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AND

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NO. I.

ON THE DEATH OF REV. LOREN STILES, JR.

BY REV. WILLIAM HOSMER.

"He endured as seeing him who is invisible." Heb. xi, 27.

SUBORDINATE topics are not meet at such an hour as this. Over the remains of our brother, who was so eloquent upon the great themes of the Gospel, and who exhibited on all occasions such a firm religious trust, we can do no less than consider the principles which made him what he was, and to which his life was devoted. He fell sustained by the truths he had preached, and in committing "dust to dust," we should dishonor his memory, if we did not keep in mind the things which enabled him to triumph.

The doctrine of the text, that of DIRECT PERSONAL INTERCOURSE WITH God, is not confined to either Testament; it runs alike through both the Old and the New. The presence of God with his people, and with them as the grand condition of spiritual life, is everywhere assumed or asserted. Adam and Eve "heard the voice of the Lord God walking in the garden," Enoch "walked with God," and Moses talked with him "face to face." The Saviour says, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him;" and again, "I will pray the Father, and he shall give you another Comforter that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not." St. Paul asserts the same thing when

he says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image;" and still more explicitly in the following, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." We need not multiply proofs of a position so fundamental, for not to admit it would be to unsettle the whole system of Christianity, leaving us only a chaotic mass, or at most, the worthless outlines of a once glorious gospel. Human nature having been formed for two worlds, and for communion with God, when deprived of these chief supports of virtue, sinks inevitably into meanness and imbecility. The divine presence is a felt necessity with all believers—it was so with Moses when he said, "if thy presence go not with me, carry us not up hence," and with Wesley, when at the point to die he said, "The best of all is, God is with us." That wonderful name, EMMANUEL, is not only descriptive of the Saviour's nature, and of the fact of his incarnation, but it also indicates the substantive law of our religion. Conversion, if not wholly, is, nevertheless, in great part, but the re-establishment of conscious relations between God and man. While it is true that none can see God and live, it is equally true that none can live who do not see him. However paradoxical such a statement may seem, it is a truth of the highest practical consequence. Look and live is an

unalterable law of Christianity. The mode of spiritual cure was clearly symbolized in the wilderness, when the brazen serpent was lifted up in the sight of all the people, with the assurance that whosoever looked upon it should be healed. In like manner under the Gospel, visions of God give health to man—they arrest his evil propensities, bring back his fallen nature to its normal state, and capacitate him once more to enter into life, by keeping the commandments. It is of no consequence that we are not able to explain all the mysteries connected with this subject. The fact of spiritual regeneration is equally mysterious, yet who doubts it? or who, since the inquiries of Nicodemus, asks to have it explained! If we cannot comprehend the relation of our own souls to the bodies which they occupy, much less may we hope to grasp the relation of an infinite Spirit to these material structures. We now know only in part; the time has not come for us to "know as we are known." We have the fact, and that is all that strictly concerns us; more would but indulge curiosity, without enhancing improvement. It is enough that we are not left alone, for what the soul is to the body, God is to the whole man—its life. The divine presence being thus necessary to us, we shall notice some of its outworkings, as they are exhibited in the Christian life.

1. The high association or fellowship which necessarily pertains to this doctrine of the abiding presence of God with his people, is of incalculable force in religion. All concede that the society of good men is improving, is beneficial in almost every possible way, what then must the society of God be? We are poorly able to fathom the vast meaning of the apostle when he says, "Truly, our fellowship is with the Father and with his Son Jesus Christ." There is in such association that which recovers man, not only from all his vices, but from all his littlenesses. It is by seeing God that we become like him. *There is a transforming power*

in his presence which cannot fail to enoble all those who enjoy it; if fallen, they are renewed in his image, if not fallen, they advance from glory to glory. Well might Dr. Young declare that

"A Christian is the highest style of man," for there is no other school of excellency like that in which he is formed. An invisible, infinitely holy, and omnipotent agency, is always with him, and always working in him "to will and to do." This shaping, this new-creating force pervades the whole man, and determines it, or would determine it if unresisted, to the highest possible goodness. Out of this august association spring all those nameless virtues so enigmatical to the world, and so essential to genuine Christianity. Where there is little or no immediate recognition of God, where the type of religion is so miserably formal, that a large measure of spiritual influence is neither expected nor desired, observation will show that all else is proportionately dead. It was not from such ranks that the martyr throng of the primitive Church was recruited; nor will any age, or Church, or people, be able to reproduce the courage and the virtues of those early Christians, until a consciousness of God's presence shall become not only a theoretical sentiment, but an element of daily experience.

2. By this renewed manifestation of God to man, heaven is brought nigh, it is no longer, an "undiscovered bourne from which no traveler returns."

The entire system of Christianity implies a re-discovery of the eternal world. The knowledge of that world, no less than of God himself, was lost by the fall, but returns to us with him who "came down from heaven." How else could we obey that glorious precept which enjoins us to "set our affections on things above," or that which bids us "lay up for ourselves treasures in heaven?" For the most part, all conception of a future state is a blank in the human mind while under the

paralysis of sin; to the natural man, if any hope of a better land remains, it contemplates such a state as is scarcely desirable; for, although the dark, awful chasm of the grave, may not swallow up all, yet it leaves only a dreary, attenuated life, hardly better than absolute non-entity, and utterly incapable of attracting our hopes or affections. But how changed the scene when God reveals himself to us! We then exclaim without the aid of poetic fancy,

"Heaven comes down our souls to greet."

Heaven is where God is, not the empyrean, not the third heaven, not the heaven of heavens, but the substance of all, and in no unimportant sense the actual presence of all. In this light only can we understand the apostle's language: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant." It is not said, *ye shall* come, but *ye are* come. Nor is there any over-statement or extravagance in these strong expressions. They are simply descriptive of a fact in Christian life. To the believer, God and heaven are present realities, not distant abstractions; objects of intense love, not merely of speculative assent. Up to the time of conversion, the silence of eternity remains unbroken; there is neither voice, nor inhabitant, nor habitation there. But when God is revealed, his abode is revealed also, for heaven is only his dwelling place. Seeing him, believing in him, knowing him, or in whatever way we approach him, we in the same degree, and at the same time, approach his heaven. It is our home across the flood; our Father's house in which are many mansions, and where Christ has gone to prepare a place for the faithful. All this admitted, seen, surveyed, loved and delighted in, as it must be by whoever

is conscious of a present reconciled God, can never be obliterated from the mind while such consciousness remains. Hence it is impossible to intimidate the Christian by threatening him with death. He is too well assured of another and a better land to dread such an infliction. It is a prime article of his creed, and interwoven with all his experience, that "to die is gain." This assurance enters into the very substance of his faith, and enables him to say truthfully, "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." It is of no use to persecute men who glory in tribulation, or to kill men who prefer to be absent from the body and to be present with the Lord. This bringing "life and immortality to light" has utterly ruined the vocation of the malignants, whose business it was to hunt down the righteous, and murder the souls and bodies of men.

3. As the presence of God practically annexes heaven to earth, thus making believers citizens of two worlds at one and the same time, so it, and it alone, develops fully that healthy individualism which is essential to Christian character, but which is over-topped and crushed out by the excessive organisms of the day. The proper growth of man is almost an impossibility under the vast pre-arrangements of society. He is appropriated from the cradle, and the part assigned him is so definitely fixed by custom, or usage, or statute, or social combination, that, whoever would have a mind of his own, and act up to the dictates of his conscience, must often begin his mission by breaking the net-work which his predecessors had thrown around him. To disencumber himself from the undue control of these pre-determining forces, is not only the first, but the severest work of the successful reformer and evangelist. When Luther had cast aside the regulations of the papacy, and taken the direction of his life into his own hands,—when Wesley,

in obedience to his own convictions of duty, had practically continued the canonical usages of the Church of England, the "bitterness of death was past;" in that hour, each of those great reformers stood up in his true manhood and self-hood, disenthralled by the presence of Him, before whom all earthly distinctions cease, and all human polities vanish into insignificance. Never can Christianity do much for us,—never can we be qualified to do much for the world, until the spell of human authority is broken, and all learn that there is but one SUPREME in the universe of God. This fact ascertained at once, restores us to our normal state, by arresting the usurped control which the world, the flesh, and the devil, have maintained over us. Church government, and systems of ecclesiastical polity, are supposed to be of vast consequence, and yet it is strangely conceded, that the Scriptures have laid down no particular plan. Protestants claim no more than a principle, on which they build to suit themselves—a wise conclusion. But why not advance to the equally wise and indispensable conclusion that this remarkable want of a plan is a necessary shield which Providence has thrown around our individualism. God intends that man shall be man in spite of the crushing weight of ecclesiasticism, and for this purpose he gives us constant access to himself. This, too, is more than permissive,—it is mandatory; hence, that very expressive passage, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." It is only in His presence that we are quite free,—only there that we dare do all that we are capable of doing,—only there that precedent ceases to enslave our faculties, and all perverting systems lose their dominion over us. That labor, which forms men into societies, and subjects them to a common discipline, may be well intended, but if unaccompanied by assurances that a higher law is always present, we can scarcely conceive of any species of unauthorized meddling

more disastrous to human virtue, or more destructive to every principle of true religion. That most odious of all malformations in the religious world, Popery, furnishes a terrible illustration of the fatal consequences of massing people into communities without due regard to the freedom which is a constitutional necessity of our nature. Had that fallen church, instead of "lording it over God's heritage," been reverently mindful of the exalted being she was trying to benefit, she might have been entitled to some respect, and perhaps to more honorable mention than as the symbol of all wickedness, the "beast that goeth into perdition." But whatever blasphemy papacy may invent, there can be no go-betweens; the church is not God, nor can she in any event or to any extent be a substitute for him. On each Christian is devolved the obligation to act an independent part in defiance of circumstances, which is utterly impossible, except while the Divine presence holds in abeyance every adverse authority. This was the antidote prescribed by Christ to those who were annoyed by the fear of death. They were not to fear those whose power was limited to killing the body only, but Him, who, after he had killed the body, had power to "destroy both soul and body in hell." Our text presents one of the most conspicuous examples of this ennobling influence. Moses, though brought up at an idolatrous court, and destitute of all those advantages commonly deemed essential to religious culture, had no sooner "come to years" than he refused the honors of an earthly monarch, that he might secure the favor of God. It was not that he, more than other men, was naturally indifferent to transitory things, but his choice was determined by a full conviction that a heavenly inheritance awaited him. For the same reason he also, when suspected of having killed an Egyptian improperly, "forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible,"—that is

to say, he feared not the lesser, but the greater, and cheerfully endured the wrath of Pharaoh to escape the wrath of Jehovah. Into this fear and this preference, all genuine religion and virtue, as well as all true greatness, may be resolved. We seem to be capable of nothing that is good which does not spring from the profound conviction that "God is, and that he is a rewarder of them that diligently seek him."

