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SIGNS OF THE TIMES.

BY B. T. ROBERTS.

A heavy storm never falls from a clear sky. The gathering clouds and the muttering thunder give warning of the coming tempest. Men make provision against the temporal dangers which they foresee.

God has told us of terrible calamities that await our race, and urged us to seek for shelter in that ark which is sufficiently capacious to hold all who will enter, and sufficiently strong to outweather the blast which shall involve in overwhelming destruction all who have not availed themselves, in time, of its friendly protection. We live in a period of tragic interest. Great events tread upon the heel of each other as though they were in haste to be accomplished before the knell of time shall sound.—Christians are fast falling asleep, and ministers are rocking the cradle and singing the lullaby of repose. There never was a time when men stood more in need of the salvation-bringing grace, which eacheth them, that denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this present world. It is no time, when the conflict has commenced, to lay aside the armor, and throw away the weapons, in the valiant use of which alone victory and safety can be found. Yet this is precisely what multitudes of the professed disciples of Christ are doing.—Christ is sounding the call to arms, and they take it as meaning a call to repose. The indications are striking that God is about to arise and shake terribly the

earth. Let us open our eyes. Our Saviour administered a severe rebuke to the Pharisees because they discerned the face of the sky but could not discern the signs of the times.

Predictions, in our opinion, now fulfilling, seem to show that the opening scenes of the last great drama of the world have already commenced.

The Book of Revelation we receive as part of the Sacred Canon. If we receive it, we must believe it capable of being understood. For it says, *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.** But how can he be blessed who reads or hears, if he cannot understand? Again, the angel commanded the revelator, *Seal not the sayings of the prophecy of this book: for the time is at hand.†* A sealed letter is one which no one but the person to whom it is addressed has a right to open. A circular designed for the public eye is left unsealed. Daniel was told to "shut up the words, and seal the book, even to the time of the end."‡ But John was forbidden to seal the prophecies which he was permitted to utter. So, notwithstanding the prohibition of the commentators, we believe it is our privilege and duty to try to understand the Revelation of St. John. We do not ask any one to concur in our opinion unless it appears to him the natural and evident meaning of the passages we quote as applying to the period in which we live.

In the sixteenth chapter of Revelation the 12th verse we read, "And the sixth

* Rev. i, 3. † Rev. xxi, 10. Dan. xii, 4.

angel poured out his vial upon the great river Euphrates; and the water thereof was dried up that the way of the Kings of the east might be prepared." When each vial of wrath was emptied, some new plague was to break out upon the earth—something so terrible in its effects, and so novel in its character as to attract attention. In prophetic language, "water" designates the people. "The waters which thou sawest are people, and multitudes, and nations, and tongues."* By the "water being dried up," it is foretold that the path of this angel of destruction should be marked by the dead bodies of multitudes of people.—Was not this "vial poured out when the cholera made its appearance? This pestilence broke out upon the banks of the Euphrates. It spread all over the world, and wherever it went, the people were destroyed, as water is dried up by the summer's wind and sun. It was everywhere known by the name of "the Asiatic cholera." Nothing of the kind had ever appeared before, the medical books contained no account of it; the best physicians stood appalled at its presence. The once busy marts of trade were deserted and solitary, and the care of the sick, and the burying of the dead became the order of the day.

After this the Revelator says, "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Can anything be more appropriate than the application of this passage to modern spiritism? That there were "miracles," supernatural actions performed by some invisible agency, no candid person, acquainted with the facts in the case, will be disposed to question. That they were wrought by the spirits of devils—demons—we have no doubt. The character of spirits, whether in the body or

out of the body can be known only by their fruits. What were the fruits of this modern spiritism? Were those made better who came under its influence? We never knew or heard of a case of moral improvement through this agency. Wherever "the spirits" made their appearance, a most demoralizing influence was exerted. Its track was marked by the breaking up of families, by the filling of the insane asylums, by general demoralization, culminating in free-loveism. They told some truths and some lies, showing that they originated from the father of lies. Of all animals the frog is one of the most uncouth—and of all civilized beings, the most uncomely in their appearance were found among the "spiritualists." Their long beards, haggard visages, and senseless clamor fully justify the comparison of the sacred writer.

They went forth *unto the kings of the earth and the whole world to gather them to the battle of that great day of God Almighty.* By the "kings of the earth," are meant, not only rulers—persons in authority, but leading minds—men of controlling influence. Spiritism is remarkable not only for the number, but for the character of its converts. They claim some three millions of votaries in this country, and over fifty periodicals are, or were devoted to its propagation. Among its devotees are some of the leading minds of the country. The most powerful, and talented ruler of the day—the unscrupulous, ambitious emperor of the French is said to be a spiritualist, and a medium. If the opening skirmish of the last great conflict of the armies of the earth has commenced, we shall expect soon to see Napoleon taking a conspicuous part. Conflict will succeed conflict, and such battles will be fought as the world has never witnessed.

And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying it is done. And there were voices, and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

* Rev, xvii, 15.

By "the air," we suppose is meant elevated positions, places of influence, civil and ecclesiastical, and when this vial was poured out there were to be "voices,"—loud and angry discussions among those wielding authority. These were to be followed by "thunders and lightnings and a great earthquake." In the symbolical language of prophecy the term "earthquake" is used to denote intestine commotions and civil wars.—The revelator does not say that there had not been any earthquakes before; but there had never been one *so mighty and so great*. Does not this appropriately apply to the civil war that is now devastating our own unhappy land?—Civil wars have been but too common, but when, "since men were upon the earth" was there ever a civil war, "so mighty and so great?" Rome, in the days of her power, arrayed her armies against each other under the lead of Cæsar and Pompey. But at the battle of Pharsalia in which the fate of the Republic was sealed, Pompey commanded an army of only forty-five thousand foot and seven thousand horse; while that of Cæsar, who gained the victory, was only about half as large. In the conflict that arose after the death of Julius Cæsar, between Brutus and Cassius on the one side, and Antony and Octavius on the other, when the largest Roman armies that had ever been seen were marshalled against each other, each party led to battle about one hundred thousand men.

England has been the theatre of bloody commotions. In the reign of Charles the 1st, a civil war raged with fury. At the battle of Marston Moor, when the most numerous armies met that were engaged during the war, they had but twenty-five thousand soldiers on a side. Cromwell's entire army, by which the nation was subdued and kept in subjection, amounted, on the whole, to only about fifty thousand men. The revolution of 1688, by which the dynasty of England was changed, was accomplished by William, the Prince of Orange, with an army of fourteen thousand!

But in the civil war, that is now shaking our land like a mighty earthquake, over one million of brave, determined, well-armed men are engaged in active hostilities against each other. The federal government has called into the field one million, one hundred seventy-five thousand men, and has had in actual service over seven hundred thousand!

When was there ever a civil war—"an earthquake," of such magnitude? When were battles ever fought, attended with such "thunder and lightning,"—such tremendous discharges of artillery? Formerly a cannon that would throw a ball of forty pounds weight was considered formidable—now one hundred pounders are common, and some there are that throw solid balls of three hundred pounders weight! The noise of these artillery fights must be no faint imitation of thunder.

If this application of these passages be correct, the result will not be flattering to our national vanity; but will be a great encouragement to them who love the appearing of our Lord Jesus Christ. "The cities of the nations fell." The cities of this country are emphatically the "cities of the nations." Nearly all nations are represented in them. And people of all nations may have the same rights in our cities that our own citizens enjoy. Go to Paris, and you will find the offices filled by Frenchmen, London is governed by Englishmen,—St. Petersburg by Russians; but for our large cities, England may furnish the mayor, Germany the magistrates, and Ireland the police. The municipal offices are filled by men of different nations.

If before this conflict is ended our cities fall; if "the great city," the country is "divided into three parts," let not the friends of Jesus despond, but rather let them "lift up their heads, for their redemption draweth nigh." If the seventh angel is pouring out his vial on the air, then the day cannot be far distant when Christ shall come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Then shall

appear the new earth "in which dwelleth righteousness.

Let these things be as they may, it becomes us to heed the oft repeated injunction and "watch" and "pray" and keep our garments unspotted from the world. O! Who is there fully awake to eternal realities? Who lives in constant preparation for his Lord's coming? There must be a loosing of our hold on the world, a denial of self, an unreserved dedication to God and his service rarely witnessed in these days, if we would be forever with the Lord. The general tendency seems to be to go to sleep.—Many who, a few years ago, were alive to the claims of God, seem to have given way at last to the spirit of slumber. It is time for us to arouse. God is calling. Do not answer to the call and then fall back again to sleep. Take thine ease no longer. Begin thy Lord's work in real earnest. Make a stir for God. Unceasing activity if it accomplishes no other good, will keep your own soul awake; and this result alone is worth all your pains; since to sleep on is to die, and that eternally. It was by "vexing his righteous soul from day to day with the ungodly deeds" of those around him that righteous Lot kept alive to God in Sodom. Had he become indifferent, and then tolerant of sin, he might have pleased his neighbors, and his sons-in-law, but he would have shared with them, the overwhelming destruction in which their sins involved them. If you live like the world you will share the fate of the world. A day of fearful calamity is at hand. There shall be a terrible wailing among those that now walk so proudly, and talk so defiantly. But the saints of God will rejoice as they see the signs of the appearing of him whom their souls long for. Are you a saint of Christ? Are you all given up to him, soul, body and spirit, a living sacrifice? Does his blood now cleanse you from all sin? Do you keep his commandments? Do you

"Your faith by holy tempers prove;
By actions show your sins forgiven?"

Are you walking in all humility before

the Lord, sparing no pains, willing to make all needed sacrifices to promote the salvation of souls? My heart is pained. I must see the salvation of God. I would so cheerfully lay down my life if I could only see my brethren, the friends of Jesus, standing up for him, and taking the cross with the reproach and shame and persecution. O may the Holy Spirit rest upon us and help us to awake and do our duty, and remain unto the end steadfast and unmovable, always abounding in the work of the Lord.

PREPARATION FOR THE MINISTRY.

I would repeat, with *great emphasis*, that the difference in the efficiency of ministers does not consist so much in the difference of intellectual attainments as in the measure of the Holy Spirit which they enjoy. And how abundant do the facts that lie right upon the face of the Church's history demonstrate the truth of the assertion! I do not hesitate to say, that whatever the age or the learning of a minister may be, he is a mere child in spiritual knowledge, experience, and qualifications for his office, without the baptism of the Holy Spirit.—He certainly will, and must forever remain so. Until he knows what it is to be 'filled with the Spirit,' 'to be led by the Spirit,' 'to be endued with power from on high' to fulfil his high and reasonable functions, he is a mere child, and by no means qualified to be a leader in the Church of God.

A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry, as has been. Until it is felt, acknowledged, and proclaimed upon the house-tops, rung through our halls of science, and sounded forth in our theological seminaries, that this is altogether an indispensable part of the preparation for the work of the ministry, we talk in vain and at random, when we talk of the necessity of thorough preparation and course of training. FINNEY.

THE CONDITION OF THE CHURCH.

BY REV. WM. COOLEY.

Every discerning mind can but see that desolation reigns in Zion. Ichabod is the appropriate inscription—for "The glory of the Lord is departed from Israel; for the ark of the Lord is taken." What ignorance of God and spiritual things, what blindness and darkness are every where witnessed. "How is the gold become dim! how is the most, fine gold changed; the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers." "The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer." Jeremiah continues his lamentations.—"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof."—"For from the least of them even unto the greatest of them, every one is given to covetousness." "Mine heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness. For the land is full of adulterers; for because of swearing, the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. And I have seen folly in the prophets of Samaria; they prophesied

in Baal, and caused my people Israel to err." "They say still unto them that despise me, the Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you." "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

There is to day, in many respects, a striking resemblance to the picture drawn by the weeping prophet, of the ancient church. How church members have gone after the world, and ministers and members, with a few exceptions, have gone to sleep. We are deeply thankful to God that there are some who show symptoms of being awake. But O what stupidity and infidelity in the church! How much formality and death every where! But, says one, "look at the Sunday-School, missionary societies, missionaries in the heathen countries, churches in the land, institutions of learning and learned men in the church, monied resources, and money expended." But the great question that presses upon us every step we take in this investigation is, what is being done to save souls, to promote a deep toned piety—holiness of heart and of life. The Roman Catholic Church can boast all these outward things, yet it is far from God. But notwithstanding this outward prosperity, the world is still lying in the arms of the wicked one. Sin abounds, vice and crime are rampant as ever, and on the increase. Intemperance, profanity, Sabbath desecration, dishonesty, fraud, licentiousness, gambling, and every kind of crime are prevalent in our land. Our own fair country is desolated by internal wars and agitations.

