

THE EARNEST CHRISTIAN

AND

GOLDEN RULE.

VOL. V.

MARCH, 1863.

NO. 3.

THE FALLING AWAY.

BY B. T. ROBERTS.

Unfounded expectations are productive of evil. He who sits in idleness, looking for some sudden turn of the wheel of fortune which shall bring him a competence, is likely to live in penury, and die in disgrace. The current idea, that the majority of those who fill places of position and wield controlling influence, will some day be so brought under the power of the gospel, that this "vile world" shall become

"A friend to grace
To help us on to God."

is unscriptural in its assumptions, and pernicious in its tendency. Many appear to think that this auspicious day has already arrived. They act as if they supposed they could own stock in railroads and boats that systematically break the Sabbath—could eat and drink, and sing and dance like the veriest worldling, and out-vie in dress and splendor the devotees of fashion, without vitiating their title to Heaven. The Bible teaches exactly the opposite doctrine. He who would gain Heaven must "so run that he may obtain;" he must fight, "not as one that beateth the air," but as one who has real and not imaginary foes to contend with. He must make up his mind at the outset to stem the popular current, and to spend his life in unceasing warfare. That this will be so till the end of the world, appears to us to be the plain teaching of the Scriptures. Our Saviour says, "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage,

until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."* Before the flood, the threatenings of God were disregarded. The faithful preaching and godly example of righteous Noah were lost upon his neighbors.—They were sensualists, living in pleasure, and so absorbed in the concerns of this life that they could give no adequate thought to the great interests of their immortal souls. *So shall it be at the coming of the Son of man.* Instead of the world's being converted, and looking for his appearing, "there shall come in the last days scoffers, walking after their own lusts, and saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."† The presence of scoffers not only indicates that some are bold in sin, but that the popular sentiment is so opposed to Christianity that its teachings are treated with open contempt. When the gospel is in repute, even the wicked manifest for it a degree of respect. And it deserves to be noticed that St. Peter uses these words in the connection where he speaks so plainly and unequivocally respecting the destruction of the world by fire. St. Paul cautions the Thessalonians against being shaken in mind, as that the "day of Christ is at hand." He assures them that there shall come "a falling away first."‡ Declensions and revivals have characterized the history of the church of God in all ages. It has seemed impossible for God to keep his people steady-

* Mat. xxiv, 38. † 2 Pet, iii, 3. ‡ 2 Thess. ii, 3.

ly devoted to his service through successive generations. Whether this will always be the case we have no means of determining. But we are assured that the "last days" shall be characterized by a wide spread departure from the faith and the experience of the gospel. "Perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God. *Having a form of godliness, but denying the power thereof.*"*

Is not this a graphic description of the days in which we live? In the most hopeful view of the case, is it not evident that a majority of those who bear the Christian name have "departed from the faith"—not so much perhaps in theory, for, "having the form of godliness precludes that,—but in practice? In comparison to the whole, how very small a proportion are *free from condemnation, walking not after the flesh but after the Spirit!* Of how few can it be affirmed that they are new creatures, that "old things are done away and all things become new! How rarely do you find one who even professes to live without committing sin! And of those who do, how small the number whose professions are not contradicted by their lives! Yet the word of God emphatically declares again and again, that *he that committeth sin is of the devil.*† Of the thirteen hundred millions composing the human family, three hundred and fifty-seven millions are classed as bearing the Christian name. In this estimate all are included who live in Christian countries,—Papists, Protestants, drunkards, swearers and infidels. Of these, two hundred and sixty-three millions belong to the Roman Catholic, Greek and Armenian Churches. That these churches are generally corrupt is well known.—

* 2 Tim. iii, 1-5. † 1 John iii, 3-8.

The great mass of their adherents are little, if any better than baptized heathen. The Christian name and form are retained, while the precepts of the gospel are trampled under foot. Individual exceptions there may be; and here and there perhaps one can be found who has a living faith in Christ, but the great body, without doubt, have never passed from death unto life. They are in as great ignorance of what is meant by the new birth as Nicodemus was. Into their mouths full of cursing and bitterness they take the sacred memorials of the Saviour's death; from the solemnities of the sanctuary they hasten away to the haunts of pleasure and vice, and spend the remnant of God's holy day in revelry and mirth, and dissipation.

Of the ninety-four millions commonly reckoned as Protestant, probably not one in ten makes the slightest pretensions to personal piety. They are called Protestant, solely because they were born in a land where the Protestant faith prevailed.

Among those who have been baptized in the Christian faith as held by Protestants, what is the state of personal piety? A majority of these probably belong to state churches—churches in which religion is regulated by law, the ministers of which are selected not, because God has called them to preach, but because they were educated for it, as a profession affording easy and honorable employment; and the members of which are admitted to communion, not because they have felt in their souls "the washing of regeneration and the renewing of the Holy Ghost," but because they were born and brought up in England or Prussia! Save in exceptional cases, we look in such churches in vain for experimental piety. We have but to compare the princely splendor in which the haughty prelates of these "established churches" live, with the self-denying labors of the Apostles, and the simplicity required by the gospel, to see that there has been a great "falling away."

England and America are commonly

reckoned as leading Protestant nations. In no other countries is the influence of the gospel more generally felt. In them the great benevolent enterprizes of the day find their chief countenance and support. But what is the state of religion in these highly favored nations? To what degree of moral purity have the churches of our own country attained? We speak with horror of the corruptions of the dark ages. But how much greater abominations were ever practised by those bearing the Christian name, than are openly carried on under the sanction of the leading churches of the United States? All that martyrs ever endured in dens, and caves, and dungeons, and at the stake, have been equalled by the sufferings of the defenceless African, confined for weeks, drawn together in the smallest space in which a human being could be crowded, between the low decks of slave ships, fitted out from the Christian cities of Boston or New York. The horrors of the inquisition have been equalled by barbarities inflicted upon the helpless slave upon American plantations, and the harem of the planter surpasses in moral putridity the seraglio of the Turk. The system that necessarily, in the fallen condition of humanity, leads to these atrocities—a system justly designated by John Wesley as “the vilest that ever saw the sun, the sum of all villany”—has, by the leading churches of the day, been taken to the altars of Christianity, and been baptized as a Christian institution.—Slaveholders have been welcomed to their communion, to their altars and to their pulpits. Methodists have owned Methodists, Baptists have owned Baptists, Episcopalians have bought Episcopalians, and Presbyterians have traded in the bodies and souls of Presbyterians! Preachers of the Gospel have been bought and sold like cattle in the market, and the treasuries of Bible and Missionary Societies have been enriched by the proceeds of the sale of Christian women and their children! Religious books have been carefully expurgated of every sentence that spoke in behalf of human freedom; religious periodicals, avowed-

ly devoted to the advocacy of the higher Christian life, and circulating largely among those who practice and uphold slavery, have been studiously silent concerning this giant sin; and in meetings for holiness those who have dared to offer audibly a petition in behalf of the down-trodden slave, or bear their testimony against oppression, have been called to order for introducing an irrelevant subject about which the opinions and practice of Christians might very innocently differ! The church of Rome, in the days of Luther, sold indulgences to commit individual sins, but the American churches, in upholding slavery, give a general indulgence to commit every sin prohibited in the Decalogue! Thus the public mind has become so utterly corrupted, that now, while slavery is deluging the land with blood, and threatening the country with ruin, the north swarms with traitors—men who, though brought up amid free institutions, and whose interests are all on the side of freedom, still hate the African and his friends so intensely that they would prefer the ruin of their country to the death of slavery. For this state of public sentiment, and even for the civil war that is now raging, we believe that the American churches are largely responsible. But for the support that they have given, and are now giving slavery, it never would have attained to its present formidable proportions.

English churches for many years bore their testimony against slavery. The slaveholders' rebellion has exposed the hypocrisy. The active sympathy of the English has been largely on the side of the rebellion. English mechanics have built, from sturdy English oak, privateers to prey upon our commerce; English gold has paid for them, and English sailors have manned them. Churchmen and Dissenters, mitred bishops and English Wesleyan doctors of divinity have openly advocated the cause of the slaveholders, and manifested for them the most lively sympathy.

In the last days, men shall be lovers of their own selves, covetous. Are they not so pre-eminently in these days?—

The churches erect for worship splendid edifices, decorated in the highest style of modern art, with towering steeples, and at a great expense. This is often presented as a proof of the flourishing condition of the churches. But if this be evidence of prosperity, then was the Romish church in the dark ages most prosperous, for the most magnificent edifices of which the world can boast, were erected at that time under her auspices, for the performance of her imposing rituals.—No church edifice of modern erection can bear any comparison in architectural splendor with St. Peter's of Rome, which was one hundred and seventy six years in building, and cost fifty millions of dollars. Europe abounds in magnificent churches, built about the same period. If the splendor of temples of worship be an evidence of piety, then must the meed of piety be awarded to the Roman Catholics. These noble cathedrals were built and sustained by the voluntary contributions of the people. In days of comparative poverty they gave their treasures freely. To their offerings once made to the cause of God they renounced all claim.

But the covetousness and selfishness of men, "having the form of godliness," shines out most conspicuously in the manner in which church edifices are now built. Men take stock in them as they do in a bank or a railroad; they dedicate the house to God, and then sell the right to worship him there to the highest bidder! Many a church edifice can be found, into which a poor person scarcely ventures to enter. The right to attend upon public worship, in most of our cities and large towns, is a luxury in which a person of moderate means can hardly afford to indulge, and whatever the rich may have in the form of worship, certain it is that the poor do not have the gospel preached unto them. Were Christ and the Apostles to appear as of old, they could hardly find a welcome in many aristocratic churches—for they were classed among the poor. Never, until of late, were men so "covetous," that they made the right to hear the gospel an article of traffic.

To such an extent are those "having the form of godliness" "lovers of their own selves," that it is commonly affirmed by ministers, that houses of worship cannot be built, and the gospel cannot be supported, without selling or renting the pews. For seventeen centuries, through persecutions and trials, and poverty, and reproaches, amid aristocratic institutions and customs, ministers were supported, and houses of worship were built and kept up, without selling or renting the seats; the rich and poor meeting together as brethren, worldly distinctions were laid aside, and high and low listened to the same gracious words of promise, and knelt side by side at the same communion. If it cannot be done now, and that it generally is not none can deny, then has there been a great "falling away." Even heathenism itself reproves this gross corruption of Christianity, for heathen temples are open alike to all who desire to worship at the shrine of the divinity in honor of whom they were erected.

Another mark of "the last times" is the fact that men shall be *lovers of pleasures more than lovers of God*. This is affirmed not of wordlings merely, for what else could be expected of them? But this shall be characteristic of the professed followers of Jesus—of men "having the form of godliness, but denying the power thereof." They may profess love for God, but their love for pleasures shall be pre-eminent. "Is not this strikingly descriptive of the great mass of professing Christians of our day? Our Lord has said, "By their fruits ye shall know them." We have a right to apply this test. The bait which an experienced angler selects, is that which the fish he desires to catch like the best. To what motive do ministers in raising money for the cause of God appeal?—Christ has said, that whosoever gives a cup of cold water in his name, he shall not lose his reward. To one who believes Christ, this must be the strongest possible inducement to give all that he can, not only "without feeling it," but by the utmost diligence and self-denial. Do ministers urge this? Alas! how

rarely is it even mentioned. If enough is not realized from the sale of pews to meet the preacher's salary, a donation visit or a surprise party is planned, and festivity, hilarity and mirth prevail.—Does the parsonage need furnishing, the sabbath school library replenishing, or is there a debt against the church to be paid? Recourse must be had to a fair or festival, to an oyster supper, or pleasure excursion. Anything where a spree can be had will answer the purpose.—Even contributions for the holy cause of missions are often defiled by the unholy manner in which they are made. Competition is excited, rivalry between different churches, and individuals of the same church, is aroused, anecdotes calculated to produce levity are related; anything but a religious spirit prevails; and in too many cases the people are made to believe that liberality in giving is a very good substitute for a sanctified heart. Among the English Wesleyans, so famed for their missions, the strength of the English appetite is not lost sight of, and with them missionary tea-meetings are as common as pic-nics and festivals are with us.

Where is there a church whose "sociables," or evening parties are not much better attended than their prayer meetings? One evening we were obliged to wait for the departure of the cars in a large town in which we were a stranger. As we were walking about, we saw people flocking from every direction to a large meeting house near at hand. Our heart leaped for joy, for we thought surely there must be a great religious interest to draw such a multitude together so early, and on a week-day evening.

"Is there preaching here to night?" we inquired at the door.

"No, sir," was the reply; "there is an old folks concert."

We turned sadly away, for there men and women, fantastically arrayed in the costume of former generations, sang the psalms and tunes that our grandfathers and mothers sung before it was the fashion to worship God by proxy, caricaturing the solemn tones and appearance

which were the natural expressions of the devout feelings that swayed their hearts. But now, in the house of God, for the amusement of professing Christians, their piety was turned into ridicule, and the noble psalms, once the vehicle for the expression of holy aspirations, were made to minister to the amusement of the profane.