4. It is, however, in the character of its *acts*, that real piety chiefly displays itself. Here is the grand arena of conflict. Because the Christian cannot, and will not, belittle himself after the fashion of the world, he is made a target at which the envenomed arrows of the godless are shot. Could he reduce his promptings to the meagerness of an unbeliever,—could he catch no inspiration from the Almighty, or cease to be influenced by the example of Him who "doeth all things," then might he be quiescent, but not now. It is from God, that Christians derive that intense activity which renders them incapable of compromising with sin, and hurls them like a resistless avalanche against all wrong. How else could it be, since, to know the Maker of the world, to wear his image, to possess his nature, and to be led by his Spirit,—the common condition of believers,—is to be partaker of his own irrepressible energy! Well may great things be expected of such, "for God worketh in them both to will and to do." Receiving this impetus from God, no Christian knows what or how much he may do; he is as unable to determine his future conduct, as he is to fathom the nature of that mysterious Being who has seized upon his powers, and is directing them to results worthy of an eternal reward. Sometimes, indeed, these internal workings and willing are exceedingly indefinite, and the subject of them only knows that something is to be done; at such times, what, where, when and how, are almost out of the question. It was at a moment like this that Moses slew the Egyptian, that John Brown, with

twenty men, attacked fifteen slave States, and that Abraham "went out not knowing whither he went." So, also, the prophets often failed to comprehend the things of which they prophesied; hence, it is said, they "searched diligently what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified before-hand the sufferings of Christ and the glory that should follow." It is not given to all who have a high calling to know precisely what to do, but they are always safe in acting up to the best light they have, and however great their blunders, as seen from a merely human stand-point, God will surely endorse their acts, and make what seemed to be folly, appear as the perfection of wisdom. The fault of our modern Christianity is not simply that we try to do everything by the impossible method of societies, rather than by the divinely ordained plan of individual might, thus spoiling Christians to make the church; but we commit fully as great an error in attempting too little. Missionaries are sent out only as we have cash in the treasury; ministers go only where there is a prospect of support, and enterprises are approved only as they seem warranted by human foresight. We make, in short, no account of an invisible, almighty agency, and all our plans are as rigorously adjusted to merely human means, as if there was no God in the universe. We walk and work by sight, not by faith; and though we, doubtless, for the most part intend nothing of the kind, yet we practically ignore the first article of our creed, that "God is a Spirit." By our exclusive reliance on tangible and visible agencies, we virtually say that God is not spirit but matter, and that we will not put our trust in anything which cannot be seen by the natural eye. Principally here, is the secret of our failure; we are too carnally minded, too material in our objects, aims and trusts, to act in conjunction with the Holy Ghost. The abundance of our cash, our learning, our members, and

our influence, has awokened a false confidence, which has "quenched the Spirit," and a fierce denominational rivalry has succeeded to that self-consuming zeal for the salvation of souls, and that only which characterized the apostles. Churches thus drifting into hopeless secularization are, of course, extremely tenacious of the form, whatever may become of the power of religion. How unwelcome the lofty inspirations and the high promptings of pure religion are at such a time, is sufficiently evident from the cold contempt and the bitter persecution accorded to all who have tried to rise above the common level of spiritual death. But the most immediate cause of danger, is ever, some largeness of undertaking which disturbs existing machinery, or some expansion of belief not provided for in the current formulas of faith. Woe to the man who, though impelled by the God who made him, aspires to do or to be more than the futile, unauthorized arrangements of his compeers will allow. A Wesley, if not expelled, stays in the church by sufferance, while gambling, horse-racing, cock-fighting, card-playing, and dram-drinking priests, are considered in good standing. It is dangerous to be successful, for success may jostle established order; it is unsafe to obey God, for obedience may involve something to which the Church has not given her consent. Now, who would not rather die than be the slave of such base fears? Who would not sooner discard all churches than yield his liberty to the dictum of such spurious usurping organizations? Religion invites too much that no human society, however good, can approve, or ever was designed to approve. By far the greater share of our conduct, and all the nobler acts of life, come not within the range of associated responsibility; they are strictly personal, and should never be referred to any but God. Had Noah consulted the church of his day, (for churches, we presume, there were, though not deemed worthy to escape the flood,) he would never have

got permission to build the Ark. Had Abraham dared to seek for counsel or consent when commanded to slay his son, he would not have been the "father of the faithful." Faith lifts up men in solitary grandeur; not in companies, but singly and alone. They are converted alone, they die alone, and all the great acts of life are thus isolated. Association subtracts from exalted worth. Had Paul been sent out as the agent of some Missionary society, we should have had comparatively slight respect for him. We will carry the thought further: Had the Saviour come to us as the representative of a benevolent association, how ineffably lessened would have been our regard for a name which is now "above every name." These are but types of that individual effort, which must become prevalent before the world is conquered to Christ. The millennium is to be made rather than prayed for; at least no prayers will be availng for that object unless accompanied by corresponding deeds.

5. Finally, we gather from this source understanding. The Spirit which dictated the Sacred Writings, alone can explain them, and the same is true even of creation; we can understand neither the works nor the word of God without his presence. It is the Spirit which leads into all truth, whether we study the volume of Inspiration, or the volume of Nature. God is ever revealing, ever communicating, ever flashing light upon his mystic pathway, that men may see his footsteps and come after him. He that follows this light shall not walk in darkness. He may be a martyr, but he cannot be a backslider. He may, and probably will, incur the wrath of man, but the favor of God shall abide upon him. The first preachers were retained at Jerusalem until that most essential and only indispensable qualification for the ministry was received—the baptism of the Holy Ghost. Now, whether we have grown atheistic or not, we have at least grown cautious, and such endowments are discredited; he who waits for them is

deemed a hopeless enthusiast. In the pursuit of knowledge, it is the fashion of our times to make large use of visible, tangible agencies, and the least possible use of such as are invisible. We need not add that this is completely to reverse the great law of Christianity, which teaches us to rely on an unseen power, and sends us to the inexhaustible fountain, rather than to the shallow puddle. "If any man lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not." This rule is explicit as well as encouraging; it does not preclude the help of secondary means, but directs us at once to the primal source. In general, it may be said that there is no knowledge where there is no God; there may be, indeed, much of science, falsely so called—much of what the world honors as knowledge, but which, in reality, is a tissue of errors. The human mind, without the presence of Him who made it, seems to be incapable of knowledge; or, if not wholly so, it can only acquire that knowledge which is worse than none, inasmuch as it tends to evil and not to good. Here then is the patience and the confidence of Christians—they are all "taught of God." Whether laymen or ministers, they are in this respect conditioned alike—the Gospel which they receive, preach and enjoy, is an individual matter, communicated to them and attested to their consciences, severally, by the Spirit of God, so that each can truly say of his religion, "I neither received of man, neither was I taught it but by the revelation of Jesus Christ." Of this class, whether in heaven or on earth, the martyr throng is composed. They speak because the Master has spoken to them. It is not Mary alone that says "Rabboni," but all that hear His voice. To such the testimony of Jesus is exceedingly precious—the word of the Lord is as fire shut up in their bones, and they cannot keep silent.

We have no words adequate to this occasion. He who lies before us, stricken down in his prime, was a living illustration of greatness produ-

ced by the presence of God. He did and dared, as none do or dare who are not conscious of Divine aid. Eminent as he was in intellectual ability, and surpassingly eloquent in his pulpit ministrations, he never forgot himself for a moment, nor appeared other than the most humble of men. Anxious only to do good, absorbed with the duties of his high commission, and admonished by the feebleness of his system, that his period of labor might be short, he gave the world an example of self-abnegation and tireless industry, worthy of an apostle. When the Genesee Conference withdrew its sanction from his ministry, he felt no lack; God was still with him, and he asked no more. Besides the pressure which was upon him—the "woe is me if I preach not the Gospel"—was much too great to admit of interruption from slight causes. His call was from above, and he well knew that men could not revoke it. Following the apostolic example, he preferred to obey God rather than man. With others of his fellow laborers who had been similarly maltreated, he entered at once upon new church relations, of such a character as promised to help and not to hinder his efforts for the salvation of men. Here he soon found that the things which had happened to him had "fallen out rather unto the furtherance of the Gospel." The chief Shepherd and Bishop of souls, instead of granting a discharge from service, had done for him what had previously been done for Luther and Wesley, namely, enlarged his pastorate, by removing the trammels of ecclesiastical authority. How well, how successfully, how self-consumingly he labored in the extended field thus providentially opened, you all know. You know also, that amid the severe trials to which he was subjected, his reputation was stainless—not even the breath of malice itself could soil a character so essentially pure. Mysterious indeed, that we come to-day to lay in the grave one so well prepared to live; one so rich in gifts, so useful—we had almost said indispensable—to

the Church and his family. But the ways of God are not as the ways of man, and what we know not now we shall know hereafter. We must not complain that his sun went down at noon; rather let us glory that it sunk in the full splendor of meridian brightness. That life which has afforded an opportunity to do and to suffer so much, cannot be regarded as short, nor can that death, which simply opens the gate of heaven, be considered as premature.

IS THY HEART RIGHT?

BY REV. D. M. SINCLAIR.

THIS is one of the most important questions that can be asked us, and one that equally concerns every individual, old or young, rich or poor, high or low, professor or non-professor, all are alike concerned in this solemn question. The answers that are given to this question are various. Almost every person has an answer of his own; one *thinks*, another *hopes*, another really believes he is right; one *desires*, another *professes*, another *intends* to be right. What does God say about it? If our *eternal all* hangs on this one point, it becomes us to know just how the matter stands with us individually.

