

# THE EARNEST CHRISTIAN

AND

## GOLDEN RULE.

VOL. V.

JUNE, 1863.

NO. 6.

### ETERNAL PUNISHMENT.

BY B. T. ROBERTS.

THE doctrine of eternal punishment, if true, is one of the utmost importance. If men are exposed to certain and endless perdition, they ought to know it. He is no friend of his race, who, believing in this doctrine, remains silent respecting it, or insists upon it so feebly as to produce the impression that he is in doubt as to its truth, or its vast concern. Nearly all professing Christians subscribe to it in their creeds, but how few live as if it were a tremendous reality! How seldom do ministers preach upon it, and faithfully warn their hearers to shun that death that never dies! Whatever others do, we must declare the whole counsel of God. It is no part of our mission,

To smooth down the stubborn text to ears polite,  
And snugly keep damnation out of sight.

Whether men like to hear of their danger or not, we must kindly and earnestly warn them of it, and do all we can to persuade them to escape the awful misery that awaits the unsaved.

1. THE BIBLE TEACHES THAT THE PUNISHMENT OF THOSE WHO ARE FINALLY LOST IS ENDLESS IN ITS DURATION.

(1.) This punishment is not annihilation, but a state of conscious misery that never has an end. The lost are represented as being in torment. "And in hell he lifted up his eyes, being in torments."\* But a person annihilated would suffer nothing. A non-entity

cannot suffer. Suffering implies existence. But as the lost shall be "tormented day and night 'forever and ever,'"† therefore they cannot be annihilated.

Those who are punished are represented as knowing that they are punished. They are aware that the pains which they endure are in consequence of their transgressions. Job says that "God rewardeth the wicked and he shall know it. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty."‡ But how can he know it if he has no existence? How can his eyes see his destruction if he has no eyes, no senses, no body, no soul? if there is an utter extinction of being?

Again, the Bible clearly teaches that there are degrees in the punishment of the lost. Our Saviour said to the pharisees, who, to cloak their covetousness, made long prayers, "Therefore ye shall receive the greater damnation."‡ Again he says, "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall be beaten with few stripes."§ But annihilation admits of no degrees. But there are degrees in the punishment of the lost; therefore annihilation cannot be that punishment. We admit that there might be different degrees of suffering before annihilation is reached. But this would make the punishment of the lost consist in the previous suffering,

\* Luke xvi, 23.

† Rev. xx, 10. ‡ Job xxi, 19. § Matt. xxiii, 14.

§ Luke xii, 47.

and not in annihilation, and hence it would destroy the theory. Thus all those numerous passages which teach; first, that the punishment of the lost is a state of suffering; second, that they are conscious of their punishment; third, that there are degrees in punishment, clearly demonstrate that punishment is not annihilation.

(2.) The lost are represented as being utterly without hope. Of Judas, our Saviour said, "It had been better for that man if he had not been born." \* This could not be true if he was annihilated. He was, no doubt, ordinarily happy during most of his life, and was for some time highly favored with the companionship of the Saviour. His sufferings prior to death were nothing in comparison with what many good men have endured; and as to the ignominy attaching to his name, if he is annihilated it cannot affect him, any more than it does a tree to be consumed.

Much less can it be true of him, that "it had been good for him if he had not been born," if, after a limited period of suffering, he is admitted to the unending bliss of heaven. Men toil the greater portion of their lives, to procure a competence for a few declining years, and think the repose is worth the effort. Limited suffering bears no comparison to unlimited bliss.

(3.) The punishment of the lost is the same in duration as that of the devil and his angels. At the day of judgment, the KING shall say, *Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.* † But the devil is not annihilated, and never will be. He doubtless would be glad if he could be annihilated. He knows that there is unending torment awaiting him. "Art thou come," he said to Jesus, "to torment me before the time?" He knew he must be tormented, and he dreaded to have this suffering begin. But annihilation is not torment, it is repose. The sufferings of the saints while on earth have

sometimes been so great that they would have chosen annihilation as a relief to their agony. This was the case with Job. But does any one suppose that the punishment of the devil consists in that which a good man would accept as a refuge from the ills of life? The devil will never find rest in an extinction of his capacity for suffering. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." SHALL BE TORMENTED! Then of course they cannot be annihilated. There must be a conscious existence. And this is to last FOREVER AND EVER. But the wicked are to share this punishment with "their father the devil." If he never ceases to exist, then they do not; if his punishment is to last to all eternity, without any mitigation or end, so must theirs also.

(4.) *The punishment of the wicked is of the same duration as the reward of the righteous.*

No one who believes the Bible doubts but that it teaches that the righteous shall live forever. On this point all are agreed. Universalists and annihilationists, the orthodox and heretics, all concur in the opinion that the upright and the holy shall have a conscious existence in the regions of bliss to all eternity. "The righteous," said our Saviour, "shall go away" from the general judgment, "into life eternal." \* "God will render," says St. Paul, "to them who by patient continuance in well doing, seek for glory, and honor, and immortality; eternal life." †

Our Saviour says, "Whoso eateth my flesh and drinketh my blood, hath eternal life." ‡ St. Paul says, "He that soweth to the Spirit, shall of the Spirit reap life everlasting." § The revelator says of the servants of God, "They shall reign forever and ever." ¶ No stronger expressions are employed in the Bible to denote the fact that the

\* Matt. xxvi, 24. † Matt. xxv, 41.

\* Matt. xxv, 46. † Rom. ii, 7. ‡ John vi, 54.  
§ Gal. vi, 8. ¶ Rev. xxii, 5.

period shall never arrive in the annals of eternity when the righteous shall cease to enjoy a conscious, happy existence. *But the same qualifying words that are used to express the duration of the happiness of the saved, are used to express the duration of the misery of the lost.* Thus in the first four of the passages above quoted, the word expressive of duration is, in the original, *αἰώνιος αἰώνιος*. This word is used in the Greek Testament no less than fifty-two times, to denote the endless continuance of the happy life of the righteous. It is the phrase commonly employed for this purpose. *But the same word, letter for letter, is used six times, to denote the duration of the misery of the lost.* "It is better for thee to enter life halt or pained, rather than having two hands or two feet, to be cast into everlasting fire." "These shall go away into everlasting punishment." "He that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation." \*

Here, then, is a word which the Holy Spirit has employed many times, in one unvarying sense, in order, as it were to fix its meaning. That meaning is everlasting in its fullest signification. If God had designed it to have some other meaning when applied to the punishment of the lost, would he not have told us so? To use it in one sense when applied to one class of human beings, in order to encourage us to lead a life of piety; and then to use it in another sense, when applied to another class of human beings, in order to dissuade from a life of vice, would be an act of deception which no one could charge upon the Almighty, without blasphemy.

Another phrase very strongly expressive of endless duration is that quoted above, where God says of his servants, "*They shall reign forever and ever.*" In the original, they shall reign *εἰς τοὺς αἰῶνας τῶν αἰώνων, εἰς τοὺς αἰῶνας τὸν αἰῶνα*, literally during the ages of

ages. This phrase is applied to the saved this once. It is applied three times to the lost. "And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." \* If there is a possibility of expressing in any language the endless duration of the conscious misery of the lost, it is expressed in these words. *If they have no rest*, then are they not annihilated, for annihilation is rest. If "*the smoke of their torment ascendeth up forever and ever*," then are they conscious, for where there is no consciousness there can be no torment. If it is *for ever and ever*, there is then no mitigation, no reprieve to all eternity. It is a lasting torment. The punishment is one that has no end. You may escape its beginning if you will, but once commenced, and the pang of that agony is perpetual.

If our government should promise to its faithful soldiers a pension for ten years, and threaten the disloyal with banishment for ten years, who would understand the government as meaning one period of time by the phrase "ten years" in the first clause, and another period by the same phrase in the second? Yet such is the absurdity of those who deny the doctrine of endless punishment. In Matt. xxv, 46, the same word that is translated "eternal" to qualify life, is found in the original to qualify punishment. "These shall go away into everlasting *αἰώνιον αἰώνιον*, punishment; but the righteous into life eternal, *αἰώνιον αἰώνιον*."

This then is the agreement. The Bible teaches that the saved are happy to all eternity. But the same words and phrases that it employs to denote the duration of the happiness of the saved, it uses to denote the duration of the misery of the lost. Therefore the punishment of the lost is eternal in its duration. Is not this argument conclusive? There is no escaping its force

\* Matt. xviii, 8; xxv, 46; Mark iii, 29; see also Matt. xxv, 41; 2d Thess. i, 9; Jude 7.

\* Rev. xiv, 11; see also Rev. xix, iii; Rev. xx, 10.



but by a process of interpretation that would do away with the Scriptures entirely.

5. *The same terms are used to express the duration of the punishment of the lost, that are used to express the duration of God's existence.*

God can never cease to exist. From everlasting to everlasting he is God. His years can have no end. In Romans he is called the *everlasting God*, \* *αἰῶνος αἰώνιος*. But this phrase, as we have seen, is applied to the punishment of the lost. Again, it is said that he *liveth forever and ever*.† This phrase, "forever and ever," is applied in the New Testament fifteen times to the Supreme being; once, as we have seen, to the righteous; and three times to the lost,—once to the worshippers of the beast and his image; once to a corrupt and persecuting Church; and once to the devil, the beast, and the false prophet, who "shall be tormented day and night forever and ever." Could any honest man, writing on the most important subject, use a phrase sixteen times to denote an absolute eternity, and then use it in a widely different sense, without giving us any hint whatever that he employed it with another signification? The Holy Ghost never used language in this way. He is the Spirit of truth, and does not thus mislead. Then if God lives forever, the wicked are punished forever. Their sufferings run parallel with God's existence.

## II. OBJECTIONS CONSIDERED:

1. *It is objected that there is no justice in causing persons to suffer eternally for sins committed in time.*

But do earthly tribunals most famed for their equity, in passing sentence upon a criminal, take into consideration the length of time he employed in the perpetration of his crime? Are not the greatest crimes generally committed in a few minutes, or even seconds? Suppose the first murderer were yet alive, in solitary confinement, with murder still in his heart. Would men

clamor for his deliverance because he had suffered so long already? The tiger is kept caged, not because he has killed any one, but because he is a tiger. The sinner suffers eternally, because he is eternally a sinner. He is forever in a state of rebellion against God, and so is punished forever. From the time the character is formed it is becoming more and more fixed and unalterable. The potter's clay can be shaped at will, but the heat of the furnace fixes the form of the vessel; so man in probation may become a saint or a sinner, and he is gradually hardening, and assuming the moral features that he will bear to all eternity. In the last chapter of the Bible, after the general judgment, the lake that burneth with fire and brimstone, and the new Jerusalem, have been described, it is said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." That is, those who are sinners at death, are sinners forever. They never become penitent and holy, but go on in sin, waxing worse and worse. If sin may be justly punished at the present, it may be justly punished as long as it exists; but it exists forever, therefore it may be punished forever. Not that one is doomed to sin in eternity any more than in time. But who does not know that the commission of sin renders its repetition more likely? The horse that runs away once is much more liable to run away again. He who has confirmed himself in sinning, sins on, though he finds that its consequences are bitter.

