husband, a bundle of old books left her by her father. These had been stowed away in an old sea-chest, and never examined until her husband was sick, when he remembered and hunted them up to read; for, unused to keep within doors, the time sometimes hung heavy on his hands.

Two or three years more pass away. James is well, and has his birth in the ship again. But he is seldom seen at church; another has his seat in the prayer-meeting; his Bible is neglected, his Sabbaths are broken; he has no family altar. In a year or two more James is a swearer, a hard drinker, a scoffer, and a visitor of low dancing-houses.

Would you like to know the date of the change which had come over this poor fellow? Hear his own account: "My wife's legacy from her father's old chest, that lot of unseaworthy, old books, ruined me," said James. "They were infidel books, blasphemous books. I read them from curiosity, but their poison entered my soul. I hadn't learning enough to argue them down, or faith enough to rise above them; so they drove me on the lee shore of unbelief, and I am likely soon to be wrecked forever on the rocks of perdition. *Bad books are a terrible legacy.*"

In contrast with this was a wild young soldier, who married a poor woman whose only legacy was a pewter spoon and two books. The kind talk of his

wife won the young husband to spend his evenings at home; and she told him many things of her godly father, and how he loved the books which he had left her; and the young husband falling sick, he took up the books, and opened and read, and was well pleased with what he read. One of these was Arthur Dent's "Plain Man's Pathway to Heaven;" and more and more each loved to hear the simple and pious talk of the little book as it spoke to them of Christ and heavenly things. Then the young couple turned their own steps into the same "Pathway." The wife went only a little way, and then reached the end. But the poor husband had a longer and harder road to travel; yet he found the way brightening as he went, and he has left a shining track behind for thousands and thousands to walk therein. It is called the "Pilgrim's Progress." I dare say you have caught sight of it—the man was John Bunyan.

Oh, what a priceless legacy is a good book!

I WILL NOT.—"*I will not*," said a little boy stoutly, as I passed along. The tone of his voice struck me.

"What won't you do?" I stopped and asked.

"That boy wants me to 'make believe' something to my mother, and I *won't*," he answered in the same stout tone.

The little boy is on the right track. That is just one of the places to say "*won't*." I hope he will stick to it. He will, I feel sure.

THERE'S nothing more covetous or prodigal than grace. A saint ever loves to be receiving from God, and imparting to others. "From Jerusalem round about to Illyricum," Paul preached the gospel. What an encouragement it is to young beginners in grace to see that they who once were as poor, and had as little to begin with as themselves, have attained to such a plentiful spiritual estate.—*Jenkyn.*

LET your conversation be in Heaven.

## TRUST IN GOD.

The following from the "Bank of Faith" by the Rev. Wm. Huntington, affords another illustration of the truth of our Saviour's promise, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Ministers who quit preaching, and church members who engage in avocations that require them to break the Sabbath, on the plea that they cannot otherwise obtain a living, will find in the day of eternity that they have made a great mistake. Christ does care for His servants who obey Him and trust Him. [Ed.]

"After I had been about eight or ten months at this trade, (shoemaking,) my master failed in business, and no body else would employ me. I was now a fortnight or more out of work, which sorely tried me indeed; for it so happened that we were forced to put our little ones to bed one night without a supper, and their dinner was a very scanty one. When they saw me look into the cupboard, and shut the door again without giving them any thing, they lisped out some very pathetic, though broken accents, expressive of want, which touched my parental feelings very sorely, and took away my rest for that night. In the morning I got up and went out, but where to go I knew not; and I could not endure the thought of staying at home to see my little ones want bread. But these words were sweet and suitable to me: 'He hath chosen the poor of this world rich in faith, and heirs of the kingdom.' And I well knew it was 'easier for a camel to go through the needle's eye than for a rich man to enter the kingdom of God.' In this miserable situation I knew not where to go. If I left off preaching, and run from the work, (as Jonah did,) I should deny the Lord that bought me. Though I was willing to work, none would employ me on account of my religion, and if I staid at home, my little ones were crying for bread. Indeed I should often have run from the work of God, had not his ter-

rors stood on my conscience in battle array against me. At this time no book could suit me but the Lamentations of Jeremiah. To these I constantly fled for comfort; for like him, I often was for running away, but could not; herefore God fulfilled his word: 'They shall be my people, and shall not depart from me.' I went that morning as far as Kingston, but where I was to find relief I knew not; however, just as I came into the town, it came suddenly in my mind to go to Mr. Chapman, then living on Hounslow Heath, a person who had known me for some years, even before either of us knew the Lord, and who was called by grace about the same time that I was. He had often invited me to come and visit him, wherefore I now obeyed the impulse which I felt, and accordingly went over Kingston Bridge directly to Hounslow Heath, where I found him and his wife at home. I was, however, determined not to make my deep distress known to them, but intended to watch the good hand of God in this journey. The good man and his wife received me very affectionately, and after kindly entertaining me, loaded me home with many simple dainties for the children, though at that time they knew not how I had left them. And it came to pass, when I departed, that the good man walked two miles with me, and on the road offered me a guinea, which I refused, saying, that if he would give me half-a-guinea, I would accept it, provided it was with his wife's knowledge. He said it was. So I took the half-guinea, wondering how I should pay the fare of the bridge to get home, fearing they might not be able to give me change; but I cast my eyes on the ground, and there lay a penny, which served to pay the toll of the bridge. So I got safe home, and was received with a hearty welcome. And thus I made a better voyage of it than Naomi, who went out full and returned empty.