If a person's heart is right,

1st. *He is a new creature.* The Apostle says, 2d Cor. v, 17, "Therefore if any man be in Christ, *he is a new creature*, old things are passed away, behold, all things are become new." He is emphatically *a new creature now, in the present tense*; he has new *affections*; he loves the things he once hated, and hates the things he once loved; his *desires* are new; he once desired the things of the world, now his "desire is unto the Lord." New *appetites*, whether he *eats* or *drinks*, he does it *all to the glory of God.* New *motives*, he once lived for self, now he *lives for God alone.*

In all his business, the first great question to be settled, is, "Will

God be pleased with this?" This once settled, he goes forward in the discharge of every duty, *regardless* of the frowns or applause of men.

2d. *He is saved from his sins.* His sins are not only *forgiven*, but he is *saved* from them. "And thou shalt call his name *Jesus*, for he shall *save his people from their sins*," Matt. i, 21. A person cannot yield to *passion, appetite, desire, love of the world, worldly amusements, worldly conformity, worldly mindedness*, and yet be saved. When we yield to any of these, we are brought into condemnation, and consequently are not saved.

3d. *He has a present, living, religious experience.* Many are living on their *past experience.* God saved them so long ago, and they are *determined to follow on*; that is the tenor of their testimony. A *saved soul* has a *present* experience. "There is, therefore, *now* no condemnation to them, that *are in Christ Jesus.*" Rom. viii, 1. The Spirit itself, *beareth witness* with our spirits, that *we are the children of God.* Rom. viii, 16. "I live, yet, not I, but Christ liveth in me." Many other passages might be brought to prove the same point. If our hearts are *right with God*, we have the *present, inward witness that it is so.* There is more implied in being *right with God*, than mere *sympathy with the right*, and a *love for the truth.* There is an *inward, burning consciousness*, that God *owns* and *saves us just now.* If our hearts are *right with God*, we shall *walk carefully before him.*

We never shall find the *way any broader* than it was when we first began to serve God. If we can indulge in things now, that we could not once; if we are less *careful* about our *words and ways*; if we are less zealous for the cause of God, then we have ever been, there is great danger. God says, "If any man draw back, my soul shall have no pleasure in him." It is close work to keep saved all the while, ready for death and the judgment.

The Lord search our hearts, and make, and keep us right.

RELIGIOUS EXPERIENCE
OF REV. T. F. STUART.

FROM my earliest recollection, my mind was deeply impressed with Divine truth. When from four to six years of age, often at family worship, and when listening to my parents' singing those spirited hymns, which were sung by the Methodists forty years ago, my heart was greatly moved, and I wept before God, feeling subdued and melted by the Holy Spirit's influence. Those Divine impressions continued to affect me until I was in my eleventh year, when the Lord greatly revived his work in Burlington, Vt., and many were converted; among them I was made a partaker of the Divine blessing, yet I knew not that I was converted, being but a child, and none thinking or caring to instruct one so young, in the things of God. From this time I felt changed in my feelings, pursuits, desires, and expectations, and strove, as best I could, to live to the glory of God. But, having none to lead me in the way of salvation, all supposing me to be too young to serve the Lord, my life became very unhappy, in which state I continued for five or six years. Having tasted the sweets of salvation, the things of the world could not satisfy my soul's desires; and yet not having confidence to make an open profession of faith in Christ, I was tempest-tossed, and almost overwhelmed by the temptations that assail the young with such power. At length my condition became, to me, perfectly insupportable; and to find rest, I sought the Lord, with all my heart, and openly declared my intention to devote myself to his service. Soon after this open profession of my faith, I felt an earnest desire for a closer walk with God, as my prayers were frequent and earnest. I sought unto the Lord by faith, until I felt the perfect love that casteth out fear, and I could rejoice in God, my Saviour. From the time of my conversion, I felt called to the work of the ministry, but dreading the great responsibility, and meeting with much

opposition from my family, it threw me on the back ground, and I lost the witness of this power to save. But a few years of living in neglect of duty, taught me that without obedience, there was no salvation for me, and I resolved to dedicate my time and talents to God's glory, and the work of warning sinners. I soon began to labor for the conversion of those around me, but ere long, I felt the want of the mighty saving power in my own soul, by which I could lead sinners to Christ. I immediately began to cry to God, that I might be saved even to the uttermost, and be filled with all the fulness of God. As I continued to pray for the blessing, my desire for it grew stronger, and my weary, struggling soul, began to cry, yea, to pant after the living God. I was brought to realize that hungering and thirsting after righteousness, which we must feel, in order to be filled. The saving power of the Gospel was my theme in the pulpit and out of it, and wherever I went, I proclaimed a full salvation in the blessed Saviour. I found the more I conversed about it, and prayed for it, the more intense was my desire to obtain this pearl of great price, and to be lost and swallowed up in God. I continued in this state of mind, for three or four months, when my soul was brought to that point of desire for God, and his salvation, that every thing of an earthly or sensual nature, lost its power of attraction, and, as the starving man desires, and asks but for food, so I desired and sought nothing but salvation—the full salvation of my soul; for this I wept before God, and agonized in prayer, for four or five weeks, when one day, after having led two of the classes at church, where I exhorted all to seek the blessing I was striving to obtain, when just after leaving the church, the power of the highest, through the Spirit, rested down upon me, and imparted such joy to my soul, that I could but shout, glory to God! in the street, on my way home. The manifestation was so great, that my physical powers were paralyzed, and I remained incapable of motion until I

arrived at home, a distance of more than two miles, and then I was scarcely able to alight from my carriage, I was so filled with the glory of God. My soul rested in perfect love, although my trials and conflicts were sore, and the enemy came like a flood to bear away my peace. Thus I trusted in God, yet my thirsty soul was not satisfied. I still groaned for the fulness of God. Some few days after this, I went to a camp meeting, where I arrived about noon, hoping that I might find Him my soul desired more than life itself; the taste I had of the stream of salvation, only increased my thirst, and like David, I cried, yea, panted after the living God, to fill my hungering soul. The exercises of the afternoon and evening passed, and yet I hungered. The next morning, Elder Dunn, a free-will Baptist, preached, or rather, the Lord preached through him, and the great deep of many hearts was broken up, but especially was mine opened to view as I never saw it before. I retired to a tent to commune with my own soul and the Most High, and there, alone with God, I transacted business for eternity. The Lord met me, and gave me to see my heart, with its depth of depravity and pollution, its enmity against God; the corruption of my nature, the utter darkness of my mind, and the hellish blackness of my transgressions and sins; and this overwhelming weight crushing me down to the unutterable woes of eternal damnation; to the quenchless fire; to the company of demons, and all the appalling horrors of unending despair. When, by the Spirit, I beheld the dreadful state of my soul, and the perdition awaiting me, without I was saved from the sin and corruption of my nature, I was ready to obtain salvation from this fearful condition, and the impending ruin beyond the grave, at any price. I immediately fled to Christ for refuge, but was met with the inquiry, will you give up all things to be saved? I immediately cried out, yes, all things; but this would not do, a wholesale consecration would not be accepted by the

Lord in this case, but it must be a separate consecration, or one thing at a time, brought and laid upon the altar. My kindred, wealth, associates, time, talents, influence, reputation, soul, body and spirit, with every interest for time and eternity, were awfully and solemnly consecrated to God and his service, for ever. After making this fearful covenant with the Most High, my mind became calm, a deep solemnity rested upon me, and I felt as in the presence of a holy and heart-searching God. This state of mind continued for an hour or two, when I went into a prayer-meeting where there were some who had passed through the purifying process, and were prepared to pray for those desiring to be saved. We had engaged but a few moments in prayer, when the Lord, whom we sought, came suddenly to our tent in great power, and in the majesty of his inexpressible glory. The sudden and invisible power was as manifest to our souls and bodies, as would have been the electric shock attending the lightning's flash. I felt, as it were, a shock, which caused me to fall as suddenly as though my heart had been pierced by a deadly weapon, and at that instant I was filled, "unutterably full of glory, and of God;" yes, *unutterably full*. I could breathe no other breath but glory to God; and this did not express the glory I felt in my soul, for it was unutterable; my stammering tongue, and feeble voice, could not utter the fulness of glory manifested to my soul. But this communication of the fulness of God, soon overpowered my body, and I became as one dead, in so much, that many said, he is dead. During this time my soul was ravished with the delights of heaven; I drank of the river of the water of life, feasted on manna or angel's food, and was truly lost and swallowed up in God. While in this state, my mind was clear and active. The glory and power of the blessed Saviour, the value of the immortal soul, the bliss of heaven, and the horrors of the second death, were all before me as I never saw them previously; but es-

pecially did I view the state of sinners, so fearful, that I was overwhelmed by a sense of their danger, and I could but cry to the Lord for power, from on high, to warn them to flee from the wrath to come. After about three hours, the Lord withdrew his hand and permitted me to arise, but I arose, changed in spirit; yea, changed in the whole man. All pride, hatred, love of the world, fear of man, and unbelief, were gone; and nothing but love, pure love to God and man, filled my soul. From this time, through rich grace, I had power with God and man, and often, when the scoffer came to hear the word, he returned to weep and pray. Glory to God, there is a highway of holiness for us to walk in; a salvation free and full to all that believe, even in this life; and at the right hand of our Father in heaven, there are pleasures for evermore.

MINISTERS AND BACKSLIDING.

We are too prone to blame ministers for a low state of the Church. Backsliding often commences with the people, who gradually drag down their teachers. There is a remarkable reproof in Hosea iv: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me; therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest." When once a people plunge into sin and blindness, a part of their punishment is, that they shall have a sinful and blind priesthood. And this comes about by laws which we all see at work. In Churches, as well as elsewhere, demand is the measure of supply. If a drunken Church want a drunken pastor, they

can get one; if they want a slaveholding pastor, let them publish their wish, and it will not be long before he will come. If they are determined to lie and cheat, and want a pastor after their own heart, they can be accommodated; if they have backslidden, and will not return to God, and want a preacher merely to keep up the form of godliness without the power, one who can play well upon his instrument, and sing a siren song, let them make their wishes known, and they too shall be satisfied. If a sinful Church has a faithful minister, and will not hear his voice, they will soon get rid of him; they will raise a hue and cry against him, and render him odious and uneasy. If then he do not go, they will vote him leave of absence; or, if that is not according to their ecclesiastical forms, they can remonstrate against his re-appointment. It is exceedingly hard for a minister to be faithful under those circumstances. He sees his character under a cloud, the best stations in the Church inaccessible to him, the poorest and *most hopeless positions only left* for him; while his family is growing up and increasing their demands upon him. Let him consider the nature of the ecclesiastical market, and come down a little in the article he furnishes, and that is one of the easiest things in the world; and his comforts and fortune, and respectability are insured, and the prospects of his family brightened. True, his self-respect, his communion with God, his hope of heaven, are diminished; but then the tempter is at hand to suggest that perhaps, after all, he is mistaken; that there is such a thing as being righteous overmuch, and that, by descending to a lower level, he may accomplish more good.