2. *It is objected that punishment is reformatory in its nature.*

This opinion has neither observation nor scripture for its support. The fallen angels have been suffering punishment for at least six thousand years, yet their character is not thereby improved. They are full of hostility against God, and doing all they can to lead men astray. The Jewish nation have been stricken, as God threat-

\* Rom. xvi, 26. † Rev. xv, 7.



ened, for two thousand years, but their opposition to Christ is still as great as when they cried out, "Away with him! Crucify him!" That man who has lost his property, his reputation and his health, in consequence of his sins, whose brain is racked with anguish, and whose every nerve is a road for pain to travel on, is farther from being a saint than he was when his terrible sufferings began. The hardest convict in prison is the one who has been there oftenest and longest. Men are made better by their yielding to the influences of the Spirit of God; and not by the suffering which their sins bring upon them. If they resist this Spirit, and refuse to yield to all the gracious appliances which God employs for their salvation, then their reformation becomes utterly hopeless. If the goodness of God, and the threatenings of his word, and the drawings of his Spirit, and the foretaste of the misery of sin, do not lead to repentance, nothing will. The case is desperate.

3. It is objected that eternal punishment is inconsistent with the goodness of God.

We must test theories by facts. Ever since the fall, our world has been a scene of almost constant suffering. Not a single family but has been visited by crushing affliction, not a heart but has been well nigh broken a thousand times, and been compelled to yield to the pressure at last; not a moment has passed when the very air was not burdened with groans and sighs, and cries of anguish; and if the goodness of God has permitted all this for six thousand years it may permit it forever. The difficulty is not in reconciling eternal suffering with the goodness of God, but in reconciling suffering at all. But God is good; and suffering exists; it has always existed since sin began, and it will doubtless last while sin lasts. God has made the most gracious, ample provision for escaping sin, and consequent suffering; if we avail ourselves of this provision, happy are we; if we do not, the fault is all our own. The goodness of God stands un-

impeached. "Jesus Christ, by the grace of God, tasted death for every man;" and the manifestation of the Spirit is given to every man to profit withal.\* If any are lost it is because they will not come to Christ that they may live. Our Government offers a farm to every citizen who will accept and improve it, still the indolent and the improvident are as homeless as ever. But the Government is not at fault. It does what it can for every man's comfort. Neither is God's goodness impeachable. He offers man, on terms that he may easily comply with, an "inheritance incorruptible and undefiled, and that fadeth not away." If he refuses it the blame is his own.

### III. WHO ARE EXPOSED TO EVERLASTING PUNISHMENT?

1. *All impenitent, accountable persons.* "Except ye repent, says Christ, ye shall all likewise perish."† There is a difference in punishment, graduated in exact proportion to the enormity of men's sins. Each shall have *HIS PART*—the part for which his sins have fitted him, in the lake that burneth with fire and brimstone.‡ Let me exhort you, unconverted man, to repent. You are in great peril. See your danger. God threatens, and he will fulfill. He now invites you to accept his proffered mercy. O, turn while you may. Think how dreadful it will be to spend a long, unending eternity amid shrieks and groans; among the damned, tormented by demons, having no rest day or night. O, come to Christ and accept his mercy ere your doom is sealed.

2. *Superficial professors.* Read carefully the twenty-fifth chapter of Matthew. You will see that its warnings are addressed mainly to the professed servants of God. The first class, the foolish virgins, had their lamps but took no oil in their vessels. How many there are of this class! They have the lamp—the form, but no oil—no deep work of grace in their hearts. They sleep, and the

\* 1 Cor. xii. 7. † Luke xiii. 3. ‡ Rev. xxi. 8.

light that others shed makes them think that all is right. How my heart has been pained as I have seen many indulging a hope that they are Christians, when, if there is truth in the Bible, they are yet in the gall of bitterness, and in the bonds of iniquity. They have not confessed and forsaken their sins. They have not made restitution where they have wronged others. They are still conformed to the world. They are under condemnation. Such are hopeful candidates for everlasting punishment. O beloved, let me urge you to arouse. Do not accept of false comfort any longer. You have often your misgivings as to your being a child of God. Friends, as deceived as yourself,—perhaps backslidden ministers, have labored, and, alas, but too successfully, to quiet your fears. Listen to them no longer. Let the Spirit probe your heart. Go to the bottom. Confess fully, and restore promptly. Give yourself in reality to God. Accept of shame, of persecution as your portion in this life, so that you may have the life to come.

3. *Idle professors.* The slothful servant that hid his lord's money, received a real, genuine talent. But he did not turn it to any account. He took his ease. So with many, now sleeping in the various churches. They have had a genuine experience. They once were happy in God. In lowliness and simplicity they walked before Him. But they have not improved upon the grace they received. The Spirit urged them to go forward, but they refused, through fear of reproach, or selfishness, or a love of ease, to press on, and they have since been insensibly sliding back. *They have lost their first love.* They may have much outward activity at times, but the inner power is gone. They have settled down upon a lifeless form, with lukewarm hearts. *These too shall go away into everlasting punishment.*

O, think how dreadful it will be to go from the Church of God, its holy altar, its sacred ordinances, its sweet communion, its solemn Sabbaths to

perdition! If one will go, it were better to go from heathen lands where the light of the Gospel has never shone. But to go from a crucified Jesus, from the strivings of the Spirit, from the prayers of the saints, to dwell in the blackness of darkness forever, who can bear the thought? Brother, sister, arouse thee to a most rigid self-examination. Are you as near God as you have ever been? Do you feel those meltings of love, that ardent zeal, that unwavering faith that you did when you first felt the assurance of sins forgiven? We ought to be more tender, more simple, more fervent! If you find you have lost your first love, be frank to confess it. Do your first works. Get right, though it involves a sacrifice of all you hold dear.

Such then is a brief view of the teachings of the Bible on this awful subject. How carefully we ought to live! When a celebrated painter of antiquity was asked, by a friend, who found him still endeavoring to improve a picture upon which he had bestowed many days' labor after it had appeared to be finished, why he took so much pains, his reply was: "I paint for eternity." If your carefulness of living brings upon you reproach and contempt, let your reply be, "I am living for eternity." You may keep out of hell if you will, but once there and there is no escape. Eternity is long, and whatever men may say, he is the truly wise man who bends all his energies to escape that death that never dies.

How culpable are those Christians, and especially Christian ministers, who fail earnestly to admonish men of their danger. Is there an eternity of misery before them? Then should those who see it cry aloud and spare not—lift up their voice like a trumpet and show the people their transgressions. What is there that should not be avoided to escape so great a destruction? Well might our Saviour say: If thy hand offend thee, (cause thee to sin,) cut it off: it is better for thee to

enter into life maimed, than having two hands to go into hell—into the fire that never shall be quenched: where their worm dieth not, and their fire is not quenched.

## SANCTIFICATION.

WHERE Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little addition to the society, and little life in the members of it. Till you press believers to expect full salvation now, you must not look for any revival. I find almost all our preachers, in every circuit, have done with Christian perfection. They say believe it, but they never preach it, or not once in a quarter. The preachers have given up the Methodist testimony. Either they did not speak of perfection at all, (the peculiar doctrine committed to our trust,) or they spoke of it only in general terms, without urging believers to go on to perfection. And where this is not earnestly done, the work of God does not prosper. William Hunt and John Watson were not men of large gifts, but zealous for Christian perfection, and, by their warm conversation on this head, kindled a flame in some of the leaders. These pressed others to seek it, and, for this end, appointed meetings for prayer. The fire spread wider and wider, until the whole society was in a flame. In the evening we had a love-feast. Sixteen or eighteen persons gave a clear, scriptural testimony of being renewed in love. John Bowby spoke clearly of receiving sanctification, by faith alone, and retaining it nineteen years, by still acting a momentary faith. George Brad-dock spoke humbly and wisely, and declared boldly he was cleansed from all sin. T. Bridgway, bore a glorious testimony for God, and declared he received the blessing of sanctification in a moment, by simple faith, after trying to sanctify himself for three years together, by gradually mortify-

ing every corrupt affection. S. Bradshaw, professed justification, but owned he did not experience what he now heard, though he had been a Methodist twenty-nine years. Mr. Wesley got up and said: those who love God with all their heart must expect much opposition from professors who have gone on for twenty years in a lazy, old-beaten track, and fancy they are wiser than all the world; these always oppose the work of sanctification most. Mr. Wesley allowed the meeting to continue two hours, which I never knew him to do before; but his whole soul was filled with love and thankfulness for so many witnesses of redeeming love and full salvation.—H. A. R.

## GOOD RESOLUTIONS.

1. I will daily pray in secret.
2. I will daily pray in my family.
3. I will daily read God's Word, with prayerful desire to learn his will.
4. I will attend all the meetings appointed by the church, unless the providence of God otherwise direct.
5. I will pray every day that God will bless his truth to the conviction and conversion of sinners.
6. I will do what I can by my pecuniary ability to promote the Redeemer's kingdom.
7. I will do what I can in the Sabbath-school to further the salvation of the rising generation.
8. I will sincerely desire and earnestly pray for the salvation of the children and youth committed to my care.
9. I will strive to be at peace with all who love Christ.
10. I will be as tender of the reputation of a brother or sister as of my own.
11. I will never speak evil of a brother, and if I am displeased with him I will follow the gospel rule, and tell him my feelings between him and myself alone.
12. I will never visit any place of amusement or social pleasure on which I can not first ask God's blessing, and where I may not expect his guidance.



## ON PROMOTING REVIVALS.

BY REV. WM. COOLEY.

*Saving souls as an end must be constantly kept in view.*

Nothing of importance is ever secured without a direct aim to accomplish it. It is so in seeking the blessing of pardon, or the blessing of sanctification, or any advance step on the way to heaven. Advancing in religion is not a chance thing; and building up the Church in holiness, and getting souls saved, is no happen so matter, but the result of set purpose to do it. This must be kept in view in preaching, praying, exhorting and singing. Live and labor to advance this work, and in order to this it must be kept full in view.

*1. Careful self-examination is necessary.*

This should be often and thoroughly done. It is well to propose to ourselves searching questions, such as the following. Am I doing my duty to my family, friends and neighbors? Is the blood of my relatives or neighbors on my garments? Do I mingle with the unconverted more than is necessary for the purpose of doing needful business, and laboring for their salvation? Do I warn all with whom I have to do? Do I do as I would be done by in all my business transactions? Do I speak cautiously and guardedly of the faults of others in their absence? Do I love and pray for my enemies? Do I seek to know all my duty as taught in the Bible? Do I injure my body by eating or drinking, or by using tobacco, snuff, tea or coffee? Do I wear needless adornments or costly apparel? Do I pray for ministers, and for the salvation of souls, as much as I should? Do I read the Scriptures and pray in secret as much as I need to do? How many souls have I been the means, in the hands of God, of saving.