"I had now a pleasing gale of prosperity for some time, but shortly after, another cloud of frowning providences gathered thick over my head, and kept

me long in suspense, until I had run fourteen or fifteen pounds in debt—more by ten pounds than I had ever owed before. But as my faith in providence had been sharply tried, and was strengthened by these trials, a greater burden was laid upon me. And thus I found Faith's task to be always proportionable to her strength. In the midst of this trouble, the little flock at Wooking desired me to take the charge of, and to be ordained over them, to which I consented, and gave my promise. On my return home afterward, however, Satan violently tempted me, and unbelief and carnal reason fell in with the temptation. It was for having refused some calls in the country, where the people would have supported me as their pastor if I would have accepted their call; but now, as I had agreed to take the charge of a flock that could not support me, I should be forever tied down from accepting any other call—that my family was still increasing—that I was deeply in debt—that my clothes were got as bad as ever—that my year was now out—and that my gracious Master had not given me a new livery, nor was there any appearance of it. But, blessed be God, I had the inward recompense of a good conscience, because I did not take the oversight of God's flock for filthy lucre, but of a ready mind.

"Having waded some time in this dreadful flood, I began at last to reason from past experience, that God had hitherto been gracious, and as *he* had set me to work, I must look to *him* for my wages. But this Satan attempted to overthrow, by suggesting that I was never so much in debt before; which I knew to be true; so that my faith began to fail, and I mistrusted the providence of God. But these words came so sweet to my mind, and with so much power, that they bore down all that the tempter could suggest: 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' 'A word spoken in due season is like apples of gold in pictures of silver.'

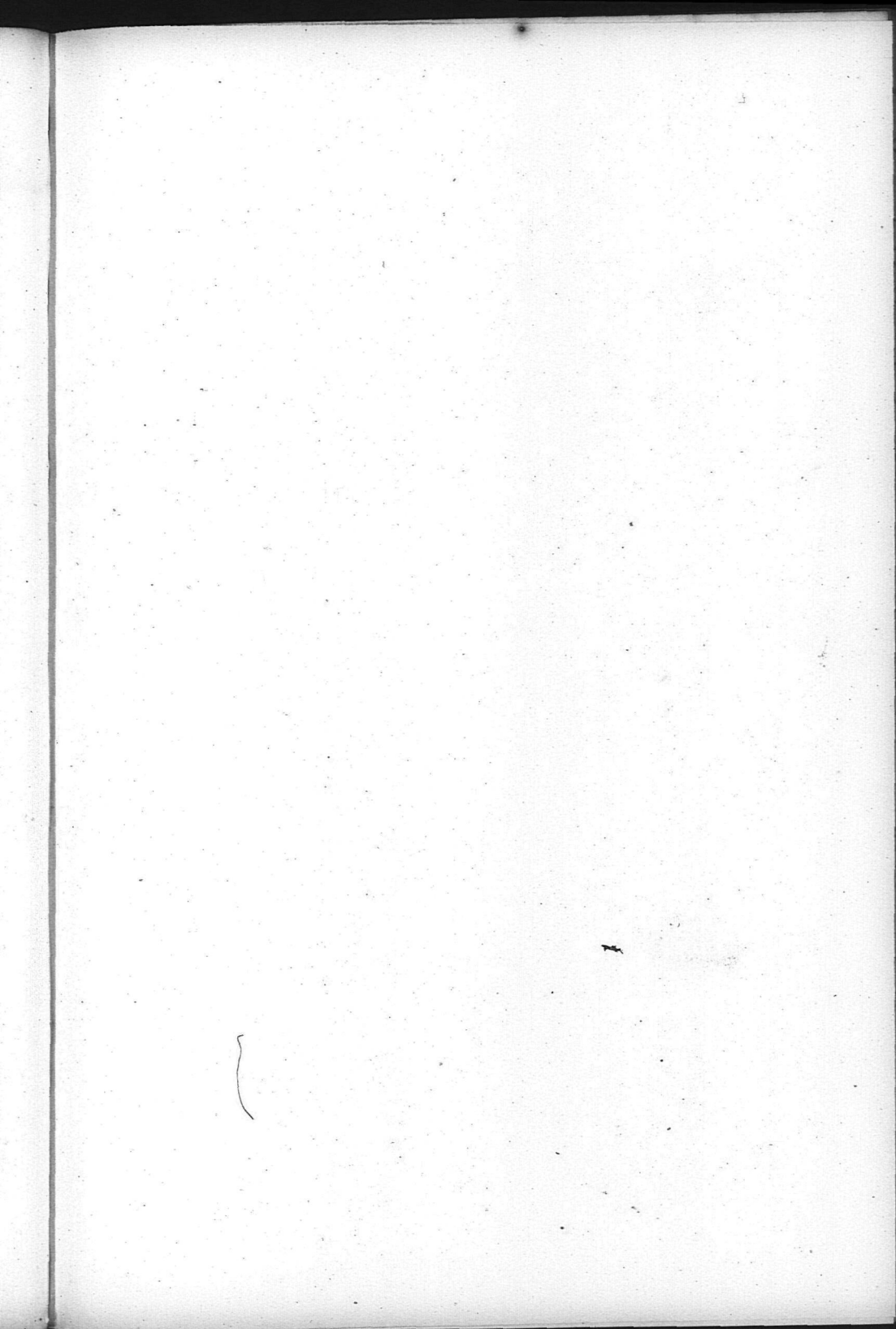
"The next day in the evening I preached at Hammersmith; and when I came down from the pulpit, a gentleman desired me to call at his house, where he had ordered a tailor to measure me for a suit of clothes, of which he intended to make me a present. As soon as the words were out of his mouth, the same scripture recoiled with power on my mind: 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' I hung down my head, and wept for joy at the goodness of my God to one who was so slow of heart to believe. In a few days my clothes were made, and I went and received them. This was one sharp blow to my unbelief, and led me to see that God took care to order apparel for me as well as for Aaron and his sons.