But to turn more directly to the Church, conversions are comparatively rare, and how few have a deep experience of salvation. How little groaning after God, and walking by faith and not by sight. To what an extent lukewarmness has taken the place of zeal for God; and a love for the world taken the place of love for the Creator.

This sad state of things exists, and

the fault must be somewhere. God certainly has provided for a far better state of society. The fault is not in a lack of professors of religion, nor in a want of wealth or learning, for these are all in advance of what they were in the past. The lack is in spiritual power, in humility, in deep self abasement, in meekness, in simplicity, in plainness, and in secret wrestling with God. How little fasting, self denial, groaning and struggling for victory. How much conforming to the world, to its usages, opinions, and its pride! To what an extent professors mingle with the wicked, in parties of pleasure, in lodges, rides, amusements and speculations!

A trans-atlantic writer about twenty years ago uttered some stirring truths on the state of the Church, and the cause of that state. "I know," he says, "that ministers are attaching the blame to the people; and the people to the ministers, thus, rocking each other to sleep, while the mighty one is on his march, like a roaring lion, devouring the prey. And now for a calm and candid research, into the general character of the ministry and the members. May the Holy Spirit assist, and divinely inspire the writer! Oh! my brethren in the ministry, let us not be afraid of bringing ourselves to the light of truth. It is a serious thing to be an ambassador of Christ.—The idea of laboring for twenty or thirty years in the work, and seeing little or no fruit, ought to arouse every dormant energy of the soul, kindle a spark of holy fire within, that would burn up every atom of sin, and lead us to pour the light of truth, like the lightning's glare into the sinner's conscience. But is this the case? are we not studying our own ease, more than the glory of God—seeking our own gratification—more anxious to make ourselves and children respectable, and fit them to move in respectable society, than we are to save souls? Our practice makes it manifest, that we are more concerned to visit the rich and the great, than we are to enter, like our heavenly master, into the abodes of wretchedness and poverty. My brethren, I fear we are fast forgetting our

high and holy calling. Where are the yearnings of pity for mankind, that first moved us to the work? Where are the sighs, the groans, the tears, the entreaties, the fastings, the prayers, and the deep toned feeling for perishing sinners, which made us cry out like Jeremiah of old, 'Oh, that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.' This want of deep feeling, has lowered the standard of piety in thy soul; has quenched the light of the Spirit within; darkened thy understanding, and paralyzed thy energies. Thy faith is feeble; perhaps, thou hast no more faith for the immediate salvation of souls, than for the creation of a world. The time, was when prayer produced feeling; feeling produced faith, and faith brought all the energies of thy soul into holy, untiring action. Then thy ministry was owned and blessed. Was this state of feeling wrong or right? If right, take care that thou art not blinded by looking at the severity of the writer, rather than thy own state. Wonder no longer at the want of success; but rather wonder that God has not shut thee out of his vineyard as an idler; and brought another to occupy thy place. Oh, get down into the dust before God. Take thy high-minded family along with thee; who, by their haughtiness, are cramping thy latent energies, and throwing the greatness of thy high and holy calling into the shade. Implore pardon and become an out-and-out man of God. Let thee and thy house be soul savers. It is wonderful,—I say it in love; I say it from the deep feeling of my heart, and although many may sneer, who cannot disprove the facts,—I say it is wonderful, how stupid and blind the generality of ministers are, to the work of soul-saving.—They can sermonize for an hour and a half, on a full, free, and present salvation; on the dying love of Jesus; the immortality of the soul; its immense value; its final destiny in that world where it will enjoy unending bliss, or be enduring everlasting suffering; and then dismiss the congregation with all the

coolness imaginable, and retire to the house of a friend to sup and chat the rest of the evening. Thus Sabbath after Sabbath closes; and he seems as if he had been preaching to stones, for all the fruit he sees of his labor. Labor, did I say! where has been the labor? Has the closet witnessed it? Have the members witnessed it? Has the world witnessed it? Now, closet, speak out, what hast thou seen in his visits this week—of his tears—his agony—his travail for souls. Has not his chief anxiety been to quit himself tolerably well before his audience, as a preacher, more than a soul-saver? Has it not been head work, instead of heart work? His end has been accomplished. He has, perhaps, pleased the intellect, but left the hearts of his hearers as cold as ever. Let reason have its play, and it tells thee, with a light as clear as the sun in its meridian strength, that when thy heart has been the most set upon the sole object of searching the heart, so in proportion has the heart been moved. What have the members witnessed of thy pastoral visits, care and interest for bodies and souls, with the exception of some half dozen, who by reason of easy circumstances in life, have not needed thy consoling aid? Oh minister! here is thy want of success. Never did the Church groan under a more wanton neglect of pastoral duties than at the present day. What is the cause of all this discontent; the ill-judging, and the want of that kind of brotherly and united feeling witnessed among the early preachers? He must be blind indeed, who cannot see. Many do see it, and seem as though they would like to do it. But say they, it would interfere too much with our studies. It would be nearer the mark, if they had said it would interfere too much with their love of ease. I fear the days of self-denial are fast passing away. But, if ever the Church be aroused again to its next to omnipotent energy, it will be by such men as Bramwell, Wesley, Whitefield, Stoner and Smith. The work of God was their work. To pluck brands from the fire of hell, was their object and steady aim. Without souls

there was no rest. Sermons formed only a small part of their employment.—The closet witnessed their deep feeling. In a word, they had power, with God and prevailed; and souls were saved on every hand. So would it be in our day, were the same zeal manifest—the same lovely, meek and lowly spirit in operation. What has the world witnessed after hearing a sermon on the Sabbath, from, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ?' The loveliness and power of the cross has been exhibited; the ardent, flaming and untiring zeal of the apostle. The cross of Christ concentrated all his thoughts, hopes and desires. In this he gloried, he denied himself of all ungodliness and worldly lusts, and endured stripes, bonds, imprisonments and death. And he was held up before the congregation as an example, worthy of the imitation of every minister. The world has looked for some traits of his character in thee; but have they seen them? Let conscience speak. Oh, that the Spirit of the living God might come down and bid these dry bones live. But thy cause extends itself still further. I would speak of the flock; not with an intention or desire to expose them to the world, but to arouse them. There is no need of exposing them; they have too long done this. Not for their stupendous piety, which might, ere this have subdued the world; not for their flaming zeal or deep humility. No. But for the want of these, the Church groans and trembles to its centre. The spirit of pride and worldly-mindedness has got hold of her; and is spreading its deadly influence like leaven, to the exclusion of the Spirit of Christ. Can any one be ignorant, who is at all acquainted with the history of the Church, that this has been the curse in all ages; and yet we, and even ministers too, are so blind to the fact, that we are even pursuing this enemy, not to destroy, but to embrace him. A fact I will now name, in proof, that transpired in the year 1842, not thirty miles from Hull. The minister said to the steward, 'we must have men of influence and proper-

ty to fill the office of stewards,' etc.—What was this, but practical infidelity? Did the Saviour of the world find out these men of wealth and influence to carry out his great commission? No, No. It was the poor fishermen. He wanted none of the mighty ones of the earth to carry on his plans. It does not require a great deal of insight into human nature to know, that these are not the most self-denying, devoted, holy men in the world. No. Mr. Wesley knew this when he uttered that deeply lamentable expression, that he knew only two individuals who, while they were amassing wealth, retained their piety; and towards the close of his life he says, and these two deceived me.—The world knows that the Church, in its members, ought to be as a city set upon a hill; witnesses for God. Is it so? Is the Church witnessing for Christ, or for the devil? To witness for Christ is to witness to his holy and spotless life; his humility—his patience—his zeal—his love—his forbearance—his charity. With all the means, privileges and light with which the Church is favored, has it not a great and important lesson yet to learn, ere it will rightly witness for Christ? Oh yes, it must feel its true position, ere it will wake out of its long and deathly slumber. Oh how many have been satisfied with the mere form and externals of religion, they have a name to live, while they have been spiritually dead, living to themselves.—The bright, luminous and splendid life and example of Christ has been shrouded in darkness. The pride, love of the world, fashion, dress, want of zeal, of genuine humanity, and of boundless love to God and man, have thrown a veil over the loveliness, beauty, and glory of our holy Christianity. Oh my fellow Christians, there are great duties we have not yet learned and performed; great soul-stirring truths we have not yet claimed; great victories that we have not yet achieved. And for want of this, the enemy has reared his brazen front; has gone on in his unholy march, slaying immortal spirits; filling the Church with backsliders in heart; robbing God

of his glory and right, and peopling hell with blood-bought souls. Is not this the truth? Let reason and conscience exercise their powers. Shall it continue to be so? Oh, let us try by our prayers and tears, by our humility before God, to find out the cause, and no longer be stumbling blocks to the work, no longer lukewarm—dim lights—no longer barren fig-trees—no longer hiding our lights under a bushel; but whatever there may have been in us that has caused any one to stumble, be it dear as a right eye or arm, let us be determined to tear it out, or cut it off at a stroke. Let us get our lamps trimmed—ready to work in the Lord's vineyard. Let us no longer hide the light that is within us, lest it become darkness. But prepare for the mighty struggle—wage war with the prince of darkness—storm the hosts of hell, and bring glory to God by plucking souls out of the fire and placing them as trophies of victory at the Saviour's feet. This is a peculiar time. In the midst of all the light and liberty, and abounding privileges of this nation, there is darkness, slavery and sin. The guilt is great and gone up to heaven, and has brought down a visible display of the Almighty's vengeance. God has a controversy with us, and is scourging the land for its disobedience; and all but speaking in an audible voice to the Church, to arise and put on her beautiful garments, and with one final and simultaneous effort to arise and take hold of God, and implore a mighty and divine outpouring of the Spirit, which shall astound the world, and convert the nations of the earth.

In every *bird of danger* there is the *feather of safety*, and happy is he who possesses the requisite skill to pluck it thence, and converting it into a pen, write lessons of security on the leaves of his future existence.

The great secret of prosperity and bliss, in all the undertakings of life, is to find out the original simplicity of nature's laws, and adapt ourselves perfectly to them.

THE DAY OF SMALL THINGS.

Let us not decide upon the character of persons too soon. Let us not give them up because of some present weakness, much influenced, perhaps, by peculiar circumstances. Let us not despise the day of small things. We have often seen, in the experience of the bruised reed and the smoking flax, judgment brought forth to victory; and we are confident of this very thing, that He who hath begun a good work, will perform it until the day of Jesus Christ.—In the days of Queen Mary, when so many were put to death for denying the doctrine of transubstantiation—that Moloch at whose shrine so many victims have been immolated—a poor man was convicted and sentenced to be burnt alive. On his way to the place of execution he was very pensive and depressed. But when he came in sight of the stake, overpowered for the time with fear, he involuntarily exclaimed, "Oh! I cannot burn! I cannot burn!" Some of the priests, supposing he wished to recant, immediately approached and addressed him. This, however, was not his design; but he wanted more of that confidence and consolation which would enable him to endure becomingly the fiery trial. He was left some minutes to himself, during which, in great earnestness and agony of spirit, he prayed that God would manifest himself more clearly to his mind—when God so shone in upon his soul, that, raising and clapping his hands, he cried with a loud voice, "*Now I can burn! now I can burn!*"—*Jay.*

It was a good saying of one to a great lord, upon his showing his stately house and pleasant gardens: "Sir, you had need make sure of heaven, or else, when you die, you will be a very great loser."

THE FERRY BOAT.—Death to God's people is but a ferry-boat. Every day, and every hour, the boat pushes off with some of the saints, and returns for more.

JESUS, LEAD ME.

BY H. L. TALBOT.

Jesus, my spirit longs to rest,
Beneath thy sheltering wing;
World-weary, my o'er-burdened soul,
From earth would heavenward spring.
The path of life is cold and drear,
Grief sits within my breast;
My feet are weary of the way,
And long with thee to rest.

As thou didst lead thy chosen band,
Through all the wilderness;
Lead my frail steps the journey through,
To counsel and to bless.
Feed me with manna on my way,
And, on the lonely road,
Let fire by night and cloud by day,
Speak eloquent of God.