Where the church thus leads the way, the world is not slow to follow. All the cardinal virtues seem to be in a fair way of perishing; integrity, chastity and patriotism are in danger of being swallowed up in the prevailing selfishness and sensuality. Our mighty armies are defeated, and our brave men slain, because of the jealousy and rivalry of commanding officers, who rejoice in each other's defeat, and seem anxious only for personal promotion, though at the expense of the downfall of their country. Washington is little better than Sodom,—almost wholly given up to drinking and gambling, dancing and licentiousness. When Carthage was in danger, her matrons and maidens, to supply needed ropes for working the engines of war, cut their tresses from their heads, and voluntarily offered their most valued ornaments; but in the day of our nation's calamity, the effort seems to be to see who shall secure from the general wreck the greatest amount of plunder.—Officers of the highest grade spend months at city hotels; ministers of the gospel eagerly seek the appointment of chaplains, and then almost totally neglect the care of the souls over whom they are appointed to watch, seemingly anxious to secure the ample pay for services which they do not render.

A Christian according to the Bible standard is a person who is saved by faith in Christ, and by the power of the Holy Ghost from sin. He has come out from the world and is separate, he walks not after the flesh but after the Spirit; he does not lay up for himself treasures on earth, but in heaven, his life is hid with Christ in God. With him old things are done away, old pursuits, and pleasures, and all things are become new. He has dominion over

sin, so that he does not transgress the law of God and thereby commit sin.—He is led by the Spirit of God. According to this standard where are our Christians? Does one in ten of those who bear the Christian name come up to that standard? Has there not been then a fearful “falling away?”

If the views here presented are correct, we see the unsoundness of the opinion so often advanced that the Church was never in so flourishing a condition as at the present. We think there is solid reason to suppose that in the third and fourth centuries before, through the conversion of Constantine and the patronage of the great, Christianity became corrupted, there were more real, sincere Christians than there are at present. Then men embraced Christianity with the strong probability of losing in consequence, reputation, property, and life. Yet one city—Rome alone, furnished, during the first three hundred years of the Christian religion, graves for seven millions of martyrs! And many burned to illuminate Nero's gardens by night, never found a burial.—What city in modern Christendom could furnish that number of martyrs in the same period of time? The gospel was then widely diffused. Justin Martyr writing about one hundred and fifty years after the death of Christ, says, “There is no race of men whatever, whether barbarians or Greeks, or by whatsoever other name they may be called, whether living in wagons or houseless wanderers, among whom there are not offered prayers and thanksgivings to the Father and Maker of all, through the name of the crucified Jesus.” Clemens of Alexandria, who wrote about the same time, says of the gospel, “It is spread through the whole world, in every town, and village, and city, converting both whole houses and separate individuals.”

Read these statements, and bear in mind the fact that every where in that age of the world, men embraced the religion of the cross at the peril of all they held dear, and can there be a doubt that real Christians were quite as nu-

merous then as now?

Whether we live in the last days or not, one thing is certain, “perilous times” have come. The tide of worldliness is setting in so strong that it threatens to sweep every thing before it. If in Paul's day the danger of the saints was so imminent that in preaching Christ he *warned every man*, how clear and distinct should the notes of warning now be sounded in the dull ears of a slumbering Church! Lukewarmness has become so common, and so popular, that it is at the risk of having heaped upon him the most opprobrious epithets, that one manifests that degree of fervor which is necessary to render our devotions acceptable to Christ. The danger of losing the soul was never greater.—Cleopatra easily ruined Anthony with her smiles, when all her soldiers could not conquer him. Ages of persecution and millions of martyrs attest the power of Christianity to withstand the fiercest opposition; but we have never an instance of a church that could retain its spirituality when it consented to dalliances with the world. How is it, dear reader with your soul? Are you saved? Are you truly alive to God, or have you settled down into a state of lukewarmness and spiritual death? Self-deception is so easy and so dangerous that we cannot be too much upon our guard against it. We account that we are safe, when those around us show no signs of fear, not considering that all may be going down together to the pit of woe. If we gain Heaven it will be by no happy accident; but the most resolute determination will be needed. Be honest with yourself. If you have lost your first love, bewail your loss night and day, and cry unceasingly to God until he restores to you the joy of his salvation. Do any read these lines who never had the inward pledge of sins forgiven? Make haste, precious immortal, to lay yourself at the feet of Him who is able to save to the uttermost.

It is time for thee, Lord to work! While iniquity is poured out as a flood, may thy Spirit lift up a standard against it!

WALK IN THE LIGHT.

BY REV. JAMES MILLER.

How frequently we hear professors of religion say, "I am in the dark, and for some days, have had no light!" How many testify as follows; "I praise the Lord, brethren and sisters, for this privilege of meeting with you again, and for what I feel in my soul; but I do not enjoy as much of the presence of God as I have in days gone by; I make many crooked paths, but still I feel determined to make my way to heaven!" Now we, as the professed followers of Christ, are his witnesses. The unsaved world are looking at us, and listening to us; and if the Bible is the word of God, and its commands imperative, they certainly can but conclude that we are not obeying those commands. God's word is declared by the inspired penman to be "a lamp unto my feet, and a light unto my path." Ps. cxix, 105. And again, "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John i, 5, 6, 7. Again chap. ii, 6. "He that saith he abideth in him ought himself also so to walk, even as he walked." Again 8th and 9th verses. "Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. 10: He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him. 11: But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Now one thing is certain; either the word of God is false, or the testimony of those who speak of being in the dark is defective.

Disobedience brings the disapproba-

tion of the Almighty upon us; and condemnation the opposite of justification, is the effect of disobedience. "Men love darkness rather than light;" and why? "because their deeds are evil!" Obeying God causes the light of faith to shine upon our hearts,—opens the door of our hearts to admit God; and as "God is light," having taken up "his abode" in our hearts, we can but "walk in the light," "in the light of God," until by some act of disobedience of ours, God withdraws the light of his reconciled countenance, and looks upon us with displeasure. If we "walk uprightly," "the Lord God is" to us "a sun," to light up our souls; and also to shine upon our pathway, and we prove the correctness of that scripture, "The path of the just is as a shining light that shineth more and more unto the perfect day."

Those who keep the command of God, are sure of his approbation, for they "Walk in the truth," consequently are not "in darkness." To obey God, is to "walk in the light;" hence, those who disobey Him "walk in darkness." Being "in heaviness through manifold temptations," is very frequently called "darkness." Here is a very common and fearful mistake. "Heaviness" is not "darkness." The one is the result of severe and protracted temptation; the other the result of disobedience.—Now this question arises, do persons, who have enjoyed religion for eighteen or twenty years, commonly make this mistake? If we "walk in the light," of justification, we shall be able to bear testimony, clear and scriptural, that in God "is no darkness at all," and we shall have a correct form of expression. In order that our testimony have a bearing in the right direction, it must be scriptural. We are in the midst of "perilous times." Religion is at a very low ebb. Cold and formal professors abound. Opposition is increasing, against the religion of Jesus. Churchianity has taken the place of Christianity. Jesus has in too many cases been turned out of the churches, and the devil invited in! Satan is fast doing his work. "The

godly man ceaseth." Hell is all astir! Professors of religion are asleep! Shaking hands with the devil! Oh, the desolation of Zion! If there ever was a time, when Christ's followers should wield effectually the "sword of the Spirit," which is the "word of God," it is now! Brother, sister, "walk in the light" of conviction! Will you? if so, you will soon know your true state.—God will not, does not leave an honest soul in the dark. He who "is light," and "the Father of light," with whom is no variableness, neither shadow of turning," would be unjust, were he to leave those "in darkness," who are earnestly seeking after light. "In Him is no darkness at all." O, Halleluiah!

Dear Brother, are you "in the dark," and do you not know how you came there? Away with such dishonesty! It can not be! The way is so plain that "the wayfaring man, though a fool, shall not err therein." To say you are "in the dark" and not know the cause, is to charge God with injustice! Any thing, a knowledge of which, is essential to salvation, we may know. "There are none so blind as those that will not see." "Walk in the light."

St. Louis, Mo.

True friendship has its basis in true religion. It is like a golden vase full of the most beautiful and fragrant blossoms adorning the parlor of the soul. It comprehends within itself all of those Christian graces which do so much beautify and adorn the Christian character. The flowers of paradise bloom in perennial beauty in the garden of every human heart wherein dwelleth a feeling of true friendship. True friendship! what a volume in a word; it truly adorns its possessor; and as we occasionally mingle with one in whom it finds protection, it casts bright and cheering rays upon our pathway, and for a time, life seems cheated of its dreariness. It is a plant of celestial nature, and can bloom only in a heavenly soil. None can know its value, its blessedness, save those who have made God their friend, and who are, therefore, the friends of our Lord Jesus Christ.—L.W.

HOLINESS.

BY REV. LEVI WOOD.

To live in the constant embraces of infinite love is a very sweet life; and such a life belongs to those who are pure in heart. There are no pleasures that can fully satisfy the heart but those which flow from Divine love; and to have our pleasures complete and eternal, this love must be perfected in us, and to have this love perfected in us, we must become so crucified with Christ as to be dead to the world, and in all respects conformed to the will Divine. "Whoso keepeth his word, in him, verily, is the love of God perfected." 1 John ii, 5. In order to all this, the heart must be entirely passive and plastic under the operations of the Holy Spirit, and our faith in God must be complete and constant.

YOU PROFESS IT!

Do you live it, every day, every hour? Do others see it—witness it, acknowledge it? You profess holiness: do you breathe it, speak it, pray it? Do you live holiness, walk holiness? Is holiness in you, over you, all about you? Does holiness beam forth in your life, in every thought, look, word, action?—shine?—Do the words of your mouth, and the meditations of your heart, indicate the doctrines you profess? Do you abandon now and *for ever*, every appearance of evil? Is faith on faith, working by love, in you, continually?

Nothing so surely and speedily brings this blessed doctrine of perfect love into disrepute, as the inconsistent walk of its professors. And what a hindrance are these stumbling-blocks to those seeking the inner life, hungering and thirsting after this righteousness. Beloved, let us walk even as Christ walked. "Every man that has this hope in him, purifyeth himself, even as he is pure."

Beware of the flatterer, for the poison of asps is under his tongue.

ON DRESS.

The following letter of Dr. Judson, the well known missionary to India, was published in the first volume of the *Earnest Christian*. At the request of some of our subscribers we publish it again. Many of our present readers have never read it, and those who have, will be benefitted by reading it again.

LETTER FROM DR. JUDSON, MISSIONARY IN BURMAH.

To the Female Members of Christian Churches in the U. States of America:

DEAR SISTERS IN CHRIST:—Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter—unfashionable, I confess, and perhaps unpalatable—I know not. We are sometimes obliged to encounter the hazard of offending those, whom, of all others, we are desirous to please. Let me throw myself at once upon your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a Church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display—I beg you will bear with me—which has, in every age and in all countries, been the ruling passion of the fair sex, as the love of riches, power and fame has characterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church after a year's absence, I beheld an appalling profusion of ornaments, and saw that

the demon of vanity, was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended, also, that I should be unsupported, and perhaps opposed, by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear ornaments before they entered the chapel, tied them up in a corner of their handkerchief, and on returning, as soon as they were out of sight of the mission house, stopped in the middle of the street to array themselves anew.

In the meantime, I was called to visit the Karens, a wild people, several days' journey to the north of Maulmain. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'ershadowing trees." But he was there before me, and had reigned with a peculiar sway, from time immemorial. On one Karen lady, I counted between twelve and fifteen necklaces, of all colors, sizes and materials. Three was the average. Brass belts above the ankles; neat braids of black hair tied below the knees; rings of all sorts on the fingers; bracelets on the wrists and arms; long instruments of some metal perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders; fancifully-constructed bags enclosing the hair, and suspended from the back part of the head—not to speak of the ornamental parts of their clothing—constituted the fashions and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim., ii, 9, and read those words of the inspired apostle: "I will, also, that women adorn

themselves in modest apparel, with shamefacedness and sobriety; *not with broidered hair, or gold, or pearls, or costly array.*" I asked myself, can I baptise a Karen woman in her present attire? No. Can I administer the Lord's supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I received from him. Again: I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Maulmain and the other stations; I considered the state of the public mind at home. But "*what is that to thee? follow thou me,*" was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this resolution, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she would give up her ornaments for Christ? It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read to her the apostle's prohibition. She looked again and again at her handsome necklace—she wore but one—and then, with an air of modest decision, that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she quietly took it off, saying, *I love Christ more than this.* The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmain, and seen what I wished they had not; and one day, when we were discussing the subject of ornaments, one of the Christians came forward, and declared that at Maul-

main he had actually seen one of the great female teachers wearing a string of gold beads around her neck. Lay down this paper, dear sisters, and sympathise a moment with your fallen missionary. Was it not a hard case? However, though cast down, I was not destroyed; I endeavored to maintain the warfare as well as I could; and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmain, and partially recovering from a fever I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the golden necklace. To her I related my adventures, and described my grief. With what ease, and truth too, could that sister reply, notwithstanding this necklace,—"*I dress more plain than most ministers' wives and professors of religion in my native land!* This necklace is the only ornament I wear; it was given to me, when quite a child, by a dear mother whom I expect never to see again, (another hard case,) and she begged me never to part with it as long as I lived, but to wear it as a memorial of her." O ye Christian mothers, what a lesson you have before you! Can you, dare you, give instructions to your daughters, directly contrary to apostolic commands? But to the honor of my sister, be it recorded, that, as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decisive proof that she loved Christ more than father or mother.—Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing, is yet done. And why? This mission and all others must really be sustained by continual supplies of missionaries, both male and female, from the mother country. Your sisters and daughters will continually come out, to take the place of those who are removed by death, and to occupy numberless stations still unsupplied. And when they arrive, they

will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them with the most prying curiosity, regarding them as the freshest representatives of the Christian religion, from that land where it flourishes in all its purity and glory. And when they see the gold and jewels pendent from their ears, the beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich varieties of ornamental head-dress, "the mantles, and the wimples, and the crisping pins,"—(see Isa. iii, 18, 23.)—they will cast a reproachful, triumphant glance at their old teachers, and spring, with fresh avidity, to repurchase and resume their long-neglected elegancies; the cheering news will fly up the Dah-gyne, the Laing-bwai, and the Salwen; the Karenesses will reload their necks, and ears, and arms, and ankles; and when, after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the centre of the assembly more firmly than ever, grinning defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers, and mountains, and wilds, of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters who come hither, will be divested of course; the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the churches here will be pure also.