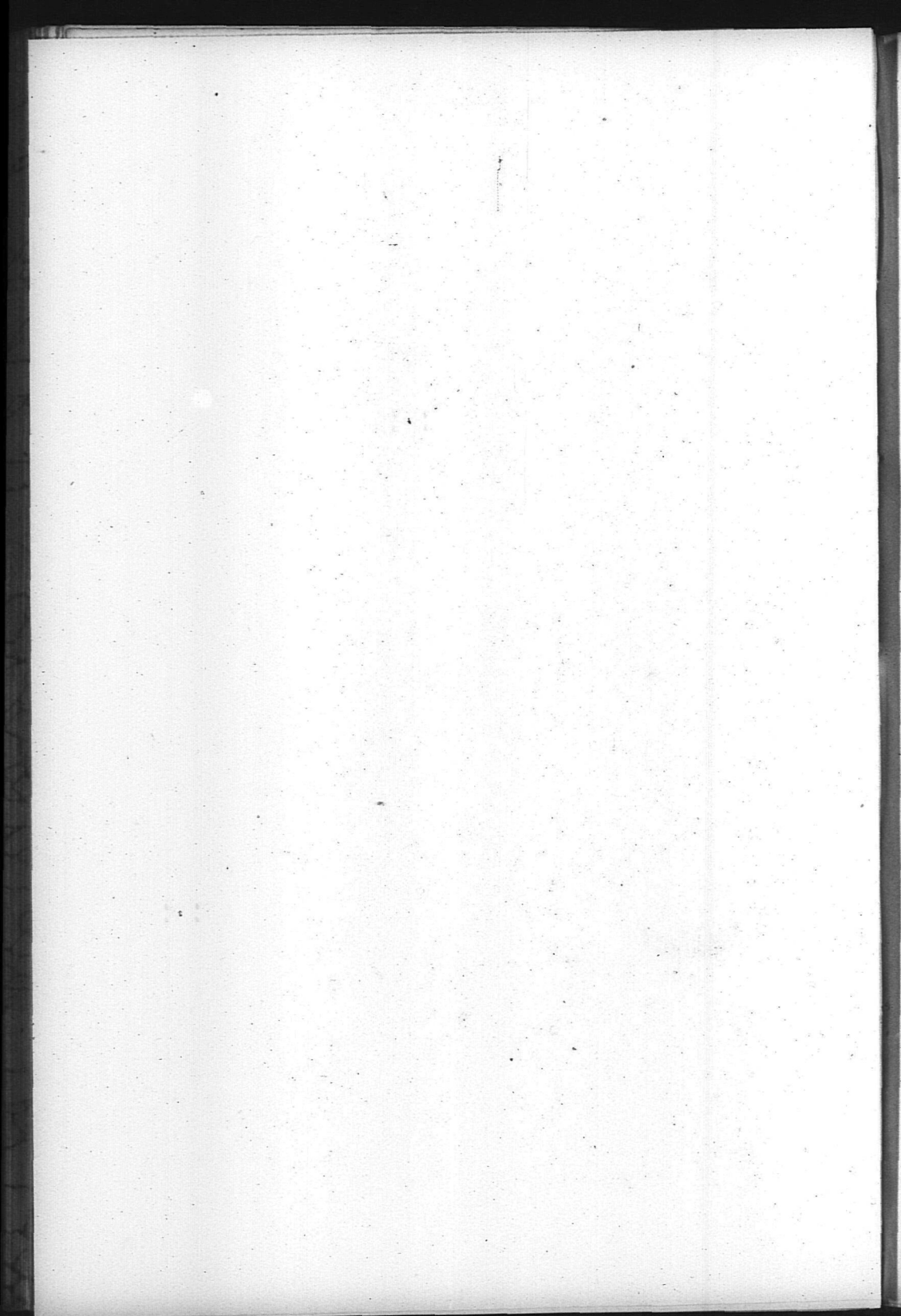
"Now the principal and most difficult work of faith was, to reconcile my mind as to the discharge of my large debt. And how this was to be done I knew not; but this I knew, that I had not imprudently presumed on God's providence, having contracted it merely to supply my wants; and as the Lord made me trust him for the fulfilment of his promises, I was forced to get others to trust me till my faith could get her wages in. Thus I scored up my blessed Master, who in his own time always discharged my debts with honor. That God, who wrought a miracle to clear the debt of a poor widow, by Elisha the prophet, will surely clear the just debts of his poor ministers."