So, too, in matters of discipline; the minister can hardly go beyond his people; he must rely upon elders, or leaders, or stewards for counsel. Moreover, in few cases has he the authority of himself to exclude, but is merely clothed with power to execute the judgment of others; and when he finds himself always differing with the as-

sociate authorities of the Church, he will be very unhappy. It is not in human nature to persevere under reiterated failures. Men who are young, or of master minds, may endure long; but usually ministers are easily—alas too easily—arrested in a course of righteousness.

These remarks are particularly applicable to a ministry, supported, like ours, by the voluntary system; where the state supports the minister, he is in a great measure independent of the people, but then he is dependent upon another power, more likely to be corrupt than the people themselves. Behold, what a foolish and bitter thing it is to forsake God; how difficult to reform such a people, unless God, in his judgment, visit them, and feed them with wormwood, and give them water of gall to drink! And this he assuredly will do in his own good time, if, after space for repentance is given them, they do not return from their backslidings. And when he does visit a nation in vengeance, men find—alas! too late—who are their friends, and who their enemies. And then will their fiercest indignation be poured forth upon the false priest who led them on in their sins for the sake of their money; while the highest honors are bestowed upon those faithful men who uttered the neglected truth in their dull ears. Many a sepulchre now garnished, will hereafter give up its dead, to be spread like dung upon the fields; while many a martyr's tomb shall rise into light. But this is a small thing compared with another. Many shall say, "Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" to whom the Lord shall say, "Depart from me; I never knew you."

Let not any young man be discouraged in doing right, though the world may not appreciate him. Sooner or later he will receive his due reward. Take the apostles, the martyrs, the Luthers, the Wesleys, for an example of patient labor and suffering—*Christian Advocate Journal.*

NAKED FAITH.

THERE are certain doctrines often preached to the people, which need to be delivered with more caution and explanation than they frequently are; for, as they are by many understood, they tend greatly to establish the delusion and false confidence of hypocrites. The doctrines I speak of, are those of "Christians living by faith, not by sight; their giving glory to God, by trusting him in the dark; living upon Christ, and not upon experiences; not making their good frames the foundation of their faith;" which are excellent and important doctrines indeed, rightly understood, but corrupt and destructive, as many understand them. The Scripture speaks of living or walking by faith, and not by sight, in no other way than these, viz., a being governed by a respect to eternal things, that are the objects of faith, and are not seen, and not by a respect to temporal things, which are seen; and believing things revealed, that we never saw with bodily eyes; and also living by faith in the promise of future things, without seeing or enjoying the things promised, or knowing the way how they can be fulfilled. This will be easily evident to any one who looks over the Scriptures, which speak of *faith* in opposition to *sight*; as 2 Cor. iv. 18, and v. 7; Heb. xi. 1, 8, 13, 17, 27, 29; Rom. viii. 24; John xx. 29. But this doctrine, as it is understood by many, is, that Christians ought firmly to believe and trust in Christ, without spiritual sight or light, and although they are in a dark, dead frame, and, for the present, have no spiritual experiences or discoveries. And it is truly the duty of those who are thus in darkness, to come out of darkness into light, and believe. But that they should confidently believe and trust, while they yet remain without spiritual light or sight, is an anti-scriptural and absurd doctrine. The Scripture is ignorant of any such faith in Christ of the operation of God, that is not founded in a spir-

itual sight of Christ. That believing on Christ, which accompanies a title to everlasting life, is a "seeing the Son, and believing on him." John vi. 40. True faith in Christ is never exercised, any further than persons "behold as in a glass the glory of the Lord, and have the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iii. 18, and iv. 6. They into whose minds "the light of the glorious gospel of Christ, who is the image of God, does not shine, believe not." 2 Cor. iv. 5. That faith, which is without spiritual light, is not the faith of the children of the light, and of the day; but the presumption of the children of darkness. And therefore to press and urge them to believe, without any spiritual light or sight, tends greatly to help forward the delusions of the prince of darkness. Men not only cannot exercise faith without some spiritual light, but they can exercise faith only just in such proportion as they have spiritual light. Men will trust in God no further than they know him; and they cannot be in the exercise of faith in him one ace further than they have a sight of his fulness and faithfulness in exercise. Nor can they have the exercise of trust in God, any further than they are in a gracious frame. They that are in a dead, carnal frame, doubtless ought to trust in God; because that would be the same thing as coming out of their bad frame, and turning to God; but to exhort men confidently to trust in God, and so hold up their hope and peace, though they are not in a gracious frame, and continue still to be so, is the same thing in effect, as to exhort them confidently to trust in God, but not with a gracious trust: and what is that but a wicked presumption? It is just as impossible for men to have a strong or lively trust in God, when they have no lively exercises of grace, or sensible Christian experiences, as it is for them to be in the lively exercises of grace, without the exercises of grace.

It is true, that it is the duty of God's people to trust in him when in darkness, and though they remain still in

darkness, in that sense, that they ought to trust in God when the aspects of his providence are dark, and look as though God had forsaken them, and did not hear their prayers, and many clouds gather, and many enemies surround them, with a formidable aspect threatening to swallow them up, and all events of Providence seem to be against them, all circumstances seem to render the promises of God difficult to be fulfilled, and God must be trusted out of sight, i. e. when we cannot see which way it is possible for him to fulfil his words; every thing but God's mere word makes it look unlikely, so that if persons believe, they must hope against hope. Thus the ancient Patriarchs, and Job, and the Psalmist, and Jeremiah, Daniel, Shadrach, Meshech, and Abednego, and the Apostle Paul, gave glory to God by trusting in God in darkness. And we have many instances of such a glorious, victorious faith in the eleventh of Hebrews. But, how different a thing is this, from trusting in God, without spiritual sight, and being at the same time in a dead and carnal frame! Those that thus insist on persons living by faith, when they have no experience, and are in very bad frames, are also very absurd in their notions of faith. What they mean by faith is, believing that they are in a good estate. Hence they count it a dreadful sin for them to doubt of their state, whatever frames they are in, and whatever wicked things they do, because it is the great and heinous sin of unbelief; and he is the best man, and puts most honor upon God, that maintains his hope of his good estate the most confidently and immovably, when he has the least light or experience; that is to say, when he is in the worst and most wicked frame and way; because, forsooth, that is a sign that he is strong in faith, giving glory to God, and against hope believes in hope. But what Bible do they learn this notion of faith out of, that it is a man's confidently believing that he is in a good estate? If this be faith, the Pharisees had faith in an eminent de-

gree; some of whom, Christ teaches, committed the unpardonable sin against the Holy Ghost. The Scripture represents faith as that by which men are brought into a good estate; and therefore it cannot be the same thing as believing that they are already in a good estate. To suppose that faith consists in persons believing that they are in a good estate, is in effect the same thing, as to suppose that faith consists in a person's believing that he has faith, or believing that he believes. They therefore do directly thwart God's wise and gracious constitution of things, who exhort others to be confident in their hope, when in dead frames; under a notion of "living by faith, and not by sight, and trusting God in the dark, and living upon Christ, and not upon experiences; and warn them not to doubt of their good estate, lest they should be guilty of the dreadful sin of unbelief. And it has a direct tendency to establish the most presumptuous hypocrites, and to prevent their ever calling their state in question, how much soever wickedness rages, and reigns in their hearts, and prevails in their lives; under a notion of honoring God, by hoping against hope, and confidently trusting in God, when things look very dark. And doubtless vast has been the mischief that has been done in this way.—PRESIDENT EDWARDS.

"LET THE DEAD BURY THEIR DEAD."

BY MRS. H. A. CROUCH.

I WAS coming in from out-door, one beautiful, holy Sabbath, a short time since, and I felt a strong inclination to go immediately and pray. I thought I would do so, but in passing the front room, I found the sun shining in upon the carpet, and thought I would close the blinds. There was a struggle for a moment in my mind. I thought I would not mind it, till after I had been and prayed; then, I thought, it would

take but a moment to close them, and it would be done. So I yielded, and opened the window in order to do it, when I saw a friend coming up the walk, who bowed to me. He entered without knocking, and I knew he expected me right out. Oh, how plainly I saw that if I had gone right on to the mercy-seat, I should have been there alone with Jesus, and my friend would have waited till I should return. As it was, I went out. This friend had professed religion for a long time, but it was not his theme. Indeed, he seemed to take no interest in talking of the things of God. I spoke of the *earnestness* which ought to characterize the Christian; of the zeal they ought to have in the cause; of the labors they ought to put forth to save souls from ruin, even as they would labor to save their friends and brothers who might be sleeping in a burning house; but, though he nodded assent, he did not seem to feel it, or take any interest in the conversation. Oh, that I had gone straight on to the mercy-seat, and let the blinds alone, then my arrows had been dipped in fire, and would have taken effect.

When, at last, I did go by myself alone to pray, *the wrestling angel was not there.*

If that man who said he would follow Jesus, had first gone to bury his father, doubtless he would have seen something else that seemed necessary to be done before he would be ready to follow Christ. And so he might have been kept busy, and never have seen the time when he could leave. And, if the other had gone to bid his friends farewell, his mind might have been diverted, his friends might have dissuaded him from his purpose, or some circumstance might have occurred to render his going impossible.

When the Spirit calls, "*Let the dead bury their dead.*"

He that bears and excuses the infirmities of his neighbor, in a godlike manner, shall soon attain the mercy of Jesus.

THE EARTHQUAKE.