Dear sisters: having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and

inquire, What is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, and self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully, in the midst of company, as when quite alone, kneeling before God.

2. Consider the words of the apostle, quoted above from 1 Tim., ii, 9—"I will, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, *not with brodered hair, or gold, or pearls or costly array.*" I do not quote a similar command, recorded in 1 Pet., iii, 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these two passages be evaded? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely too, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noonday. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen—for the heathen can vindicate all their superstitions on the same ground.

3. In the posture you have assumed, look up and behold the eye of your benignant Saviour ever gazing upon you with the tenderest love—upon you his daughters, his spouse, wishing above all things that you would yield your hearts entirely to him, and become holy as he is holy, rejoicing when he sees one after

another accepting his pressing invitation and entering the more perfect way.

4. Anticipate the happy moment "hastening on all the wings of time," when your joyful spirits will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah; the approving smile of Jesus fixes your everlasting happy destiny; and you are plunging into "the sea of life and love unknown, without a bottom or a shore." Stop a moment; look back on yonder dark and miserable world that you have left; fix your eye on the meagre, vain, contemptible articles of ornamental dress, which you once hesitated to give up for Christ, the King of glory; and on that glance decide the question instantly and forever.

Surely you can hold out no longer. You cannot rise from your knees in your present attire. Thanks be to God, I see you taking off your necklaces and ear-rings, tearing away your ribbons, and ruffles, and superfluities of head-dress, and I hear you exclaim, What shall we do next?—an important question, deserving serious consideration. The ornaments you are removing, though useless, and worse than useless in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the Holy Scriptures, spread the glorious gospel throughout the world. Little do the inhabitants of a free Christian country know of the want and distress endured by the greater part of the inhabitants of the earth. Still less idea can they form of the awful darkness which rests upon the great mass of mankind, in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want! How many have languished and groaned on beds of abject wretchedness! How many children have been bred up in the blackest ignorance, hardened in all manner of iniquity! How many precious souls have gone down to death with a lie in their right hand, having never heard of the true

God and the only Saviour! Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart been made to sing for joy; some helpless orphan have been taught in the Sabbath-school, and trained up for a happy life here and hereafter. The Holy Bible and valuable tracts might have been far more extensively circulated in heathen lands had you not been afraid of being thought unfashionable, and not "like other folks;" had you not preferred adorning your persons, and cherishing the sweet seductive feelings of vanity and pride.

O Christian sisters, believers in God, in Christ, in an eternal heaven, and an eternal hell, can you hesitate and ask what shall you do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil for the future.

And for your guidance allow me to suggest two fundamental principles—the one based on 1 Tim. ii, 9—*all ornaments and costly dress to be disused*; the other on the law of general benevolence—the *avails of such articles, and the savings resulting from the plain dress system, to be devoted to purposes of charity*. Some general rules in regard to dress, and some general objects of charity may be easily ascertained; and free discussion will throw light on many points at first obscure. Be not deterred by the suggestion that in such discussions you are concerned about small things. Great things depend on small; and in that case, things which appear small to short-sighted man are great in the sight of God. Many there are who praise the principle of self-denial, and condemn it in all its particular applications as too minute, scrupulous and severe. The enemy is well aware that, if he can secure the minute units, the sum total will be his own. Think not anything small which may have a bearing upon the kingdom of Christ and upon the destinies of eternity. How easy to

conceive, from many known events, that the single fact of a lady's divesting herself of a necklace for Christ's sake may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time—yea, stretch away into a boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burned up.

Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe that He who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that he will kindly permit such occasions of mortification and shame as will preserve you from the evil threatened. *The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends.* All who enter the straight and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in his cause. Fix it in your hearts that in this warfare *the Lord Jesus Christ expects every woman to do her duty.*—There is probably not one in the humblest walk of life but would, on strict examination, find some article which *might* be dispensed with for purposes of charity; and *ought* to be dispensed with in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for one another; listen not to the news from the next town; but *let every individual go forward*, regardless of reproach, fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments,

and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed will be laid in the grave before it can ever reach their eyes. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that Being whose eyes are as a flame of fire, and whose irrevocable fiat will fix you forever in heaven or hell, and mete out the measure of your everlasting pleasures and pains, what course will you then wish you had taken? Will you then wish that, in defiance of his authority, you had adorned your mortal bodies with gold, and precious stones, and costly attire, cherishing self-love, vanity and pride? Or will you wish you had chosen a life of self-denial, renounced the world, taken up the cross *daily* and followed him? *And as you will then wish you had done, DO NOW.*

Dear sisters, your affectionate brother in Christ,
A. JUDSON.
MAULMAIN, October, 1831.

THE DIFFERENCE.

Mrs. G— was one day visiting an aged man, a friend of her father, and one who was associated with him in early life. Though differing widely in sentiment, the two old men still felt a deep interest in each other.

Mr. S— had been one of those who run after the world and overtake it. All that it can give he had obtained. Now he inquired of the state of his friend, whom he knew to be in circumstances of far less external comfort than himself. As he listened to the story of his patience in suffering, and of the cheerfulness with which he could look forward, either to a longer pilgrimage in this world, or to the hour of death, his conscience applied the unexpressed reproach, and he exclaimed, "Yes, yes, you wonder I cannot be as quiet and happy too, but think of the difference; he is going to his treasure, and I—I must leave mine."

EGYPT.

BY MISS ANDERSON.

Read Isaiah xix, first fifteen verses.

In my wanderings over the world, especially in the East, I have seen many illustrations of the truth of God as spoken in his word. Instance Egypt. The inhabitants are slaves to the present ruler, who, while he lives in luxury, oppresses and keeps them in poverty by heavy taxation. Every palm tree is registered and taxed twelve cents. His father, in digging the Mamudah canal, sacrificed twenty thousand men by hard work and insufficient food. The people hide themselves, and some lop off their fingers, to escape being pressed into his service. Now and then I have seen them fresh after the amputation.

While those magnificent ruins, so wonderfully preserved, speak of the ability and skill of their predecessors, the majority of the present inhabitants have no idea of erecting comfortable dwellings, and though the climate is so warm, many are coughing and dying of consumption. They sometimes place their cabins of mud brick so near the river that they are swept down the bank. I have noticed that wherever there is false religion there is much idleness. Blindness and weak eyes I have seen occasionally. This may arise partly from the strong sun and fine sand, but as much from the neglect of parents, who also sometimes injure one eye of their children that they may escape the Pasha's service. Then as to their idols, that magnificent figure of Memnon, the largest statue in the world, is lying down broken, with most of the head off; and many broken pieces of their other gods lie about.

The Prophet says, "the river is to be wasted and dried up"—(verse 5.) This is in course of fulfillment every hour and every moment. I saw the sand of the desert encroaching on the Nile. There seems to be almost more sand in the desert than water in the Nile. It forms sand islands and fills up the bed of the river, so as to impede the boats, that are

constantly running aground on sandbanks. The divine word has said that the "waters shall fail from the sea."—The Nile formerly ran into the Mediterranean by seven mouths; it now has but two. This is also spoken of in chapter xl, verse 15. I often wondered that the bottom of the boat was not rubbed off.

Scripture speaks disparagingly of dogs, as a type of the wicked. "Without are dogs," says John, the Beloved. "Beware of dogs," says the Apostle. "What! is thy servant a dog, that he should do this thing?" said Hazael.—We are accustomed, in civilized countries, to consider him the friend and defender of man. By his howling, he shows his horror and concern in the vicinity of a dead body. In the East, in his natural state, his character is completely reversed—cowardly, distrustful, ferocious and unsafe. If they meet a dead body they devour it. This was the case with a lady we met in Jerusalem, who being afterwards murdered, her body, when found, was in part eaten by dogs.

Isaiah xix. While the first seventeen verses predict the present degraded state of Egypt, the rest of the chapter promises a better day, of which I saw some signs. There is work going on collecting and preparing nitre; and there are some sugar factories. Where these are, it tells in the improved condition of the people. No doubt the Pasha acts for his own interest, but out of his hard laws some good may come. He is strict in preventing theft in his subjects. The Pasha protects and encourages travelers, and their intercourse with the people must have a tendency to break up Mahomedan bigotry, which may pave the way for what is predicted in the 18th verse.

At Cairo I saw a multitude of young children employed in the public works under a task master with a whip. They were singing away while carrying stone and lime. It was hard work for young children, but better perhaps than idleness and dirt. He takes children from their parents, and sends them to Europe

to be educated for his service. Few Arabs read or write. One town in the interior had houses built of stone, and numbered, as they are in civilized countries—another sign of progress.

CONSECRATION.

BY LUCIUS T. GOULD.

If you suppose God will accept you, while you do not abandon sin, you are mistaken. An indulgence in any one sin, gives the devil a mortgage upon you, and that mortgage will hold you away from God, notwithstanding all the opinions of theological speculators. *Free your body, soul and spirit—property and all—from judgment notes and mortgages, and then offer them all to God.* His holy fire will descend, his Spirit witness with yours, that the offering is accepted, your darkness shall flee away, all gloomy clouds retreat, God's smile shall light upon thee—this light shall shed its brilliant beams upon thy path, and illuminate thy soul; joy, like the spring, when absent songsters come again to greet thee with their songs, shall shed its oil over thy spirit, while peace, as pure as eastern brooks, shall pour its limpid stream upon thy heart, and love, like crystal lake, shall surround thy being; anxious and cankering care no more, like thorns, shall vex thy soul, thou wilt accept all things as for the best, embrace hardships with fortitude, and even persecution unto death thou wilt accept—and thou wilt meet martyrdom, if need be, with the smile of Scotland's Bruce, whose wife was shot, whose son was hung, whose daughters died with grief, whom wicked priests did martyr in his cave, while smilingly he said—"Am I going home so soon?"

To know that we can smile on death, will surely make us happy in life. Get the matters of death and eternity right, and this life is robbed of all its darkness and terrors.—*L. Wood.*

Success is in striking fast blows, and hard ones.

LETTER FROM A SOLDIER.

FREDERICKSBURG, Jan, 13, 1863.

BROTHER ROBERTS:—You may think it strange when you learn that the Earnest Christian has found its way to the land of battle; but strange as it may appear, it has come, and I can but assure you it has met with a warm reception, and has been widely hailed as a monitor of mercy. There are but few Christian men in the regiment to which I belong; and these, I think, have become somewhat demoralized by the wicked influences of camp life. The Bibles and religious tracts that have been often distributed are laid aside or thrown away, while political papers are eagerly sought for. It is fearful and awful, beyond description, to be an eye witness to the wickedness and vice that are prevalent in the army. One would naturally think that men when exposed to danger would be somewhat serious and thoughtful—but I find that this is not the case in the army. Men, generally speaking, have been more reckless and careless on the eve of battle, and after the battle, than at any time previous. Men go into battle profaning the name of God, and leave the battle field in the same way. I have thought, at times, when witnessing the wickedness of our men, that one hard-contested battle with the enemy might exert a moral influence over them; but it has seemed to fail in admonishing them of their downward course. Oh! may God have mercy, and save the army from ruin!

J. R. K.

Ques.—What is holiness?

Ans.—An entire conformity to the whole will of God concerning us; comprising the moral purity of the heart, and a corresponding righteousness of the external life.

Ques.—How may holiness be obtained?

Ans.—By repentance toward God, and faith in our Lord Jesus Christ.

Ques.—How may holiness be attested?

Ans.—By the direct witness of the Holy Spirit bearing testimony of this glorious fact to our heart and understanding.—*L. W.*

CHRIST OUR WAY.

BY REV. IRA G. GOULD.

Jesus is our Governor, Saviour and God-man. He is our Lord, Ruler and King, and we are his *obédient* subjects. His laws are our laws, for our wills are swallowed up in his. He is our *Jesus*. That is, he is our Saviour. The angel told Joseph that his name should be *Jesus*. Why? Because he shall save his people from their sins.