He then goes on to tell how he paid his debts:

"A gentleman, famous for a liberal turn of mind, asked me to lodge at his house, with which I gladly complied; and in the evening he inquired about my health, ministerial success, and also concerning my circumstances. As God alone knew my wants, so none but God could have inclined his heart to relieve me. At my departure he gave me ten guineas. This precious answer to prayer, coming so seasonably in a time of need, put my discontent to the blush, dashed infidelity itself out of counte-







ST. IGNATIUS,  
BISHOP OF ANTIOCH.

There is nothing known, with any degree of certainty, respecting the life and parentage of St. Ignatius. But he is made to occupy a rather conspicuous station in the history of the Church; inasmuch as he forms that very interesting and connecting link between those apostles and followers of our Saviour who witnessed his early ministry, and those who believed in and brought the glad tidings from the relations, whether written or verbal, of others. It is generally allowed that St. Ignatius was a personal friend and disciple of St. John, who lived to a great age, and who made Ignatius acquainted with all the principal events in the life and crucifixion of his Master.

About the year 107, Trajan the Roman Emperor, came to Antioch to make preparations for war against the Parthians and Armenians. He entered the city with all the pomp and splendor of martial victory; and soon commenced an inquisitorial investigation into all matters appertaining to religion. St. Ignatius appeared before him, and it is said that he entered very fully with the emperor into the peculiar nature of the gospel truth, and reprobated, in strong terms, the heathen systems of worship. The consequence of this boldness was, that the emperor thought himself personally affronted, and the national authority set at nought, by these novel and daring doctrines. St. Ignatius was ordered to prison, where he endured severe hardships, having been most cruelly whipped with scourges, pointed with leaden bullets, and his feet and sides burned with paper dipped in oil. These sufferings did not, however, abate his courage, or subdue his Christian fortitude; and the Roman tyrant seeing that he was inflexible, sentenced him to be bound by soldiers, transported to Rome, and there thrown as a prey to wild beasts. It is said that when St. Ignatius heard the sentence, he exclaimed, 'I thank thee, O Lord, that thou hast condescended thus perfectly to honor me with Thy love, and hast thought

me worthy with Thy apostle Paul to be bound with iron chains.'

At the time of receiving his sentence, the venerable bishop was in his eightieth year. He was placed under the guardianship of ten Roman soldiers, who had strict orders to take him to Rome. He parted from the city of Antioch with deep feelings of sorrow and regret. He was conducted on foot to a sea-port town, called Seleucia, about sixteen miles from Antioch. He was there put on board a vessel for Smyrna, where the old man's spirits were greatly revived by an interview he was permitted to have with St. Polycarp, bishop of that city. The latter had been a fellow disciple of St. John with St. Ignatius, and the meeting may well be conceived to have been deeply interesting and affecting to both. Polycarp encouraged him to firmness and perseverance in the faith; and is said to have envied him the chains which bound him. During the short time that Ignatius remained at Smyrna, numbers of people of the country around about came to pay their respects to him; among the number were the bishops, presbyters, and deacons of the Asiatic Churches. The whole body of Christian visitors were deeply impressed with the venerable appearance of St. Ignatius; and many fervent prayers were offered to Heaven that he might be endowed with becoming courage to meet the trying end of his Christian pilgrimage.

At length, he and his guardian soldiers left Smyrna, and set sail for Troas, a city situated not far from ancient Troy. Here he received the cheerful intelligence that the persecution of the Christians at Antioch had ceased. Several Churches in the neighborhood of Troas sent deputations to welcome and salute him, and to pay him all manner of respect. From Troas he sailed to Neapolis a town of Macedonia, thence to Philippi, thence through the remaining part of the province of Macedonia, to a city of Dalmatia, called Epidamnium. From here the party sailed through the Adriatic Sea, and finally landed at a small Roman port, at the mouth of the river Tiber, about sixteen miles from Rome.



When he arrived at the imperial city, those who had embraced the Christian faith were eager to pay their respects to the aged martyr, and to offer him every consolation under his present heavy affliction. His death they knew was near at hand, though some were sanguine enough to look for a relaxation of his sentence. He was, without loss of time, presented to the prefect of the city, to whom were delivered the emperor's letters concerning the sentence passed at Antioch on St. Ignatius. His fate was soon known. Preparations were immediately made for his martyrdom. It was ordained that this should take place at one of the solemn feasts, at which time it was usual to gratify the populace with the brutal exhibitions of gladiators, and the hunting and fighting of wild beasts. On the 22d of December, the aged saint was brought out to the amphitheatre, and according to his own request the lions were let loose upon him, and he was immediately torn to pieces. Nothing remained after the awful spectacle save a few of his bones, which were carefully gathered together by some of his friends, sent to Antioch, and religiously interred in a cemetery without the gate that leans to Delphine.

Thus died St. Ignatius, a splendid testimony to the truth of that religion which he preached with so much zeal during his long life, and the extension of which over the whole world seemed to be so dear an object to his heart. Several Epistles of his are extant.—*Calendar*.—*R. Blakey*.