Saviour, reach down thy loving hand,
And through the darkening strife,
Lead upward to the morning land,
To the celestial life.
I long for the foreshadowed light,
Of heaven's seraphic day;
Where the Divine, the Crucified,
Shall wipe all tears away.

East Machias, Me.

BOASTED REASON.

Within a hundred and fifty years, how has the boasted power of reason changed! It has piled up one thing, and then another day it has laughed at its own handiwork, demolished its own castle, and constructed another, and the next day a third. It has a thousand dresses. Once it came forth like a fool with its bells, heralded by Voltaire; then it came out a braggart bully, like Tom Paine; then it changed its course, and assumed another shape, till, forsooth, we have it in the base, bestial secularism of the present day, which looks for naught but the earth, keeps its nose upon the ground, and, like the beast, thinks the world is enough—or looks for another through seeking this. On all its systems of religion, or non-religion, may be written, "Evanescence; fading as the flower, fleeting as the meteor, ail and unreal as the vapour." But of Christ's religion it shall be said, "His name shall endure for ever."—*Spurgeon.*

DEAD YET LIVING,

The cedar is most useful when dead. It is the most productive when its place knows it no more. There is no timber like it. Firm in the grain, and capable of the finest polish, the tooth of no insect will touch it, and Time himself can hardly destroy it. Diffusing a perpetual fragrance through the chambers which it ceils, the worm will not corrode the book which it protects, nor the moth corrupt the garment which it guards; all but immortal itself, it transuses its aramanthine qualities to the objects around it. Every Christian is useful in his life, but the goodly cedars are the most useful afterward. Luther is dead, but the Reformation lives. Knox, Melville, and Henderson are dead, but Scotland still retains a Sabbath and a Christian peasantry; a Bible in every house, and a school in every parish.—Bunyan is dead, but his bright spirit still walks the earth in its "Pilgrim's Progress." Baxter is dead, but souls are still quickened by the "Saint's Rest." Cowper is dead, but the "golden apples" are still as fresh as when newly-gathered in the "silver basket" of the Onley Hymns. Elliot is dead, but the missionary enterprise is young.—Henry Martyn is dead, but who can count the apostolic spirits who, phoenix-wise have started from his funeral-pile! Howard is dead, but modern philanthropy is only commencing its career.—Raikes is dead, but the Sabbath-schools go on. Wilberforce is dead, but the negro will find for ages a protector in his memory.—*Rev. J. Hamilton.*

TRUTH AND LOVE are the most powerful of all moral influences; and when they go together, they cannot easily be withstood. The golden chain of truth, and the silken cord of love, twined together, will draw mankind with a sweet violence whether they will or no.

All holy beings tend to an infinite centre, and that centre is love; while all evil beings tend to the opposite infinite centre, which is hate.

RANDOM APPEALS TO SCRIPTURE.

It must be confessed, the practice is perilous; and I have known many cases in which it has been very injuriously indulged. The text read, or recollected just at the time, has determined the person as to the state of his soul, or the path of duty; it has operated to the removal of his distress, or the solution of his doubt. But though all the Scripture is true in itself, many parts of it may be erroneous in their application to the present case of any individual. The suitableness of the part occurring is commonly supposed to prove that it is immediately from God; but this suitableness is the question—and the man who decides it is the party interested, and, therefore, the most liable to mistake. The will of God may really call us off from a pursuit, when by this means the word of God is urging us on. Jonah, probably, was encouraged when he came down to the seaside, to find a ship just ready to sail.—When a man is in a wrong course, a piece of Scripture unexpectedly met with may keep him much in the same way. The angel of the Lord commissioned Gideon to go and deliver Israel as he was threshing wheat. A man engaged in the same work feels an inclination to go forth and preach, but has some little doubt as to his sufficiency and success—when, lo! these words come to his mind, "Arise, for the Lord is with thee, thou mighty man of valor;" and his doubts are scattered like dust before the wind. A pious female meets with an eligible suitor, but has some conflict between inclination and conviction, founded on religious character; but she resolves to yield, by opening the Bible, and casting her eye on the admonition, "Arise, therefore, and get thee down, and go with the man, doubting nothing; for I have sent them."* A person thinks of engaging in some enterprise, and it may

* Let no one object that the passage is not quite the thing; the difference between the singular and plural number is nothing in these sublime cases, for the greater includes the less, and trifles cannot be seen when we soar.

be his duty not only to undertake it, but to undertake it immediately; but he is determined by the address of our Saviour suddenly starting into his mind, though not originally delivered quite on a similar occasion, "What thou doest, do quickly." I have read a good old man who used to exhort people to live by the ten commandments, and not by impulses; and he used to tell how he got free from delusion himself. When he was a lad he was poor and pious, and thought that all suggestions in Scripture style came from heaven. Walking in the field in want of firing, by the side of a neighbor's hedge, he wished for some of it to burn; instantly the word came, *In all this Job sinned not*,—and in faith of this he began to make free with his neighbor's wood. But, happily, he discovered his error, tried the application of the text by the command—*Thou shalt not steal*; or, as the ingenious relator remarks, the word of God might have led him out of the church into the jail.

After all, this is only specifying the danger on one side, though it is by far the most common side. But the word of God has awful passages; and there are persons of a melancholy temperament, or laboring under dejection from temporary causes. Such persons, by a principle of association, are always prone to attract towards themselves everything of a dreadful nature. What wonder, therefore, when a threatening of Scripture strikes the mind in such a case, if the man, viewing it as a divine intimation, is plunged into distraction or despair! We cannot love the word of God too much, nor consult it too often. But we are to "search the Scriptures;" and it is "to dwell in us richly in all wisdom." We are not to turn it into a kind of lottery, or to use it as a spell, or a charm, but to "understand what we read." We are not to take it separately, but connectedly; and if we would be directed by it as to our duty, or satisfied by it as to our state, we are to peruse its contents with diligence, humility, and prayer; to observe the passages that refer to persons of our cha-

racter or condition, that describe the temptations to which we are exposed, or the trials under which we labor. In this way we shall find that the word of God is not only designed, but calculated for general and perpetual use, and has such an infinite affluence in it as to subserve "all things that pertain to life and godliness." Whether we are rulers or subjects, masters or servants, parents or children, husbands or wives; whether we are young or old, rich or poor, it lends us the most appropriate assistance, and is "a lamp unto our feet, and a light unto our path." JAY.

A MORE EXCELLENT WAY.

Many persons seem to be more solicitous for *strong* emotions than for *right* emotions. It would perhaps, be a fair representation of their state to say the burden of their prayer is, that their souls might be like "the chariots of Amminadib," or that, like Paul, they may be caught up into the third heaven. They seem desirous, perhaps almost unconsciously to themselves, to experience, or to do, some *great* as well as *some good* thing. Would it not be better for them, in a more chastened and humble temper of mind, to make it the burden and emphasis of their supplication, that they may be meek, forbearing, and forgiving; that they may have a willingness to wash the disciples' feet, and have great love even for their enemies; in a word, that they may bear the image of Christ, who came, not with observation, but was "*meek and lowly of heart*?" UPHAM.

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

SUFFERING WITH CHRIST.

It is difficult, if not impossible, to understand the character and will of any being without entering into his condition and knowing the circumstances in which he moved. We need experience to teach. Christ was a suffering Saviour, and if we would know him, we must sympathize with him in this respect. It would be difficult to conceive how God could become incarnate and dwell among men without suffering; and it is equally difficult to conceive how any one can possess his spirit and be actuated by the same benevolence, without also suffering with him. The character and conduct of men must grieve him as nothing else could. How important, then, in understanding the will of God, that we should enter into this state of suffering with our Lord, and be ready to pass through any trial which we may be called to endure in the course of divine providence. This must be the case if we would understand thoroughly his will and his ways. For this reason Paul wished to sound the depth of his sufferings, even to be made conformable unto his death. Much is said in the Scriptures of the sufferings of God's people. Afflictions are spoken of as their peculiar lot, and those who have been most abundantly blessed have shared most largely in the tribulation of this life. The redeemed in heaven are represented as having come out of great tribulation. This is not represented as the history of a few, but of all who have ascended to glory. We are plainly told at the outset that it is through much tribulation we are to enter the kingdom of God. Acts xiv, 22.

The state of the impenitent world is a source of great grief to one abiding in Christ. He will feel as Christ felt for sinners, and deny himself in their behalf. Paul could say, I have great heaviness and continual sorrow in my heart, in view of the impenitence of his countrymen. He felt the same burden for them which Christ felt, and he is willing to lay down his life for them, if he might thereby save them. Let one only pos-

sess the spirit of Christ, how differently he feels for the condition of sinners. "I beheld the transgressor, and was grieved." "Rivers of waters run down my eyes because they keep not thy law." He does not need some overt wickedness, some awful crime to arouse him to feel for sinners; their simple impenitence moves him to this degree. He cannot sit by unmoved while conscious that sinners are going to hell. No one knows the burden of souls but he who has felt it. Days and nights the burden rests upon him and weighs him down. He has no relief but as he prays, and frequently that increases the burden. The struggle may be longer or shorter, it may last for weeks, or months, or even years, depending upon circumstances. It is often as great as the soul can bear, and if it did not find relief it would sink under the burden. And we see not why the burden may not at times abridge life and induce a premature death. The suffering and trial are nothing compared with the blessing. You remember Jacob experienced a great temporal calamity when he prevailed with God. It is better to die wrestling with God, than to live and know nothing about suffering with Christ in behalf of a dying world. Yes, it is blessed to die for the same object for which our Saviour suffered and died. It helps to fill up that which is behind in the afflictions of Christ, and thus to sanctify God's people and convert a dying world. If one has real faith in Christ, if he walks by faith, he will not go far before he will find his faith tried, and he will be called to endure hardness as a good soldier of the cross. Suffering for Christ, then, should only be sought in the will of God, and not to gratify any worldly ambition or vain notoriety; not to be the hero of a persecution, or an illustrious martyr of some reform. No, the humble, self-denying Christian will desire no such thing, and he will do nothing to provoke any unnecessary opposition. He will endure sufferings and trials, as the Lord brings them upon him. If he trusts in the Saviour, he will find them coming upon him in a perfectly natur-

al way. God tries those who have faith that they may have more.

These sufferings are not to be viewed in the light of a misfortune, as something to be dreaded and avoided. Paul says he rejoiced in them. "Who now rejoice in my sufferings for you," etc. Then again, "Therefore I take pleasure in privations, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." He does not shrink from them, nor try to avoid them, but he glories in his afflictions, that the power of Christ may rest upon him. He desires to know the fellowship of his sufferings being made conformable unto his death. Is it strange, then, that Paul should say to his son Timothy, in his last letter, just before putting on his crown of martyrdom, "Be thou partaker of the afflictions of the gospel, according to the power of God?" What better testimony could we ask in respect to the desirableness of suffering with Christ? Here is the dying testimony of an experienced Christian to a young disciple. Here is no counsel of expediency, telling him how he may avoid the offence of the cross and shun the opposition of the world. No, not a word of it. Be thou a partaker of the afflictions of the gospel. It would have been better for the world if all ministers had followed this counsel. There would have been more suffering and more consolations, more conflicts and more triumphs.—*Millennial Experience.*

The stream of time bears on its broad bosom the vast multitudes of men to their eternal home.

"How swift the torrent rolls

That bears us to the sea;

The tide that hurries thoughtless souls
To vast eternity."

Our "fathers, where are they?" and the prophets, do they live forever? He who refuses to grasp, and properly use, the golden moments as they flee, is a spendthrift of time, and will rue his folly when time shall be no longer.

Every twinkling star proclaims there is a God: a God omnipotent, omnipresent, and omniscient. L. Wood.

OLD BETTY AND HER MASTER.

Old Betty was led to the knowledge of Jesus in her old age; and from the moment of her conversion, she thought that she could never do enough for him who had loved her, and had washed her from her sins in his own blood. She went about doing good. She was ready to speak of her Lord and Master to all those that she encountered. She cared for the sick, visited the afflicted, prayed for the poor and for the heathen. She gave to those poorer than herself a part of what the charity of Christian friends had given her.

But in the midst of this beautiful career she took a violent cold, and contracted rheumatism, and found herself confined to the bed, where she remained day after day, and week after week, till God, I think, called her to himself.