But he is not only our Lord Jesus, He is also our Christ—the Messiah, of God. Both God and man were employed in the salvation of man. In the atonement, divinity and humanity were mysteriously linked together, and marvelously manifested. 1st. As humanity's *only pattern*. The work to be wrought by the Restorer of man, was and is the restoration of man to his primitive perfection. No salvation less than this can satisfy the claims of God's violated law. To this state the Lord Jesus Christ proposes to restore man finally. And in doing this work He shows man what it is. In Christ alone we have a perfect revelation of the will of God to man. We have in Christ a copy of God's will to us. He was manifested to show man his path back to God. "I am the way," said Jesus—the way to pardon, purity, power, heaven. That he might be a pattern for humanity, he took upon him the human form. 2dly. God and man were connected and manifested, to make provision for man's gracious ability to copy after this pattern. Halleluia! Here lies the glory of the gospel scheme. The Lord Jesus Christ not only showed man, by a perfect example, how he ought to walk, but made an atonement, by His death, to enable man to follow after it. Bless God! He is God as well as man,—man as a pattern, and God, as giving power to enable us to copy after it.—Beloved, never lose sight of this great Bible truth. Christ is *God with us*. The promise is—"And I will put my Spirit within you, and cause you to walk in my statutes, and keep my judgments and do them." Ezek., xxxvi, 27. In the

Holy Ghost lies the crown of success! In him is the *Doing Power*. Look, beloved, for more of this Holy Ghost!—This is what we all need. He brings light and life, love and power. He will *cause you*. Bless God for that cause. All you who have clean hearts, look for this power. You need it. It is especially for you. See the two preceding verses. But who can say, our *Lord Jesus Christ*? Can you, reader? Have you got where you can say, *Lord*? None can call Jesus, Lord, but by the Holy Ghost, for none can come to Jesus except the Father draw him. The Lord Jesus Christ does not become our Saviour, until we take him as our Lord.—To take Him as such, all other lords must for ever be abandoned. "Whosoever he be among you that forsaketh not *all that he hath*, cannot be my disciple." No salvation without an entire surrender. "If any man will come after me, let him *deny himself, take up his cross*." Let him take Jesus as his Saviour. You are not saved unless you have forsaken the world, the flesh and the devil. Jesus Christ must now be Lord. The lord of the heart as well as life. God help you. Having taken the Lord Jesus Christ as your Lord and followed him, He becomes Jesus in full—Saviour from the guilt, pollution and power of sin. Sin has become destroyed, root and branch. Taking him thus, he becomes your Christ—now appears your track clearer than before—Christ our pattern. Where did Christ's track lead? To humility. This was the first step. "He made himself of no reputation." Though God, he became *man*. But consider him in his humiliation. Did he become a man, all at once? No, a *babe first*. But of rich parents? Of poor parents! and born in a manger! Is not here a pattern of humility? Think of this, those that would be skilled in the science of God without His discipline. Let us follow Christ. See him serving His parents! His path leads him to Jordan, to be baptized with water by a man, while he was able to baptize with the Holy Ghost and fire. What follows this humility? He was signally proclaimed the Son of God by

the descent of the Holy Ghost and a voice from heaven. But next came *trial*. "Then was Jesus led by the Spirit up into the wilderness to be tempted of the devil." But his course does not end here. This was to *prepare* him for his *work*. Here lies our path. First, humility: this brings grace, and grace brings trial—and this trial brings labor and a fitness for it. Bless God? Christ's way led to the cross; this cross led to His death, and His death led to His resurrection, and his resurrection led to His *new and glorious rest-life* with the *Father*. I see *mine*. *Cross first, death of self next, the life of God next, and a new life next*, in which I rest from *my works*, as Christ did from His. I am taking it.—Amen!—Halleluiah!—and it ends in the glory world.

SELF EXALTATION.

BY FRANCES D. BYRNS.

"Lest I should be exalted above measure."

As the Christian journeys through this world to his heavenly home, many are the difficulties and the dangers which he meets. Temptations and bodily infirmities, mental conflicts and spiritual sorrows, are often mingled with the many *other blessings* which he daily receives.

Outward circumstances are frequently very trying to the humble follower of Jesus. Health, the best of earthly blessings, may be no longer his own. He looks upon the whitened harvest, and feels deep longings of soul to be busy with the reapers. But the body is no longer able to go at the soul's bidding. With a burdened, though prayerful and submissive heart, he turns to the precious chart, and finds a satisfactory reason why he should be thus afflicted, and taken from the scene of apparent usefulness. There was danger of self-exaltation. Jesus loved his child, but saw the hidden thorn in the path he so much desired to tread, and kindly interposed by leading him "into the desert place, part, to rest awhile." Here he realizes that God still loves him—that it is good to *suffer*, as well as to *do* his will; and

with a cheerful, trusting heart, he lives in the sick room at Jesus' feet. Blessed place!

"A heritage, it seems to me,
Worth being ill to hold in fee."

But to those disciples who possess bodily health and vigor, other trials are given to keep them in the valley of humility. Every one, who has learned anything of the inner life, knows better than others, the burden of each individual heart. And we may be sure that God has a design in all he does for our souls, or permits to come upon us. The discipline which the learner of the Holy Teacher must receive, may seem severe; yet he may always be consoled by the thought—"All things work together for good to them that love God." Does the youthful traveler in the narrow way wonder why he or she is obliged to go in opposition to the dearest earthly friends, that the commands of God may be obeyed, and the heart kept pure?—Does it seem strange, beloved "babe in Christ," that your feelings do not harmonize with the mass of professed Christians around you? Does your heart, softened and refined by Jesus' love, sigh, as it finds so few kindred spirits? And, looking in another direction, do you see cherished hopes of future usefulness blasted? O, let me, as one of your number, whisper a word of comfort. Let me tell you what Jesus can do for all, as well as for your unworthy sister.

Without going into particulars, suffice it to say, I have often found the Scripture fulfilled in my experience. "A man's foes shall be they of his own household." But the Lord enables me to treasure nothing in my heart against any one; I find my soul more inclined to cling to Him when tempests gather round me. To every one I can say, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." I have often thought that, were it not for this thorn—the unfavorable opinion of others in regard to my Christian course—I might "be exalted above measure." It is surely what

I need; and God does impart sufficient grace.

There is another part of my experience of which I wish to write, hoping it may benefit some of you. I was early taught that "Education forms the common mind;" and as I saw many of my youthful companions satisfied with a mere "smattering of knowledge," I was inclined never to rest until I had gained wealth from the deep mines of science. My ambition, however, was an unholy one for some time, as I wished *to excel others*. But when, by the aid of God's Spirit, I saw things in their true light, this vain desire to become wise that I might be honored, was "counted loss," with other selfish matters, "for the excellency of the knowledge of Christ Jesus, my Lord." After this great change had been wrought in my heart, I did not think it wrong to pursue my studies.—On the contrary, it seemed more necessary than before, that I should improve my mind by all lawful means. Several terms of school life have passed since then. About a year ago, a new impetus seemed given me, as I again entered the school where I had been a pupil in other years. The glad winter and spring-time found me busily engaged—denying myself in many respects that I might gain useful knowledge. School closed in July last. There was some doubt in regard to my attending the next term; so I was not disappointed when a long season of illness prevented my leaving the sick bed. Thoughts of present activity were lost for a time with mental and bodily strength—though I felt confident that the sickness was not "unto death;"—and I now give God all the glory for preserving my life. The affliction was for my good—had the blessed tendency to humble me, and bring me nearer to God. After a partial recovery, my mind was often inclined to despondency. The thought of being an invalid—dependent upon others—unable to minister to those around me—was, for a time, very painful. After several struggles with flesh and blood, I did, at last, consent to cheerfully sacrifice health and opportunities for acquiring additional

education—to bear patiently all the reproach which I was sure would come, if my health remained poor. Just here the Lord manifested himself to my soul very clearly. I felt that he would take care of me—that if I should, thus early in my life, become a victim to lingering disease, he would be glorified thereby; or if he had more active labor for me in the vineyard, he was all-sufficient to impart the necessary strength of body.

In this peaceful state my soul has remained for some time, though the enemy of all righteousness often asks, "What are you doing?" I am not able to do all that natural ambition would lead me to do, but this is also for my good. I am satisfied that there is less danger of self-exaltation in my present state, than there would be if I had much bodily vigor. Perhaps my school days are over. If so, I am perfectly resigned to the will of God.

But to you, who now occupy the place of students, let me say, Do *all* for the glory of God. How often has my soul been fed while preparing and reading my compositions for school. O witness for Jesus in this way, and you will receive a rich reward—though all may not relish your *sermons*, as they may be called. While you are thrown into the company of the gay and worldly, do not partake of their spirit, but lead a holy life, though surrounded by unhallowed influences.

But if you should soon be taken from your much loved labor, remember, if you are really following Jesus in the narrow way, that he has not forgotten you, but that there is some good reason for your being led in another direction.

That the Lord may bless you, my youthful fellow travellers, keep you unspotted from the world, and make you very useful, is my sincere prayer.

Every day in thy life is a leaf in thy history—a leaf that hereafter will certainly be opened again by Him who will read, in the hearing of all, the thoughts as well as the words and deeds recorded there.

"I SHALL SEE HIM AS HE IS."

BY H. L. TALBOT.

"Shall see him as he is!"
How thrills that thought the Christian's
soul,
Urging him onward to the goal,
Of everlasting bliss.

Earth, with your hopes, away;
My soul hath heard your charmed song,—
By sin's dark waters lingered long,
Yet wearied of their play.

And now its hope is this;
By faith and prayer at length to rise
To that sweet home beyond the skies,
And "see him as he is!"

Hasten, O happy hour,
Nor longer stay thy lingering wheels;
This promise to my soul reveals,
The Christian's priceless dower.
East Machias, Me.

I AM CRUCIFIED WITH CHRIST.

BY MISS HOME.

The death of Christ is a true and proper substitution.—Christ exchanges places with me, or rather Christ enters into my place, dwells in it and makes it his, in order that I may enter into his and make it mine.

Mine it was originally.—Christ makes it his, but by making it his he greatly modifies it; modifies it for me. Gladly may I take the place that now is his, and which also is mine. For it is indeed mine. I am in my own place still, more than ever.

But my place when Christ came to enter into it, was the place of a curse, and entering it accordingly he found his place to be the place of a curse; that is,—the cross; for cursed is every one that hangeth on a tree. (Gal. ii, 13.)—His place when I come to enter it therefore is,—the cross, and entering into it I find it to be the place of blessing. "For it hath redeemed us from the curse of the law, being made a curse for us, Gal. ii; 14; that the blessing might come upon us. In love he enters my place to fulfil all righteousness—condemned in the guilty; by faith I enter his, accepted in the beloved, to enjoy all right-

eousness. If he enter into my place, he cannot avoid the cross; for the curse points always to the cross as its goal and outgoing. If I enter into his place, as little can I shun the cross; for the blessing is found always in the cross, its only shrine and home. It is impossible I can avoid the cross. With all its humiliation and shame, I must make the cross mine—and be crucified with Christ. For if Christ exchange places with me, even me condemned, I must exchange places with Christ, even Christ crucified. So did he indicate when he said, Except a man deny himself, and take up his cross and follow me, he cannot be my disciple.—(Mat. xvi, 24.)

For assuredly, he had not in view the meaning which the mere moralist puts upon his words. A very superficial exposition it is of a very profound saying, which would make the cross we are commanded to take up, have reference merely to the provocations one meets with in social life; or even any particular adversity, however great, and which in common phrase is styled a cross.—Besides, it should be remembered "a cross" in this sense is quite a modern expression. Nor was it the mere moralist's meaning of self-denial—the graceful declinature of little or even great gratifications—that Jesus had in view when he said, "Let a man deny himself." He meant what he said in all its completeness and intensity:—"Except a man deny himself,"—renounce himself—his own entire standing before God, his own entire character and disposition toward God, even root and branch; getting spiritually into the position in which he may be able truly to say "Look not upon me; see God our shield,"—"It is not I but the grace of God;"—"it is not I, but Christ liveth in me,"—without this "he cannot be my disciple."

Scotland, 1863.

The great globe itself is not more interlaced with golden veins, and filled with precious things, than the field of revelation, the storehouse of the unsearchable riches of Christ.

CHRIST OUR WAY.

BY REV. IRA G. GOULD.

Jesus is our Governor, Saviour and God-man. He is our Lord, Ruler and King, and we are his *obedient* subjects. His laws are our laws, for our wills are swallowed up in his. He is our *Jesus*. That is, he is our Saviour. The angel told Joseph that his name should be *Jesus*. Why? Because he shall save his people from their sins.