### PRAY WITHOUT CEASING.

A number of ministers were assembled for the discussion of difficult questions, and among others it was asked how the command to pray without ceasing could be complied with? Various suppositions were started, and at length one of the number was appointed to write upon it, and read it at the next meeting; which being overheard by a plain, sensible servant girl, she exclaimed, What! a whole month wanted to tell the meaning of that text? It

is one of the easiest and best texts in the Bible. Well, said an old minister, Mary, what can you say about it? Let us know how you understand it; can you pray all the time? O, yes sir. What, when you have so many things to do? Why sir, the more I have to do, the more I can pray. Indeed, well Mary, do let us know how it is, for most people think otherwise. Well sir, said the girl, when I first open my eyes in the morning, I pray, Lord, open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed of all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the Word; and as I am busy with the little children, I look up to God as my father, and pray for the spirit of adoption that I may be his child—and so on all day, everything I do furnishes me with a thought for prayer. Enough, enough! cried the old Divine, these things are revealed to babes, and often hid from the wise and prudent. Go on, Mary, said he, pray without ceasing, and for us, my brethren, let us bless the Lord for this exposition, and remember that He has said, the meek will he guide in judgment.

The essay, as a matter of course, was not considered necessary after this little event occurred.

OUR very graces should humble us as well as our sins—as the latter, because they are ours, so the former, because they are none of ours. Believer! didst thou ever write one letter without God guiding thy hand? Didst thou ever shed one penitential tear till God smote thy rock, and melted thy heart?

Before honor is humility.

## THE NEW-FOUND RELATION.

*The Children's Paper* tells a touching story of an Austrian officer, who arrived one day in a town in Germany celebrated for its baths, to which crowds of invalids were constantly flocking, with the hope of being cured of their various diseases.

The officer seemed to be dying and very near his end, and he was refused admission into several of the hotels, as they feared he might die in the house. When he presented himself at the last hotel where he could hope to get rooms, he was told as usual that there were none vacant; but one of the gentlemen living in the hotel, having heard this answer given by the landlord, stepped forward and said,—

"This officer is my near relation, and I shall share my room with him. He may have my bed, and I can sleep on the sofa."

The landlord could not venture to make any objection to this, and the half-fainting invalid was carried to the room of the gentleman who had claimed him as a relation. When he had rested a few minutes to recover his strength a little, his first question was,—

"May I ask your name, my kind friend? How are you related to me?—on what side?"

"I am related to you through our Lord Jesus Christ, for I have learned from him that my neighbor is my brother."

Not contented with thus kindly receiving a stranger, the generous man did all he could to assist him both in temporal and spiritual things. He nursed him kindly, and carried him, with his own hand, the first glass he took of the healing water. He cared also for his soul, and sought to lead him to Jesus, the physician of souls, who heals all our diseases, who is the comforter of the afflicted, and the Saviour of sinners.

You remember the parable of the good Samaritan, and the words with which the Lord Jesus concludes it—"Go thou and do likewise." Will you act out the command as this good man

did? Never forget that your neighbor is your brother.

## JESUS AND I.

BY REV. HENRY BELDEN.

THE celebrated Samuel Rutherford, speaking in his letters of some persecution to which he was subjected for his faithfulness, said: "Jesus and I can bear it." These are sweet words, and they express a most valuable, practical truth. All our attainments, deliverances and progress in the divine life, are by grace. We can do nothing without (apart from) Christ. We are not sufficient of ourselves to do anything or think anything aright without Him. He comes to us and shows us our need, points out the supply, and leads us to it. When we found pardon, it was Jesus and I; for I could not have groped my way to it without the Heavenly Guide. When we were tempted and beset with enemies, we could not have overcome and escaped their power in our own strength. It was "Jesus and I" that trampled the Evil One under foot, and gained a glorious victory.

Does any duty present itself to be done, no matter how difficult it may seem, Jesus and I can do it. Is it an hour of heavy trial, a great fight of afflictions? Courage, my soul, for Jesus and I can bear it.

Here is the secret of comfort, triumph, and full salvation. It is practically looking unto Jesus, the Author and Finisher of our faith. We can do all things through Him strengthening us.

## SOWING ON THE WATERS.

Think not God can forget;  
Trust in his righteousness—be still and wait.  
What if he linger yet?  
Thou know'st not what with him is soon or late.

He counts not hours with thee,  
No sun metes out for him a daily round;  
His time—Eternity!  
Death is no mark for him, the grave no bound.

## THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, JULY, 1862.

### LED BY THE SPIRIT.

INFALLIBILITY belongs to God alone. He is never deceived by appearances. Man is artful. He imposes upon his fellow man without mercy, and almost without limitation. The advertisements with which the newspapers abound, of gift enterprises in which one dollar's investment is warranted to secure to the purchaser goods, of from one to fifty dollars in value; of patent medicines that will assuredly cure every ill that flesh is heir to; and of the willingness to impart, for a sufficient consideration, any desired information relating to things past, present or to come, give a faint idea of the extent to which successful imposition is carried on, in even this enlightened age.

Christians are frequently made the dupes of the artful and designing. Wolves in sheep's clothing too often worry and devour the flock of Christ. Professing to lead them, for a liberal salary, in the way to Heaven, they conduct them to the brink of ruin. The most spiritual and discriminating are made, at times, the victims of deception.