On her bed of trial, Betty was as happy as she had been during her active life. She prayed much; she repeated hymns and passages of Scripture; she meditated on the good land towards which she was rapidly advancing.

One day, Betty was visited by a friend, a minister, who had known her a long time. He was much astonished to see his old neighbor so happy on her bed, as she had formerly been so active and so useful; and he said to her: "I little expected, Betty, to find you so patient; it must be a hard trial for a person as active as you to be extended thus upon a bed during so long a time with nothing to do." "Not at all, sir, not at all," said old Betty. "When I was in health, I was accustomed to hear the Lord say to me day by day, Betty, go here; Betty, go there; Betty, do this; Betty, do that; and I was accustomed to do it as well as I could. Now I hear him say to me every day, Betty, for the remainder, lie there and cough."

"Formerly," said Martin Luther, "I was bold enough to prescribe to God what he ought to do; and without any doubt the Lord despiseth that arrogance, and he saith, 'I am God, and am not to be directed by thee.'"

THE VICIOUS AND DISSOLUTE.
WHY ARE SO FEW OF THEM REFORMED
AND SAVED?

BY REV. ROBERT M. HATFIELD.

If the sad and sympathetic prophet were now upon earth, he might utter again "his wide wish of sorrow." In a voice tremulous with grief we should hear him saying, "Oh that my head were waters, that I might weep day and night for the slain of the daughter of my people!"

No spectacle upon which his eye ever rested, was better calculated to excite feelings of compassion and sorrow, than those with which we are all familiar. All around us, in city and country—wherever we move, we are brought face to face with fallen and ruined men. Forlorn and shipwrecked brothers, to them life has lost its bloom fragrance. "The worm, the canker, and the grief, are theirs alone."

Weary and heavy-laden, worn with anguish and remorse, they are miserable in the present, and without hope for the future. He who feels no desire to ameliorate their condition, or who will put forth no efforts to avert the doom that awaits them, has not the heart of a man, much less of a Christian. There are many who are asking, "Cannot something be done for the salvation of these wretched and despairing men? Has heaven placed within our reach no means by which they can be influenced and led to Christ?" It would almost seem that the church has reached the appalling conclusion that there is no "balm in Gilead" for such as these. Here and there a Christian is found who regards these outcasts as the travail of the Redeemer's soul—alas for the most of us, we seem quite resigned to the thought that they are the lawful prey of the adversary of souls.

We multiply our agencies, and compass sea and land to convert Jews, Mohammedans and Pagans, but our home heathen who live under the shadows of our costly churches, and jostle us in the streets, these are left to perish miserably in their corruptions. And perish they do by hundreds and thousands. Living with the feeling that God has forsaken them—

that no man cares for their souls, they die without Christ and without hope.—And why is this? Are any of our fellow-men so fallen and lost, that we are released from the obligation to labor for their salvation?

We have not so learned Christ. We do not so understand his glorious Gospel. Deplorable as is the condition of these men, they are yet prisoners of hope.—They have contracted habits of evil that are of fearful strength. Their associates are of the vilest kind. Many of them have lost self respect, and no longer aspire to anything better than the indulgence of their sensual appetites. It is not to be denied that the thorough reformation of such persons is to the last degree difficult. The conversion of such a man is a miracle of grace. Yet it may be that even they are not farther from the kingdom of heaven than the reputable Pharisees of society—who trust in themselves that they are righteous, and despise others. And we are not to forget that Christ came to seek and to save the lost, that it was his mission to call, not the righteous, but sinners to repentance.—And when, in the fulfillment of that mission, he appeared among men, he had "compassion on the ignorant and on them that were out of the way." The gracious words that he spake drew the outcasts of the nation, the very pariahs of society, to his ministry. And such was his kindness to the guilty and disreputable that his enemies taunted him with being the friend of publicans and sinners. He invited to him the classes from whom the sanctimonious Pharisees stood aloof, and his words of sympathy and encouragement had a strange power to win them back to the paths of virtue and peace. How tenderly he dealt with the guilty woman of Samaria, and how condescending his manner as he put forth his hand and touched the loathsome leper, and said, "Be thou clean." On another occasion he was a guest at the house of Simon, a Pharisee. As he sat or reclined at the table, a woman who had been a sinner, a notorious and disreputable sinner, entered the apartment, having in her hand a jar of costly ointment. In deep shame and self-abase-

ment she approached the Saviour, and began to wash his feet with her tears, wiping them with the hairs of her head, and pouring upon them the perfumery from the vase. When the heartless Pharisee saw this, he said to himself. "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." So it seemed to this whited sepulcher.—But the Saviour knew that this woman—deeply stained as she was by sin—now stood in his presence a humbled penitent, and to his eye she was a bruised reed such as he would not break.

And how beautiful is the lesson taught us in the parable of the lost sheep. All the flock, with a single exception, are in the safe and great pastures—one foolish sheep has gone astray. The good shepherd leaves the ninety-and-nine, and goes after the wanderer. The journey may be long or wearisome, but he does not falter or turn back. He traverses the deserts, and climbs the mountains, till he finds the famishing and perishing sheep. And how tenderly he treats it.

We hear of no punishment, no upbraidings, but laying it upon his shoulder with joy, he carries it back to the fold.—And now neighbors and friends are hastily summoned to rejoice with him that the sheep that was lost is found. Even so there is a jubilee in heaven over the sinner that repenteth. In the example or teachings of our Saviour there is nothing to justify or excuse our neglect of those for whom he laid down his life. On the contrary, there is everything to encourage us to be instant in season, out of season, in doing the work of the Lord. The Gospel in which we trust is the wisdom of God, and the power of God unto salvation. The word of faith that we preach is sharper than any two-edged sword.

The world's Redeemer is able to save to the uttermost all that come unto God by him. The blood that was shed on Calvary cleanses from all sin. It is unbelief that paralyzes our efforts, and dishonors God and grieves his Spirit—that suggests that sinners of a certain class should be abandoned to their fate. I am aware that there are localities in all

our large cities which are like the valley of vision in which the prophet was set down. To an eye of sense, nothing is to be seen but bones—bones very many, and very dry. But faith rejoices in the assurance that when the word of the prophecy is uttered, and the breath of the Lord is breathed upon these slain, they shall live and stand upon their feet an exceeding great army. With God, all things are possible; and from the most worthless and hopeless of our race, from those who are dead and hard as the stones of the wilderness, he can raise up children unto Abraham. Who of us cannot recall displays of Divine grace which illustrate this truth? Several such cases are fresh in my mind at this moment. One is that of a man whose children were connected with the Sabbath-school of the church of which I was pastor. He was so confirmed in the habits of dissipation, that it hardly occurred to those who were laboring to save his children that his reformation was probable, or even possible. Most of his earnings were expended for intoxicating drinks, and more than once his family fled from their cheerless home at midnight to escape the fury of the rum-crazed father. While living in this state, it pleased God to remove one of his children by death. The kindness shown to the family on this occasion by the wife of our Sunday-school superintendent, and by other Christian friends, seemed to make an impression upon his heart. Soon afterwards he was seen at the house of God, and within a few weeks professed a desire to flee from the wrath to come. I am ashamed to confess it, but when I saw this man bowing with the penitent seekers of salvation, it hardly seemed possible to me that he could be sincere and in earnest. But he persevered, and after a season of trouble and sorrow professed to find the rest of soul that comes through trusting in Christ. Many who had known his previous life questioned the genuineness of this change. Yet none could deny that *some* change had taken place in the man: Heretofore he had "clothed himself with cursing like as with his garment," now no corrupt communication issued out of his mouth. He abandoned his cups, and adopted as

the rule of his life "touch not, taste not, handle not." God raised him up friends, and he was made welcome to a place in the family of Christ. Years have elapsed since his conversion, and his life has been that of a consistent Christian. He still holds on his way, and grows stronger and stronger. Often as I have listened to his simple and earnest testimony to the power of the Gospel, I have felt like saying "Is not this a brand plucked out of the fire?" I might speak of other cases even more extraordinary than this, but this article grows too long, and for the present I refrain.

Brethren beloved in the kingdom and patience of Jesus Christ, will not accuse me of assurance or egotism if I say in conclusion, Let us be "steadfast, unmovable, always abounding in the work of the Lord." Our field of labor may be a hard and sterile one, but let us break up the fallow ground, and sow beside all waters. Through all our sorrows, afflictions, and discouragements we will not forget or question the truth of the blessed assurance—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

HARD STRIKING.

BY D. F. NEWTON.

Strike too hard against sin do we? Can such a thing be? Is it possible for any one to be too zealous or too earnest in their efforts to save sinners, in urging them to flee the wrath to come? Too energetic in pulling them out of the fires of hell? Too earnest for saints to put away their idols, their gods of gold and gods of silver, the work of men's hands, their sins of omission and commission, and abstain from all appearance of evil; be steadfast, unmovable, always abounding in the work of the Lord; to be holy, harmless, undefiled, and separate from sin and sinners!

Can it be we have made a mistake here? Beloved, think again; is not the mistake altogether on the other side?

Were the holy prophets and apostles

too earnest in crying aloud and sparing not, in lifting up their voices like trumpets, showing the people their sins, and the house of Israel their iniquities?—Did these holy men apologize in the least for sin, any sin, little sins or great sins, the sins of pride, covetousness, lust, or idolatry? Was there anything like a false or sickly charity in these holy men? Did they not speak out, fearlessly, every one of Heaven's high and holy mandates, and leave the consequences with God and the transgressor? Why not do as God does in his word, and by his Holy Spirit—lay the axe at the root, apply the searching, burning truth to the conscience, and there leave it to burn and do its office work? Why be dishonest, and handle the word of God deceitfully?

This apologizing for what some term little sins, softening down iniquity, putting on a conservative plaster, is not of God but of man; and it works mischief in the church and out of it.

This loophole business is the sin of the day, politically, editorially, and ministerially—it is 'Death in the pot.'

Does Moses or Joshua regret, in rebuking sin, their faithfulness—Elijah, Daniel, Nehemiah, John the Baptist, or Paul the Apostle? What more can we say? Time would fail us to tell of the martyrs, of Luther, Wesley, Whitfield, Edwards, Bunyan, Baxter, who through their faith and faithfulness 'subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.'

'Wo to them that are at ease in Zion.' 'Wo to them that come not up to the help of the Lord against the mighty.' 'Curse ye Meroz, said the angel of the Lord, curse ye bitterly its inhabitants.'—Jud. v. xxiii.

As the stream of water flows onward to the ocean, so does the stream of time bear us onward to eternity.

The greatest of all blessing is the favor of God.

The prime element of holiness, of power, is simplicity.

INTEMPERANCE.

BY U. C. ROE, M. D.

Intemperance is the disobeying of any of God's material laws. Taking this view of the subject we are forced to conclude that intemperance is the curse of humanity. As moral beings, God has given us a code of moral ethics, the Bible, by which we should be governed. He has implanted within our being, a code of intellectual and physical laws, for the obeying of which we are held responsible, not only as physical and intellectual, but also as moral beings. Then, do not forget, dear reader, that if you are living in violation of any of the laws of your physical existence.—God will hold you amenable at his bar of moral retribution. All our actions are in harmony with, or in violation of some one of God's laws. We are either temperate or intemperate. The nearer we live in obedience to the laws by which we should be governed, the happier we are; while, on the other hand, the more we violate Heaven's laws, the more unhappy we are. All the misery with which our sin cursed world is flooded results from the violation of God's laws. All law, whether written or unwritten, emanates from God. All the laws of animate as well as inanimate existences are as absolutely the laws of God as are the ten commandments which were delivered by God to Moses, amid the thunderings of Mount Sinai.

Most professing Christians seem to think that if they obey the letter of the Bible, they are pure and right, and good in the eyes of God. They never seem to investigate God's great book of nature, so beautifully spread out around them and in them, where He is continually demonstrating His unutterable laws in problems so plain that he who to runneth may read. God made man a perfect moral, a perfect intellectual, and a perfect physical being, and pronounced him good. He then gave him perfect laws by which to be governed, and as long as he obeyed, all things went on in harmony with his being, but when man violated the laws of his existence, discord and death resulted. God's

laws are the same yesterday, to day and forever. They are unchangeable, like their Author. Consequently, disobedience brings about the same direful results to day that it did in Eden. The religion of the Bible and temperance, are so nearly related to each other that if separated they both die. Hence the almost entire failure of all the temperance organizations throughout our land. They fail to inculcate the great fundamental principles of the Christian religion which are, obey and live, morally, intellectually, and physically. True religion is the only antidote for the evils resulting from intemperance. These evils are enshrouding us in intellectual and physical and moral night, so dark that we, as a nation, are plunging headlong into the vortex of eternal ruin.