But he is not only our Lord Jesus, He is also our Christ—the Messiah, of God. Both God and man were employed in the salvation of man. In the atonement, divinity and humanity were mysteriously linked together, and marvelously manifested. 1st. As humanity's *only pattern*. The work to be wrought by the Restorer of man, was and is the restoration of man to his primitive perfection. No salvation less than this can satisfy the claims of God's violated law. To this state the Lord Jesus Christ proposes to restore man finally. And in doing this work He shows man what it is. In Christ alone we have a perfect revelation of the will of God to man. We have in Christ a copy of God's will to us. He was manifested to show man his path back to God. "I am the way," said Jesus—the way to pardon, purity, power, heaven. That he might be a pattern for humanity, he took upon him the human form. 2dly. God and man were connected and manifested, to make provision for man's gracious ability to copy after this pattern. Halleluia! Here lies the glory of the gospel scheme. The Lord Jesus Christ not only showed man, by a perfect example, how he ought to walk, but made an atonement, by His death, to enable man to follow after it. Bless God! He is God as well as man,—man as a pattern, and God, as giving power to enable us to copy after it.—Beloved, never lose sight of this great Bible truth. Christ is *God with us*. The promise is—"And I will put my Spirit within you, and cause you to walk in my statutes, and keep my judgments and do them." Ezek., xxxvi, 27. In the

Holy Ghost lies the crown of success! In him is the *Doing Power*. Look, beloved, for more of this Holy Ghost!—This is what we all need. He brings light and life, love and power. He will *cause you*. Bless God for that cause. All you who have clean hearts, look for this power. You need it. It is especially for you. See the two preceding verses. But who can say, our *Lord Jesus Christ*? Can you, reader? Have you got where you can say, *Lord*? None can call Jesus, Lord, but by the Holy Ghost, for none can come to Jesus except the Father draw him. The Lord Jesus Christ does not become our Saviour, until we take him as our Lord.—To take Him as such, all other lords must for ever be abandoned. "Whosoever he be among you that forsaketh not *all that he hath*, cannot be my disciple." No salvation without an entire surrender. "If any man will come after me, let him *deny himself, take up his cross*." Let him take Jesus as his Saviour. You are not saved unless you have forsaken the world, the flesh and the devil. Jesus Christ must now be Lord. The lord of the heart as well as life. God help you. Having taken the Lord Jesus Christ as your Lord and followed him, He becomes Jesus in full—Saviour from the guilt, pollution and power of sin. Sin has become destroyed, root and branch. Taking him thus, he becomes your Christ—now appears your track clearer than before—Christ our pattern. Where did Christ's track lead? To humility. This was the first step. "He made himself of no reputation." Though God, he became *man*. But consider him in his humiliation. Did he become a man, all at once? No, a *babe first*. But of rich parents? Of poor parents! and born in a manger! Is not here a pattern of humility? Think of this, those that would be skilled in the science of God without His discipline. Let us follow Christ. See him serving His parents! His path leads him to Jordan, to be baptized with water by a man, while he was able to baptize with the Holy Ghost and fire. What follows this humility? He was signally proclaimed the Son of God by

the descent of the Holy Ghost and a voice from heaven. But next came *trial*. "Then was Jesus led by the Spirit up into the wilderness to be tempted of the devil." But his course does not end here. This was to *prepare* him for his *work*. Here lies our path. First, humility: this brings grace, and grace brings trial—and this trial brings labor and a fitness for it. Bless God? Christ's way led to the cross; this cross led to His death, and His death led to His resurrection, and his resurrection led to His *new and glorious rest-life* with the Father. I see mine. *Cross first, death of self next, the life of God next, and a new life next*, in which I rest from my works, as Christ did from His. I am taking it.—Amen!—Halleluia!—and it ends in the glory world.

SELF EXALTATION.

BY FRANCES D. BYRNS.

"Lest I should be exalted above measure."

As the Christian journeys through this world to his heavenly home, many are the difficulties and the dangers which he meets. Temptations and bodily infirmities, mental conflicts and spiritual sorrows, are often mingled with the many other blessings which he daily receives.

Outward circumstances are frequently very trying to the humble follower of Jesus. Health, the best of earthly blessings, may be no longer his own. He looks upon the whitened harvest, and feels deep longings of soul to be busy with the reapers. But the body is no longer able to go at the soul's bidding. With a burdened, though prayerful and submissive heart, he turns to the precious chart, and finds a satisfactory reason why he should be thus afflicted, and taken from the scene of apparent usefulness. There was danger of self-exaltation. Jesus loved his child, but saw the hidden thorn in the path he so much desired to tread, and kindly interposed by leading him "into the desert place, part, to rest awhile." Here he realizes that God still loves him—that it is good to suffer, as well as to do his will; and

with a cheerful, trusting heart, he lives in the sick room at Jesus' feet. Blessed place!

"A heritage, it seems to me,
Worth being ill to hold in fee."

But to those disciples who possess bodily health and vigor, other trials are given to keep them in the valley of humility. Every one, who has learned anything of the inner life, knows better than others, the burden of each individual heart. And we may be sure that God has a design in all he does for our souls, or permits to come upon us. The discipline which the learner of the Holy Teacher must receive, may seem severe; yet he may always be consoled by the thought—"All things work together for good to them that love God." Does the youthful traveler in the narrow way wonder why he or she is obliged to go in opposition to the dearest earthly friends, that the commands of God may be obeyed, and the heart kept pure?—Does it seem strange, beloved "babe in Christ," that your feelings do not harmonize with the mass of professed Christians around you? Does your heart, softened and refined by Jesus' love, sigh, as it finds so few kindred spirits? And, looking in another direction, do you see cherished hopes of future usefulness blasted? O, let me, as one of your number, whisper a word of comfort. Let me tell you what Jesus can do for all, as well as for your unworthy sister.

Without going into particulars, suffice it to say, I have often found the Scripture fulfilled in my experience. "A man's foes shall be they of his own household." But the Lord enables me to treasure nothing in my heart against any one; I find my soul more inclined to cling to Him when tempests gather round me. To every one I can say, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." I have often thought that, were it not for this thorn—the unfavorable opinion of others in regard to my Christian course—I might "be exalted above measure." It is surely what

MISNUMBERED

I need; and God does impart sufficient grace.

There is another part of my experience of which I wish to write, hoping it may benefit some of you. I was early taught that "Education forms the common mind;" and as I saw many of my youthful companions satisfied with a mere "smattering of knowledge," I was inclined never to rest until I had gained wealth from the deep mines of science. My ambition, however, was an unholy one for some time, as I wished to *excel others*. But when, by the aid of God's Spirit, I saw things in their true light, this vain desire to become wise that I might be honored, was "counted loss," with other selfish matters, "for the excellency of the knowledge of Christ Jesus, my Lord." After this great change had been wrought in my heart, I did not think it wrong to pursue my studies.—On the contrary, it seemed more necessary than before, that I should improve my mind by all lawful means. Several terms of school life have passed since then. About a year ago, a new impetus seemed given me, as I again entered the school where I had been a pupil in other years. The glad winter and spring-time found me busily engaged—denying myself in many respects that I might gain useful knowledge. School closed in July last. There was some doubt in regard to my attending the next term; so I was not disappointed when a long season of illness prevented my leaving the sick bed. Thoughts of present activity were lost for a time with mental and bodily strength—though I felt confident that the sickness was not "unto death;"—and I now give God all the glory for preserving my life. The affliction was for my good—had the blessed tendency to humble me, and bring me nearer to God. After a partial recovery, my mind was often inclined to despondency. The thought of being an invalid—dependent upon others—unable to minister to those around me—was, for a time, very painful. After several struggles with flesh and blood, I did, at last, consent to cheerfully sacrifice health and opportunities for acquiring additional

education—to bear patiently all the reproach which I was sure would come, if my health remained poor. Just here the Lord manifested himself to my soul very clearly. I felt that he would take care of me—that if I should, thus early in my life, become a victim to lingering disease, he would be glorified thereby; or if he had more active labor for me in the vineyard, he was all-sufficient to impart the necessary strength of body.

In this peaceful state my soul has remained for some time, though the enemy of all righteousness often asks, "What are you doing?" I am not able to do all that natural ambition would lead me to do, but this is also for my good. I am satisfied that there is less danger of self-exaltation in my present state, than there would be if I had much bodily vigor. Perhaps my school days are over. If so, I am perfectly resigned to the will of God.

But to you, who now occupy the place of students, let me say, Do *all* for the glory of God. How often has my soul been fed while preparing and reading my compositions for school. O witness for Jesus in this way, and you will receive a rich reward—though all may not relish your *sermons*, as they may be called. While you are thrown into the company of the gay and worldly, do not partake of their spirit, but lead a holy life, though surrounded by unhallowed influences.

But if you should soon be taken from your much loved labor, remember, if you are really following Jesus in the narrow way, that he has not forgotten you, but that there is some good reason for your being led in another direction.

That the Lord may bless you, my youthful fellow travellers, keep you unspotted from the world, and make you very useful, is my sincere prayer.

Every day in thy life is a leaf in thy history—a leaf that hereafter will certainly be opened again by Him who will read, in the hearing of all, the thoughts as well as the words and deeds recorded there.

"I SHALL SEE HIM AS HE IS."

BY H. L. TALBOT.

"Shall see him as he is!"
How thrills that thought the Christian's
soul,
Urging him onward to the goal,
Of everlasting bliss.

Earth, with your hopes, away;
My soul hath heard your charmed song,—
By sin's dark waters lingered long,
Yet wearied of their play.

And now its hope is this;
By faith and prayer at length to rise
To that sweet home beyond the skies,
And "see him as he is!"

Hasten, O happy hour,
Nor longer stay thy lingering wheels;
This promise to my soul reveals,
The Christian's priceless dower.
East Machias, Me.

I AM CRUCIFIED WITH CHRIST.

BY MISS HOME.

The death of Christ is a true and proper substitution.—Christ exchanges places with me, or rather Christ enters into my place, dwells in it and makes it his, in order that I may enter into his and make it mine.

Mine it was originally—Christ makes it his, but by making it his he greatly modifies it; modifies it for me. Gladly may I take the place that now is his, and which also is mine. For it is indeed mine. I am in my own place still, more than ever.

But my place when Christ came to enter into it, was the place of a curse, and entering it accordingly he found his place to be the place of a curse; that is,—the cross; for cursed is every one that hangeth on a tree. (Gal. ii, 13.)—His place when I cometo enter it therefore is,—the cross, and entering into it I find it to be the place of blessing. "For it hath redeemed us from the curse of the law, being made a curse for us, Gal. ii; 14; that the blessing might come upon us. In love he enters my place to fulfil all righteousness—condemned in the guilty; by faith I enter his, accepted in the beloved, to enjoy all right-

eousness. If he enter into my place, he cannot avoid the cross; for the curse points always to the cross as its goal and outgoing. If I enter into his place as little can I shun the cross; for the blessing is found always in the cross, its only shrine and home. It is impossible I can avoid the cross. With all its humiliation and shame, I must make the cross mine—and be crucified with Christ. For if Christ exchange places with me, even me condemned, I must exchange places with Christ, even Christ crucified. So did he indicate when he said, Except a man deny himself, and take up his cross and follow me, he cannot be my disciple.—(Mat. xvi, 24.)

For assuredly, he had not in view the meaning which the mere moralist puts upon his words. A very superficial exposition it is of a very profound saying, which would make the cross we are commanded to take up, have reference merely to the provocations one meets with in social life; or even any particular adversity, however great, and which in common phrase is styled a cross.—Besides, it should be remembered "a cross" in this sense is quite a modern expression. Nor was it the mere moralist's meaning of self-denial—the graceful declination of little or even great gratifications—that Jesus had in view when he said, "Let a man deny himself." He meant what he said in all its completeness and intensity:—"Except a man deny himself,"—renounce himself—his own entire standing before God, his own entire character and disposition toward God, even root and branch; getting spiritually into the position in which he may be able truly to say "Look not upon me; see God our shield,"—"It is not I but the grace of God;" "it is not I, but Christ liveth in me,"—without this "he cannot be my disciple."

Scotland, 1863.

The great globe itself is not more interlaced with golden veins, and filled with precious things, than the field of revelation, the storehouse of the unsearchable riches of Christ.

THE CALICO BALL.

BY REV. A. F. CURRY.

In the village of A—, about one year ago, at the liquor selling tavern of the place, there was a scene of revelry designated "the Calico Ball," having the following antecedents, accompaniments and results:

ANTECEDENTS.

The congregation of a certain orthodox church in the place, where two denominations worship, were endeavoring to accumulate funds to purchase a bell. Among the objectionable means employed were; First, Shilling parties, at which there was romping, hugging, kissing, singing ditties, doing and saying all manner of foolish, silly nonsense, and boisterous revelings generally. For the sake of variety they would occasionally have a dance.

Second, A fair held at the above designated tavern. The main features of which were a lottery, a grab-bag, a sham post office, all under the direction of the leading members of the church.

Third, A donation party at aforesaid tavern, for the pastor of the church, at which party the kissing-bee scepers were duly enacted, with the addition of an effort or two at masquerade; and it would have closed with a dance if they had succeeded in their efforts to procure a fiddler.

All of these gatherings were duly published from the pulpit. The pastor in his public ministrations endorsed the plays and dances.

Persistent efforts were put forth to draw the members of my congregation and church into these abominations.—Such was the strength of tide rushing on in this direction, that some of the younger members gave way and fell into this maelstrom of spiritual death; and others were wavering. It became evident to my mind that something must be done to arrest this tide of unholy influences.

After much meditation and prayer, I felt impelled by a sense of duty to de-

clare war, and in the name of God to publicly expose and oppose, and to root out and destroy, if possible, these sources of evil—of spiritual death and desolation. I prepared a sermon founded on Exodus xxxii, 6. And they rose up early on the morrow and offered burnt offerings, and brought peace offerings, and the people sat down to eat and to drink, and rose up to play Brief sketch. First, It is our duty to bring our offerings to God. Second, If polluted they are an abomination unto him. The Israelites were polluted by idolatry. The offerings in these times—by gambling. A priest or a deacon was as much a black-leg if he gambled as any other gambler.