*2. Directness is essential.*

There is a fearful lack of this. Generalizing and indefiniteness is the general

rule, with here and there an exception. In preaching, themes are selected of a general character, which bear nowhere against existing errors and sins. Every blow struck should be aimed at what stands in the immediate way of the work, against existing practices, existing excuses, and existing sins and errors. Let there be a set purpose to do execution every time, and God will help to strike heavy blows, but beating the air amounts to nothing. This kind of preaching and testimony will create a stir, but the real work of God will advance in the midst of such commotion. Aim directly at the heart and conscience, without fear of hurting, for men are not aroused from their long sleep without some pain. The strong temptation is to let alone these stupendous systems of error and formalism, because they tower so high and have so many advocates and friends. Exposure always brings opposition, war, and slanders, but salvation comes to some souls after all. Be sure that every blow is struck in love, in love for truth, and in love for the souls of men. When the light is in our souls, and the burden of the Lord is on our hearts, we are to throw ourselves into the terrible contest with sin, and do our full duty, and leave it with God without any apology. Our Saviour laid the axe at the root of the tree, for he knew that lopping off its branches would not do the work. Peter and Stephen charged the murderers of our Saviour with the fearful crime of "desiring a murderer to be granted unto them, and of crucifying Christ." At times nothing else will do but this bold and pointed manner. Wisdom dictates the use of milder means in most cases first, but the same wisdom dictates that the work be done in some way; whether the manner is smooth or rough, souls must be saved, and a sleeping Church aroused.

*3. Earnestness is essential to success.*

We must have the inward fire, and that always creates outward earnestness. It is true there may be zeal, loudness of utterance, and a show of

earnestness, growing out of habit or selfishness; but when the soul is stirred and pressed with a burden for perishing men, the earnestness of manner is the outward expression of the inward fire and power. Smooth things, fine sayings, high-sounding words, and a display of learning are altogether inconsistent with Holy Ghost earnestness. Those who stop to pick flowers and toss them about, know nothing of this pent up flame. We must have the earnestness of a determination to succeed, exceeding that which leads the student through great difficulties to secure an education, which nerves the arm of the laboring man to secure a home and comforts for his loved ones, or which moves a patriotic general to brave danger and death, to expel from his loved country an invading foe. Our earnestness to save souls should vastly transcend all temporal interests. The battle cry of the Bible is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." The spirit of the expressions, "The zeal of thine house hath eaten me up," "and give me children or I die," is indicative of the consuming desire to save souls, which ought to pervade the Church. A zeal intensified by a sense of the soul's value, of its capabilities of enjoyment, of its privileges bought with blood, and its danger of endless ruin, ought to blaze through the world. May God help his people to labor as intensely, as ardently and as boldly, to save souls, as the devil does to destroy them. Says Jesus, "Shall he not revenge his own elect, which cry day and night unto him." Says an earnest writer, "It is the will of God that the Church should always live in a revival, and increase in numbers, strength and holiness, daily, weekly, monthly, and annually. Death never stands still, no more should soul-saving; devils never cease to work for hell, no more should Christians cease to work for souls, and

God, and heaven; when one ceases the other may, but never till then; let but the Church work, and ministers pant, pray, believe and work for souls, and the flowing glory of the revival will not go out until the world is converted to God."

Reading sermons greatly hinders revivals, for they cannot have the Holy Ghost earnestness. There may be more precision, unity and finish, but ten-fold less efficiency and execution. No minister who has the great work of saving souls full in view, will ever read sermons, however much he may write. He who has the end in view to please God and save souls, will not stop to please men, and display his abilities. The minister who feels the responsibility upon him, will see that his work is not to entertain the people with beautiful figures and fine theories, but to snatch souls from death. Mr. Caughey received the title in England of "*the holy-brand snatcher*," and he merited it, but where are the ministers who really do? The minister who is not aiming to save souls, and build the Church up in holiness, has no business in the pulpit.

#### 4. *Holiness to the Lord stands intimately connected with revivals.*

There is nothing like holy living to convince the unconverted of the importance of religion. There can never be any permanent, spiritual prosperity, without the thorough work of holiness. Judgment must begin at the house of God, and go through the membership, and root out the love of sin and the world, or any revival will be superficial and worthless, no matter how many profess religion. It is far better to have one soul saved and placed where he will live true religion, than to have one hundred profess religion and fall away in six months. Entire holiness enjoyed, keeps a revival spirit alive in a society, and nothing else will, no matter what it is, long at a time. Where only a few have purity of heart in a society, and the rest do not fight it, so as to nullify their influence, there will be a revival spirit the year through,

and souls now and then will be saved. In many cases, leading members of the Church oppose the few who are serving God and advocating the thorough work, and then charge the lack of spiritual influence to the cause of holiness. But the truth is, the hardness of the unsaved arises from the lack of holiness, or the counteracting influence of its opposers. Light rejected, results in great darkness. I heard a minister, who is a revivalist of the Baptist Church say, not long ago, "The time is past when we expect revivals without a set effort to get them up, and they are only occasional now, though it used to be different." He seemed to think the days of adding to the Church daily, had passed away. But the trouble is, there is a lack of vitality in the Church, a lack of labor and faith. God designed his Church should be a revival Church, and that additions should be daily or frequently made. The great lack is holiness—holiness of heart, of life, and in all manner of conversation. How few ministers have courage enough to go to the bottom of things, and risk reputation and salary! How many are trying to promote revivals, but how little of the spirit of revival they have in their own souls, and how little desire for holiness of heart! How many efforts for revivals have continued from five to eight weeks, without any success, and why? We knew one effort to last eight weeks, and they were no better off when it closed than when it began. We were holding meetings in the same village, and preached holiness; some noise was made, and they were opposed to both these things. Hard cases were saved in our meetings, and nobody in theirs; but they did not seem to know their trouble.

How many ministers think that preaching holiness injures revivals. It is said that the advocates of holiness, are so absorbed in this subject as to neglect sinners, but the truth is, no class of persons feel as deeply for sinners as holy souls do. They have clearer light to see their condition

and danger, and have more courage and faith to labor for them; but such persons may see no use in exhorting sinners over a dead, back-slidden church, and hence they labor to get the church out of the way first; but the pure in heart, love sinners with an intenser love than any others, and they see more in salvation for them to enjoy. "Holiness becometh thine house, O Lord, forever." "Be ye holy."

Says a writer, "Ministers want drilling into the work of soul-saving; but first they must be sanctified to God, or they will never work well in a revival; how can they take the holy censer, and fetch holy fire, and throw it among the people, if they are not sanctified! Ministers must be holy; a sanctified leader will work better in a revival than an unsanctified minister; unsanctified souls, whether ministers, or leaders, or members, cannot stand heaven's pure, holy flame; they will shout wild-fire, and run away as though the damp of death were present. There are few ministers who have a soul, faith and flame to enter into, and carry on, a glorious, soul-saving revival; they are too earth-bound, gold-bound, man-bound, hell-bound, to come out into the glorious work of soul-saving." Says an English correspondent, "Mr. Caughey presses the old Methodist doctrine of entire sanctification with great point and effect. This is the secret strength of real, lasting revivals." Mr. Wesley says, "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little addition to the society, and little life in the members of it. Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect full salvation now, you must not look for any revival." The best way to wake up a dead society, is to get this great doctrine before their minds as a blessing to be experienced, and it will start things, and put new life into some, and greatly bless all, if none oppose, but if some do,



others will get saved, which is far better than to have them all dead. But what if they are not justified? This is the best way to get them out of their forms, and when the light shines upon their souls, they will be likely to find their latitude and longitude. Mr. Wesley says, "Wherever the work of sanctification increased, *the whole work of God increased in all its branches.* Many were convinced of sin, many justified, many back-sliders healed." He also gives an account of a great work at Wear-dale, in the following language: "The rise of the great work was thus:—Wm. Hunter and John Watson, men not of large gifts, but zealous for Christian perfection, by their warm conversation on this head, kindled a flame in some of the leaders. These pressed others to seek after it; and for this end appointed meetings for prayer. The fire then spread wider and wider, till the whole society was in a flame."

## PRESENT EXPERIENCE.

BY MRS. JULIA M. GOULD.

I HAVE found that the way of the cross is glorious. I have taken that way, and my present experience is this: God is my inner life. The Holy Ghost rests upon me, rules within, speaks to me. The inexpressible glory of God fills my being. Gratitude and praise is welling up from my soul continually to God. Oh glorious life! hid with Christ in God. I arrived at this experience by surrendering my own will, and taking the will of God as the rule of action. This led to a path of suffering more intense than I ever before had conceived of. At the same time, there was a realization clear and distinct, that this was for my purification. Although the flesh inclined to shrink, yet my heart said, Lord, let this continue until the end for which it was inflicted is accomplished. His fashioning hand is still upon me. Glory be to God! I am being redeemed. All

things are being equalized in the will of God.

When the will harmonizes with the will of God, sorrows and afflictions are welcomed as cordially as the joys and consolations of God's Spirit. God is realized as *really* in the one as the other. While walking in the order of God, the soul many times realizes more benefit from the heat of the furnace than from the visit on the mount. The form of the fourth is visible in the fire, and when called forth from the furnace, the smell of fire is not to be found upon her garments. The dross is consumed. The gold shines with exceeding brightness. The image of Christ is mirrored more perfectly therein. Oh! there is an inexpressible sweetness in suffering with Jesus. "I never," said Luther, "knew the meaning of God's word until I was afflicted." Then, applying the words of Herbert,

With patient step thy course of duty run,  
God nothing does or suffers to be done,  
But thou would'st do thyself if thou could'st  
<sup>see</sup>

The end of all events as well as he.

West Irving, Iowa.

*Dear Adam:*—The account you send me of the continuance of the great work of God, in Jersey, gives me great satisfaction. To retain the grace of God is much more than to gain it; hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted of perfect love. If you can prove that any of our preachers or leaders, either directly or indirectly, speak against it, let him be a preacher or leader no longer. I doubt whether he should continue in the society; because, he that could speak thus in our congregations cannot be an honest man.—J. W.

A lady, who, by some, might have been called a star in the fashionable world, was wholly sanctified last night. About three months since, she was converted.—Mrs. P.

## A MODEL REFORMATION.

BY MRS. JANE DUNNING.

*"The wiles of the Devil."* Eph. vi, 11.

THE fortitude and boldness, with which Nehemiah and his colleagues encountered the terrible opposition of their enemies, is an instructive lesson for the friends of Zion. So, also, is one furnished by the devices of their adversaries. These throw much light on the wiles of the devil in opposing a thorough reformation in the Church, when sin is treated with the severity required by the word of God.