*But oh! what means that ruinous roar ?
Why fall
These tottering feet? Earth to its centre
feels
The Godhead's power, and trembling at
his touch,
Through all its pillars and in every pore,
Hurls to the ground, with one convulsive
heave,
Precipitating domes, and towns, and towers,
The work of ages. Crushed beneath the
weight
Of general devastation, millions find
One common grave; not e'en a widow left
To wail her sons; the house, that should
protect,
Entombs his master; and the faithless plain,
If there he flies for help, with sudden yawn
Starts from beneath him. Shield me, gra-
cious Heaven!
O, snatch me from destruction! If this
globe,
This solid globe, which thine own hand
hath made
So firm and sure, if this my steps betray;
If my own mother Earth, from whence I
sprung,
Rise up with rage unnatural, to devour
Her wretched offspring, whither shall I fly?
Where look for succor? Where, but up to
thee,
ALMIGHTY FATHER? Save, O save thy
suppliant
From horrors such as these. At thy good
time
Let Death approach; I reck not—let him
but come
In genuine form, not with thy vengeance
armed,
Too much for man to bear. O, rather lend
Thy kindly aid to mitigate his stroke;
And at that hour, when all aghast I stand
(A trembling candidate for thy compassion,)
On this world's brink, and look into the
next;
When my soul, starting from the dark un-
known,
Casts back a wishful look, and fondly clings
To her frail prop, unwilling to be wrenched
From this fair scene, from all her customary
joys,
And all the lovely relatives of life;
Then shed thy comforts o'er me, then put on
The gentlest of thy looks. Let no dark
crimes,*

In all their hideous forms then starting up,
Plant themselves round my couch in grim
array,
And stab my bleeding heart with two-edged
torture,
Sense of past guilt, and dread of future woe,
Far be the ghastly crew! and in their stead,
Let cheerful memory from her purest cells,
Lead forth a godly train of virtues fair,
Cherished in earliest youth, now paying
back,
With tenfold usury, the pious care,
And pouring o'er my wounds the heavenly
balm,
Of conscious innocence. But, chiefly, Thou,
Whom soft-eyed Pity once led down from
heaven
To bleed for man, to teach him how to live,
And, oh, still harder lesson! how to die;
D disdain not thou to smooth the restless bed
Of Sickness and of Pain. Forgive the tear
That feeble nature drops, calm all her fears,
Wake all her hopes, animate her faith,
Till my rapt soul, anticipating heaven,
Bursts from the thraldom of encumbering
clay,
And on the wing of Extacy upborne,
Springs into Liberty, and Light, and Life.

An imaginary weapon is a poor de-
fence in the day of battle. The cross
borne by many a professor, if closely
examined, would prove equally illusory.
The Crusaders of old, we are told,
used to bear a painted cross upon their
shoulders; it is to be feared that many
among us take up crosses which sit
just as lightly—things of ornament,
passports to respectability, a cheap ex-
change for a struggle we never made,
and a crown we never strove for. But
let us not deceive ourselves. None
ever yet entered the kingdom of heaven
without tribulation; and, therefore, if
our religion be of such a pliable or elas-
tic form, as to have cost us neither pain
to acquire, nor self-denial to preserve,
nor efforts to advance, nor struggle to
maintain holy and undefiled, we may
be assured our place among the ranks
of the risen dead, will be with that
prodigious multitude who were pure in
their own eyes, and yet were not wash-
ed from their filthiness.

HEAD RELIGION.

BY SAMUEL. H. LOWE.

"Spiritual things are spiritually discerned." The Bible, though interesting as a historical, biographical, and poetical work, is a sealed book, beyond what is revealed by the Spirit. Hence it is, that we find persons of cultivated minds, men who have grasped confidently the most subtle truths of science, who have walked calmly where the common mind would have reeled, have stumbled at the most simple provisions of the Gospel. Themselves fancying that if they could trace the stars in their courses, they could certainly discern the path, however narrow, that leads to the Heaven of Heavens, the Spirit has left them for a time in their egotism to suffer by their willful ignorance.

But there are also many with pious intentions and of a religious profession, who are losing the very kernel of spiritual enjoyment; some of the brightest gems of the Word afford them no interest, except as well turned periods. They trust they are "waiting upon the Lord," but have never realized the spiritual triumph comprehended in the expression, "mount up with wings as eagles, run and not be weary, walk and not faint." Yet, to the redeemed soul, this tells of a moral victory over the powers of darkness, that two-thirds of professed Christians never thought attainable. A large portion of the Church does not use as much grace as is granted to the impotent for overcoming the petty trials of life; much less do they understand the depths contained in the passage—"This is the victory that overcometh the world, even our faith;" familiar with the fogs and vapors of earth, they never have ascended to the higher regions of religious enjoyment, where an expanded and spiritualized vision, sees evidences of God's amazing goodness and love. It is worth everything to stand upon the Rock of Ages, and feel Omnipotence within you.

The cross may be heavy, but the love that should prompt us to bear it, is sweet. How many of St. Paul's admirers sympathize with him, when he exclaims—"God forbid that I should glory, save in the cross of our Lord Jesus Christ," too many are ready to boast of everything but that; to such this triumphant expression is but a dead letter; a filling up of the pages of the Bible with an incomprehensible experience. We are too proud of our intellectuality; we wrinkle our brow and puzzle our brain to grasp with the mind, what the mind is incapacitated to receive; religion seems better adapted for the affections than for the intellect; mere intellectual faith will not answer in the place of a better; "With the heart man believeth unto righteousness." There is an inclination to consider a person extravagant, who meekly but confidently exclaims "Jesus sweetly saves me," but when this expression is uttered in a manner that forces conviction of its truth, it has more practical power, than many a discourse an hour in length. It goes directly to the heart. It is too subtle for the intellect, and eluding its grasp, it touches directly, the very fountain head of action. Head religion is becoming fearfully prevalent; it results to a great extent from the stationing upon the walls of Zion, of unsanctified, and sometimes unconverted literary ministers, men who are more ready to boast that they have come out from College, than out from the world.

We would prefer a backwoods ministry, who found it impossible to preach about anything but the essential truths of salvation, and who reached the heart by their descriptions of Heaven and Hell, of the Judgment and Eternity, of Gethsemane and Calvary, to the unessential sophistry of some at the present day, who can preach a sermon with the head of a pin for a text. We have imagined that if such could reach Heaven, while others, with hearts of gushing love, and voices of streaming melody, would be ascribing glory to Him that had washed them in his own

precious blood; they would prefer to coldly philosophize concerning the constituents of their palms of victory, and to chemically analyze their crowns of glory. Have they ever read the Bible?

—heard of the Holy Ghost, or known of a genuine revival of religion? or have they come to a conclusion that a certain clergyman actually has, that owing to the rapid and decided improvement in human nature, morally speaking, these important auxiliaries in the salvation of humanity are no longer necessary? It is the privilege of the Christian to enjoy religion. There are depths of religious experience we have never reached; there are heights as yet unattained to, and while our Nicodemuses are vainly endeavoring to trace to its source, or follow to its destination, the passing wind; we will permit it to revive our drooping hearts, and distil the dews of Heaven there, that they may exhale fragrant gratitude to our Maker and Redeemer, and truly become "like the garden of the Lord."

ENTIRE CONSECRATION.

BY REV. JAMES MILLER.

How few know what is implied in being entirely sanctified to God. Some seem to think it means merely a profession of religion; while others look upon it as being the highest state of grace, mistaking entire consecration for entire sanctification. To consecrate, is to surrender all we have and are, to God. Entire consecration is laying one's self wholly upon the altar; Christ is the altar. In other words, it is a work which we must perform; a "living sacrifice of self to God; a preparation for the work to be done in our hearts. Sanctification is a work done in our hearts through the Spirit. Consecration is man's work, with helping grace. It is not sanctification, but must precede it, and "ever afterward accompanies it." Sanctification, which is God's work, invariably follows consecration, which is man's work.

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There is, can be, no sanctification without entire consecration. We may be all given up to God, without being cleansed from all in-dwelling sin. Entire sanctification includes an entire consecration, but the latter does not necessarily include the former. In short, it implies a renunciation of our wills, and complete submission to the will of God, full, free, hearty. Whatever God requires, we run with joy to comply with those requirements. We love him, therefore we keep his commandments; and his "commandments are not grievous;" and more, like an obedient child, we are always trying to please our Heavenly Father, constantly inquiring, "what wilt thou have me to do?" Is there a poor, perishing sinner to be pointed to Jesus, you have no need to have private and public invitations, no necessity for the preacher to wear himself out in urging you to come out and labor in the altar, but God's will having become yours, you having received the Holy Ghost, your highest ambition is to be instrumental, under God, in saving souls.

There is no visible opposition to God's will in the person whose joy is to do the will of God. Whoever manifests opposition to his will, cannot be a child of God; hence, a will in harmony with his will may, aye, must be a result of the grace of God, and this grace not that of purity.

How few enjoy the lowest state of salvation, justification. No person clearly justified can do anything contrary to the requirements of God, without losing the favor of God. There must be perfect and entire obedience to the will of God before one may be said to be even in the lowest state of salvation. To walk in the light of conviction, is to seek pardon and purity. Our eternal destiny, whether we dwell in heaven with holy angels and the redeemed, or whether we dwell in perdition with devils and damned spirits in the regions of eternal night, all depends upon our walking in the light of conviction.

How many brethren spend their

moments, blood-bought, in talking of the war, or in reading the news-papers, conversing upon subjects not at all favorable to a growth in grace! How many sisters in Christ spend hour after hour in working collars, or embroidering some article of dress, which could as well be worn plain, or in trimming some dress or bonnet, ornamenting their persons with perishable substances, when the ornament or "adorning," which, "in the sight of God is of great price," is that of a meek and quiet spirit."

Oh! when will the modern followers of Jesus "walk in the truth," as did David? When will they make his words the "rule of their faith and practice." Not "holding the truth in unrighteousness," "wresting the Scriptures to their own destruction." "Walking as Christ also walked." "Let the same mind be in you which was also in Christ. Who for the joy that was set before him, endured the cross, despising the shame."

Beloved, walk in the light, in the light of God, "in him is no darkness at all."

PENCILINGS BY THE WAY.

BY HATTIE P. M'WHORTER.

AT THE session of the Oneida Conference, in the village of I—, three years ago, I knelt, a weeping penitent, at the altar of the Church of God. Conviction had been settling upon my heart, deeper and heavier, until I could endure it no longer. I knew there was a cleansing fountain, but I had found no friendly hand to guide me to its sparkling waters. I was seldom addressed on the subject of religion, so I suffered on in silence, when a few kind words might have shown me the way.