These revelings were a fit accompaniment of polluted offerings. In the Bible they are placed among the works of the flesh and devil—are grossly immoral in their tendencies, exciting to lewdness.—They are generally found in the antechamber of brothels. The young and thoughtless are not aware of these things, but they are nevertheless true.

The sermon produced an immense stir in the community. The whole town was in an uproar. It was evident the tide was turning the other way. Something must be done. Hence the resort to the novelty of a calico-ball as a public demonstration against the sentiments of the sermon. I have no doubt but that this was the prime object of the ball. The cards were out in due time. No pains were spared to make it a complete success. Everything looked as if they were going to triumph. But suddenly they were startled by the disagreeable intelligence that the eldest daughter of one of the leading members of the church had died after a very short illness. She was a leading character among the frolickers of the place, and was expected to attend the ball, but instead of that was buried but an hour or two before it commenced.

Many of her associates went from the funeral to the ball. The old and young mingled in that scene of revelry. Many of the leading members of the church were there. All went, to appearance, as merrily as if death had not been among

them. I was passing the house at about ten in the evening on my way from meeting. God had been with us in saving power that night. Seven arose for prayers. Just as I was opposite the house where they were dancing, the one who called off for the rest to dance, started to go down stairs to get another drink at the bar. The stairs were winding, extending up two stories, some twenty-four feet. He pitched over the railing and fell to the bottom, struck on his head, was picked up mangled, the blood profusely running from his mouth, nose and ears. He was supposed to be dead. He however came to enough to slowly breathe with a loud stertorous or snoring noise, mingled with hideous groans. Many, including most of the church members, were so alarmed that they left instantly for home. But some stayed until morning, continuing to dance. Whenever the music stopped, they could hear the horrid breathings and groans of their dying comrade. They left him in the morning. A few of God's people went in and watched him until he breathed his last. This ended the calico-ball, and with it church playing, dancing and gambling parties in that community to the present time.

REVIVE US.

BY CLARK P. HARD.

If ever the outpouring of the Holy Spirit was needed, it is now. If ever the prayer, "O Lord, revive thy work," should be sent up by trusting hearts, it is now. If ever we should labor for the salvation of souls, we should now.

Spiritual sleep is one of the most fatal signs, and should be most alarming.—When satan makes no endeavor to tear down a church, it is evident that church is not tearing down his kingdom. Revenge is ever his aim, and "an eye for an eye" his motto. Hence we do not wonder that often in the most efficient societies there are ruptures, and in the most worthless, a calm. It is true that the Master says "Peace be unto you," but when we hear the whisper "peace," we should always listen carefully, to know

whether it is from the arch-fiend satisfied, or, indeed, from Heaven. Now it is manifest that we are enjoying quiet in all our borders. Persecutions have become mitigated, furious assaults have not to be met, and all is sunshine. The future is full of joyful anticipations. The legacy which Christ left to his followers, "If they have persecuted me, they will also persecute you," has become a dead letter.

But is not this peace the quiet of death? We know of no way by which we may test the ability of a man but by the labor he can perform, and so we can judge of the power of a church only by the souls it saves. And what are we doing?—How many during the past year were plucked as brands from the burning, and added to the true church of Christ? A loss! Amid the blazing light of the nineteenth century, when humanity is making such rapid strides toward the goal of human perfection, when all the appliances of literature and art are at our control, when God has poured millions into the lap of the church, and bids us use them for the advancement of his kingdom, when we can hardly turn our gaze outward without seeing beautiful temples pointing their spires toward Heaven, when we have our presses from which issue streams of Bibles, when we have the education and oratory of the land, we have not held our own. Once when feeble bands had the word preached but once in four weeks, when the swiftest conveyance was the saddle, when these smiling fields were an almost unbroken forest, a hundred thousand, as we read, were converted in a year, and the shouts of redeemed souls rung from the Atlantic to the distant west. Strange change! Where is it? In God? He is the same yesterday, to-day and forever. In the nature of man's heart? Humanity has its same affections, hopes, fears, dreads and desires. It acknowledges the same overruling power, as from the teeming city it points its lenses to the starry plains and sees its shining hosts led forth by an all-powerful hand, and watched by a sleepless eye, and as it notices the spring blade and opening petals, and studies the strata of ages, which it did when it heard Him rocking the forest oaks and bowing

the tall pines by His breath, and talked with the thunder and viewed the lightning from its rustic home. Has the power of Christianity changed in its constituents so as no longer to meet the wants of a perishing world? No! The same grace is offered, the same Saviour pleads, like hearts are to be affected. Sad as it may be, we must confess the churches have been losing their power. We have taken our hand from that of the Almighty and offered our arm to the world. We do not mean to complain. Much good is being done, many hearts are uplifted, many knees have not been bowed to Baal. But the facts are before us, the tide is sweeping us down. That resistless something, which used to seize the hearts of men, and bring them in agony to the foot of the cross, is now scarcely felt. With all our ceremonies and persuasions we fail to affect the stubborn will. That denying of self, that separation from sin and sinners, which was made a test of membership, has been dying out. Why, in those olden days, it was necessary to be religious, in order to belong to the church. Call me croaker if you will, but we sigh for the good times gone by. We do not mean that we want the log meeting-house, or the rude, out-of-the-way habits of our forefathers, but we do desire that anointing of the Holy Ghost, that inspired eloquence which touched the heart when the ministry spake as the Spirit gave them utterance, and strong men bowed beneath the overwhelming tide of divine influence. Yet amid the spiritual desolation which is now brooding over the land, some are ready to quiet our apprehensions and to tell us that we may hardly longer look for the transforming power of other days; that society has changed, and consequently the heart-changing process is not necessary. They tell us that now we must take the man in embryo, and being instilled with gospel principles, he must *literally grow up* into Christ. They inform us that the ambassadors of God are just as devoted as those of past years, their pleadings just as earnest, that the church is just as pure and her intercessions just as untiring. We would it were so; then would the angels look over

the battlements of glory and rejoice, then would the song of praise ascend from almost every circle, then would the desert blossom as the rose, then would the shout of the enraptured millions be heard, "They come, they come," as with outstretched hands the pagan world receives the word of life, then would the nations be encircled by a blaze of light. It may be so. It must be so. But where is the world now? In darkness. A black veil hangs with fearful gloom over the future of the race, and a desponding wail comes to our ears from the enshrouded nations. The world is looking to the church, that once vital and moving force, and cries, "Feed us, or we die." And still we sit with folded arms, while humanity with tremulous steps hastens to "that bourn from whence no traveler returns," the grave opens, and as its icy bars and ghastly portals are thrown back, we hear the shrieks of the despairing and lost ascending from the regions of that outer darkness. Yet they arouse us not to untiring exertion. Men sporting on the verge of destruction are allowed to dance on, until the rushing billow bears them out of the reach of mercy into the gloom which only the glare of the Almighty's thunderbolts illumines. Such is the result of compromise, of our not swearing eternal warfare with the spirit of the world.—What we must have in order to correct doctrine, heart and life, is a re-union with the great head of the church. We must claim the promise of the Father. And as we bow in agonizing prayer at the mercy seat, and beseech the gift of the Holy Ghost, and plead for a ruined race, we shall obtain power to overcome the world, ability to affect human hearts, and that baptism without which our efforts will be futile. Let us therefore come boldly, and having access at the throne of Divine Grace, we shall move the arm which guides the universe, and soon again the shouts will go up to Heaven from the rejoicing thousands, "We are saved, we are saved!"

The joy of the world is a short joy; the sorrow of the righteous a short sorrow.

LET ME DIE.

BY JANETTE PALMITER.

O God my heart doth long for thee,
 Let me die!
 Now set my soul at liberty;
 Let me die!
 Die to the trifling things of earth,
 They're now to me of little worth,
 My Saviour calls—I'm going forth;
 Let me die!

Thy slaying power in me display,
 Let me die!
 I must be dead from day to day!
 Let me die!
 Dead to the world and its applause,
 To all the customs, fashions, laws,
 Of those who hate the humbling cross,
 Let me die!

My friends may say I'll ruined be,
 If I die,
 If I leave all and follow Thee,
 But I'll die!
 Their arguments will never weigh,
 Nor stand the trying judgment day;
 Help me to cast them all away—
 Let me die!

O I must die to scoffs and sneers;
 Let me die!
 I must be freed from slavish fears;
 I must die!
 So dead that no desire will rise,
 To appear good, or great, or wise,
 In any but my Saviour's eyes;
 Let me die.

If Christ would live and reign in me,
 I must die.
 Like Him I crucified must be,
 I must die.
 Lord drive the nails, nor heed my
 groans,
 My flesh may writhe and make its
 moans,
 But this 's the way, and this alone,
 I must die!

Begin at once to drive the nails,
 Let me die!
 O suffer not my heart to fail,
 Let me die!
 Jesus I look to Thee for power,
 Tenable me t'endure the hour,
 When crucified by sovereign power,
 I shall die.

When I am dead, then Lord, to Thee
 I will live.
 My time, my strength, my *all* to Thee
 Will I give.
 I'll work with Thee my blessed Lord,

I'll be obedient to Thy word,
 I'll wield with power the gospel sword
 While I live.

EXPERIENCE OF REV. LOOMIS
BENJAMIN.

At the age of twenty-six years and three days, at Brother Shaw's house, in the village of Angelica, Allegany county, New York, I was powerfully converted to God. I was there and then fully saved from the guilt, the love, and the reigning power of sin, and have so far been saved from its known practice, through the grace and mercy of God. I was eleven miles from home. On my way home I met my youngest brother and his wife, and told them what the Lord had done for me, and exhorted them to seek the same salvation. Though they were members of the Congregationist church, I was satisfied they did not enjoy religion. I went two miles further and came to my brother-in-law's house, and stopped and exhorted, and prayed for them. Leaving them I came to my father's house, two miles further on, and told them what the good Lord had done for my poor soul. My pious father and mother threw their arms around my neck, and father exclaimed in the language of Simeon, "It is enough, now lettest thou thy servant depart in peace," for my last son is converted. I prayed with and for them, and especially for my youngest sister who is now in Heaven. A half mile more brought me to my own house, where I met an unconverted wife, and told her what great things the Lord had done for me. I erected the family altar, never to be torn down till death. Before I reached home I promised God I would never indulge a known sin, or neglect a known duty under any circumstances, and, all glory be to God, he has kept me by his grace thus far. The next night after my return home, my beloved wife was converted, and a few days after, my brother and wife, my brother-in-law and sister were all happy in the Lord, and with me received into the M. E. Church. I still continued to pray and labor for

the conversion of others, and was permitted to see many converted. But I soon found that though saved from the guilt, the love, the reigning power and the known practice of sin, yet the roots of bitterness would often rise up and greatly trouble me, though God in his mercy so helped me that they did not break out in acts of wickedness. I deeply felt that something more must be done for me, or the devil would have me after all the Lord had done for me. I commenced searching the Scriptures, and found they clearly taught my privilege and duty to be cleansed from all indwelling sin. I commenced earnestly pleading with God to cleanse my polluted heart. I heard the apostle pray for this, and heard him say, "Faithful is he that calleth you, who also will do it." I believed it, and expected it, but not now. I had never heard the doctrine fully explained, but after struggling, partially in the dark for months, I attended a camp meeting at Rushford. During the meeting it was stated, as Dr. Clark has said, that it is impossible for a young convert to commence too soon, or to be too much in earnest in seeking the blessing of entire sanctification. While in my tent a messenger told me there were some in the altar who wanted me to come and pray for them. I gladly went, but to my surprise found they were some who had been converted at our house a few weeks before. They wanted me to pray that God would cleanse them from all sin, and immediately fell on their knees and commenced praying for themselves. But I stood as a monument, not knowing what to do. I dare not insult God by asking him to do for others, that which I had never received by faith in my own heart.

I finally determined to throw myself upon the earth and present my own case with theirs, and never rise till God should sanctify myself; and though the struggle was long and hard, yet, through the counsel and prayers of faithful brethren, and the guidance of the Spirit, the work was done, and Jesus washed my sins away, and my poor soul was so overwhelmed with a sense of the good-

ness of God, that I scarcely knew whether I was in the body or out of the body. I lay prostrate on the ground with my soul so immersed in Heavenly love, and with such a view of Heaven, that when the trumpet sounded from the stand, I verily thought it was sounding for the general judgment, and it seemed as if I commenced soaring up, but I soon found myself seated in the congregation to hear another gospel sermon. Soon after the camp-meeting, I was sent by the Presiding Elder, L. Grant, to Scottsville, to take the place of J. Wiley, as his health had failed. The Lord was with me, and I felt every day the blessing of a pure heart.

Father Eastwood, the local preacher that received us into the church, gave me a sermon when I first commenced to preach, which has done me good ever since. "Now," said he "Br. Benjamin, the Lord blesses you, but let me tell you one thing, after all that God and the church can ever do for you, you will never be a Wesley, nor a Clark, you will never be anything but Benjamin. Now be content to be Benjamin and you will get along the best." I have endeavored to heed this counsel, and as little good as I have done, it has been more than I could have done, if, like some, I had made myself an ape by putting Saul's armor on.