When the open opposition of Sanballot, Tobiah and Geshem, failed to stop the work, then these enemies turned friendly counselors, and they said to Nehemiah, "Come, let us meet together in some one of the villages of the plain of Ono," but this wile was met with the firm reply, "I am doing a great work, so that I cannot come down; why should the work cease while I leave it to come down to you?" They then hit upon a still deeper device. As Nehemiah was a good man, and therefore conscientiously loyal to "the powers that be," they tried to dissuade him from the work by the report that his building the wall had the appearance of *insubordination* or *rebellion*. "Come, now therefore, let us take counsel together," Nehemiah vi, 6, 7. But, neither did this succeed; for Nehemiah had the light of God in his soul, and was not "ignorant of Satan's devices." Hence the short, decided answer, "There are no such things done as thou sayest, but thou feignest them out of thine own heart."

But there was yet another tool, sharper than all the others. This was the saintly "Shemaiah," *"who was shut up,"* thereby pretending great sanctity and devotion. "And he said, let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee." And what says Nehemiah to this counselor? He has stood against the rage of all his ene-

mies, but surely he will listen to the kind advice of this *friend, who is so deeply interested in his personal safety!* He boldly rejected the counsel of those *bad men*, but surely he will be advised by this *good man*, this *very good man*, THIS SAINT of GOD. What saith he? "And I said, should such a man as I flee? and who is there, that being as I am, would go into the temple to save his life? I will not go in."

*Who, being as I am, commissioned by the king as superintendant of this great work, to whom the builders look for direction. If I flee, they will flee. If I stand, they will stand. The success or overthrow of the whole work depends on me. AH! SHOULD SUCH A MAN AS I FLEE? AND WHO IS THERE, THAT BEING AS I AM, WOULD GO INTO THE TEMPLE TO SAVE HIS LIFE? I WILL NOT GO IN.* Blessed man! would to God the Church had all such ministers as thou, and our country such rulers, who would stand for the *truth* and *right*, if it cost them their lives.

Again, in order to give Tobiah a greater influence in opposing the work, "They reported his good deeds," before Nehemiah. But he seems to have been

"Impregnable to earth and hell,  
An iron pillar strong;"

who stood alike firm against the rage of his *bad enemies*, and the artifice of his *good enemies*. This is an old device of Satan. He is fully aware that an openly wicked person has no influence over a good man. Therefore he selects such instruments as the pious "Shemaiah," or Tobiah with his good deeds, or one like the old prophet of Bethel. It was in vain that the wicked king, Jeroboam, said to the man of God, who came out of Judah to prophesy against the altar of Bethel, "Come home with me, and refresh thyself, and I will give thee a reward." The faithful prophet replied, "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread or drink water in this place; for so was it charged me by the word of the Lord, saying, Eat no bread, nor

drink water, nor turn again by the same way thou cam'st." But Satan had one instrument in Bethel just fit for that work. It was an old, back-slidden prophet, and he also invited him to eat bread and drink water, but he received the same reply. Then said the old prophet, "*I am a prophet as thou art, and an angel spake unto me by the word of the Lord, saying, bring him back with thee, that he may eat bread and drink water.*" Ah! that gained his ear at once, and he went with him and disobeyed the Lord, for which he lost his life.

Again, when the people of God were rebuilding the temple, in the days of Ezra, there was a class of half-hearted professors, who, the Bible says, "feared the Lord and served their own gods." It is written, now when the adversaries (mark, they were *adversaries* of God's work,) of Judah and of Benjamin, heard that the children of the captivity builded the temple to the Lord God of Israel, they came to Zerubbabel, and the chief of the fathers, and said unto them, "*Let us build with you, for we seek your God as ye do, and we do sacrifice unto him.*" They hit upon the plan of professing themselves God's servants, and of desiring to take a part in the building, as the most successful way to defeat and overthrow the work. Satan understands this policy in our day; here he is always mixing up his workmen with God's workmen in the Church, that they may pull down as fast as God's servants build up. He invariably selects church-members, as the most successful instruments to defeat the real work of God. He takes unconverted church-members, worldly-minded church-members, backslidden church-members; and his sharpest tools are found among those who have backslidden from *holiness of heart*.

Many have lost their light in the same way that the spies did, who went over into Canaan with Caleb and Joshua, and walked through the borders of the promised land, and saw its rich fruit, and brought back a portion of it. But then the sons of Anak

were there, and the walled cities were to be taken, and they began to doubt the promise of God, and to fear lest they should lose their lives or be taken captives by their enemies. They no sooner yielded to this man-fearing spirit, than their courage failed them, and by the time they reached the camp of Israel, they were fit instruments for the enemy to use to discourage the people; for they had been over and spied the land, and the people were looking to them for the light. But, alas! their light had become darkness, and O, how great was that darkness. Notwithstanding the unmistakable proofs God had given them that he would subdue their enemies, and perform all that he had promised; yet they doubted, feared, and rebelled. Their words influenced the entire camp, and the people were led into fear and discouragement by their evil report. And then, as all such backsliders are wont to do, they fell to stoning the faithful Caleb and Joshua, who had faith enough in God to say, "We are fully able to go up and possess the land. Let us go up at once."

But what did these spies say that so discouraged the people? They said, "We came into the land whither thou sentest us, and *surely it floweth with milk and honey, and this is the fruit of it.*" So they, at first, fully endorsed all that the Lord had said of the richness of the country. And when they said "the people be strong, and the cities are walled and very great," and the children of Anak, and the Hittites, and Amalekites, and Amorites, and Canaanites are there, did they tell the people anything new? Had not the Lord told them repeatedly, that these enemies were there? And had he not promised to drive them out before them? But what did they say, which threw the camp into such consternation? Why this, "*We be not able to go up against the people, for they be stronger than we.*"

Just in this way, many lose the blessing of holiness. They look at some duty, out of the common order, which



would make them appear singular. Or the cross of bearing testimony against the popular sins of the times, especially those indulged in by church-members, is presented, and they cry out, "*we be not able*" to obey God in these things." They no sooner give way to this unbelieving spirit, than their blessing is gone, and their light becomes darkness. Many of these are the most fit instruments to defeat the work of *real holiness*. Such do not usually oppose holiness as a distinct blessing, but they must have a holiness which will permit them to take the world with them, instead of coming out from it, and overcoming it; a holiness which requires little or no sacrifice. If some faithful Caleb or Joshua assures them that they are fully able, by the grace of God, to meet *all* of the conditions of salvation, they often stone them with the appellation of "legal," judaizing teachers, who make the way so narrow, that God's people "*are not able*" to enter it.

But we rejoice that a reformation has already commenced in the Church, which, we doubt not, will go deeper, and be more thorough and extensive, than any before. God's people are getting the light, and receiving the truth in its purity. The day is not far distant when they will discern between "true holiness" and the spurious, between a thorough and a superficial reformation, and between the friends and the enemies of the work. God is raising up "*a new order of men*" out of *all denominations*, faithful ministers and laborers, who shun not "to declare the whole counsel of God," and who think it not immodest to assail sin of every kind, in high places and low places; and who scripturally unite *gospel works* and *gospel self-denial* with *gospel faith*. God sets his own seal to his truth, and many back-slidden, carnal professors, who hindered the progress of the work, are deeply convicted and thoroughly saved. Others who are set on following the world instead of Christ, identify themselves fully with it, and prefer to serve mammon out of the

Church, rather than among a people who show *no quarters to sin*. Thus the Church is being cleansed from rubbish, and the line is being drawn between light and darkness, sin and holiness, truth and error, the people of God and the people of the world. But, verily, the ministers and laborers engaged in such a reformation, are not of the number who suppose the nineteenth century has out-lived gospel persecution, for they find Satan as deeply interested in their movements, as were Sanballat and Tobiah in the building of the walls of Jerusalem.

### THE DIFFERENCE.

1. In regeneration, sin does not reign; in sanctification, it does not exist.
2. In regeneration, sin is *suspended*; in sanctification, it is *destroyed*.
3. In regeneration, irregular desires, anger, pride, unbelief, envy, etc., are subdued; in sanctification they are removed.
4. Regeneration is salvation from the voluntary commission of *sin*; sanctification is salvation from the *being of sin*.
5. Regeneration is the old man bound; sanctification is the old man *cast out* and *spoiled of his goods*.
6. Regeneration is sanctification begun; entire sanctification is the work completed.—McDonald.

WE must not wonder that it often happens that nothing will remove a temptation, no diligence, no advice, no labour, no prayers; not because they are ineffectual, but because it is most fit the temptation should abide, for ends of God's designing. Although Paul was a person whose prayers were likely to be availing, and his industry of much prudence and efficiency toward the drawing of his thorn, yet God would not do it, but continued his war, only promising to send him help—*My grace is sufficient for thee*.—JEREMY TAYLOR.

## WEAK MEMBERS.

BY REV. A. A. PHELPS.

THE visible Church has always been made up of a membership widely diversified. Within her pale have been gathered the old and the young, the rich and the poor, the educated and the illiterate, the honored and the degraded, the white and the black, the bond and the free, the faithful and the wayward, the dull and the discerning, the true and the false, the strong and the weak. It is to the last mentioned, especially, that present attention is invited.

1. *There can be no doubt of the existence of such a class.* That weak members were attached to the apostolic churches, is abundantly proved by Scripture, as will be seen hereafter. That they have existed in every succeeding age, is established by history. That they abound in all the churches of the present day, is obvious to the most superficial observer.

1. Many are weak in *understanding*. Their minds are exceedingly small in capacity, and sluggish in movement. Naturally obtuse in their perceptions, the case is aggravated in many instances by an utter want of cultivation. What multitudes drowsily drag out their lives, content with the "bliss of ignorance," and answering well to the description of Pollock's pious personage, "who never had a dozen thoughts in all his life." Not readily apprehending the bearings of things, they are apt to leap to rash conclusions. Their views are partial and distorted. They stumble for want of light. It is true that some people of very meagre natural endowments, become proficient in their knowledge of God. It is equally true, that many of superior natural and acquired abilities, are strangely weak in their understanding of spiritual things. Such persons are frequently involved in difficulties arising from a badly educated conscience. The eighth chapter of 1st Cor. affords a fine illustration. Some of the converts referred to had consci-

entious scruples about eating meat which had been offered in sacrifice to idols. Others, knowing that "an idol is nothing," could eat without any scruple. The former class, trusting to the superior knowledge of the latter, were induced to follow their example. Not fully comprehending the case, however, they began to suspect that they were partaking of a *sacred banquet*, which implied a *real fellowship with the idol*. Thus, "their conscience being weak, was defiled." More thorough instruction would have obviated the difficulty, and saved them from stumbling. And so would it save ten thousand besides. How many are hindered in the way by their weak and superstitious notions! "They strain at a gnat and swallow a camel." We have known some who entertained such one-sided views of the Christian religion, as to deem it strangely inconsistent for a minister to speak on the subject of slavery or intemperance in the pulpit, for the reason, as they affirm, that he ought to preach the *Gospel*! A clearer understanding of the matter would have enabled them to see two things: (1.) That whatever involves the great interests of *humanity*, constitutes an *essential part* of the Gospel. (2.) That every gospel minister's commission is so broad as to authorize him to preach *against the devil and all his works*. To what multitudes of professing Christians are the words of the apostle applicable: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." Heb. v, 12.