Deceived so often by our fellow men, we should be put upon our guard. If those whom we know so well, whose capacities are like our own, impose upon us so easily, how much more liable are we to be led astray by Satan himself, the father of lies, whose ability is so superior to ours, and concerning whom we know so little! We should be vigilant. He who gives himself up to follow, indiscriminately, spiritual influences, will not be long in being led astray. If he seeks light in a way which, or on a subject concerning which God has not promised him light, Satan, transformed, will be most happy to accommodate him. In the time of the Millerite excitement, one whom we had long known as a devoted saint of God, said to me, "I know the world is coming to an end in March next; the Lord showed it to me plainly, as I was on my knees reading my Bible." She was pious, but mistaken.

We are never safe unless we follow the Divine direction: *Beloved, believe not every Spirit, but try the Spirits whether they are of God.* Bring them to the standard of God's word. If you find a plain disagreement with the written word in one point, reject the teachings. The Spirit of God is a Spirit of truth. He never leads astray. "God has sent me with a message to thee," said an enthusiast to John Bunyan, "and I have been looking for thee for several months in all the jails in this part of England." "You are surely mistaken," said Bunyan, "for God knows I have been lying in Bedford jail for several years past."

If you have been deceived by an influence that you thought to be of God, beware how you trust to that influence in the future. Repel it at once. *Resist the devil and he will flee from you.*

Again, God always speaks in time. He is never taken by surprise. If He has an important duty for you to do, He will let you know it in season for you to pray over it, and to make all necessary arrangements. While God would have us diligent, He would never have us in a hurry. Satan loves to torment sincere saints, by telling them, when it is too late, that they should have performed certain duties. Do not be troubled with such suggestions. If you acted according to the best light that you could get, leave it there, and quietly trust in God for the results. Do not cast away your confidence at the suggestion of the adversary. One of his titles is, "The accuser of the brethren." Let not his false accusations drive you from your hold on Christ.

Distinguish between impulses and impressions. An impulse is not necessarily of God because it is strong. Satan often moves by sudden, violent impulses: God by deep, abiding impressions. If you feel suddenly prompted to say something harsh, unlovely or repulsive, resist the impulse, though Satan may whisper that you will feel condemned if you do not follow his suggestions.

Look with distrust upon all requirements to throw away your reason. This is one of the noblest faculties that God has



given to man. Like all our other faculties, it has become perverted by the fall. Unsanctified reason is an unsafe guide in matters of personal experience. The things of God knoweth no man but by the Spirit of God. But the reason should be sanctified. And when it is, it should be listened to with attention. "*The meek, says the Psalmist, will he guide in judgment.*" Look to it then that you are meek and lowly in heart—sufficiently humble to confess mistakes when you are left to make them. A subtle, unperceived pride of opinion that makes us unwilling to confess we are ever wrong, often leads us astray, and then keeps us from coming back into the right path.

We must not throw away the doctrine of the leading of God's Spirit, because it is abused. But let us seek to understand it. God will give us wisdom if we humbly implore it. Let us come to Him for it. Let us follow the Lord fully, but a stranger not a step. AS MANY AS ARE LED BY THE SPIRIT OF GOD, THESE ARE THE SONS OF GOD.

#### TRIP TO THE WEST.

WE have just returned from an interesting tour at the west. We found, wherever we went, that the work of God was steadily advancing.

AT ST. CHARLES, we preached twice, and found the church in a prosperous condition. The Free Church edifice is commodious, plain and substantial, but badly located, being at one end of the village. Free churches, of all others, should be in a central position, accessible to the poor from all quarters of the town.

AT AURORA, Ill., the work of holiness is evidently deepening and spreading, and a number have been converted. Our brethren there worship in a hall; but they intend, we understand, to build a church as soon as the stringency of the times is somewhat relaxed. We would not advise the building of churches anywhere unless it can be done without contracting debts.

AT MARENGO, where the society is not yet, we believe, one year old, we found an excellent state of things. There has been an extensive work of grace, the members appear to be walking in the fellowship of

the Spirit—a subscription has been raised for the erection of a church, the foundation has been laid, materials purchased, and the work is vigorously being prosecuted. Here street preaching is regularly kept up, and with the best results.

AT BELVIDERE, we held a quarterly meeting the 7th and 8th of June. It was a precious season. The Free Church here is a commodious edifice, centrally situated on the public square. It was built by the Congregationalists, and has been purchased by our brethren within the year past. Last fall, brother and sister Shaw, of Winnebago, Ill., (formerly of Kendall, N. Y.) attended the Camp Meeting at Bonus, and at its close, felt that the Lord required them to unite with the Free Church. They did so, after a severe struggle. They went home and opened their house for meetings. The Lord met with them, from the first, in a remarkable manner. Souls were saved—some from a distance. They went home and spread the news. Brother and Sister Shaw were sent for, here and there, to hold prayer meetings. They finally gave up all other business, and went out with the preacher to labor in new territory. God has been with them in great power, many have been saved, and a new circuit of fifty-six members has been formed. If more of those whom God has called would do this kind of work, many more souls would be saved, and the cases of backsliding would not be so numerous.

AT BONUS, the work of holiness is advancing.—A church will be ready to be dedicated here in a few weeks. We preached here to a large and attentive congregation.

AT CLINTONVILLE, we preached the Monday evening previous to the Camp Meeting. We understand that several conversions have taken place here during the year. Other places where Free Churches have been established, we could not visit for want of time, but from all of them we heard encouraging reports of the state of the work.