In eating and drinking, a temperate person may take into his system a reasonable quantity of any thing which acts in harmony with his physical nature, but any substance whose effect would be to obstruct the living principle in any organ of the system he must never take. Of the good things of God we eat too much.—We are a nation of gormandizers, and live in a fast age. Men in from five to ten minutes eat twice that quantity that they should in a much longer time. Experiments upon animals have demonstrated the fact that many substances now in use among us act in opposition to the life principle. Under the head of poisons, (substances which destroy the physical existence,) we have many articles classed which we use extensively as food, drink or medicine, such as tea, coffee, alcohol, opium, tobacco, and a host of other narcotic poisons, upon which God has written out in characters of living light, this great fundamental law, "In the day thou eatest thereof, thou shalt surely die." Still, like mother Eve, we put forth our hands and eat, and die! Brothers and sisters of the great family of God, let us arouse ourselves and wake up to a realizing sense of our true condition. Let us open our eyes and behold the misery and wretchedness existing all around us. And I pray God that the scene presented to our view may cause us to inquire with the earnestness of one of old, "what must I

do to be saved" from the whirlpool of destruction into which we, as a people, are being so rapidly engulfed. One who was well acquainted with all the demoralizing and degrading effects of intemperance upon us as a people, hath well said, "If the Hindoo upon the banks of the Ganges knows naught of the true God in respect to the life of the soul, we can match him in this civilized, enlightened and Christian land with thousands of heathen, stupid, ignorant, unenlightened heathens in all things respecting the life of the body. They may be found in all classes of society, in all pursuits and professions, of all ages and sexes, they are as ignorant of the gospel of health as the most abject Africans are of the gospel of salvation. They eat like gluttons. They drink like debauchees; they drug like Turks; they die like fools." They acknowledge no responsibility to God outside of the ten commandments. Many of these heathen belong to the church of Jesus Christ, and profess the great blessing of sanctification. This fact but adds to the depth of their infamy and disgrace. It was but a short time since that I witnessed the administration of the Holy Sacrament; and I saw many of the members of that society throw out of their mouths large quids of tobacco while they put the memorials of the Lord Jesus in. Tobacco chewing Christians, coffee drinking Christians, wine bibbing Christians, alcoholic drinking Christians, Christians killing themselves slowly by taking opium or any other poisonous drug, or by following any of the deadly fashions of the day, are not likely to become very great lights in this crooked and perverse generation. Awake thou that sleepest and be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is the good and acceptable will of God.

FRIENDSHIP—An angel with healing in her wings. A flower that withereth not in the garden of the heart. A tree of life that blooms forever. A crystal spring that never runs dry. An eternal heaven in the soul.

STUMBLING BLOCK.

Be careful, not, to throw stumbling blocks in a brother's way, even in little things. There are two ways in which you may do this: *FIRST, by doing what is positively wrong, or of doubtful propriety*, I do not now allude to immoralities and vice. Such things, I am happy to say, rarely, very rarely, occur among us, but I refer to the lesser violations of Christian propriety; such for instance, as the indulgence of bad tempers; offences against love, gratitude, and humility; the practice of those dishonorable artifices which are so common in the modern system of trade; conformity to the world in spirit, entertainments, dress, and amusements; and covetousness, hard-heartedness, and indifference to the cause of religion in the world. Fathers and mothers in Israel, I beseech you, for the sake of the "young men," and the "little children," that you abstain from such things. Do not give the sanction of your example, the aid of your influence, to the spread of a diseased religious profession, in which such leprous spots as these are continually breaking out.

And should there happen to be anything of *doubtful propriety*, a mere matter of taste and gratification; a matter about which the Christian world are somewhat divided; a matter condemned by the more spiritual part of the church; a matter seemingly, though not in reality, at best half way between good and evil, resting on the very line of demarcation between right and wrong, partly on one territory and partly on the other; in such a case, the better instructed and more experienced members, should abstain from these appearances of evil. Should not they be the first to set the example, and to give out a pattern of self-denial?—Should not they be the leaders of the cross-bearing company? Should not their younger brethren and sisters see how far advanced they are in the virtues of forbearance, and separation from the world? Should not they lend their aid in training the new converts to that hardy, enduring, self-denying religion, which is implied in the Christian profession?—

Observe the example of the apostle PAUL. Speaking of eating meats offered to idols, he says: "Take heed lest by any means this liberty of yours becomes a stumbling-block to them that are weak. And through thy knowledge shall thy weak brother perish, for whom Christ died?—But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend. I will eat no flesh while the world standeth, lest I make my brother to offend." 1. Cor. viii. The general sentiment contained in this beautiful and generous passage, is an affectionate solicitude on the part of the older, and better instructed, and stronger professors, not to enjoy any gratification, or to do anything, which should have the tendency to pervert the principles, mislead the conscience, perplex the reasonings, or grieve the minds of such as are weaker or younger in the faith. What arguments and motives does the passage contain! By misleading such persons we sin against the brethren, wound weak consciences, endanger immortal souls, sin against Christ! Aged professors read this, ponder it; tremble; and decide.

ASK YOUR ENEMIES.—If you want to know your faults ask your enemies what they are, and you will be told. If there is a broken place in your coat of mail, they will pierce you between the joints of your harness. Perhaps some people think that one must needs be wicked to have enemies. No, no; there is not a good man or woman on earth (unless they are sapply good—persons of no force of character) who has not at least one enemy. It is no credit to a man to have it said of him, 'He has not an enemy in the world.' Such a sentence would do very well to engrave upon the tombstone of an infant or an idiot, but it is far from being complimentary to a man.

IDLENESS AND SIN.—Do nothing, and you will soon be in the way of doing worse than nothing.

Vain are all the terrestrial pleasures; but the glory of the celestial is eternal.

READY FOR WORK?

BY MRS. JULIA M. GOULD.

Christians, are your lamps trimmed and burning? Are you looking at your work as you will look at it at the judgment? Is God living in you? Is the Holy Ghost the living inspiration of all your thoughts and actions? Have you power with God, and with souls, not only to arouse them from their carnal security, but, with the wisdom that winneth, to lead them unto the path they must take? Can you urge them at once, to take the whole cross, which is Christ, which will result in the death of self. But, glory to God! it will also lead to the resurrection of his life in the soul. Are you ready for this work? Regeneration and sanctification as spoken of in the Bible are closely connected.—One immediately follows the other. The Holy Spirit leads a justified soul, without delay to an entire conformity to the will of God; to relinquish self life in every form that God may become his only life. When this light shines, if he fails to take it, he forfeits his justification. May God show the people the fallacy of the idea of resting in a merely justified state.—Friends of Jesus, talk this to young converts, enforce the truth upon their minds continually. Keep the standard of the Gospel raised where it belongs! Many think, because they were once converted, they are now in the way to heaven, notwithstanding they are not living in obedience to the commands of God. Their submission, consecration, and faith, are not as perfect as when they received the pardon of their sins. This being the case, they are no longer justified, but are in the broad road to death, blinded, deceived. What! a majority of those who profess to be following Christ, living in the daily commission of sin? whereas the Bible expressly declares that whosoever committeth sin is of the devil.

Whosoever is born of God, doth not commit sin. The state of justification cannot be retained a moment where the least sin is committed. Mr. Wesley says: even babes in Christ are so perfected as not to commit sin. How is the standard

of justification become lowered! How few are prepared to point souls to Jesus! What a field of labor lays before us!—Wherefore let us take unto ourselves the whole armour, and do our work for the judgment.

WORLDLINESS.

BY H. L. TALBOT.

The more I learn from what I see and feel, the more I am convinced that worldliness is the withering sirocco which blasts both the tender shrub and the grown tree of religious growth. I should know from experience and observation, did not God's word declare it, that one cannot serve God and Mammon. Inspiration is explicit on this point. It plainly declares that 'if a man loveth the world the love of the Father is not in him.' How, then, is it possible for any one to suppose he is serving God and is sure of heaven, when the affections of his heart and the thoughts of his mind are going out after the world! When his conversation is of that vain, frivolous, jesting nature which worldlings love; when his pleasures are of that sensual, loose and fashionable kind which worldlings pursue; when his companions are of that jovial, impure, immoral character which worldlings choose! Does not Christ say that 'all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father but of the world? My brother, do we not love the world too well? In some form does it not fill our thoughts to the exclusion of Christ? In all things are we keeping ourselves *unspotted from the world*? Are we separate? if not, the 'love of the Father' is not in us.—Let us beware, dear reader. God is not mocked. If we love the world we cannot love God. If we prize the things of the world we never shall be admitted into the glories of heaven. The mind which was in Christ may be—must also be in us.

'Farewell, vain world, I bid adieu!
Your glories I despise,
Your friendship I no more pursue,
Your flatteries are but lies.'

A PRETTY PRAYER.

BY D. F. NEWTON.

Try to pray a pretty prayer—O you need not. These pretty prayers are very beautiful to be sure, elegant, polished brightly. Pretty prayers are not only beautiful, but very frequent. Go into our popular city churches, what do you hear? Pretty prayers, delightfully pretty, charming. Every word, every sentence, every petition is clock work, grammatically correct, rhetorically eloquent.—Every sentence is polished with rounded periods, not a break or a breach.—Everything about these pretty prayers will bear the strictest scrutiny, the most acute criticism. But where the soul, the unction, the life, the power—the holy, sanctifying, purifying influence? Where the importunity, the groanings unutterable, the travelling spirit, the wrestling Jacobs saying, 'I will not let thee go!' Where the tongue of fire, the rending heavens, the mountains flowing down as when the melting fire burneth?

Prayer—what is it? Ask Abraham interceding for Solomon; ask Jacob, wrestling with the angel till break of day; ask Moses, standing between the living and the dead; ask Joshua, commanding the sun to stand still; ask Elijah when he prayed it might not rain for three years and six months; ask Elisha, when he commanded fire to come down from heaven, and consume the captains with fifty after fifty; ask Daniel in the Lion's den; the three men in the fiery furnace, heated seven times hotter than was wont; ask Paul, Peter, James and John, when prisons opened, the barred gates burst asunder, in answer to prayer. Ask the martyrs at the burning stake, on the scaffold, in dens and caves, wandering in sheep skins and goat skins, what prayer is.

Whence Amalek's defeat, Joshua's victory, Hezekiah's recovery, Solomon's wisdom, Peter's deliverance out of prison; the apostle's triumphs in the downfall of idolatry and the setting up of churches? Were they all experienced

in answer to these 'pretty prayers, stereotyped, polished, cut and dried?

Beloved reader, are you trying to pray 'pretty' prayers? Better let the Holy Spirit dictate. Open your heart, your inmost soul, to the Holy Spirit's influence. Go to God for a new spirit, a holy, sanctified heart, full of gospel fire; a heart burning and thirsting for the salvation of souls, a lost world, sinners perishing, rushing on to hell, to wo everlasting, where the worm dieth not, and the fire is not quenched!

'How many useless prayers we say,
Because our lives our prayers belie;
Because devotion dies away,
As on the air the echoes die.'

Away with these pretty prayers, and these pretty preachings.* Always use simple language in prayer. The best rhetoric is a plain, fervent utterance.—Pretences are all out of place here.—Fine figures of speech are not allowable. It is not to the congregation that a man prays, but to God.

Lord, teach us how to pray, as thou didst thy disciples; to pray always with all prayer and supplication in the Spirit. 'For we know not what to pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.—And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.'—Rom. viii. 26, 27.

Prayer, prayer, O sweet prayer,
Be it ever so simple, there's nothing like prayer.

While strangers to prayer we're strangers to bliss;

*We have pretty sermons, as well as pretty prayers. Said the eloquent Robert Hall, "I am tormented with the desire of preaching better than I can.—But I have no wish to make fine, pretty sermons.—Prettiness is well enough when prettiness is in its place. I like to see a pretty child, a pretty flower, but in a sermon prettiness is out of place. To my ear it would be any thing but commendation should it be said to me, 'You have given us a pretty sermon.' If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him, 'Tut man, you care more for your vanity than my hanging. Put yourself in my place, speak in view of the gallows, and you will tell your story plainly and earnestly.'