2. Many are weak in the *Christian graces*. Leaning too much upon the *arm of flesh*, their faith has become languid for want of vigorous exercise. Their love burns with a flickering flame, because faith, its nourishing principle, is so feeble and fitful. Their joy is superficial and short-lived, dependent for its production upon the favorable association of time, place, and friends. Their peace is easily disturbed; it is the ever-changing rivulet, rather than the even flow of a mighty "river."

Their humility appears to the best advantage in the absence of all flattering influences. Their meekness is often lost in the sensitiveness and touchiness that crop out under slight provocation or reproof. Their patience is easily exhausted; and as for long-suffering, they were never troubled with it. What shall we say of these persons? Are they Christians? On this point there may be an honest difference of opinion. All will agree on another, namely, that just such representatives of our holy religion have found their way in large numbers into the various organizations of Christendom.

3. Many are weak in *principle*. They form noble purposes, but are easily swerved. They have good desires and generous sympathies, with too little moral energy for practical ends. When the tide of devotion runs high, they are often wrought up to a great pitch of earnestness, and you would think them the strongest and boldest warriors for Christ. Let the surroundings be changed, and the enemies of the cross gather around them, and how crest-fallen and cowardly they appear! Opposition unnerves them. They lack the back-bone requisite to stand up squarely for God in the face of all his foes. They are swayed by circumstances. It is easy to turn their judgment and buy their conscience. In their excessive care for the good will of others, they practically prefer peace to purity. What they need most of all is an infusion of *independence, positiveness, principle*—call it what you will—which will enable them to say NO to the pressing appeals of worldly society, and to stand up in the conscious integrity of their own redeemed manhood, in vindication of what their enlightened conscience approves.

II. *What is to be our TREATMENT of this class?*

1. We are to treat them *kindly*. The Bible on this point is very explicit. Take the following passages; "Him that is weak in the faith receive ye, but not to doubtful disputations." Rom. xiv, 1. "We, then, that are

strong, ought to bear the infirmities of the weak, and not to please ourselves." Rom. xv, 1. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. vi, 1. "Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." 1st Thess. v, 14. "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Heb. xii, 13. These passages sufficiently indicate the bearing we are to exhibit toward the weak and erring. We see a twofold reason for such conduct: (1.) The benefit of the *weak*. The spirit of kindness will give us access to their hearts, which would otherwise be closed against us. It will secure their confidence in our piety, and thus greatly increase our power to do them good. And, surely, it is their spiritual and eternal good that ought to be consulted in all our intercourse with them. To accomplish this, we must be willing, not only to patiently "bear the infirmities of the weak," but also to give up non-essentials rather than offend. This is the position taken by St. Paul, who urges his brethren to the same course, lest they become a "stumbling-block to the weak," and so, "the weak brother perish, for whom Christ died." See 1st Cor. viii, 9, 11, 13. O, this is the essence of religion—this is the spirit of the *Master*, who stooped down to the degraded, that he might lift them up; who suffered that they might be happy; who died that they might live! (2.) The benefit of the *strong*. To cherish the feelings and observe the precepts above indicated, must necessarily be promotive of our own spirituality. Our solicitude in making "straight paths for our feet," lest the "lame be turned out of the way," will prove a special safeguard against the same danger in ourselves. The kindly disposition we manifest toward the weak will have a reflex influence on our own hearts. Nothing will so develop the



passive graces of the soul as appropriate exercise. What experienced disciple has not had his patience, meekness, and long-suffering put to the severest test, by the dullness, backwardness, and inconsistency of many bearing the Christian name? The devil has tempted us to chafe, and censure, and anathematize; but whenever we have resisted the temptation, and "let patience have her perfect work," we have gained a victory that blessed us for the present and fortified us for the future. In exercising forbearance toward the weak and wavering, the law of association has often conducted us back to a point in our experience, when God and the brethren had everything to bear from us. We follow on the train of reflection, until the serious inquiry arises whether it is not much the same with us yet. Perhaps our weakness—largely concealed from our own view—taxes the patience and charity of those in our advance, as severely as ours have been taxed by the infirmities of those in our rear. Thus we are saved from censoriousness. Our humility is deepened, and our gratitude raised to a higher pitch. We feel more sensibly our own dependence, and our hearts flow out with new sympathy and love toward the feeblest portion of the Shepherd's flock.

2. We are to treat them *faithfully*. After all that has been said on gentleness of spirit, it is still true that there is a recognizable difference between church-members; nor is it any proof of superior charity to ignore that difference. Many are undeniably weak. The great object is to strengthen them and do them good. The kindness we exhibit will secure attention and confidence, but will never answer as a substitute for plain dealing. We have no right to indulge in flattery. The naked facts ought to be understood. To daub with untempered mortar, is to involve the objects of our endeavor in a fatal delusion. For such a course there is no possible justification. If our weak brethren possess the spirit of Jesus—though in the very lowest state

of saving grace—they will receive instruction, imparted in the spirit of humility, and bear reproof, kindly and judiciously administered. Real Christians, the world over, are willing to be told of their faults. If any pretenders to piety flare up under such treatment, the quicker their self-deception is unmasked, the better for all concerned. It is a mistaken notion that in all our intercourse with the weak, we are to use softness and concealment. Many of them are painfully conscious of their infirmities; and while they crave our pity, they more eagerly crave fidelity in showing them a better way. "Babes in Christ" must be fed with "milk;" but who would think of living on milk forever? To deal treacherously with human souls, by withholding the needed instruction, warning, or reproof, is not feeding them with the "sincere milk of the word," but dealing out a solution of *arsenic*, which is sure to sap the foundations of spiritual life! That is a very "cruel mercy" which contents itself with merely apologizing for the crooked steerage of others, without any special solicitude to have them get straightened out. One of the rules of the Discipline, laid down for the guidance of Methodist preachers, is this: "Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and kindly, as soon as may be; else it will fester in your heart." The principle here involved, applies with more or less force to every experienced Christian. But how rarely is it carried out! How many of us "have a base, man-fearing temper, so that we let men perish rather than lose their love; we let them go quietly to hell, lest we should offend them!" There is no lack of fault-finders and back-biters, but a great lack of faithful reprovers. We find plenty of people who can talk *about* their weak and erring brethren, but not so many who have grace and courage enough to talk *to* them. O, that the order were reversed! How much better would it fare with both teacher and taught!

## III. APPLICATION.

1. *Encouragement.* Weak members seem to constitute an important part of the great gospel machinery. They furnish employment for the strong. Thus the *zeal* of the Church is inflamed, and all her *active* graces are intensified. Again, by offering so many occasions for the exercise of patience, meekness, and long-suffering, they naturally develop the *gentler* graces of the Church, a result of unmeasured value. Thus the weak are helped on by the strong, and the strong wax valiant in strength by the very assistance they render to others. How admirable the arrangement, that presses even the "weak things" of earth into some appropriate and useful place in the great temple of God, whose foundations shall stand for immortal ages, and whose top-stone shall be crowned with shoutings of fadeless triumph!

2. *Caution.* It must be evident that the beneficial effects above indicated are largely dependent upon the relative number of the weak and strong members. If a given church be composed of a large number of clear, strong, living witnesses for Jesus, with only a fraction of weak and wavering ones, the latter will only serve as ballast to the ship that floats triumphantly on the flood-tide of salvation! If, on the contrary, the great mass of the Church are weak, and timid, and unreliable, with only a sprinkling of genuine pilgrims to stand up for God and give the trumpet a certain sound, then the "balance of power" turns out to be a balance of *weakness*; the few are worn out and discouraged by their excessive burdens; and the chariot-wheels of God are so clogged as to roll with great sluggishness, if, indeed, they roll at all. It requires no extra discrimination to see that this is but the honest portraiture of *multitudes* of churches; and it needs only the addition of *wickedness* to *weakness*, to make it descriptive of multitudes more. Who are responsible for this deplorable state of things? *Lax administrators*, to a fearful extent. Even the law of kindness

does not compel us to throw down the bars for the indiscriminate admission of persons to church fellowship. The Church was designed for saints and not for sinners. With all our care for her purity and prosperity, some unworthy persons will elude detection and take rank among the people of God, only to hang as dead weights upon the cause. Others will backslide on our hands. Hence the most spiritual society will find it necessary to combine vigilance with earnestness, in order to keep the salvation element in the ascendancy. We may well despair of ever seeing a perfect Church, either in its general or restricted sense. But may we not hope for a nearer approximation to it than our eyes have yet beheld? God help us all to contribute our share!

## RELATIONS OF MAN AND WOMAN.

Allow me to express to you some thoughts not inappropriate, I trust, to the subject of this letter, regarding the relations of man and woman.

Every one who studies the analogies of nature, must have observed, that the creations of God everywhere unfold two principles, which, though distinct, still harmonize: namely, the positive, and the negative or receptive; in other words, the male and the female. These principles are not more two than they are one. They become one from their own inherent life, and from their mutual adaptation, each to meet the wants of the other. "Neither is the man without the woman, nor the woman without the man in the Lord." In Christ, woman is restored to equal rights and privileges with man. The moral law, and its unfoldings by Christ, make no distinction between man and woman. Woman is alike responsible to God as man. It is through woman, the Christ-nature, which is love, can most effectively or readily operate, woman possessing, by creation, the love-element or power of God, in a

greater capacity of fulness than man. Elevate woman to her true position, to co-equality with man, and how greatly is the world blessed through her influence, through her power,—not arbitrary power, but persuasive power; a power incidental to her nature, as God has created her, a love-controlling agency. Thus man is blessed through woman, an help-meet for him from her primeval creation. If the completeness of man may be resolved into any one principle, it is the principle of love. And who will deny to woman the right of equality, at least, in this fundamental principle of man's renewed and sanctified nature?—*Guide to Holiness.*

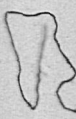
## EXPERIENCE.

BY ABBIE J. WRIGHT.