AT THE CAMP MEETING, held near Wayne Station, about three miles from St. Charles, God was present in a signal man-

ner. Many cases of sanctification and of conversion occurred, and the work of God received an impetus, which, we trust, will be felt for years to come. We were favored with the assistance of Rev. Seymour Coleman of the Troy Conference of the M. E. Church, whose labors were greatly blessed. May God spare him for years of effective service.

There were forty-four tents on the ground—ten more than last year—and twenty more than the year before, when the first Camp Meeting was held at that place.

We received seventeen into the church, and baptized seven by immersion.

A bold attempt has been made to bring the rich and growing state of Illinois under the control of pro-slavery politicians. For this purpose a convention was held, and a new Constitution framed, which prohibits colored people from coming into the state—which increases largely the expenses of the Government; and which so arranges the congressional districts as to greatly give the advantage to the Southern or pro-slavery portion of the State. The election to decide upon the adoption of this constitution was to be held on Tuesday of the Camp Meeting. So the meeting was adjourned on Monday, in order to give the voters time to get home and deposit their emphatic protest against this anti-Christian project. Faith and works must go together. We must not only pray for righteousness to prevail, but do all we can in a Christian manner to make it prevail.

#### THE WORK OF GOD.

"The harvest truly is plenteous, but the laborers are few." Poor souls are famishing for the Bread of Life. Souls are going down to eternal death, and but very few lift the warning voice. Bless God, a few have awakened to the fearful condition of the great mass of professed Christians, and with the pitying love of Jesus, and in the power of the Holy Ghost, they are undeceiving them, and are persuading the ungodly to forsake their wicked ways and serve the living God. How God owns their labors wherever they go! Although in some places the numbers of the saved are

few, yet those few Jesus can depend upon. They start with the *determination* they will by God's grace, go through with their suffering Saviour, the rugged, thorny way of the cross, misunderstood by everybody, joyfully taking persecution on every hand. One smile from Jesus they prize more highly than the good opinions of the whole world.

"Hold the light up higher, higher,  
Thousands need your aid,  
Throw its flashes higher, higher:  
Urge, constrain, persuade;  
Borrow torches from the altar,  
Blazing like the sun;  
Hold them up, nor flag nor falter,  
Till thy work is done."

Oh! how my heart rejoices to see this thorough work go on. And as the Lord shows me in clearer light the blindness of the people, I feel to cry unto him in anguish of spirit, to raise up laborers of the true stamp—those of an uncompromising spirit, those who will *unyieldingly, unweariedly* hold up the Gospel standard just where the Bible has it. Many will not endure it, but, thank God, it will save some. The Lord wants bold soldiers on the battle field, filled with the fire of the Holy Ghost. This power will break men's hearts in pieces. Hallelujah to the Lamb! This work is going *through* because it is of God. 'Tis rapidly spreading. Every power that is brought against it, to put it down, serves, only to kindle anew the flame. Hallelujah! The cry far and near is for the *pure Gospel*. Some are being awakened enough to understand that it *is* preached in some places, and they want to get it. The Lord will send it to them, ere long. Now who will stand up for the Truth everywhere, if called to stand *alone* with Jesus? Bless the Lord! I for one will stand at my post, God helping me, till my last breath is drawn.

O, the necessity of close heart examinations daily, in order to *keep* the fire burning. Let those who are working for the salvation of souls remember this duty. Search and surrender, keep your consecrations perfect, keep in the dust, then the Lord can work through you just as He wills.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

J. M. G.

Lena, Ill.

## THE FAMILY CIRCLE.

### THE TWO PATHS.

It was midnight. Upon the steps of luxury sat motionless the starveling. His grief and want were too deep for utterance. The hours dragged heavily, but that poor, lone child heeded them not. His eyes were fastened upon the imagined feasts, the untouched abundance, with the fascinating sight of which hunger has the strange power of tantalizing its victims. At length, stiffened and chilled, he felt the dawn, and roused himself to look upon the face of day, the coming Sabbath—to him what a day of hunger and misery! He saw a child draw near, through the gray light, and quickly his ear was saluted by a human voice speaking to him.

"What are you doing here? Have you been here all night?"

As though the hope of receiving aid from one scarcely less miserable than himself had given voice to his woe, the poor outcast told the story of his mother's death, and that he, too, was starving.

"Oh!" said the strange boy, "come with me. I will get you bread enough. There's a baker round the corner, two or three blocks off, who has shut up his shutters badly. We can get in and out long before day."

"Will he give us bread?" inquired the hungry boy, but half comprehending his companion's words.

"Oh! no," said the other; "but we can steal it, just to keep from starving."

"No, no," was the instant reply. "I may starve, but I can't steal!"

At length the stir of life warned the wanderer to quit his hard resting place. With slow footsteps he sauntered down Broadway, and reached St. Paul's just as the children were assembling for the Sabbath-school. Weary, yet objectless, he joined the entering throng, but staid his foot upon the threshold, till some one noticing him, came forward, led him to a seat, where listening with others to the words of his teachers, he forgot for a time his weariness and hunger. When the scholars dispersed,

his teacher inquired where he lived, and soon drew from him the sad story of his mother's sufferings and death, and of his own darkened life. With true benevolence she took him to her own home, and there not only were his present wants relieved, but his future was provided for, and this poor stranger became a sort of errand-boy in her father's office.