Heaven pours its full streams through no medium but this;
And till we the seraph's full ecstasy share,
Our chalice of joy must be guarded by prayer.

Prayer, prayer, O sweet prayer,
Be it ever so simple, there's nothing like prayer.

DEPTHS OF CHRISTIAN EXPERIENCE.

The wife of Jonathan Edwards was almost as eminent in her sphere as her distinguished husband in his. She was a model housekeeper, full of energy, faculty and thrift, and taking the entire burden of her studious companion. She attended to all purchases, assumed the management of the children, and kept the house in perfect order. She was also an insatiate reader, devouring and digesting the most abstruse theology as well as entertaining volume, and able to discuss the profoundest topics with an acumen which commanded the respect and tasked the power of her husband in his best moods. She was eminently pious, as may be inferred from a record of her experience in 1742, when she attained, as she thought, to the full assurance of faith. She gives a glowing account of her experience:

I cannot find language to express how certain the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety and happiness, and eternal enjoyment of God's immutable love, seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud.—The presence of God was so near, and so real, that I scarcely seemed conscious of anything else. I seemed to be under the care and charge of my God and Saviour in an inexpressibly endearing manner.—The peace and happiness which I thereafter felt were altogether inexpressible.—The whole world, with all its enjoyments and all its troubles, seemed to be nothing; my God was my all and my only portion. No possible suffering appeared to be worth regarding; all persecutions and torments were a mere nothing.

At night my soul seemed to be filled

with an inexpressibly sweet and pure love to God, and to the children of God; with a refreshing consolation and solace of soul, which made me willing to lie on the earth at the feet of the servants of God, to declare his gracious dealings with me, and to breathe before them my love, and gratitude, and praise.

All night I continued in a constant, clear and lively sense of the heavenly sweetness of Christ's excellent and transcendent love, of his nearness to me, and of my nearness to him, with an inexpressibly sweet calmness of soul in an entire rest in him. I seemed to myself to perceive a flow of Divine love come down from the heart of Christ in heaven into my heart in a constant flowing and re-flowing of heavenly and Divine love from Christ's heart to mine; and I appeared to myself to fly or swim in these bright, sweet beams of the love of Christ, like the motes swimming in the beams of the sun. My soul remained in a heavenly elysium. I think what I felt each minute, during the continuance of the whole time, was worth more than all the outward comfort and pleasure which I had enjoyed in my life put together. It was a pure delight which fed and satisfied my soul. It was a sweetness in which my soul was lost.

In the house of God, so conscious was I of the joyful presence of the Holy Spirit, that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light, and love, and joy in the Holy Ghost, and seemed just ready to go away from the body. I had, in the meantime, an overwhelming sense of the glory of God, which was even sweeter than what preceded it. My mind remained so much in a similar frame for more than a week, that I could never think of it without an inexpressible sweetness in my soul.

Commune with those you love, (for God hath made us for friendship's blessedness,) even if it be only with the silent medium of the pen.

Vice rides to hell in a splendid coach and four, while Virtue goes to heaven bare-footed and begging.

LIFTING UP HOLY HANDS.

BY D. F. NEWTON.

Do you, beloved reader, lift up holy hands continually for the minister while delivering his message to the people? Do you invariably make it duty conscientiously to pour out your inmost soul in fervent, persevering supplication for God's overshadowing mercy, his convicting, converting, sanctifying, soul-saving grace to accompany every word flowing from the lips of the speaker? standing between the living and the dead? Do you make it a special, invariable rule thus to beseech the Almighty, for soul-saving power to rest upon his servants in the pulpit, that utterance may be given them, divine eloquence, holy boldness, strength on strength, the tongue of fire? Ministers in their best estate are but clay, empty pitchers, earthen vessels, helpless, powerless, save God by his quickening, energizing influence lift them up.

Paul may plant, Apollos water, God alone must give the increase.

No watchman on Zion's walls can open his mouth boldly as he ought, without the Holy Spirit in answer to prayer. Even the apostle Paul, inspired as he was, learned as he was, talented as he was—knew this,—that without Christ helping he could do nothing. He felt deeply the need of prayer at the very time he held forth publicly—ministering the word and the testimony; and frequently did he solicit the prayers of the saints that he might open his mouth boldly in making known the mystery of the gospel, that he might speak as he ought to speak. How was it with Joshua in the battle field?—While Moses held up his hands towards heaven Israel prevailed, and when he let down his hands Amalek prevailed.—[See Ex. 17, 11.] So it was, so it is, so it will be; God will be inquired of. It is through the medium of prayer that the words proceeding from the lips of God's faithful servants, return not void, but accomplish that which he pleases, and prosper in the thing whereto he

sends them. God is pleased to work mightily through this telegraphic medium, from earth to heaven, and from heaven to earth. The Lord may sustain his ministers, give mighty utterance, indite word for word by his Holy Spirit in a congregation of infidels, scoffers and blasphemers—where the moral atmosphere is malaria, or colder than a Greenland iceberg! but ordinarily, where his praying people are present, no sermon, exhortation, or testimony is what it ought to be, full of fire and the hammer of God's word, sharper than any two edged sword, unless the lifting up of holy hands is perpetual.

Wherever there is a lack of holy unction, a spirit of prevailing prayer in the hearts of God's people, a cold dead formality more or less prevails.

Christian friends believe ye this; and do you always attend the house of worship full of faith and the Holy Spirit? And during the exercises in the sanctuary lift your whole heart for the baptism pentecostal to rest upon the speaker, that God may be glorified in the salvation and sanctification of souls?

'Tis when the cross is preached, and only then,

That from the pulpit a mysterious power
Goes forth to renovate the moral man.
He that without it wields
The sacred sword, at best in mock display.
A useless weapon flourishes in its sheath;
None feel its edge—none fear it.

MORAL SENTIMENTS.

Ponder well the paths of thy feet, so shalt thou walk surely, and thy way shall be established.

At any cost live in heaven.

Do duty and fear nothing.

Faith knows no hardships.

Be entirely free: let no man bind thee, and be not bound with the cords of sin.

Men are believed on their word, but God is not taken at his.

Jesus is the soul's best counsellor.—
Isa. ix, 6.

I NEED JESUS.

I need thee precious Jesus, I need a friend like thee,
A friend to soothe and sympathize, a friend to care
for me;

I need the cleansing fountain, where I can always
flee,
The blood of Christ most precious, the sinner's only
plea.

CHORUS.—I need thee, I need thee, I need thee.

I need thee precious Jesus, for I am very poor,
A stranger and a pilgrim here, I have no earthly
store;

I need the love of Jesus, to cheer me on my way,
To guide my doubting footsteps, to be my strength
and stay.

CHORUS.—I need thee.

I need thee precious Jesus, I need a friend like thee,
A friend to soothe and sympathize, a friend to care
for me;

I need the heart of Jesus, to feel each anxious care,
To tell my every trouble to and all my sorrows share.

CHORUS.—I need thee.

I need thee precious Jesus, for I am very blind,
A foolish, weak, poor wanderer, with dark and evil
mind;

I need thy cheering presence, as I tread the thorny
road;
To guide me safe to glory, to bring me home to God.

CHORUS.—I need thee.

FALSE HUMILITY.

Many hypocrites make great pretences to humility as well as other graces. But they cannot find out what a humble speech and behaviour are, or how to speak and act so that there may be indeed a savour of Christian humility in what they say or do. That sweet humble air and mien is beyond their art, being not "led by the Spirit," or naturally guided to a behaviour becoming holy humility by the vigor of a lowly spirit within them. And therefore they have no other way, but to be much in declaring that they are humble, and telling how they were humbled to the dust at such and such times, and abounding in very bad expressions about themselves, such as—"I have a dreadful wicked heart!" "Oh! this cursed heart of mine!" etc. Such expressions are very often used, not with a heart broken, not with the feelings of her that "washed Jesus' feet with her tears," not as "remembering" and being confounded, and never opening their mouth because of their shame, when God is pacified," (Ezek. xvi. 63,) but with a light air, or with pharisaical affectation.—*Jonathan Edwards.*

MEEKNESS.

BY REV. LEVI WOOD.

No moral virtue is more ennobling to the soul, or comforting to the heart of man, than that primary Christian grace called MEEKNESS.

But what is meekness? What are its essentials? What its subordinate qualities? And what are its legitimate fruits? We cannot frame a better answer to the first of these interrogatories than to say: It is the exact opposite of sinful anger. And as anger is compounded of several ingredients, to wit: hate, malice, envy, revenge, impatience, rashness, cruelty, peevishness, fretfulness, and the like; so meekness in the fulness of its meaning imports love, goodness, contentment, returning good for evil, patience, gentleness, tranquillity, sweetness of temper, etc. These various terms have but a slight shade of difference in their signification, and those peculiar moral feelings, on various dispositions of the heart, which they are severally intended to express, are all comprehended, more or less, in the original words, meekness, and its opposite, anger. To be truly meek, is, therefore, to be entirely free from sinful anger and all its concomitants. I say from *sinful* anger, for there is an anger which is not sinful. So it is written of Jesus who was the perfect embodiment of all meekness. He looked round about on them with anger; being grieved for the hardness of their hearts." Mark iii, 5. Again it is written: "God is angry with the wicked every day." Ps. vii, 11. Again it is written: "Be ye angry, and sin not." Eph. iv, 26. To be perfect in meekness, is to be evermore tranquil, patient, kind, gentle, mild, contented and loving. How excellent then, how amiable is this primary Christian grace! Truly "the ornament of the meek and quiet spirit, is in the sight of God of great price." 1 Pet. iii, 4. Meekness is not to be confounded with apathy, for apathy is as different from meekness as darkness is different from light. Yet some have strangely confounded the

two, mistaking the one for the other, putting one of the foulest errors of heathenism, for a branch of true Christianity. Apathy implies both a dullness of apprehension, and an imperviousness to keen moral sensation; whereas meekness comports with a quickness of perception, and a very keen moral sensibility. The truly meek are keenly sensible of evil inflicted, either on themselves or their brethren, for they cannot be insensible to wrong more than others, but still gentleness holds the reins of their entire conduct. Indeed none are so sensible of wrong inflicted on them as those who are truly meek, for none have as distinct a perception of the real nature of whatever is evil, and consequently of its vileness. The meek can clearly discern what is evil, and they can also as patiently suffer it. The sentiment is indelibly written on their hearts: "It is better to suffer wrong than to do wrong." Those constituent elements of meekness which are essential to its existence may be thus summed up; gentleness under insult and injury; tranquillity in the midst of storms and tempests; patience during trials of mental or physical suffering; and a blissful feeling of complete acquiescence in all the sovereign and blessed will of God.

Its subordinate qualities are those which it assumes under peculiar circumstances. One of these is the power of adapting itself in the person of its possessor to the various tastes and peculiarities of different persons, so far as may consist with its own nature, and the nature of universal righteousness, so as to secure a gracious influence over others which may be exercised for their good. Still another of these subordinate qualities, is the power it has, in times of painful uncertainty, of *resting in God*, and *trusting to Him*, to give all necessary influences and directions.

But its good qualities are too numerous to be mentioned in detail, and too excellent to be described in one brief essay; we therefore pass to a hasty consideration of its blessed fruits.

1. Meekness is a moral quality pro-

ductive of the most exquisite sensations of pleasure. It is the perpetual rest of the spirit. Said the blessed Saviour: "Come unto me all that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am *meek* and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light." Again it is said: "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. xxxvii, 11. Again it is said: "The meek shall eat and be satisfied: they shall praise the Lord that seek him: your hearts shall live forever." Ps. xxii, 27. "For the Lord taketh pleasure in his people: he will beautify the meek with salvation." Ps. cxxxix, 4. "The meek also shall increase their joy in the Lord; and the poor among men shall rejoice in the Holy One of Israel." Isa. xxix, 19. "The Spirit of the Lord God is upon me; because he hath anointed me to preach good tidings to the meek." Isa. lxi, 4. "Blessed are the meek." Math. v, 5. These passages fully prove the felicity of the meek. None are so happy as they, for they can bear all the ills and misfortunes of life without becoming impatient; and all the provocations of a wicked world without becoming offended. "Great peace or meekness have they that love thy law, and nothing shall offend them." The pleasures of the meek are of the most refined and ennobled character. They ally the soul to heaven and unite it to Jesus. In a truly meek soul unmingled felicity forever blooms; joy flows there with an abundant and perpetual stream, nor has it any mound to check its course. "The meek shall eat and be satisfied." i. e. The heart hungers no more for pleasure when once it is filled with meekness, for now it hath found its perpetual solace. And as the desires, the longings of the heart are inexhaustible, so the pleasures flowing from meekness are without limitation. Meekness prepares the soul for the constant influx of whatever pleasures are essential to the heart's own paradise. No language can possibly portray the happiness of those

who are truly meek, and their pleasures are as lasting as the days of eternity, and evermore increasing.