My parents were Methodists from their youth. I was early taught to love my Saviour, and speak the name of Jesus only with the greatest reverence. But poor, sinful human nature, is too weak to love God as he would be loved. I cannot recollect my first conviction of sin. Often, in the nighttime, I have asked myself the question: Am I prepared to meet God? At these times I covered my head with the bed-clothes, as if thus to hide myself from the searcher of hearts. It was my especial delight to attend class and love-feasts, with my parents, to hear that delightful story of the cross. Parents are sometimes unconscious what deep and lasting impressions these opportunities make on the youthful heart. In the month of August, 1855, I attended an Episcopal Methodist camp-meeting, in Dayton, N. Y. There it pleased God in his mercy, to convert my soul. Never, I think, shall I forget that holy Sabbath. The invitation was given for sinners to come forward; I was the first to reach that consecrated spot, where I tremblingly knelt, and gave my heart to Jesus. I, with childish confidence, claimed his

promises mine, through the merits of Christ, and felt God was reconciled. At the expiration of a few months, I joined the class of which my parents and sisters were members. When my probation had expired, I was baptised by Rev. Eber Davis, who has since finished his course on earth, and gone home to glory. The spring following, we removed to Wisconsin. There being no Episcopal Methodists nearer than eight miles distant, we retained our letters till the year 1858, when we removed to Barre, N. Y., and united at Albion. We were members when the division took place. We, (my parents and myself,) with others, joined the Free Methodists. It pleased God to make the preaching of Bro. L. Stiles an instrument in his hands of doing me much good. I regret here to say that up to the year 1859, I did not follow God as closely as I should have done. Nothing would induce me to attend a dance; yet, I tried to school my heart to believe it no harm to spend an evening, occasionally, with my associates, in what they termed *innocent amusement*. I met with them several times, but returned from each with a stinging conscience. Vainly I strove, while kneeling as usual, to offer up my evening devotions, to collect my wandering thoughts, and place them all on God. Why did I do this? Surely not because I enjoyed it, my conscience even there would not permit me to do this. The same reason, I doubt not, has drawn many from the paths of virtue away from God,—*the fear of displeasing my associates*. I often made feeble resolutions to desist, but it is not so easy after once listening to the beguiling voice of the tempter, to release ourselves from his power. One strong link that bound me was the secret hope of thus gaining their sympathy, and winning them to Christ. False hopes. It is dangerous thus to trifle, when the monitor within does not agree with our plans. I hope none of my readers will do thus, but seek to know and do God's perfect will. Story reading was another be-





setting sin. Nothing would induce me to read an acknowledged novel, yet I indulged in that which was little better. Although this no longer forms a part of my reading, it will ever be a source of grief to me, that I squandered so many precious hours whilst I should have been storing my mind with useful knowledge. Kind reader, beware. Do not, I entreat you, indulge in this fascinating but dangerous employment, but rather give earnest heed to that best of books, God's holy word. You never will regret it. Four years I walked thus; how poorly did I honor and glorify God in my body and spirit, which are his! It continued thus till one evening while returning from a *social party*, (as usual, conscience-smitten.) I made a firm, a last resolve, never to attend another party. I have not done so *intentionally*. I listened to that still small voice. God's spirit did not leave me, nor was that love all extinguished, although the most fine gold had become dim. I was now justified, and walked in all the light I had. At times I enjoyed great peace and sweet communion with God. But I was not satisfied yet; the roots of bitterness still remained; my vile nature must be changed. This was not a conviction of guilt, but of want, for God had pardoned all my sins. O how my soul panted for the cool water-brook; I sought this often in secret, with tears. I never made my desire public till the year 1861, although, for two years, I had wrestled thus with God. There was, as it then seemed to me, one great sacrifice between me and that greatly desired blessing—the sanctification of my soul. Vainly I strove to reserve this. At length, this too was laid upon the altar. It cost me something, but Jesus approved and helped me to soar above it. "Thanks be to God, who gives us the victory through our Lord Jesus Christ." Yes, truly, I have great reason to praise him. I now enjoyed greater peace, and prized more highly than ever before a throne of grace, yet seemed no nearer the desired

blessing. I believed, could I obtain it in secret, I should be willing to confess it publicly. After careful searching, I found I was not quite willing God should have his own way with me. I attended a camp-meeting in Bergen, N. Y. I went with the determination, if possible, never to leave the ground till I obtained the blessing of perfect love. I went to the altar once. When nearly all had dispersed, I went to our tent, feeling discouraged. I, with another young lady, wandered around the ground, with the vain hope thus to lift the burden from my heart. We entered a tent where a prayer meeting was progressing. They were singing with the Spirit. One lady particularly attracted my attention. Her animated, yet serene countenance, and earnest voice, revealed her soul. I almost envied her. God's Spirit urged, it is for you, but the enemy suggested, you are too young, and not sufficiently talented. Were these necessary to my adoption, I was quite willing to agree with him. A prayer meeting was held in our tent that evening, others entered into the work, but my heart seemed so cold and hard, the most fervent prayers failed to move me. I believed all was upon the altar surely, what more could I do? The same voice whispered, others' prayers cannot save you, pray yourself. This awakened me from the lethargy into which I had fallen. I knew this was God's voice, for no one was near me. I hardly knew what to ask. I began, however, not audibly, to pray; God heard and answered. I simply believed in Jesus, and O what a flood of glory filled my soul! This increased, till I could no longer restrain it. My hard heart was all gone, all was love, and I was free in Jesus. Yes, God did sanctify my soul, there in our little prayer meeting, about mid-night, June 22d, 1861. It was with a grateful, happy heart, I sought my pillow that night. I have since enjoyed many happy seasons. This was but a drop in the ocean of his love. I can say with truthfulness, this has been the best portion of my life. I have nothing

whereof I may boast. I am nothing, but Christ is all in all. I have since been sorely tempted many times, and sometimes lost the battle, but, on the whole, God has brought me off conqueror. The enemy has since attempted to release my hold on God, but I find refuge in prayer and grace, to thwart his plans. This passage coming to my assistance, "By grace ye are saved through faith, and that not of yourselves—it is the gift of God; not by works, lest any man should boast," and enabled me to triumph in Christ. I find in Jesus a panacea for all my ills. I am persuaded he is able to keep all I have committed unto him, till he shall make up his jewels and take his children home, and at last give me a crown of life—of never-fading glory. My entire nature is changed. God has put in my heart a desire to do good, and win precious souls to Christ. Some of my class-mates, I trust, are seeking to know the satisfaction there is in loving and obeying Jesus. Should this induce some disciple of Jesus to let go the world and take a firmer hold on God, it will fulfill its mission, and amply repay the author for the little task of writing. With a fervent prayer that you may have a right to the tree of life, I bid you, kind reader, adieu.

FORMALISM IN RELIGION.—It is so easy to be orthodox in creed and statement; so safe to rest in a merely traditional belief, that many a decorous Christian fails to perceive the sure yet invisible connection between the *lip confession* and the *life-denial* of a merely outward profession, and the broader form of denial by which all such profession is decided. Yet between Christ mocked and Christ rejected, there is but a single step; and who shall say how easily it is taken, or how quickly we may pass from the hollow homage, the "Hail Master," which mocks our Lord, to the smiting and buffeting of open outrage!—*The Patience of Hope.*

## THE CONTENTED CRIPPLE.

"I SAW in Killis" says Dr. Dwight, "a poor cripple, who had been brought there lately from a place in the Taurus Mountains, and who was rejoicing in the hope of the Gospel. The hovel that he was in, would not have been considered fit for animals in America. It was built of mud, had only the ground for a floor, and a single low room. He was lying on his back, with nothing under him but a piece of coarse hair bagging, and his head was supported by a very small and thin straw pillow, resting upon a pile of stones. He was covered with rags and filth, and his bodily infirmities excited our deepest pity. His bony hands were drawn firmly together, so that he could by no means open them, and his elbows were quite stiff. The flesh was gone from both hands and arms, and I presume, in a great measure, from his whole body. If ever there was in this world an object of pity, that man was such an object. And yet; from the time we entered the room until we left it, he never uttered one complaint, never even spoke of his pains and sufferings or of his poverty; but his whole conversation and his whole appearance, were those of a most perfectly contented, cheerful, and happy man. For *twenty years* he has been in this crippled condition, unable to move his limbs; and before that he was a robber, and lived by his own wickedness.

"Four years ago, while in his mountain village, he first heard of the Protestants. Afterwards, some copies of the New Testament found their way to his village, and one of them was read from in his hearing. A native Protestant first explained to him the gospel way of salvation; and two years ago, he thinks he received by faith the Lord Jesus Christ, and ever since he has been filled with peace and joy.

"Many a king and emperor might well envy him his lot. Within the

last year, notwithstanding all the discouragements of his condition, he has actually learned to read, and now he keeps the New Testament by his side, and from time to time comforts his desolate heart by reading from its sacred pages. He appears to be somewhat over fifty years of age. Truly, here is a miracle of grace. I asked him if he felt that his sins were forgiven. 'Yes,' said he, 'by the grace of God our Saviour, Jesus Christ, I have found peace. I have no hope in anything else but Christ, but through him I have peace and joy.' He said he had no fear of death left, but was ready to depart whenever it should be God's will. I asked particularly about the terms on which the sinner can be admitted to heaven. Said he, 'It is all by the free grace of God. Nothing that the sinner can do can ever avail to purchase pardon and eternal life. Even if he were to collect a heap of silver high as from earth to heaven, it would all avail nothing.'

"O, what power there is in the Gospel of Christ, to enlighten and transform so dark a mind, and to put hope, and life and peace, into such a soul! A few years ago he was an ignorant, degraded, hardened, and abandoned wretch. And now, if anybody were to look into his hovel, and see him drawn up and withered by disease, and often racked with pain, lying neglected upon the hard ground, he would feel that he was the most miserable of all human beings. And yet there are few happier men in this wide world."—*Methodist New Connection Magazine.*

o "What! you, a minister, come to enter into politics, and I, a lawyer, have had to get out of them to save my soul." "It is not reason that we should leave the word of God, and serve tables?"—L.

o BLESSED is the soul that rejects all outward and temporal good, and all fleshly ease; and willingly endures want and toil for Jesus' sake.

## LINES.

H. L. TALBOT.

Jesus, Thou art my soul's delight—  
My being's centre and its sun;  
When Thou art absent, all is night,  
When here, the noon-tide is begun.  
Thou art my comfort and my hope—  
My stay in every time of need;  
Thy mercy bears my spirit up,  
And makes my Paradise, indeed.

Possessed of Thee, I need no joy  
Which earthly pleasures can bestow;  
'Tis happiness, without alloy,  
My Jesus crucified to know.  
Joyful, I walk life's dubious way,  
And gladly count my gain as loss;  
Thy staff is my support and stay,  
And glory beams from off the Cross.

My waiting eyes are fixed above,  
My listening ears attend Thy voice;  
By faith I know Thy name is Love,  
By faith I see Thee and rejoice!  
I'm traveling to a well-known land—  
My thought by day, my dream by night;  
And when upon its pave I stand,  
What wondrous things shall greet my sight.