But that Sabbath night, while listening to a sermon from 2d Cor. vi, 1, an unseen power impelled me to acknowledge myself a seeker of salvation, lest the grace of God should be given to

me "in vain." The prayers of earnest Christians in my behalf were answered, the love of the infinite Father was revealed to my heart, and I learned how sweet it was to say, "My God is reconciled." The ecstasy of joy, that so many experience at conversion, was not given to me, but a sweet peace came to my heart, that told me I had "passed from death unto life."

For a year I walked in the light of justification, now on the mountain top, and anon in the valley; having occasional glimpses of the clear light beyond, but often grieving my loving Saviour by my waywardness and folly. About this time, I listened to a sermon from my beloved pastor on "sanctification," which first awakened in my heart a desire to possess that grace.

Soon after, the waters of deep affliction surged over my soul, the death-angel entered our home circle, and departing, left me motherless. Then I found the promise true, "my grace is sufficient for thee," but in the bitterness of my great grief, I could not see the hand of God *lovingly* displayed in thus afflicting me. O, the tender compassion of my Saviour! Had it not been for his saving power, I should have fallen.

Again, a few months later, I heard another sermon on holiness, and during a prayer meeting which followed, while kneeling at the altar where first "Jesus spoke peace to my soul," I sought to be cleansed from *all sin*, to be perfected in love.

Light and power were given, and I arose strong in faith, but here the tempter suggested, "you had better not confess what you have received, for if you *have* the blessing you may lose it, wait and see if you can *keep* it." I yielded to the temptation, withheld my testimony, and the light went out in darkness.

Often during succeeding weeks, I consecrated myself anew to God, and as often broke my consecration vows. My life was filled with alternate sinnings and repentings, and I realized that my heart was "prone to wander."

Time passed on, with little varying of my religious life, until the 2d of August, 1862. All that day my soul was burdened with a consciousness of guilt, I could not silence the accusing voice which said, "you must consent to walk in the *narrower way*." I was privileged with a conversation with a dear sister, who sought to lead me into the enjoyment of this blessing, yet the cry went up from my heart, why cannot I find this treasure! I little knew how much prevented my grasping it. In the evening prayer meeting, a cloud seemed overshadowing me; I felt that I was sinking to the lowest depths of despair. O, how intense that agony! yet none, save Jesus, knew of the tearful struggle. After meeting, I sought my quiet room, and sinking upon my knees, I buried my face in my hands, resolving never to rise until I could say, "I am wholly the Lord's." I felt too unworthy to plead a single promise that would bring relief, but there, in the solemn silence of the night, I prayed for light to reveal to me my heart, and oh! what a record was unfolded. Page after page passed before me, and I found not one redeeming line—and I professing to be a Christian. What a height of hypocrisy! There were such mountains of *pride, self-will, ambition, and self-respect* to be overthrown. Could I ever consent to become one of "the *sanctified ones?*" Could I leave those dear ones, with whom I had "taken sweet counsel," and walk in that *narrower way*? Oh, what a conflict! when I found *earthly idols* enshrined in that most sacred temple of my heart, which I had thought dedicated to my Saviour alone. They were dear as life itself, but in the strength of God I gave them up; time talents, reputation, friends, my all—how little compared with his boundless grace and mercy!

Again and again I laid myself upon the altar of consecration, and when the last idol was dethroned, when I could say, "the *creature love is crucified*," the love of the Infinite thrilled my soul. I prayed that God would reveal to me some precious word of promise,

that should tell me I was wholly saved, yet I was willing to believe in the dark. Still kneeling, I opened my Bible, and the first words which attracted my attention were these, "faithful is he that calleth you, who also will do it." My faith appropriated the promise, and, just as the day was going out at the midnight portal, the downy wings of the angel of peace were folded about my heart. With trembling lips, I murmured, "I can, I will, I do believe that Jesus saves me now. Oh, how glorious! There was no outward manifestation of the power of God, but a mighty hand had stilled the tempest within, and a deep, sweet peace flooded my heart. I arose from the mercy-seat, with praises upon my lips, but with a *calmness* that surprised me. I thought, can this be that for which I have been so long seeking? Ah! then I learned that I had been looking for something else, that it had been the darling wish of my heart, to measure my experience by the glowing testimonies of others, and here I had stumbled. Not until I could say, "Come as thou wilt, I that resign, but oh! my Saviour come," was the blessing revealed to my heart. Then I knew it was by faith, simple, but believing, *faith*. Sweetly was the witness given, that I was all the Lord's; the depths of my soul were melted in the "*refining fire*," and upon every thought and desire was stamped the image of the heavenly. Oh how could I doubt my Saviour so long, when He was so *willing* to bless his wayward child! All glory to His name!

The next morning, in love feast, I told the dear people of God what a rich blessing I had received, and another wave of glory swept over my soul. Nine months have come and gone since then, months of deep trial and singular temptation they have been; yet, through them all my Saviour's hand hath led me, and now I know these trials are but my *needful discipline*. Loved ones have been taken from my sight, and much that I fondly desired has been denied me, but, "Even so Father, for

so it seemeth good in thy sight." Praise the Lord! the way in which he is leading me is the *best way*, and I know that if I "walk worthy," I shall receive that undefiled inheritance reserved for the finally faithful.

When I sacrificed my ambition, it cost me many prayers before I could say, *I am willing to have a consecrated pen.* It had been a long cherished wish of my heart to be able to translate, in pen-language, the thoughts that came and went through the open doors of my heart's sanctuary. The fairy flowers of rhetoric charmed my pen, and it too willingly yielded to the fascination. *Pride* kept the flame burning, and when I consecrated my life to God, I found I must use the "pruning knife" with an unsparing hand. Oh! how tenderly Jesus led me from that dangerous path to one of safety.

I have been much benefitted, during the past year, by reading the "*Earnest Christian.*" "*Self-Exaltation,*" in the March number, came home to my heart with much force; and, obeying the injunction, "freely ye have received, freely give," I add my feeble testimony to that of many; praying from the depths of a full heart that, if God wills, it may be blessed to the good of some wavering, faltering disciple. To such I would say, "be not faithless, but *believing*," for there *is* power in Jesus' blood to cleanse from every stain, to keep us "unspotted from the world." May our watchword be, "*Nearer, my God, to thee, nearer to thee.*"

"I HAVE found, by secret search, that I have not preached sanctification as I should have done; if I am restored, this shall be my theme more pointedly than ever, God being my helper." "I am divinely impressed with a charge to preach sanctification in every sermon."—*ASBURY.*

He that patiently bears the burden that is laid upon him, bears the cross of Jesus upon his shoulders.—*KEMPIS.*

LET us not think it strange if we have our season of weakness and infirmity in this world, whereby we are exposed to temptation and suffering. One is in want, straits, and poverty; another in pain, under sickness and variety of troubles; some are in distress for their relations, some *from* and by them; some are persecuted, some are fallen asleep. And those things are apt to make us faint, despond, and weary. I know not how others bear up their hearts and spirits. For my part, I have much ado to keep from continual longing after the embraces of the dust and shades of the grave, as a curtain drawn over the rest in another world. In the meantime every momentary gourd that interposeth between the vehemency of wind and sun, or our frail fainting natures and spirits, is too much valued by us. Patience, faith, and prayer will carry us comfortably through the whole course of our frail and infirm lives.—*OWEN.*

ONE act of faith can raise the dead to life, and can do more for us than twenty years of groans and tears without it. It is only those hated by their brethren and their times, who have immortality on earth. All the wholly devoted have lived and died as transgressors in the eyes of most. "Many a man would be a great revivalist, did he only follow the Holy Spirit entirely.—did he for Jesus' sake consent to be numbered with the transgressors. Do you doubt that means of conversion, extravagant in the eyes of the Church, will be used before the world is saved?" "If we would have our labors tell upon the blessed cause of Jesus when we are in our graves—if we would bring multitudes to glory, why do we not count to be numbered with the transgressors?" Pray that I may be steady. I carry much sail, and need much ballast; but the voyage is short; my pilot commands the winds, and I do not fear gaining the wished-for port." Satan assaults; but Jesus keeps the citadel.

HOME RELIGION.

BY MRS. CLARISSA MACOMBER.

O, how changed was my course of living after my soul was sanctified! How differently everything appeared from what it ever had before! What a crushing weight of responsibility rested upon me as a wife and a mother! I had, at times before, felt the importance of leading a Christian life before my children, but Oh, in what a small degree to what I now felt it. I used to correct my children, sometimes, in the wrong spirit. The Lord showed me the impropriety and the sinfulness of such a course. I cried to God for victory over that besetment, nor did I cry in vain. Victory came. My children felt the power of a Christian influence. Never did I feel as now the importance of besieging the throne of heavenly grace, with all the power of prayer, for the early conversion of my children. One day, while wrestling before God in agonizing prayer, these words were sweetly spoken to me, "They shall walk with me in white. The Lamb shall make them worthy; they shall be arrayed in linen clean and white, for the fine linen is the righteousness of the saints." I said, Lord, it is enough, I believe, *it shall be* according to thy word. When my oldest child was a little more than fifteen years of age, God sweetly brought her to himself—and seeing her too tender a plant to grow to maturity on this cold soil, he took her, in about eight months from the time of her conversion, and planted her in a more congenial clime, to bloom forever. Glory to God! that I have *so much treasure* already housed in Heaven. My son was soundly converted at the age of nine years. My sweet little Clarissa gave her young heart to the blessed Saviour at the age of eleven years. I have ever looked upon this good work of God, in the early conversion of all my family, as the result of my seeking a clean heart, and a constant renewing of spirit, Glory to Jesus! His name be my theme, His

love be my song. Oh what a fearful account will parents have to give in that great day of God! How often do we see in professedly Christian families, painful exhibitions of unsubdued temper. Some who are loud in their professions of love for the meek and lowly Jesus, when in the House of God, seem never to think of *home* religion, that it is their duty to keep a conscience void of offence at home, to behave themselves in their families, in that manner that constrains their children to say, *my parents* have been with Jesus and learned of Him. How often we behold moroseness manifested among children, where kindness and gentleness alone ought to have the predominance. I am well persuaded that those to whom God has given a clean heart, cannot suffer this fire of hell to touch them. What carefulness sanctifying grace works in the heart where it has full sway, lest there be again any root of bitterness springing up to trouble them. What clearing of ourselves from every appearance of evil, yea, what vehement desire to be the Lord's children, what indignation for sin, what fear of falling into it, yea what zeal for God's cause, yea, what revenge on all their former pride and desire of worldly attainments and false show. In these things their one desire is to stand approved before God, and clear in the matter.