It has been a first principle with me, in everything, to inquire of God how he would have me act, and when this is known, it is enough for me, and by his grace, I dare to do right under all circumstances.

In 1832, I traveled under the Elder, on Groveland circuit, and in 1833, joined the Genesee Conference, and returned to the same charge. Here I fixed my starting point. A brother who joined the same time, told me he was going to try his best to see how great a preacher he could be; but I told him I would try my best and see how holy a preacher I could be, how rich a Heaven I could gain, and how many I could get to go to Heaven with me.

This has been my chief object ever since. I received my appointments for

twelve years in the conference, and always went cheerfully to my work, and always expected the Lord would go with me and sanctify believers and save sinners, and, all glory be to God, I was never disappointed, nor had to leave a charge without seeing God's work revive and more or less converted. My uniform practice has been never to commence an effort for the conversion of sinners, till every immoral person was excluded from the church, and the church to some extent, prepared to help the young converts along in the way to Heaven. By this means the converts were generally steadfast, unmovable, and abounding in the work of the Lord. I can now call to mind eight or ten of the number who are members of the different conferences, and I trust laboring with success for the salvation of souls. May God make and keep them men of clean hands and pure hearts, and then we know they will have success.

Some are preaching in this country on, "The Ministry for the times," and trying to make us believe that preachers who preached in former times with so much success, would not be received in this day of improvement, but I awfully fear they know not the Scriptures, nor the power of God. God is the same, and human nature the same, the conditions of salvation the same, and the relation of the soul to God the same, hence "the Ministry for the times," is just such a ministry as all time has demanded—a ministry full of faith and the Holy Ghost. With such a ministry and no other to clog the wheels of salvation, the world would soon be filled with the knowledge of God.

In 1844, by the advice of a physician, the consent of the quarterly conference, and with a letter from my Presiding Elder, we removed to this western country; but my health has never been sufficient since to do the work of an Itinerant preacher. I have endeavored to do all I could in my local capacity, and best of all, the Lord is with me in these ends of the earth, and I have an abiding witness as I have had for the last thirty

three years, that my ways please God. Still my song is

Lord, it is my chief complaint,
That my love is still so faint;
Yet I love thee, and adore,
O for grace to love thee more.

My soul still pants after the living God, and I never expect to be satisfied till I awake in his likeness and see him as he is. We have now a class of sixteen members; the Lord blesses us at every meeting; some have been reclaimed and some converted this winter.—To God be all the glory. This is truly Mission ground. I have not seen but one Methodist preacher for almost three years, and he did not get within fifteen miles of this place.

Pray for us.

Happy if with my latest breath,
I may but gasp His name;
Preach Him to all, and cry in death.
Behold, behold the lamb.

Geneseo, Iowa.

TRUE PEACE OF MIND.

True peace of mind does not depend, as some seem to suppose, on the external incidents of riches and poverty, of health and sickness, of friendship and enmities. It has no necessary dependence upon society or seclusion—upon dwelling in cities or in the desert—upon the possession of temporal power, or a condition of temporal insignificance and weakness. "The Kingdom of God is within you." Let the heart be right—let it be fully united with the will of God, and we shall be entirely contented with those circumstances in which Providence has seen fit to place us, however unpropitious they may be in a worldly point of view. He who gains the victory over himself, gains the victory over all his enemies.—*Upham.*

Know your weakness, trust and pray, make no more vain resolutions, but proceed at once to duty. God will help you through, and give you patience.—*L. Wood.*

Faith is the soul leaning on Jesus; but love is the heart embracing him.

THE CROSS.

BY REV. JOSEPH G. TERRILL.

Jesus is the light of the world. All that are saved, are saved through faith in the merits of his death. He died for us, gave himself a ransom for us. Matt. xx, 28. He is the light of the world.—The world can have no other. If we refuse this, there remaineth no more sacrifice for sins. Heb. x, 26. All the light men will ever get emanates from Jesus on the cross. None are saved except as they apprehend the relation of the death and sufferings of Jesus Christ, to God and man, and trust in them implicitly for salvation.

How many seek to gain the favor of God by works. "O Lord I will do this or do that if thou wilt only save me."—Many seek it by resignation; while a soul may be resigned to suffer the will of the Lord, and yet be lost forever. Wolf's "I die content," was because he had gained the day. Resignation is not always a test of salvation. Many are willing to suffer to any amount if they can but gain the favor of God. Luther climbing up Pilate's stair-case on his bare knees, the Devotee hanging head downwards over a slow fire, are illustrations. Many get in the dark through disobedience, and then they try to get back by retracing their steps; by bearing crosses and doing duties. "I have been in the dark, but as I do the will of God, the light shines upon me." "One thing after another were required of me, which brought me nearer God." Delusion of the devil! How he would like to have us keep doing and depending on it, when it is not to him that doeth, but to him that believeth. Anything but trusting in the atonement of Jesus, pleases him.

If you wish to get back to God, confess your sin, your need of Christ, and by a simple act of faith, trust in the atonement made by Him for you, and you have pardon. When your will is yielded do not look to doing this and that, but look to the cross of Christ—to Jesus suffering for your sake. As Moses lifted up the serpent in the wilderness, even so must

the son of man be lifted up. John iii, 14.

Do you want pardon? Look to Jesus. He suffers for your sake. If you will but believe the story of the cross, you will be set free. An aged lady was at the altar. Witnessing her distress, the minister drew near and asked, What do you want? "O, I want to be forgiven." Believe in Jesus, and it shall be done. "But my heart is so hard! I cannot feel as I want to." Well, has not Christ suffered enough? Enough to take away all your guilt? "O yes! glory!" She was blessed almost before she knew it. That is the way to come. Do you want purity? Do not think to get it simply by putting *all* on the altar. "Does not the altar sanctify the gift?" Yes! but the altar is Christ. When consecrated, look to Jesus. His blood atones for impurity, and the Blessed Spirit will come down *as you believe*, and sanctify you wholly. (2 Thess., ii, 13: 1 Peter, i, 2: 2 Thess., v, 23.) Simply believe that he died for you.

None capable of exercising faith can obtain purity *without believing for it*: therefore the idea of having "the work cut short in righteousness at death," is erroneous. *Idiot*s are the only adults that are saved on the infant's ground.

"There is light around the cross,
We'll look that way."

GODLINESS.

BY H. L. TALBOT.

Looking over the limit of our personal religious observation, we can hardly believe that there is so much of close walking with God as in former times—those perilous times, when to make a profession of religion was an act of courage and self-denial; when it required a readiness to meet opposition, to endure hardness, to bear the cross; when the Christian saw in the distance the dim light of the stake ready to be his funeral pyre, or the executioner's axe whetted for his destruction; when he was obliged to hide his worship in the dens of the mountains and the caves upon the hill sides; and when, too, the Christian count-

ed it all joy to suffer persecution for Christ. Doubtless there *are* those who are walking the way of the cross, the straightened road, "the way the holy prophets went"—the path the martyrs and confessors walked—"the king's highway of holiness." Doubtless here and there one would be found who has kept the faith once delivered unto the saints,—but alas, how few! Borne almost unconsciously on by the strong tide of carnal security, too many are at ease in Zion, to the detriment of her dearest interests and the danger of their own souls. Would that the Church—the Bride—might throw off her soiled covering, and put on her beautiful garments, and arise in strength and beauty, and shine in splendor before the world. May you, dear reader, as a member of Christ's church, let your light so shine that men may see your good works.

"Awake, Jerusalem awake!

No longer in thy sins lie down;

The garment of salvation take,

Thy beauty and thy strength put on."

PROPHESYING.

Said Mr. Fletcher: All who enjoy perfect love, possess also the gift of prophecy. By this he said he did not mean the miraculous gift of foretelling future events, but the magnifying God, by speaking unto men with a new heart of love, and the new tongue of praise, as on the day of pentecost, those who were filled with the Holy Ghost, glorified God by speaking of his wonderful works as the Spirit gave them utterance. This utterance he called the gift of prophecy, and earnestly insisted that we might all prove the same baptismal fire of love that descended on that day on the primeval church, seeing the promise was unto them and their children, and to all them that are afar off, even as many as the Lord our God shall call; that we, as they, if we assert our privilege, may, with great power, bear witness of the grace of our Lord Jesus, and spread the flame of love we feel by speaking unto edification, and exhortation, and comfort among all our acquaintance. One hundred and twenty such

souls, he believed, would set the world on fire. But he observed, the reason why those perfected in love did not more fully spread the savor of grace, was, because they do not, in general, plead for a more abundant outpouring of the Holy Spirit, both in his *gifts and graces*. He then earnestly exhorted all present to seek this fulness of love, and this gift of utterance, and taking my hand, proceeded, "will you, my sister, be one who shall spread the sacred flame?"

He called upon all present to confess the Lord Jesus, "and if any," said he, "have not the gift of utterance, pray for it and it shall be given." You are commanded to "covet earnestly," and to pray for gifts, not for your own sake, but for the sake of the church. A man without gifts is like the king in disguise; he appears like a subject only. You are kings and priests unto God; put on your robes, and wear on your garter, conspicuous to all, Holiness to the Lord.

Hester Ann Rogers' Journal.

GOLD, PRECIOUS GOLD.

Gold, beaten gold, seven times purified. Friends, are you working in these gold mines, digging deep for the precious ore? The richest gold, the finest gold? Are you drinking at the well of water, of which, if any man drink, he shall never thirst, never die? O how much we lose by sipping at impure, muddy streams, when we ought to feast ourselves at living fountains.

Months and years are lost, worse than lost, by this one omission. "Search the Scriptures"—search them, commit them to memory, hide them in your heart, meditate them, till your souls are on *fire*!—David says, "O how love I thy law; it is my meditation all the day."

Every thought, every word, every act, should ever be made subservient unto, and brought into complete, immediate subjection to, the law of love, mercy and truth. Not a *breath* of the earthly should contaminate! Not a single erring step should mar this glorious pathway of life!

THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, MARCH, 1863.

PROFESSING HOLINESS.

If you enjoy it, and live it, by all means profess it. If God sets this great light in the soul, no one has a right to cover it up.—Let it shine. Confess all that Divine grace does for you. No one can long retain this great blessing without letting it be known that God bestows it upon him. He would have others encouraged to come to him for the fulness of grace, and so he would have those upon whom he bestows it declare his faithfulness. "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." A holy heart is pre-eminently the work of the Lord. It is a creation which his power alone can effect. It is the glory of his kingdom. Nothing demands a greater exercise of Omnipotence than to make a depraved human heart holy. Wherever this mighty act has been performed, the saints of God should make it known. They should freely and explicitly confess it, to the glory of his name. But professions, of themselves, amount to nothing. Our officers have repeatedly professed to have men and means enough to end the war; but the war still survives. Unfounded professions are common. They are not probably made, in many cases, wilfully; but in general, once had a good foundation, and are kept up from habit, and from the vain hope that the blessing is not lost, but only the witness of it. They are aware that their strength is gone; but they still think it best to make as strong a show of resistance as possible; as Lee kept McClellan at bay by pointing long wooden cannon towards his camp. That, there are those who really enjoy the blessing of holiness we have no doubt. Precious, humble souls, they are walking in all lowliness before the Lord. May your numbers be multiplied, and your graces be strengthened and increased!

There are others whose professions are not well founded. This is evident from their fruits. A good tree cannot bring forth evil fruit.

1. *Some are wanting in temperance.* Their appetites have the ascendancy over them. They do not keep their bodies under. Deprive them of their tobacco for a single day and they are miserable. It does not seem to me that we have a right to profess holiness if the deprivation, in the Providence of God, of any particular thing to eat or drink renders us wretched. If the Lord gives us enough to keep soul and body together, we should accept it with thankfulness, and go on our way rejoicing. Temperance—in the original *ἐγκράτεια*—signifies self control, having the mastery over one's appetites, and if you have not this mastery, do not profess holiness until you obtain it. God can give it to you. Seek it earnestly. It may cost you a conflict, but the victory will be worth resistance even unto blood.

2. *Some are wanting in self-denial.* They profess to have renounced themselves—their own righteousness and ease, and interests, and yet they seem to forget that this general renunciation amounts to nothing, unless it embraces particulars. It would puzzle them to tell wherein they deny themselves of any coveted gratification for Christ's sake. We heard recently of some precious saints in affluent circumstances, who, after giving all they could for the relief of the starving Lancashire sufferers, deprived themselves of the use of butter, that they might have more to give. In some form or other, self-denial must be practised daily if the blessing of holiness would be retained.

3. *Some are wanting in non-conformity to the world.* Satan has convinced them, and alas! they were but too easily convinced, that to gain an influence over worldly, gay professors, and lead them into the blessing of holiness, they must not be too strict, but must conform to worldly fashions to a degree that the Spirit of God would not allow, if they listened to its dictates. O! what a fearful mistake is this! To have God receive us we must come out and be separate. There is but one mediator between God and man, and none that we read of be-

tween the church and the world; and he who assumes to occupy that dubious position, will at the last day, notwithstanding all the wonderful works that he has done, hear Christ say, "Depart from me I know you not." The heaviest blows that have been ever inflicted upon Christianity, have been given by this class of persons. Without designing it perhaps, they have, by little and little, lowered the standard of the Gospel, until the church has become deluged with a tide of worldliness that threatens to sweep away the last vestige of spiritual life. The Church grew strong and multiplied under the cruelties of Nero and Domitian; but from the effects of the patronage of Constantine it has never recovered until this day.