2. Another of the blessed fruits of meekness is, that it prepares the way for extraordinary Divine illuminations. The following texts are in place here: "The meek will he guide in judgment, and the meek will he teach his way." Ps. xxv, 9. "In meekness instructing those that are out of the way." 2 Tim. ii, 25. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." Jas. iii, 13. "Wherefore receive with meekness the ingrafted word which is able to save your souls." Jas. i, 21. The foregoing passages prove the wisdom of the meek. Christ, the meek, lamb-like Son of God, is made unto such characters, *wisdom*. The very essence of heavenly wisdom is implied in the Apostle's phrase "meekness of wisdom."—"The meek will he *guide in judgment*." That is, they shall be unable through a supernatural light to judge accurately with reference to the moral state of individuals, and the qualities of moral actions. As there are no sinful desires, no selfishness, no unholy ambition, no malice, and no angry passions left within the heart; as there is nothing left to hinder a ready and clear perception of truth, and an accurate judgment founded upon such perception. "And the meek *will he teach his way*." Such an one leans on Jesus' bosom, and is evermore taught of God.

3. Finally, the sum of the heavenly fruits of Christian meekness, is salvation. Salvation from sin and all its consequences. It is written: "The Lord will beautify the meek with salvation." Ps. cxxxiv, 4. And that salvation with which God promises to beautify the meek, embodies in the fullness of its meaning, the entire man, and hath its ultimate completion only in the resurrection state. Surely meekness is a primary Christian grace, and, "Blessed are the meek," blessed now, and blessed forever.

A DEATH-BED.

FROM A PASTOR'S NOTE-BOOK.

"I have nothing to expect, sir, but condemnation; nothing to expect but condemnation."

The speaker articulated with difficulty. He was a large man, massive of feature and muscular of limb. The awful pallor of his face was increased by the masses of thick, black hair, that lay in confusion about the pillow, brushed off from the dead whiteness of his forehead. Struck down suddenly from full, hearty life to the bed of death, he made then and there an agonizing confession, such as too often racks the ear of the listener at unhappy death-beds.

A meek woman sat near the nurse who was striving quietly to alleviate the suffering he endured.

"Oh, don't talk to me of pain!" he cried bitterly. "It is *the mind*, woman, the mind;" and agony overclouded his face.

He continued, slowly and deliberately, "There is a demon whispering in my ear for ever, 'You knew it at the time, and at every time; you *knew* it.' Knew what? why, that a penalty *must* follow a broken law. Mark me—I have not opened a Bible for thirty odd years, I have not entered a church for twenty; yet the very recollection that my mother taught me to pray (and she died when I was only six) has passed judgment upon all my sins. I have done wrong, *knowing* that it was wrong; first with a few qualms, then brushing aside conscience, and at last with the coolness of a fiend. Sir, in one minute of all my life, I have not lived for Heaven; no, not one minute.

"Oh, yes, Christ died for sinners, but my intellect is clear, sir; clearer than ever before. I tell you," his voice sharpened, almost whistled, it was so shrill and concentrated, "I can see almost into eternity. I can feel that unless Christ is desired, sought after, longed for, that unless guilt is repented of, his death can do me no good.

"Do I not repent? No, I am only

savage at myself to think, to think, sir!" he lifted his right hand impressively, "that I have so cursed myself. Is *that* repentance? Do not try to console me; save your sympathy for those who will bear it, I cannot.

"Thank you, nurse (this, as she wiped his brow, and moistened his parched lips.) I am not dead to kindness, if I am to hope. I thank you, sir, for your Christian offices, though they do me no good. If we sow thorns, you know; we cannot reap flowers—and corn don't grow from thistle-seed. I have been following up the natural laws, and I see an affinity between them and the great laws of God's moral universe. Heaven was made for the holy; without are dogs, and whoremongers, and adulterers.—There's a distinction—it's all right, all right."

After that, till eleven o'clock, his mind wandered, then he slept a few moments. Presently roused by the striking of the clock, he looked round, dreamily, taught the eye of the nurse, then of the Christian friend who watched.

"It's awfully dark here," he whispered. "My feet stand on the slippery edge of a great gulf. Oh, for some foundation!" He stretched his hands out as if feeling for a way.

"Christ is the only help—"I am the Way, the Truth, and the Life"—"whispered the man of God.

"Not for me;" and pen cannot describe the immeasurable woe in the answer.

"I shall fall, I am falling!" he half shrieked, an instant after,—he shuddered, and all was over. The wilfully blind, deaf, and maimed, had gone before his Judge. The poor, despairing soul had taken that last plunge into eternity.

"I'm falling!" It seems as if the very chamber where he died has kept the echo of that terrible cry.

He that walketh uprightly, walketh surely, and none of his steps shall slide.

God in nature, and nature in God; this union caps the climax of all perfection.

THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, JANUARY, 1863.

MAKING CONVERTS.

To simply gain converts it is not necessary that either minister or members should be in a state of salvation. If a man is zealous, laborious, earnest and eloquent he will secure followers. Especially is this the case if the cause he advocates is somewhat popular. The Pharisees made converts, and to this end were very diligent and self-denying, "compassing sea and land to make one proselyte," but our Saviour said, "when he is made, ye make him two-fold more the child of hell than yourselves." The Mormons make converts. We do not know of any missionaries that have been more successful in this respect than theirs. The Spiritualists make converts. They have made more by far in this city, in the past ten years than all the churches combined. They claim some four thousand adherents, and hold service in one of the largest churches. The Roman Catholics make converts. Francis Xavier, one of their missionaries to India and Japan, is said to have converted over seven hundred thousand heathen to the Roman Catholic faith.

Of itself, it is no evidence that we are right, or that God is with us, simply because converts are made through our instrumentality. The true test is found, not in their number, but in their character. In the classic fables it is said that a fox once ridiculed a lioness because she had but one whelp. The reply of the mother of the monarch of the forest was, "One, but a lion." One real convert to God, is, for all purposes for which the Christian religion was instituted, worth more than a thousand who have mistaken conviction for regeneration, or who have been simply converted to the minister or the church, and been made fiery partisans, or fierce bigots.

There is in man a religious, as well as a social element that craves indulgence. In our fallen condition, we are disposed to satisfy the demands of conscience on terms as easy and as favorable to the natural man as

possible. He who makes the gate so broad that men can pass through it with their passions and their prejudices, without renouncing the world, or confessing and forsaking their sins, or repairing the wrongs they have done to others, will not want for disciples in this fallen world. To him who does not wish to be at the trouble of gaining the victory over himself, it is very agreeable to be persuaded that he cannot be free from sin in this life, and that, if he is faithful to his duties; that is supports liberally "the church," and its institutions, the atonement of Christ will be brought in as a supply for all his deficiencies. Many will pay freely the man who with zeal and ability defends them in a course so pleasant to their depraved natures.

The religious character of converts partakes very largely of that of the church and minister who were instrumental in their conversion. The proverb, "Like mother, like daughter," is not as applicable to natural, as to spiritual children. If the church is corrupt, her children will be corrupt. If the older members tolerate oppression, love money and pleasure, and fashion and dress, the converts will soon learn to surpass them in all their vicious indulgences. The whip in the hands of the backslidden father, becomes a scorpion in the hands of the degenerate son. If the pattern is wrong, all the garments made from it will be wrong also; the labor will be lost and the material be wasted. It is in vain that old professors cry out "Do not look at us;" converts will look to them and follow their examples.—Christ designed that his disciples should be looked at. "Ye are," said he, "the light of the world." But what is a light good for if it is not to be seen?

Hence the reason why so much importance is attached in the Bible to having the church right. If she is wrong all her seeming successes but prove a way for ultimate defeat and ruin. We think it may be safely affirmed that *nine tenths of all the warnings and exhortations of both the old and New Testaments were addressed to the professed children of God.* Why is this? Partly because there is a strong tendency in the human heart to depart from God, which

tendency has been manifested in all ages; and partly because the converts will be no better than the church. Noble fruit never grows on a degenerate plant; sweet waters never emanate from a bitter fountain; and humble, devoted, God-fearing, zealous converts are never found in a lukewarm church. It is of no use for professors to come together and bluster about, and try to get sinners converted unless they are themselves saved. They make a failure if they get no converts; and if they get any they make a still greater failure. It is bad enough for the blind to fall into the ditch; but their condition is more pitiable if those whom they undertake to lead fall on them and sink them still deeper in the mire. Cakes of ice frozen together, may make a show and glitter in the sun; but they only constitute an iceberg after all, and the larger the size the more dangerous it is.

Men usually get converted to the standard of piety that is held up in the preaching to which they listen, and the testimony they hear, and the lives of the representatives of Christ with whom they are familiar. How important then that the church be pure! If the outwardly spotless and laborious church of Ephesus was fallen, and needed to *repent* and do *HER FIRST WORKS*, before she engaged in any aggressive movements, what shall be said of the very best church that can be found in the present day? Is there any honestly entitled to the commendation given by Jesus to one whom he pronounces *fallen*? Ponder his words. *I know thy works, and thy labour, and thy patience, and how thou canst not be the third evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.* Can each of these particulars be affirmed of thee, and of thy brethren? If they who had so many good qualities needed to repent, what shall be said of those of whom these things cannot be affirmed?

A general revival is needed; but it is needed first of all in the heart of the various churches. Let the fallow ground be broken up; for it is a waste of good seed to sow it

among thorns. Put the plow-share of truth in to the beam. If some get thoroughly saved you will be recompensed for all your pains. Do not be satisfied with simply seeing converts multiplied in Zion. Look well to their character. Do they love righteousness and hate iniquity? Have they not merely "changed their purpose," but has God actually changed them by the washing of regeneration and the renewing of the Holy Ghost? Do they renounce *self*, with its boasted righteousness, its motives and its pursuits? Has Christ become unto them a Saviour and a King? Do they cheerfully submit to his authority, and patiently bear his yoke? Have they crucified the flesh, with the affections and lusts? Have they come out from the world, its fashions, its pleasures, and its pursuits. Do they no longer "adorn themselves in gold and pearls and costly array," but which becometh those professing godliness with good works? Are the dissolute, the intemperate, the vile, reformed and saved, and able to witness a good profession before many witnesses?

May such converts be multiplied in Zion! They never were needed more than now.—Would you be instrumental in their conversion? Pray in faith, "Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me by thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

IDOLS.

A physician examining a man for an internal injury, determines where the difficulty lies by the finching of the patient, when the diseased part is touched. So you may ascertain whether or not you are given to idolatry, by your actions and feelings, when any pressure is brought to bear upon that which you hold dear. Is property your idol? Do you love the world? You will answer, "No, of course I do not." But if you mourn, and pine, and lose your spirits when property takes to itself wings and flies away, then you may know that you love the world, and that the love of the father is not in you.

Do you, when the truth of God is faith-

fully proclaimed, instead of indorsing it, and letting the Holy Spirit apply it to your conscience, either find fault yourself or encourage those who do, and join issue with the word of God? Your idol has been hit.

Are you unable to bear anything said or written against the use of tobacco? Do you feel worse at hearing this vile narcotic denounced than you do when God's name is blasphemed? In trouble and perplexity do you go to your pipe for comfort, rather than to the blessed Saviour? Do you pay more for incense to burn upon the altar of this Indian goddess than you do for the cause of Christ? Do you feel worse when deprived of the inspiration of this unnatural stimulant than you do when you have failed to receive a blessing in your soul, or when deprived of the comforts of the Holy Ghost? It is strange that you can be so blinded as not to see that you are given to idolatry.—The clouds of smoke in which you are involved, have created an unnatural atmosphere around you, and your spiritual vision is obscured.