From an humble errand-boy in a lawyer's office, he rose to be a lawyer, and then a judge. That poor, deserted boy who "might starve, but couldn't steal," is now a Christian judge, blessed of God and honored of men. Truly, the Sabbath-school was to him the gateway to knowledge, to honor and to religion.

And what became of the other boy who tempted him to steal in the dark hour of his trial? The way of transgression may seem easy at first, but in the end it is very hard. He had taken the first step in sin, others followed in quick succession, till within the walls of a prison he paid the penalty of the violated law.

The foregoing incidents are strictly true. They occurred in the city of New York.—*S. S. Times.*

### "HOME, SWEET HOME."

"There is one spot upon the earth,  
Far sweeter than the rest:  
There is one spot, we all must own,  
The brightest, and the best."

YOUNG FRIENDS, HOW DO YOU SPEND  
YOUR EVENINGS? AT HOME?

O HOW sweet a word is *Home*, Children who love home, and seek their pleasures there, very seldom go astray. It is Christianity that has made home what it is; and without religion half its charm is absent.

No matter how dark and cold it is without, all is light and warmth within. The storm may rage, and sleet rattle against the walls, but Providence shelters you in the bosom of your very best earthly friends. What cause for thankfulness is here! As you enjoy each favor, think of the blessed Saviour, through whose grace they are continued to you.

Before I was as old as you now are, I had begun to look at books or poetry. Well do I remember the old volume of Cowper's



Task, and the pictures of the lace-knitters, and of poor Kate. Even then I enjoyed, as you now may, what this Christian poet says of winter evening pleasures. And a thousand times have I felt these pleasures increased by the recollection of his lines :

"Now stir the fire, and close the shutters fast,  
Let fall the curtains; wheel the sofa round;  
And while the bubbling and loud hissing urn  
Throws up a steamy column, and the cups,  
That cheer but not inebriate, wait on each,  
So let us welcome peaceful evenings in."

If you learn to love such evenings, and to think the company of parents, brothers, and sisters, the best company in the world, you will have every day an amount of real pleasure which is unknown to those who go to operas, play-houses, and crowded parties. You will not, indeed, become a fashionable young lady, or a fashionable young man, but you will be wiser and happier than any one was ever made by fashion. The study of good books, and especially of God's inspired word, will lay a foundation for joys which will last all your life time, and which will not grow less when wealth, and youth, and beauty, and friends, have departed.

Thousands of youth wreck their hopes, and ruin their characters forever, by misemploying the evening hours. Young friends, we entreat you, spend your evening hours at home.

You can make them the most agreeable and profitable part of your lives—and when vicious companions tempt you to the ball-room, the card table, the theatre, the gay party or exhibition, remember—God says :

"Cast not in thy lot with them; walk thou not in their way; refrain thy foot from their path. They lay in wait for their own lives. But walk thou in the way of good men, and keep the paths of the righteous."

N.

### MEETING WITH JESUS.

"MAMMA," said a little girl to her mother one day, when they were returning from chapel, "can you tell me why all the people when they come in, do so (putting her hand before her eyes.) You did it, I saw, mamma, and the lady in the next pew, and some of the people in the gallery, and the minister did it; what was it for?"

"I suppose, my child," the mother said, "that they were praying?"

"Did they forget to pray at home, then?"

"No, I hope not, but good people love to pray again when they come into God's house."

"I should like to pray too; may I?"

"To be sure, my dear."

"Then what shall I say?"

The mother thought a moment; then this beautiful prayer came into her mind, as fitted for her child, "O Lord Jesus, may I meet with thee in thy house to-day." The little girl repeated it over and over, and nothing more was said.

Some years afterwards, when the dear child had grown up, she was sitting with her mother one Sabbath evening after the services. The daughter was looking very wistful and anxious; at last she spoke: "Mamma, do you remember teaching me that prayer to say at chapel, many years ago?"

"Yes, my dear; why do you ask me?"

"O mother, I do not think I ever understood it until to-day?"

"How so, my child?"

"I always said it, I know—never missed—but thought about it very little. Only to-day, while the minister was speaking about Jesus and his love, I began to think what a sinner I was, and it made me sad—oh, I cannot tell you;" then her tears began to flow, but looking up in a moment with a peaceful smile, she said, "I knew He was able and willing to save; and in my heart I asked him to save me. Dear mother, I do believe he heard my prayer. I felt that he was near, and would be my Saviour. It makes me very, very happy to think that I have met with Jesus in his house to-day."

ERRATA.—What is worth doing at all is worth doing well. This we have settled long since. We try to make our magazine as perfect, in every respect, as our ability will admit. We feel afflicted at any mistakes that may creep into our columns. To avoid them we read the proof ourselves, whenever this is possible. When we are obliged to be away, we obtain the best help we can, and trust to the forbearance of our readers. When the first form of the present number was printed we were at the west. Several mistakes were made. We notice the more important. On the first and second pages, in the quotations from Ex. xv: 26th, for "will" read "wilt" the first three times it occurs. On the second page, in quotation from Ps. ciii: 3, for "their" read "thine." In the second column of second page, in the sixth line from top, for "there" read "these." In the fifteenth line from bottom, for "our" read "one." On ninth page, for "Corgill" read "Cargill." On the eleventh page, second column, the nineteenth line from bottom, for "It is" read "Is it." On sixteenth page, first column, for "scantified" read "sanctified."