DEATH-BED REPENTANCE.—Rev. Albert Barnes, in a deeply solemn discourse on Death-bed Repentance, preached on a recent Sabbath evening, gave it as the result of forty years' observation in the pastoral office, that "he had not met with a single instance of sick-bed repentance which, upon recovery of the individual, turned out to be genuine." That which satisfies us of the genuineness of the dying thief's repentance, he continued, "is not what he said, but the testimony of one who could penetrate beneath the surface and could know what we never can—the reality of man's professions."

THE STORY OF CERTAIN HYMNS.

HYMNS have sometimes been curiously used in stirring times, especially about the reformation period. More than once the Romish preachers have been compelled to abandon the pulpit by the vigorous singing of one of Luther's. They have played their part in battle. At the famous battle of Leuthen, one of Heerman's hymns was raised by a regiment before going into the fight, and one after another took it up, until all the columns were singing it as they advanced. "Shall I silence them?" the general asked, as he rode up to the stern, heroic King Fritz. "No; with such soldiers God will give me the victory," and leaping down among the ranks and crying, "Now, children, in God's name," he led them into battle. When the battle was won, the field was strewn with dead and wounded, it was night, and the soldiers were weary. Then one began to sing a hymn of thanksgiving, the bands joined in, and presently it rose from the army in full and mighty chorus that reached and greatly moved the king, who turned round, exclaiming, "What a power there is in religion!"

It was at the great battle of Leipzig, that Gustavus Adolphus sang, with his army, Luther's *Carmen Heroicum*, and after it, that, kneeling on the field, he thanked God for the victory in a stanza of the same hymn. The *Te Deum* won the fight at Liegnitz; it was a "Poor Sinner's Song" of Luther's that the peasants raised before the battle of Frankenhausen, and brave Earl Oldenburg triumphed at Drakenburg by the song of Simeon.

So curiously are the lives of these hymns interwoven with the fiercest human struggles and profoundest human joys, with kings and politics, and famous battles that determined the fate of kingdoms, with poor peasants, and lonely and nameless households, with crimes that leave the reddest stains in history, and softening of rugged and wild hearts. And it is pleasant to

take up a hymn that has connected itself with past events, and can be traced into many a house and heart by its comfortable thoughts. Herbert's Hymn on Sunday gains a certain mournful delicacy when we know that he sung it himself upon his death-bed; that—

"Like a sweet swan, he warbles as he dies,
His Maker's praise, and his own obsequies."

Gerhardt, himself, died repeating one of his own hymns, and even with the very words

"Him no death has power to kill."

And there is a touching legend by which, as king Christian of Denmark lay sick at Christmas time, an angel came to him in a dream, and told him he would live but eight days. And on New Year's Day his chaplain preached him a funeral sermon; but when his courtiers would not sing death-songs over him, he cried, "Then will I sing myself, and you with me, and it shall be said the king of Denmark sung himself to the grave." And he lifted up his voice, clear and strong, and they sang the Song of Simeon, but as they sung he fell asleep in Jesus.—*Good Words.*

RESPONSIBILITY OF PARENTS.

BY MRS. JANETTE OSMUN.

How few of us who are parents fully realize, how accountable we are to God and to our children, that we, to the extent of our ability, obey the injunction of the Scriptures, "To train up our children in the nurture and admonition of the Lord." And how few of us are asking God daily for wisdom and grace to win them to Christ! How prone we are to put off the day of their salvation, thinking that some influence, aside from ours, will reach them, to bring them to God; forgetting that Christian parents may exert a more powerful influence over their children for good, than all other influences combined. How many parents

will have to regret that they have not labored more for the salvation of their children, in their early years. There are very few children that may not be reached when conscience first begins to act, and the Holy Spirit makes impressions on the tender mind, saying, "This is the way, walk ye in it." How watchful we should be for such opportunities to be workers with the Blessed Spirit, to save our dear children, not knowing how soon they may be taken from us by death, and their destiny sealed forever. I have been led to reflect upon this subject as I have been called, in the providence of God, to see Christian parents separated from their children, who died without repentance. A Christian mother was called to attend a daughter, a young lady that was sick with diphtheria. No alarm was realized for her recovery. As she was sleeping, her mother watched her hard breathing, when suddenly, her breathing stopped. Her friends did all that was possible to restore her, the physician came and ministered to her, and many wept that she had so suddenly died. But she had gone to meet her God. Oh, the agony of that mother's heart, that she had not one more opportunity to converse with her daughter, and to commit her soul to God.

Another Christian mother, that had lived exemplary before her children, was called to part with her youngest child, a son of many prayers and tears. Disease took hold of his manly form, when his prospect was promising to live long and bless his parents, and he must yield. Reason became de-throned, and he died without being aware of his danger. Dear reader, had you been there, and witnessed the agony of that aged Christian mother, as she yielded her dear boy to the monster death, and then to the cold grave, without any prospect of again meeting him; you would have turned away to make new resolutions to be more faithful, to embrace the present, to labor to save your dear ones that God has entrusted to your care. As

she stood by the open grave which was to receive her cherished one, her distress was almost insupportable, and as they lowered the coffin, she cried out in the agony of her soul, "Farewell, dear George, farewell forever!" And as I looked upon the weeping audience, I thought how many of us may be thus called to part with our dear children. Oh let us, Christian parents, be more earnest and faithful to labor for the salvation of our children in their youth, that in the day of eternity we may be able to say to the Judge: "Here am I and those that thou hast given me," and be permitted with them to enter through the gates into the city of the living God, to be forever with the Lord!

HOLINESS TO THE LORD.

WHAT exposition can be given to the following passages, save that of perfect love, complete deliverance from all actual sin in this life?

Purge me with hysop, and I shall be clean, wash me and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me.—Ps. li. 7-10. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh; etc.—Ezek. xxxvi. 25-27. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.—1 John i. 1-7. But as He which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy.—1 Pet. i. 15, 16. The temple of God is holy, which temple ye are.—1 Cor. iii. 17. Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. xii. 14. Blessed are the pure in heart, for they shall see God.—Matt. v. 8.

JUSTIFICATION AND SANCTIFICATION.

BY D. F. NEWTON.

To show clearly the difference between justification and sanctification, we cite passages from Paul to the Corinthian disciples. The apostle regarded these as children of God; but were they meanwhile cleansed from all sin, rooted and grounded in love? Far from it; Paul informs us that they had been called to be saints unto the fellowship of the Son of God. He thanked God for the grace which they had received by the Lord Jesus. He repeatedly calls them "brethren," and represents them as "babes in Christ." Such expressions can refer to none but Christians; for such grace from the Lord Jesus, such fellowship of the Son, such titles as brethren and babes in Christ, can be predicated of none, save those who are born again. This point seems very clear.

Paul informed them that he had heard through the house of Chloe, that there were contentions among them, and he believed it; that such contentions did not evince very deep piety. He represents them as carnal.

They had not conquered their appetites. Hence the character of their feasts, eating and drinking inordinately.

They had not conquered their selfishness. Hence their contentions about ministers; one for Paul and one for Apollo, etc.

They had not conquered their wills.

They had not conquered carnality. They were like babes, given to irritability, fretfulness, petulance—marked developments of unsanctified human nature.

These Corinthians were doubtless the children of God, in a justified state, but were they sanctified wholly, soul, body, and spirit?

The apostle settles this question beyond controversy, in his exhortation to them, which runs thus: "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all

filthiness of the flesh and spirit—perfecting holiness in the fear of God." Here he addresses them as dearly beloved—an appellation not at all suited to sinners. They have filthiness of flesh and spirit, which is not in keeping with entire purity. This filthiness must be removed before they can perfect holiness, or be perfectly holy in the fear of God.

These points seem clearly proved from this case:

1. These church members, though acknowledged to be Christians, were not pure in heart, were not saved from all sin. They were still carnal to a certain extent.

2. That this state of imperfect purity differs from that state of perfect holiness to which they had been called.

3. The remedy for all this carnality which takes the form of selfishness, willfulness, etc., is perfect holiness, or cleansing from all filthiness of the flesh and spirit.

What more need be said, in proving the marked difference between a justified soul and one entirely sanctified? The one is glorious, the other is, if possible, still more glorious. Will you have this tongue of fire, the baptism pentecostal? Is it not your privilege, your duty? What saith the Lord? "Be ye holy for I am holy." Does not the ministry need this sacred blessing? the Church militant, universal? Can the world be saved without it? It is purchased for us; says the beloved author, of the tongue of fire, "Christ now baptizes with the Holy Ghost and with fire." There is to be a constant though secret Pentecost, as to every Christian. The sacred baptisms are inexhaustible to all who fix their faith and hope in the office and power of Christ to administer them, and the gracious condescension and readiness of the Spirit to be thus administered. He that thus comes to God shall receive this mighty influence; and it is our fault that we do not live in a richer experience of it.

"Yes, brethren, the celestial gift is yours. You are called to receive the

heavenly element which spreads an intensity of spiritual life through the understanding and conscience; kindles and feeds the secret fire of devotion; converts, like the warmth of summer, the dark and sterile soul into life, and verdure, and fruitfulness; animates every affection; invigorates for every service; gives vital pulses to the courage, and strengthens in all conflicts; nor terminates its sacred operations till it has purged from the heart of man all its stains of sin, all its debasing alloy of earthliness, and rendered it to God, meet for high fellowship and intercourse with him forever and ever.

TYRANNY OF FASHION.