Angelic hosts, with shining wing,  
Stand clustering round the burning throne,  
While Moses and his choir shall sing  
The song revealed to them alone.  
But though these glories greet my sight,  
Though sounds seraphic fill my ear,  
'Tis Jesus makes my Paradise—  
My joy is this, THAT HE IS THERE!

o "OUR Methodists mistake the matter when they come down from their simplicity. I now and then get into one of their little social meetings to hear an old Methodist brother speak. I suppose some might call him illiterate; but there is more divinity in one of his simple recitals of experience, than in most of the sermons I hear."—A lawyer.

o HE that conceals his neighbor's shame and reproach, clothes the naked limbs of Jesus.—KEMPIS.



## THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, JUNE, 1863.

### DEATH OF REV. LOREN STILES.

It is our mournful duty to record the death of this eminent minister of the Gospel. It was fondly hoped that his disease, the fatal typhoid fever, had relaxed its grasp, and that he would recover, but God had decreed otherwise, and on Thursday evening, the 7th of May, his ransomed spirit, refusing longer to be detained on earth, took its upward flight to the realms of bliss. His sufferings, during his sickness, were very great, if, indeed, he was conscious of them, for he was delirious while the fever raged. A few days before his death, he became quiet and rational, but so great was his exhaustion, and such the condition of his throat and mouth through the influence of medicine and disease, that he was not able to converse much. He was greatly blessed in his soul when he was first taken sick, and to this he often referred, even during the ravings of delirium. He said to us one night when we were watching with him, "Bro. Roberts, I want you should go out and tell the committee, (supposing himself to be in the power of a committee of Knights of the Golden Circle,) that I am ready to die in two hours, or one hour, or even this minute. What do I care for a little bullet through my body. The Lord has greatly blessed me, and I shall go straight to glory." The day before he died, he told the attending physician, that if he did not get well, ALL WAS RIGHT. After he began to run down, he gradually grew weaker and weaker, towards the last drawing his breath at longer intervals, until, without a groan or a struggle, his spirit passed over the Jordan of death, and entered upon the joys of Paradise.

His funeral, on the Sabbath following, was attended by an immense congregation; the large free church at Albion, built through his instrumentality, being crowded to its utmost, and many hundreds standing upon the outside, unable to gain admission. The funeral sermon was preached by the Rev. William Hosmer, editor of the Northern Independent. We hope to be able to give it to our readers in the next number of the Earnest Christian. Thus

passed away in the prime of life, in the midst of his usefulness, one of the most able, eloquent, and faithful preachers of the day. We have seldom met his equal in the pulpit, and had he compromised to meet the popular taste, there is no doubt but he would have been heralded as one of the most talented ministers of the age. But his record is on high, his eloquent voice is hushed in death, and his works follow him.

One of the greatest discouragements we have had to meet with, in trying to promote spiritual religion, has been the early removal from the scene of conflict of those who seemed to be most necessary for the advancement of the cause.

Almost at the commencement of our ministry, Bishop Hamlin, who was probably doing more than any other living man to promote the work of holiness, was laid aside by disease. The sainted Kendall, a man of the strongest faith we ever knew—a man endued with power from on high for the work of the pulpit, the altar and the family circle, whose track was marked wherever he went, by the most deep and thorough conversions, was cut down in the vernal vigor of robust manhood.

The gifted Dr. Redfield, the most searching in his appeals to the conscience, and incomparably the greatest revivalist we ever knew, was also, by the touch of disease, compelled to leave a work that was dearer to him than life, at a time when it seemed as if he could not possibly be spared.

Others of our early associates have catered to the corrupting influences that prevail, or yielded to discouragement, and buried themselves alive; and now the courageous, the eloquent, the resolute, the noble Stiles, has been summoned away. We feel alone: we feel sad. What does it mean? Is God displeased with efforts to promote a pure religion, that he thus lays aside those who are doing most for its advancement? It cannot be. He takes away his workmen, but carries on his work. He would have HIS CHURCH—the church of the first-born—lean on him alone, and so he takes away its pillars, and sustains, by his unseen, almighty power, the trembling edifice whose downfall, to human appearance, seemed inevitable and near at hand. So it has always been. The good Josiah died in his fortieth year; while the wicked Manasseh who "made Judah and the inhabitants of Jer-

usalem to sin, and to do worse than the heathen," swayed his *unrighteous sceptre* for more than half a century. We must have FAITH IN GOD. He still survives, and, instead of yielding to discouragement, we should double our diligence, that when the Master calls for us we may be found of him in peace, "not having spot, or wrinkle, or any such thing."

#### PLEAD FOR BAAL? YES SHE DOES.

She pleads for Baal, no matter who she is, or where she is, on heathen or on gospel ground, if she pleads for or advocates the wearing of jewelry, golden breast-pins, ear-rings, finger-rings, "chains," or "bracelets," (see Isaiah iii, 18, 19, 20,) for ornament, or to look "pretty." She is an idolatress, pleading for Baal. She may not openly and avowedly do as the children of Israel did, make a molten calf, bow down to it saying, "These be thy gods, O Israel." Ex. xxxi, 4. But what is the difference in bowing to stocks and stones, in placing our affections on idols of gold in the form of a four-footed beast, or on gold made into ear-rings, finger-rings, breast-pins, golden keys, seals and chains? What is the difference in the sight of a pure, holy being, who hath said, "Thou shalt have no other gods before me." The one is sin, so is the other. One is idolatry, so is the other.

Brother in the pulpit, why dangles that beautiful gold watch key in front? To look pretty; Does it make you appear more dignified—more in accordance with ministerial sacredness? Does this golden trinket enable you to preach more eloquently—to give each one more readily his portion in due season? or enable you to apply more forcibly the command, "Abstain from all appearance of evil?" Idolatry is placing our affections unduly upon forbidden objects, anything below the Supreme, the GREAT I.AM—the King of Kings and Lord of Lords—an excessive attachment to things earthly or sensual, no matter what, gold, silver, houses, lands, furniture, equipage, husbands, wives, children. Pride is idolatry. An undue attachment even to a golden breast-pin or finger-ring, may conceal the smilings of the Prince of Peace, and eventually bar the pearly gates of glory forever. "My son, give me thine heart." Christ, the Son of the Blessed, will have no rivals. But, says one, "Is it not a little thing?" Or, as Lot said to the angels, when fleeing from the flames of Sodom,

"Is it not a little one, and my soul shall live?" Gen. xix, 20. No matter how little you think your idols of gold may be, if your soul is in jeopardy. It is "the little foxes that spoil the vines." One sweet, heavenly, complacent smile from the lovely Jesus, is of more value than the Gold of Ophir, the precious onyx, or the sapphire. "The gold and the crystal cannot equal it; and the exchange shall not be for jewels of fine gold." Job xxviii, xv, xvi, xvii. The sin of idolatry, at the present time, is greater than in the past, in proportion to the light received or enjoyed. "Where much is given, much is required."

No matter what the plea or excuse of those bedecked in jewelry, gold, pearls, or costly array, in gay artificials or fashionable ornaments. They may tell us their hearts are not fixed upon these external adornments. "We do not care for them, nor do we even think of them when once attired." Why not then lay them aside? Why persist in opposition to those who believe you are sinning against God, injuring your own souls, grieving the Holy Spirit, and the hearts of very many dear disciples of the Lord Jesus? Moreover, by this persistence in worldly conformity, you stumble the lambs of the flock, and induce them to follow your pernicious example."

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

Paul says, "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." 1st Cor. viii, 13.

It is a fearful thing to offend or stumble one of God's little ones! "Whosoever shall offend one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea." "Woe to the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." Mat. xviii, 6, 7.

Again, friends, is not your influence for good measurably lost? Every one casting his eye on your idols, sees all at a glance. There is a lack of self-denial, of consistency of entire consecration to the Lord, of presenting the body a living sacrifice, holy, acceptable to God, which is your reasonable service, and a vain desire manifest to please yourself

and your fellow beings more, than to please and obey your Maker. Is any one sick nigh unto death? On whom does the dying one look for prevailing prayer, in the hour of distress and dissolution? Upon one in plain, neat, modest attire, in accordance with gospel simplicity and purity, enjoying the complaisant, joyful smiles of Jesus? Or upon one gaudily dressed, with jewelled hands, neck and ears? "By their fruits ye shall know them." "Out of the abundance of the heart the mouth speaketh."

Have power in prayer prevailingly, enjoy the smiles of heaven? be filled with faith and the Holy Spirit, and still-conform to the fashions and follies of the world?

A ROYAL EXAMPLE.—Dr. McClintock, in the *Christian Advocate*, New York, describing a visit of the Queen of Prussia to the Evangelical Alliance, says: "I could not help wishing that more of my fair countrywomen had been there to learn a lesson in plainness of attire from this Queen of Prussia, and sister of the Emperor of Russia. She wore no jewelry or ornaments of any sort; even the bracelets around her wrists were simple bands of ribbon."

As soon expect the Holy Spirit to take up his residence in the silver shrines of Demetrius, in gods of silver, gods of gold, gods of wood, gods of stone, the work of men's hands. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

David, the sweet singer of Israel, had this blessed gift, the spirit of prevailing prayer. How did he get it, retain it? Hark! "I have refrained my feet from every evil way, that I might keep thy word." "I will wash my hands in innocency; so will I compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wondrous works." *Psa. xxvi, 6, 7.*

"Jacob said to his household, put away the strange gods that are among you, and be clean. And they gave unto Jacob all the strange gods which were in their hands, and all their earrings, which were in their ears, and Jacob hid them under an oak in Schechem." *Gen. xxxv, 4.*

"Come out from among them, be ye separate, and touch not the unclean thing." "Be not conformed to the world; but be ye transformed." Know ye not that the friendship of

the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."

"Dare forsake what you deem wrong,  
Dare to walk in wisdom's ways."

It is not a matter of opinion merely, but we have the thus saith the Lord, on the point at issue, definitely. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." "He that preaches let him practice, and he that practices let him preach." "Take away the dross from the silver, and there shall come forth a vessel for the finer." *Prov. xxiii, 4.*

In simplicity is real power. Ostentation is the shadowy semblance of it. Plain people, plain deeds, plain thoughts, and plain words, tell most in the results of life, and in the affairs of the world.

"Thus, ornament is the gulling shore,  
To a most dangerous sea, the beauteous scarf  
That veils an Indian; beauty, in a word,  
The seeming truth which cunning times put on  
To entrap the wisest."

But, says one, "You disturb our meetings, and bring the people into bondage by alluding to these little things." Jacob's family, doubtless, were very much disturbed, when he demanded their strange gods, their ear-rings which were in their ears, and hid them under the oak. It is more than possible the children of Israel were greatly disturbed in their feasting, and dancings, and the golden calf which Aaron made, when Moses came down from the mount, and took their idol and burnt it in the fire, ground it to powder, strewed it upon the water, and made the idolaters drink it. Demetrius, the silver shrine maker, and those of like occupation, unquestionably were very much disturbed when they found their craft in danger, when Paul said to them, "These be no gods, which are made with hands." (See *Acts xix*)

"Ye have taken away my goods which I made, and what have I more?"