Others make an idol of dress. They do not realize it. Yet they cling to their forbidden ornaments, their "gold and pearls and costly array," in the face of the express commands of God and their own solemn, and oft-repeated vows. *Keep yourselves from idols.*

RELIGIOUS FASHIONS.

The fashions of the religious, like those of the gay world, often change, and not always for the better. Without designing it we adopt the phraseology of those with whom we are familiar. Children learn to talk by imitation; and so, many who were never in the kingdom of grace, learn to talk the language of Canaan by conversing with those who dwell there. Many who have gone into captivity, still retain the sacred language, and in their dreams by the waters of Babylon, imagine themselves to be in the land of promise.

It was once the custom for the servants of God to speak very disparagingly of themselves and of their attainments in grace.—Their great aim seemed to be to abase self and exalt Christ. We were much struck in reading the letters of John Bradford, a

holy man of God, who suffered martyrdom by fire in England, in the year 1555, in the reign of bloody Mary. Just before he was burned he kissed the fagots and the stake. To one who suffered with him he said, *Be of good comfort brother; for we shall have a merry supper with the Lord this night.*—Without any change of countenance, void of fear, triumphing in Christ, he met his cruel fate.

At the close of his godly letters, written to encourage desponding saints, he subscribes himself,

"The most miserable, hard-hearted, unthankful sinner, John Bradford."

"A very painted hypocrite, John Bradford."

Writing to Father Traves he says, *"I pray you, pray for me, a most, (what should I call me) miserable and blasphemous sinner, a very hypocrite, John Bradford."*

Such was the language common to the times. But now the fashion has changed, and professing Christians speak very confidently and very highly of their religious attainments. They make high professions. Some will fight holiness one hour and profess it the next. The highest attainments of grace are claimed by some, who, according to the standards of their church, are not even scripturally awakened.

"How can you consistently wear that jewelry?" inquired a servant of Christ, of one who professed to enjoy entire sanctification.

"O my heart is not upon it, I would lay it aside at once if I felt it was wrong," was the prompt response.

Yet this person belonged to a church in the constitution of which it is said: *We know that God's Spirit writes upon truly awakened hearts, that they should avoid adorning themselves in gold, and pearls, and costly array.* These affirm that it is not written upon their hearts. Therefore, according to their own standards, they are not truly awakened. Still they go on professing the highest state of grace. Poor, self deceived mortals! Full of subtle pride and self complacency, drifting down with the current to endless woe, and yet dreaming of Heaven!

If your religion is one of fashion merely, it will answer the ends of fashion only, but will not save your soul. The heart is treacherous. It should be sounded and probed. If you belong to a church, and rent your pew and pay and pet your favorite minister because it is the fashion; if your religious life is governed and controlled by your associations; if you make the profession, and adopt the phraseology of the religious party with which you are associated, and act as you are acted upon, and shine as you are shone upon by those around you, rest assured that your religion is vain, and your hopes of Heaven are vain.

We would have every one profess what God does for them, and all that God does for them. "With the mouth confession is made unto salvation." But see to it, that in your testimony, you give *your own experience*. Never say any thing because you hear others say it. As a witness, give *independent* testimony. Get the heart filled; and out of the abundance of the heart the mouth will speak of the things of God. Then there will be a freshness, and power in your words that will carry conviction with them. The Holy Ghost, says Finney, will make any man eccentric.

DEDICATION AT ROSE.

A FREE METHODIST CHURCH was dedicated to the worship of God, at Rose, N. Y., on Thursday, the 8th of January, 1863. The dedication sermon was preached by Rev. J. Travis, of Rochester. We arrived in time to see provision made for paying for both church and parsonage.

The church is commodious, plain and neat, and centrally and pleasantly located. The parsonage stands next to the church and will afford a pleasant home for the preacher that labors on that circuit. The meetings were continued over the Sabbath, with increasing interest and profit. Several were saved while we were there; and we learn from Rev. W. Cooley, the pastor, that the work is still going on.

We preached at Clyde on Sabbath evening, and found a good deal of interest. Two came forward to seek salvation, when an invitation was given, and we trust there will yet be a good work of grace there.—Clyde, like all other large towns, needs a

FREE church where THE POOR can have the Gospel preached to them.

ENCOURAGEMENT.

To the praise of the Lord we would say that the prospects of the Earnest Christian and Golden Rule are, on the whole, quite as encouraging as they were last year at this time. The kind words and substantial efforts of our friends call forth our liveliest gratitude. Things never looked so dark as at the commencement of this year. But God has undertaken for us; many of the true friends of Jesus, whose love for the great principles we advocate is unshaken, have rallied to our support; and, if our lives are spared, the Earnest Christian will continue to hold up the Gospel standard of salvation. We trust our friends will continue their efforts to extend our circulation, and we promise you on our part to do all we can to make this magazine deserving of the support of every lover of an uncompromising Christianity. We give a few extracts from the many kind words which have been addressed to us, and which have greatly encouraged us to persevere in trying to declare the whole counsel of God. A brother minister writing from Indiana, and sending us several new subscribers, says:

REV. B. T. ROBERTS.—Dear Bro., The Earnest Christian is admirably adapted to the moral wants of our once happy, but now bleeding country, and I would that you and our dearly beloved Bro. Newton had a thousand agents employed in scattering your "work of faith and labor of love" throughout the length and breadth of our land, as so many leaves for the healing of the nation.

Affectionately yours,

J. F.

One from the "Garden State" says:

We want the Earnest Christian. We love its outspokenness, and regard it as being mighty through God to the pulling down of the strong holds of sin. Dear brother, continue to scatter broad-cast the seed of everlasting life. Although some may fall by the way side, other may fall on good ground and bear fruit to the glory of God and the salvation of many souls.

B. W. H.

One from the Green Mountain State says: Dear Bro. Roberts:—I am glad I have

the pleasure of addressing one periodical that is striving to keep in the golden channel—bless God I love the drawn sword that has a sharp point and a keen edge, and is kept bright by constant use. I inclose you five dollars for the Earnest Christian.

Yours truly,

J. T.

We love the catholic spirit breathed in the following from a faithful minister of Christ:

BUREAU Co., Ill., Dec, 25, 1862.

Dear Bro. Roberts:—Inclosed you will find one dollar to renew my subscription for the "Earnest Christian." We cannot well dispense with its monthly visits. I am much in sympathy with its high toned piety,—"*Salvation from sin*,"—Its opposition to the great evils of the day, Slavery, Secret Societies, etc.; but the Rev. E. Bowen, D. D., was mistaken, or rather had not learned the character of the American Wesleyan, when he stated "that he did not know of any periodical, except the Earnest Christian, which has the moral courage to encounter that abomination."

I am a Wesleyan, yet I strike hands and unite heart with what I conceive to be right in all denominations. I am glad to see the standard of piety held up to freedom from inbred sin; while you make that very prominent in your teaching, we are also, to some extent, coming up to the standard, practically as well as theoretically. May God strengthen us by his Spirit in the inner man, and you also, to carry out the design of God, in raising you up as a people whose influence is felt in other denominations.

Yours for truth and holiness.

H. T. B.

THE EARNEST CHRISTIAN.

Never shall I forget the emotions awakened in my mind, when I first saw the prospectus for the Earnest Christian, little more than three years ago. There was something in the name that awoke interest, led to reflection, and at once decided me to become a subscriber, should the work prove to be what the name purported. I wrote for the first number, which seemed just

what was needed in this day of religious, amalgamated literature, to aid "the few" who were sincerely striving to save their souls and gain Heaven; and also to arouse the many who were being lulled by the syren song of the deceiver, slumbering at their posts, dreaming of Heaven, and yet unsaved. I subscribed for two copies, sending one to a friend. Bro Roberts likewise sent me a number of extras which I distributed to those that I supposed were inquiring for the "old paths." They also became subscribers, and soon the Earnest Christian became a welcome visitant in many houses among the circle of my acquaintance, while some fearfully declined receiving it because it was unsupported by church authority. In answer to the prayers of faith, and by the blessing of God on the assiduous labors of our beloved editor, the Earnest Christian continues unto this day, its publication having ceased to be an experiment. We humbly trust that it is permanently established, and that it will long continue to bless the church, and the world, by its plain scriptural truths, and its spirit of deep-toned and heart-searching piety.

L. A. F.

MISTAKES.

Do you ever make any? We do sometimes, though we take all the pains we can to avoid them. We are satisfied that the periodical business cannot be carried on without the occurrence, now and then, of more or less mistakes. We hear but few complaints—far less than we might expect. We wish to say to our subscribers, once for all, that if any does occur, *please inform us, at once, and we will rectify it to the best of our ability.* If the Earnest Christian fails to reach you in its monthly visits, if you receive an imperfect copy, if you are not properly credited for money sent or paid, or any other mistakes occur, please let us know, and we will make all right to the best of our ability. It will cost but three cents to write to us from any part of the country.—The fault is not always on our part. Sometimes our subscribers in writing fail to give the name of the *Post Office* and *State* where they receive their magazines, and in that case we frequently fail to find their names after a

long search. Sometimes they give the name of the town in which they reside, but not the name of the Post office. Be explicit in your directions. *Write every letter in proper names distinct.* In all cases give the name of your Post office and state. And if any mistake occurs have patience with us: do not think we mean to wrong you, but acquaint us with the fact, and we will give you proper satisfaction. Any one claiming premiums will please say so, and they will be duly forwarded.

ODD NUMBERS.

We have on hand a supply of odd numbers—parts of broken volumes of the Earnest Christian. They are in perfect condition, and as good every way as when first issued. To those who have not read them, the reading matter is just as good and just as interesting as when first published. We want them to go out and be doing good.—They would be just the thing to send to friends in the army. We will send twelve different numbers to any address for fifty cents, or six numbers for twenty-five cents. Send on your orders at once. Send us postage stamps or postage currency, or current bills; but do not send us any shinplasters, or individual or corporation notes.

TO OUR CORRESPONDENTS.

We beg the indulgence of our friends who have a right to expect from us answers to letters they have sent. We are working as hard as we can, night and day, but we find there is a limit to the amount of work which we can accomplish. You shall hear from us as soon as possible.

DRUNKEN GENERALS.

The following article is taken from the *Illinois Son of Temperance*:

For once we agree with a rebel statement, that when a full and impartial history of this war is written, a bloody list of blunders and disasters, growing out of drunkenness, will see the light. But they will not all appear on the rebel side. Were it otherwise, the conflict would have been ended before this. Millions have been wasted in the prosecution of this war by miserable appointments. For this, the appointing powers must give a fearful account. The following is the rebel statement to which we

have alluded. It is from the Augusta (Ga.) Constitutional:

"When a full history of this war is written, if it should ever be, a bloody list of blunders and disasters, growing out of the drunkenness of confederate officers, will see the light. This will prove true especially of the late battles near Richmond, which, though they were a series of brilliant victories for Southern arms, were, in some parts of those well-fought fields, purchased at an unnecessary cost of blood. The victories were won, not by the cool and self-possessed intellects of the Generals so much as by the indomitable pluck of the soldiers. They were won, not in consequence of the sober skill and good judgment of division and brigade commanders, but in the absence of these qualities in some cases. We hear the names of more than one prominent general officer mentioned in connection with the undue use of liquors in that eventful week. We forbear to publish now what is quite rife in the community on this point, hoping that authoritative action may be taken to bring the facts to light. We simply refer to the subject, without calling names. We would not even do this on vague rumor. We are constrained to speak from the testimony of letters from and to responsible parties."

M. E. CHURCH. According to the statistics of the M. E. Church they have now a membership in society of 942,906, showing a decrease from last year of 45,617. This is doubtless largely owing to the influence of the war. A good many ministers and a large number of the members are actually in the service. And the Churches along the border have been sadly disturbed, and in some cases broken up.

LITERARY NOTICE.

THE AMERICAN WESLEYAN, is the organ of the Wesleyan Methodists in America, a denomination forced into existence by the oppressive measures taken against some noble ministers of the M. E. Church, who felt that they could not tolerate slave-holding in the Church of Christ.

Br. Prindle makes an excellent paper.—Under his judicious management, a steam-press, type and other fixtures have been recently purchased and paid for; and the paper in its new dress makes a good appearance. We rejoice in the prosperity of the Weyleyans, and hope that God will add greatly to their efficiency in spreading the Redeemer's kingdom upon earth.