It is distressing to hear persons professing holiness when decked out in "gold and pearls and costly array," and to hear them say with a show of great self-complacency when their inconsistency is hinted at, "O my conscience does not condemn me," just as if their conscience were a substitute for the explicit word of God.

4. *Some are wanting in humility.* They may be plain in their apparel, but there is about them an appearance of pride and self-conceit. They are forward and positive in expressing their opinions, and seem to think that nothing is done right in which they do not participate. Let us remember, beloved, that perfect love is never found only in connection with the deepest humility. Do not take up more time in meetings than belongs to you. If you are a minister, and occupy your hour in preaching, do give the people an opportunity to witness in the social meetings, and do not yourself occupy half the time. Such a course does not savor of humility. There may be others who have not the gift of utterance that you have, who have yet a much richer experience in the things of God; and it would do you and others good to listen to them. If you have true humility, one effect will be to make you "swift to hear and slow to speak."

5. *Others are wanting in love.* They may be rooted and grounded in doctrine, but not in love. They cannot bear much. They are quick and sensitive. In their intercourse with

their families there is what sounds and looks very much like fretfulness. Little things chafe, annoy and irritate. This cannot be where true holiness is enjoyed. It produces a calm quiet and evenness of temper that makes itself felt everywhere, and especially in the family circle. We may be firm and decided with our children without being cross. Any thing like scolding will not only hurt us but hurt them. If necessary to use the rod of correction, do not spare to use it, but let it be in love.

Let us, beloved, search ourselves. We may be right. Whatever our trials, God is willing and desirous to give all needed grace. "Hold fast the profession of your faith without wavering," and then live up to your profession.

JUSTIFICATION.

In our efforts to promote true holiness, we seldom find one who sets out in good earnest to seek it, who does not before he gets through, begin to cry out to God for pardon. If there are those who profess holiness without bearing its fruits, there are, we are fully persuaded, a much larger proportion of those professing to enjoy justifying grace who are fearfully mistaken.—Why need they be? The Scripture tests are simple, plain, and of easy application. "We know that we have passed from death unto life, because we love the brethren."—Who are "the brethren?" Jesus answers, "He that doeth the will of my father, the same is my brother." This settles it. He may belong to your denomination: or he may not. This will make no difference. If he does the will of God, you love him as a brother. You cannot push him from you because you may honestly differ in judgment on minor matters. If his heart is right with God, and your heart is right with God, you will say, "Give me your hand, my brother."

Much, very much of that which passes for brotherly love is a mere partisan or clannish feeling. It is the natural sympathy that exists between unsaved men belonging to the same party, and acting together for the accomplishment of the same ends. In proof of this, you have only to notice the treatment which one receives who

cannot sustain a party measure which is strongly urged—especially if his voice is likely to turn the scale. He may be in every respect just as good a man as before.—But he is honest, and an honest man, *must have convictions of his own, and must follow them.* He is led by the *Spirit*; and he who is led by the Spirit cannot always follow in the lead of his brethren, however much he may love them. While he agreed with their views, he was petted and caressed.—Friendly salutes greeted him at every turn. Now he is proscribed. He has suddenly become a stranger in his Father's house, an alien among his brethren. He is met with cold looks and averted glances. Covert attempts are made to kill his influence and injure him in business.

And yet, this fierce bigotry—this denominational rancor—this same spirit which, in past ages presided over the inquisition, and set in motion the rack, the wheel, and the thumb screw, and piled the fagots around the stake, passes with many for brotherly love, and is the strongest reason they can give that they are Christians! If we love Christ we shall love his true disciples though they may not always see as we see, and act as we act.

MEETING AT BINGHAMTON.

We have been holding meetings for nearly two weeks in this pleasant and interesting village. God has been with us in power. Some have been saved in the old fashioned way, so that they have the witness in themselves. The meetings are being continued and we trust that great good will result.

GOING DOWN TO THE PLAIN OF ONO.

The soul is of untold value. He that gains all of earth that may be gained, and misses heaven, is greatly the loser. Anything that has a natural tendency to hinder the salvation of souls, should be carefully avoided, particularly at a time when there is any special religious interest. Festivity, and mirth, and carnivals have this tendency. Many a conviction has been dissipated, and many a revival killed, by a donation party or a festival. In one place we visited, a series of meetings had been commenced in one of

the evangelical churches. They were to be held through the week, with the exception of one night. *That was devoted to an oyster supper in the church.* The charge for admission was fifty cents, to eat oysters; and ten cents, to see others eat them! When men gather figs of thistles, then may real converts be gathered in a church while it consents to such a desecration.

At another place, where a number of students, through the influence of their teacher, went forward, night after night, to be prayed for, the work of soul saving was broken in upon by a theatrical exhibition by the students of this teacher, under his management! How can it be expected that converts will be self-denying and cross-bearing, when they are thus practically taught that religion and worldly pleasures can go together, harmoniously, hand in hand? These growing encroachments of the world upon the church must be met. A barrier must be raised. The saints of God must give their testimony against this going down so often to drink of the muddy streams of sensual pleasures. Above all, let us importune the Lord to pour out his Spirit, and convict those who are leading souls astray.

HOW SUBSCRIBERS ARE OBTAINED.

Through the blessing of God, and the kind efforts of our friends, the "Earnest Christian" has subscribers in all the free states, from Maine to California; and in Canada, England and Scotland. It is a matter of devout thankfulness to our Heavenly Father, that while the pressure of the times is compelling similar magazines that have been longer established, and that command the patronage of powerful churches, to diminish their size or increase their price, we are still enabled to furnish our subscribers with the same quantity of reading matter as formerly, and at the same price. Unless there is another inflation of prices, we hope, by the blessing of God, to continue to be able to do so. We shall try to the utmost of our humble ability to improve the matter, and to give our readers in each number articles that shall be worth to them the subscription price of our magazine for a year.

For the encouragement of our friends,

we wish to say, that if they continue their efforts in our behalf, with Divine assistance, we shall have at the close of the year a larger list of subscribers than ever before.—This is needed to meet the increased price of publication.

Many, on seeing a number of our magazine are led to subscribe for it. It commends itself to their conscience in the sight of God.

The following are a few extracts from many kind letters we have received.

TO DO GOOD FORGET NOT.

The following letter from a brother at the west, will, we trust, lead others to seek to do good in the same way.

"DEAR BROTHER AND SISTER:—I find that when we say we will go *through*, we can realize only a very little what is contained in those words. I see, if we partake of Christ's sufferings, we have actually got to be placed, in respect to the loss of all things, as He and His disciples were. So you must not think it strange that circumstances are not different now from what they are. Things looked as discouraging to Paul as they have to you; but he tells us, if we do not look at them—if we keep our eye on things not seen—it will all work for our good. I can say my experience corresponds with the Bible. The last few days I have felt the need of getting nearer the Lord. I have been convicted with these words, "Be instant in season and out of season." I love the Lord, and want to be just what He would have me be. I want to pay the subscription for ten "Earnest Christians," to be distributed among the poor, commencing January 1st. You may send for them to distribute, two numbers to Rev. Bro. Hart, two to Rev. Bro. Mathews, one to Rev. J. G. Terrill, two numbers for the Canal street Mission, two numbers to Rev. Bro. Miller, and one to M. M., of Bonus. I am convinced a great deal of good may be accomplished in this way. The word of God is being distributed throughout the land, and now the people want the testimony of the Saints. From your Brother, C. L. S."

DELAVER, Wis. Feb. 2, 1863.

REV. B. T. ROBERTS: *Dear Sir*—A few weeks ago I found the November No. of the Earnest Christian and Golden Rule in the highway, where some one had lost it. It was the first and the only one that I ever saw. I was very much pleased with its contents.

If you continue to publish said magazine, if you will send me the January number, I will send you the money for the present vo-

lume on the receipt of the said number.

Yours truly,

A. B.

The following is from a young minister of Jesus Christ. May the Lord enable him to lead many souls into the liberty of the Gospel.

NEW LIBERTY, Ill., Feb. 4, 1863.

DEAR BRO. ROBERTS:—I am well pleased with your magazine, "The Earnest Christian." I have read it for nearly a year, my mother, at Lyndonville, N. Y., first sending it to me. I am, and always have been, in hearty sympathy with you, for I was born the second time while Bro. McCreery was with us in Lyndonville. I was wholly sanctified during our fiery trials, before Bro. Wm. Kendall departed this life; and to day I am saved with the same salvation, having "minded the same things, and walked by the same rule."

Enclosed you will find one dollar, to pay for the Earnest Christian during this year, and you may consider me a life-subscriber. I believe I shall not want a dollar to pay for the spreading of Earnest Christianity such as is recommended in your magazine. Long may it live, to bless the world as a holy light and sanctified salt of the Gospel.

I will try for subscribers even here, down in Southern Illinois—in the Egyptian part thereof. We need just such books all over the land, to show us the way perfectly.

I am your brother in the kingdom and patience of Jesus Christ, to whom be everlasting praises and glory. Amen. G. P.

HOW POWER IS LOST.

The following is an extract from a letter written us by a brother in Michigan, whom we have long known as an uncompromising follower of Jesus. Many others have lost their power in much the same way. If we would keep the Spirit, we must walk in the Spirit. We know not what things to pray for as we ought, but the Spirit makes intercession in us. As he leads us we must pray or be left to ourselves. If we have refused to follow the Spirit, we must repent of the wrong, and confess it, and implore forgiveness for Jesus' sake. May God bless our brother, and restore unto him the joy of his salvation.

DEAR BROTHER ROBERTS:—I do not enjoy that power that I once had, yet my position in the M. E. Church is kept good.—Last summer I was laboring for a rabid democrat, and he and his wife both belong to the M. E. Church. His wife professes to en-

joy the blessing of perfect love. They found I was strongly opposed to slavery, so they began a tirade against this abolition war, and against the preachers, as the persons to blame. I stood up for the truth and cause of Christianity, and took the ground, that every person that enjoyed religion was an abolitionist, and God blessed my soul in so doing. But after breakfast it came time for family prayers, and I was called upon to pray. The Spirit dictated that I should pray for them as sinners, and I was afraid to do it. (Now that moment I was inconsiderate, yet I knew better.) Since that time, such temptations as I have had sometimes nearly overcome me, and I feel like a man shorn of his strength. Yet when I try to exhort, and talk to the people, God does not forsake the truth, but gives me liberty. Yet my joy that I formerly had continually, by night and by day, is only spasmodic now. I have told you the simple facts of my case, that you and family might know how to pray for me, that I may again be restored, and have my confidence made perfect. W. C. B.

"COME OVER AND HELP US."

The call for laborers who possess the wisdom that winneth souls, and leads them into the depths of Christian experience, are so many and so urgent, that we are at times, at a loss to know what to do. We are in all earnestness praying the Lord to thrust out **LABORERS** into his vineyard. We have an assurance that this prayer will be answered. *There are some who must come to our assistance or they will be overwhelmed in spiritual darkness and confusion.* But we want none but those who are fully saved—men who count not their lives dear unto them—who are willing to be despised, and to be counted as the offscouring of all things. One writing us from a large town, near the Mississippi river, says:

"I would like to find out if you have any minister that you could send to this place. I think there might be some good done if there was a man that could preach, who was not afraid of hurting pride and the pew-renting. I have read your Earnest Christian, and I like it very much. I am no Christian myself, but I would like to be. I send you one dollar for the Earnest Christian. Brother Roberts, I wish you would pray for me that I may get religion, and be a good Christian."

R. E. M.

RULES FOR YOUNG CHRISTIANS.

Brownlow North, one of the laymen of Scotland, whom God has raised up, and thrust out to labor for the salvation of souls, and whose labors have been greatly blessed, gives the following rules, which we commend not only to the young, but to older Christians:

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers.—Heb. xi. 6.

2. Never neglect daily private Bible reading; and, when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all back-sliding begins with the neglect of these two rules. John v. 39.

3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him? Matt. v. 13-16.

4. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. Col. iii. 17. If you cannot do this it is wrong. Rom. xiv. 23.

5. Never take your Christianity from Christians, or argue that because such people do so and so, that therefore you may. 2 Cor. x. 12. You are to ask yourself, "How would Christ act in my place?" and strive to follow him. John x. 27.

6. Never believe what you feel if it contradicts God's word. Ask yourself, Can what I feel be true, if God's word is true? and if both cannot be true, believe God and make your own heart the liar. Rom. iii. 4; 1 John v. 10, 11.

ANOTHER FREE CHURCH.

We rejoice at the increase of free churches. Without them the Gospel can never be preached to the masses, and the Bible standard of religion can never be kept up. The pew system commenced in New England, and we are glad to see that Free churches are again being planted there.

A new Congregational Church has just been dedicated in Springfield street, Boston. It is built of brick, and the audience-room, which is fifty-seven feet by seventy-two, will seat about seven hundred and fifty persons. The church and chapel have been erected at the sole expense of a Christian merchant of that city, and it is intended that the seats shall always remain free, though all who attend will be invited to contribute to the extent of their means for the support of the Gospel.