The Fulton street prayer meeting has been very much disturbed, and, perhaps, brought into bondage, when allusion was made to the sin of oppression or man-stealing. Therefore, to prevent, as much as possible, this disturbance and bondage, they placed up conspic-



uously in large capitals, "NO CONTROVERTED SUBJECTS ALLOWED HERE." That is, "Beware how you open your lips for the dumb," or "Remember those in bonds as bound with them." Nothing disturbs proud, selfish hearts so much as to interfere with their selfishness, to tread on the toes of their idols, especially when they determine to hold on to them. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

"Think not I am come to send peace on the earth. I came not to send peace but a sword." Matt. x, 34. N.

#### THE "INDIAN WEED."

How many slaves to this poisonous narcotic say, "What is the sin? where is it? If we knew it was a sin to chew, smoke or snuff tobacco, we would abandon the habit immediately and forever." Can these men be honest? Can it be that this stupefying, besotting, degrading narcotic, has so benumbed moral faculties, that they actually believe what they say? Alas for a seared conscience! Let us look at it.

Says one, "If I knew I was wrong, I would give it up." Would you friend? Would you give up the use of the Indian weed if you knew the habit tended to evil? Well, do you not know this already? Are you not convinced it is wrong to consume God's bounty on lust, in gratifying a perverted appetite? How much of the Lord's money do you expend annually in gratifying a vitiated taste? Is it not wrong to injure your health, your mental faculties, your moral sensibilities? We stop not to prove facts—the injurious effects of tobacco on body, mind and soul are evident, unquestionable; experience declares it, every day's observation, the testimony of numerous medical men, the most eminent.

Is it not wrong to set bad examples before your own children and the children of your neighbors? Why do we see little urchins in our streets puffing the cigar, or chewing the poisonous narcotic? Of whom did they acquire this vicious habit? What induced them to become slaves to this dirty tyrant? Does not God hold you responsible for the influence exerted on the minds and hearts of others, whether for good or for evil? Again, is it not wrong to offend your brethren? How many of God's children are grieved at your

inconsistencies and lack of self-denial, your refusing to obey the apostolic injunction, which says, "I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." Moreover, you grieve the Holy Spirit, and thus bring leanness and darkness into your soul. All this and still more you do in the face of an enlightened public, in this nineteenth century. With all these facts staring you full in the face, you have the assurance to say, "If I knew it was wrong, I would abandon its use forthwith." Alas, alas! for a conscience thus steeped in sensuality. N.

#### MOHAMMEDAN COMMENTARY ON THE BIBLE.

The Calcutta correspondent of the *London Times* says: "I have just received from Syed Ahmed, a learned Mussulman of Ghazeeepore, the first volume of 'The Mohammedan Commentary on the Holy Bible, printed and published by the author at his private press.' The volume consists entirely of preliminary dissertations and chronological tables in Arabic and English, in which he discusses the general question of inspiration in a manner more orthodox, than the Essayists and Reviewers and Bishop Colenso, and comes to the conclusion that both the Bible and the Koran are inspired. His discussion of critical difficulties shows that he has studied all the great English divines, and he writes remarkably good English. Hindooism and Mohammedanism, with the English-educated classes, seem to be passing through an eclectic stage to something higher and better, which must issue in Christianity."

#### CAMP MEETINGS.

The period for holding these meetings is upon us. God has greatly honored them in the past, and we trust that those held this year will be unusually successful. Impiety is spreading and multiplying at a fearful rate. Every means that has a tendency to promote heartfelt piety should be called into requisition. Go, at least, to the camp meeting, if you possibly can; leave your cares behind you, and look for a blessing upon your soul that will enable you to live more to God for all coming time. Go to stay through the meeting; and if you can not spend a week, arrange so as to stay to the close. It is especially true of these gatherings that we have "the best of the wine at the last of the feast." Above all, do not let the camp meet-

ing degenerate into a protracted pic-nic. There are tendencies in this direction.

#### CAZENOVIA CAMP MEETING.

Divine Providence permitting, there will be a camp meeting in the town of Fenner, Madison County, N. Y., commencing on Wednesday, July 12th, and holding one week. The ground procured for the meeting is two miles east of Cazenovia village, on the old turnpike road from Cazenovia to Peterborough, and is very pleasantly situated. From Syracuse to Cazenovia, eighteen miles, there is a stage every day; from Chittenango station to Cazenovia, twelve miles, there is a stage every day. We shall have teams to run to and from Chittenango, the first two days, FREE, to carry our friends from a distance, and we will take them back at the close. We hope the pilgrims from far and near, will come out to pitch their tents and stay a week in the grove, to worship the God of our Fathers, and labor with us to spread scriptural holiness all through these lands. We are looking for a mighty out-pouring of the Holy Ghost on the people at that time.

J. OLNEY.

#### THE ST. CHARLES CAMP MEETING,

As noticed in our last, will commence on the 10th of June. We trust that the meeting this year, will surpass all previous ones in the Divine power exhibited to save, and in the amount of good accomplished.

#### THE BROCKPORT TENT MEETING,

Which is to commence the 17th of June, if we may judge from the opposition stirred up against it, is likely to be a great blessing to the cause of God. We trust that the saints of God will rally to this meeting, and look for pentecostal blessings upon their souls. We hear of many ministers—good workers—from a distance, who are designing to attend, and we trust our brethren of the vicinity will make ample arrangements to entertain strangers.

#### NEW SUBSCRIBERS

For the *Earnest Christian* can be easily procured at the camp meetings, if a special effort is made for this purpose. We are confident that you can not do better for young converts, than to furnish them with a magazine that takes an uncompromising stand against all sin, and that will do all that can be done in this way, to build them up in that holiness without

which no one can see the Lord. Our subscription list ought, at least, to be doubled. *It can be done.* Let our friends set themselves earnestly about this work, and it will be accomplished. Will not each of our old subscribers send us a new one to commence with the July number? Let us hear from you soon.

#### LITERARY NOTICES.

##### THE GOSPEL TREASURY; OR, TREASURY HARMONY OF THE FOUR EVANGELISTS.

Compiled by ROBERT MIMPRISS, London. This is a book of 950 pages, closely printed with small type, and containing about three times as much matter as is usually found in books of that size. It contains a harmony of the Gospels, with scriptural illustrations, notes, practical reflections, and addenda. It is designed especially for Sabbath Schools and Bible Classes, and affords unparalleled facilities for acquiring a thorough knowledge of the Gospels—that most important portion of the word of God.

It is for sale by James W. Trubshaw, 29½ Lawrence street, Brooklyn, N. Y. The price is \$2 in gold, or its equivalent.

##### GREAT BRITAIN IN PROPHECY; *Her fall and Recovery; Her Future Position and that of Her Colonies among the Nations, Prophetically Considered.*

This is a pamphlet of thirty pages, by Rev. Samuel Sparks, of Binghamton, N. Y., author of a Historical Commentary on the Eleventh Chapter of Daniel.

We have read this pamphlet with a good deal of interest. Mr. Sparks is an original, independent thinker, and a diligent student of the Bible. In his application of several prophecies of Isaiah and Ezekiel, to Great Britain and her Colonies, there is nothing forced to support a theory, but everything seems natural and easy, and the reader can hardly fail to come to the conclusion that the author has hit upon the true meaning of the passages he considers.

While we do not concur in all his views, we believe the pamphlet calculated to do good, and to incite to a more careful study of the prophecies.

This pamphlet may be had of the author, at Binghamton, N. Y.

#### DOING GOOD.

For the great and good work, that God is accomplishing by means of the *Earnest Christ-*



ian and Golden Rule, we render to HIM our most devout thanksgiving and praise. It goes from one end of the land to the other, and not only bears an unequivocal testimony against ALL SIN, but points the poor, misguided wanderer to the pleasant, narrow path of life and peace. It goes with our armies in their hardships, privations and victories, and encourages many a Christian soldier, surrounded by unhallowed influences, to still "fight the good fight of faith, and lay hold upon eternal life."

We give a few extracts from letters we have received from our subscribers, hoping that they will encourage our friends to put forth renewed efforts to increase our usefulness, by extending the circulation of the *Earnest Christian*.

An old pilgrim writes:

*Beloved Brothers*:—I am well pleased with the work, and would wish to take it to my last day. I am sure if people had a real desire to get to Heaven, they would take this magazine, and think their money well spent. I would do myself without tea, coffee, and tobacco, and many other things which I would like to have, rather than to do without that heaven-born paper. It does me more good than all the preachers in the State of Ohio, and if all that belong to the Church, had religion enough to save them from hell, you would get ten names to one. Many lay out twice as much money for things that do them no good, as would get the work. I fear they will see their error when it is too late. If I can only get a little money to spare, I will take several copies and give them to my neighbors, and then, it may be, they will take them. My friend, T. D., will send for his himself. His wife says she would do without tea and coffee, before she would do without them. I am now about eighty years old, and I can read your work without glasses. The Lord bless you both; and He will bless you, and all such men. I will try, through much tribulation, to meet you in Heaven, by the help of the Lord.

R. D.

Hear what a Christian soldier, who shows his appreciation of the *Earnest Christian*, by sending some thirteen dollars for as many copies to be sent to his friends, has to say of its influence in the camp:

JACKSON, Tenn., May 2, 1863.

DEAR BROTHER ROBERTS:—The *Earnest Christian* is doing a good work here in this regiment amongst the cold professors. About three months ago, we got hold of a few numbers of the *Earnest Christian*, and by the reading of it, quite a number have been awakened to seek for holiness, although the doctrine meets with opposition and persecution on every hand, even from our chaplain. Yet there are a few that will advocate Holiness, in spite of the combined powers that oppose it. I always feel it to be my duty to contribute to the support of the Gospel, and for some time past, I have been reflecting in what way to give it to best promote holiness. I have come to the conclusion to send the *Earnest Christian* to cold professors, as many as I can, believing it to be the best way in which I can appropriate it to advance the cause of Christ and promote Holy Ghost religion. Would to God, I could send it to every fireside, and every cold professor within the circle of my acquaintance. Remember the few that are in this regiment. We are as lambs amongst ravening wolves. We are surrounded with all the vices of the vile. It seems as though all the powers of darkness are concentrating against us. In a word, Satan's throne is here. But our trust is in God. If God is for us, who shall we fear?

Yours in Christ,

J. W.

Co. A, 18th Ill. Vols., Infantry.

#### A NEW VOLUME

Commences next month. We trust that those whose subscription expires with the present issue, will send on the money as soon as possible. We shall take it for granted that they intend to renew, unless we hear from them to the contrary, and shall continue to send them the magazine as heretofore. Several have written us that we may consider them as life subscribers. Will not all who love the narrow way, do all they can to sustain and spread the principles we advocate?

WE WANT ONE THOUSAND new subscribers to commence with the July number. They can be secured with a little effort on the part of our friends. You know not the untold amount of good you may accomplish in this way. Let us hear from you at once.