THE senseless extravagance of the age is developing most deplorable results. Everywhere people are living beyond their means. The occasional defalcations and swartwoutings, which give spice to the local columns of the daily press, are not full exponents of the mischief which is working around us. The feverish anxiety that is concealed, while it preys upon the heart in solitude, the ceaseless efforts to keep afloat, which make life with so many a terrible struggle from beginning to end, the conflict between conscience and temptation, in which conscience is vanquished and moral sensibility stupefied, the unexpected bankruptcies and compoundings constantly occurring, could they be spread out before the reader in their well defined realities, would plead for the wisdom of the old men with a most powerful eloquence. But the tide is strong. The whirl of luxury and pleasure seems to be irresistible. His must be a strong arm that can hope to breast the foam and make a sure strike for a firm footing. Should the comet pass us unharmed, as astronomers think it will, there is strong probability that before long an earthquake of reaction will topple the palaces of pride that now swell to huge proportions, and amid the remnants and ruin, reveal to men the sandy

foundations upon which they have been building.

But what of the Church? What is she doing to instruct the people and save them from the folly and sin of such infatuation? Alas! the Church has not kept herself free from the fatal influence. Everywhere, in church building, in church assemblages, in the families of the preachers and the people, may be seen the tendency to follow the fashion of the gay and pleasure-seeking throng. The "upper classes, perhaps the most thoroughly ungodly of all classes, except the very lowest in the scale of degradation, exert a tremendous influence upon the Church. Beginning with the Episcopalians, where this conformity to the world is perhaps most apparent, and running down through the various denominations, even till you reach the smooth-faced, fair-haired Quakeress on Chestnut street, Philadelphia, you shall see how much the *habits* of religionists are moulded after the whims and caprices and fashions of the "upper ten thousand."

Now, if you turn from the sanctuary and go into the social and domestic life of professors of religion, there too, you shall find the same evidence of the sway which the world holds over the Church. The dinner parties and suppers of Christian people, in fashionable life, for the Church has its fashionable circles as well as the world, are regulated by the customs and extravagances of irreligious society, and the amusements of the world color very largely the recreations and amusements of the Christian home circle. A brother, writing of the condition of things in his charge, says: "You have but little idea of the worldliness there is in this place. Dancing parties and balls are becoming quite fashionable even at the houses of religious people. The execution of discipline would be disastrous to Church existence, I fear. The current is almost too strong for resistance. True piety cannot long survive in such an atmosphere. Children are encouraged to cultivate a love for pomp and show, and worldly sources of amuse-

ment, and the moral power of the Church is almost paralyzed."

The recent pulpit advocacy of the stage, is only the natural result of the mongrel Christianity of the times. Mr. Bellows is but a little in advance of thousands who are rapidly rushing toward the same stand-point in morals and religion.

If a freedom from this "thraldom to sin" is ever to be known, it is high time the Church should lift up her voice in the sternness of evangelical rebuke. God help us! something must be done, or the Church will soon find herself shorn of her strength, her vital piety departed, and the cloud of God's wrath will darken terribly above her.—*Protestant*:

VARIETIES OF PREACHING.

I PERCEIVE four strong men on their journey toward Lazarus' grave, for the purpose of raising him to life. One of them who is eminent for his piety, says, "I will descend into the grave, and will take with me a bowl of the salt of duties, and will rub him well with the sponge of natural ability." He enters the grave, and commences his rubbing process. I watch his operations at a distance, and after a while enquire, "Well, are there any symptoms of life there? Does he arise, does he breathe, my brother?" "No such thing," replies he, "he is still quiet, and I cannot salt him to *will*, and besides this, his smell is rather heavy."

"Well," says another, "come you out; I was afraid that your means would not answer the purpose; let me enter the grave." The second enters, carrying in his hand a whip of the scorpions of threatening; and, says he, "I will make him feel." He directs his scorpion and fiery ministry right at the dead corpse; but in vain, and I hear him crying out, "All is unsuccessful, dead he is after all." Says the third, "Make room for me to enter, and I will see if I cannot bring him to life." He enters the grave, and takes

with him a musical pipe; it is melodious as the song of love, but there is no dancing in the grave.

The fourth says, "Means of themselves can effect nothing, but I will go for Jesus, who is the resurrection and the life." Immediately he leaves to seek for Christ, and speedily returns accompanied by the Saviour. And when the Lord comes, he stands in the door of the sepulchre, and cries out, "Lazarus, come forth!" and the dead body is instantaneously instinct with life.

Let our confidence be in the voice of the Son of God, and let us turn our faces towards the wind and say, "O breath, come from the four winds and breathe upon these slain that they may live."—CHRISTMAS EVANS.

TIMELY SAYINGS.

"THAT YE MAY BE WORTHY of the kingdom of God, for which ye also suffer." More prove themselves *worthy* of the Church merely, which is right, but not enough. You see many around you who suffer nothing for the kingdom of God. True, but what do they do, usually? Would you be as a beautiful shade tree in the vineyard of the Lord, with not a blemish on the tree, whose marrings and pittings, rendings and trampled surroundings, show it is a rich bearer? Will you be worthy of the kingdom, in suffering for it, however undesirable to friends, or to self, apart from the precious cause of the Crucified?

MAY WE NOT HAVE SO MUCH OF THE SPIRIT of Jesus, as that soul-saving shall become the passion of the life? Lord, give us all to feel the value of souls, as far as our bodies or strength will bear! But alas! this baptism may be lost. Ah! what instances of this do we see; those who were once so fervent, so successful in winning souls, stripped of power, and even in the pulpit trying to serve self—trying we say, for it is a failure. They may gain or retain positions, get some praise

by courting a certain class, but how little of their influence and fruit will be living one century hence! Their gestures, once graceful, powerful, because natural and inspired by true zeal, are replaced by those practiced at the glass, from which one is constrained to turn away in pity, if not in disgust. Oh! what a loss to them is that baptism! for the life that now is, as well as for that which is to come. Some, in this city, who were once most efficient, are now mere money changers. Their interest in revivals is evidently merely nominal.

CONFUSION INVADES THE CHURCH as well as the State. The rankest infidelity nestles in the bosom of Oxford and the English Church, and no power seems sufficient to exorcise it. And in the Church of John Wesley it is admitted by all, that revivals are unblushingly opposed by one party. Why could they not honorably leave it at once? Yet the Wesleyan Church is constantly quoted by some as a model for us.

WHEN THE FRIENDS that had been as her own soul, passed her coldly, or crossed the street to avoid meeting her, it was with deeply mingled tears and praises that she hastened to her closet, to pour out the gushing tide into the dear bosom of Jesus. Some think they can obtain the pearl of perfect love without buying the field of *reproach* containing it. This is impossible. The greatest hindrances in most persons of most denominations, in coming into this liberty is, that they have so much to get away from and out of that it is a net so strong, so woven around them, they try to untangle its cords in vain. It is impossible. They must cut them at once.

The strongest bands are invisible. How mighty is the heart in its love and in its grief. He who knows it not under these powers, knows it not at all. Ah! Jesus has his dear precious masters in this and every age, those who gave up all that made life blessed in order to walk fully with him. There are thousands in different denomina-

tions now, called upon by new knowledge of truth to cut loose from everything which prevents full union with Jesus. Will they do it?—*Beauty of Holiness.*

"WE ALSO SUFFER."

BY H. L. TALBOT.

We suffer, Lord—so far from home,
Pilgrims and strangers here below;
When will our Heavely Father come
And grant us all his love to know?

We suffer, Lord—our hearts are sad,
Zion lies desolate and waste;
When will thy presence make us glad?
When will thy glorious coming haste?

We suffer, Lord—for sin is strong;
Satan has reigned these many years;
How long, blest Jesus, O, how long,
Wilt thou not wipe away our tears?

We suffer, Lord—but not the *cross*,
Do we, thy servants, fear to bear!
We gladly count all things but loss,
So we thy heavenly grace may share.

We suffer, Lord—but not with *shame*!
We count it happy to endure;
And gladly, boldly, own thy name,
So we may deem our crown as sure.

We suffer, and we count it joy
To suffer with our Lord below,
If we the works of sin destroy;
If we the promised victory know.

For they who in the body bear
The marks of Jesus crucified,
Shall in his latter glory share,
And stand among the sanctified.

WHAT a grievous error, to think those that are saved from sin cannot lose what they have gained! It is a miracle if they do not, seeing all earth and hell are engaged against them; while, meantime, so few even of the children of God endeavor skillfully to help them.

THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, JULY, 1863.

LIVING BY RULE.

God works by rule. What are commonly called the laws of nature, are only God's mode of carrying on his various operations in the physical world. These proceed with perfect system. The seasons succeed each other with entire regularity. Even the phenomena of nature—the seeming exceptions—occur with such order, that men of science can predict their coming. Eclipses are calculated with the unerring accuracy of mathematical demonstration. Comets, those wandering bodies that seem to run at random through ethereal space, have their orbits in which they move, like the locomotive on the track.

In the spiritual world too, God works by rule. With him there is no variableness, neither shadow of turning. They that seek him, shall find him. In every nation he that feareth God and worketh righteousness is accepted of him. "There are diversities of gifts, but the same Spirit; and there are diversities of operations, but it is the same God which worketh all in all."

CHRISTIANS SHOULD LIVE BY RULE. They should not be the sport of circumstances, driven with the wind and tossed, but like the rock in mid ocean, they should stand unmoved by storms and tempests. The sun does not wait to see whether it is going to be cloudy or not before it rises, but at the designated moment it appears above the horizon, and shines its appointed hours, paying no attention at all to the clouds that may obscure, but cannot destroy the brightness of its shining. So we should do our duty utterly regardless of outward surroundings. Feelings vary. They are affected by the condition of the health, by the company we mingle with, and by a thousand external influences; but obligations do not vary. If we ought to worship God in the sanctuary, we ought to be devout and prayerful at all times, and in all places. A man may be carried up to-day to the third heaven in a flame of devotion, but he will make a very poor Christian if he is controlled entirely by his feelings, for to-morrow you may find him in the depths of despondency, peevish, fretful

and morose. He who is governed by no moral rules is utterly unreliable. Devoid of principle you never know where to find him.

God commands us to live by rule. *Let us walk by the same rule.** This requires that we should not only live by rule, but by the same rule. It does not leave us at liberty to make our own regulations for our conduct. There should be uniformity in the lives of Christians. A blessing is invoked upon them who place themselves under this restraint, "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

The general rule by which we should walk is the will of God. This is found in the Bible, interpreted and applied by the Holy Ghost. By this we must be judged at the last day. In nothing else do we manifest such absurdity as in our rules of life. What farmer measures his grain by a defective bushel when he knows that the fraud will certainly be detected? Who, going to meet the train, regulates his motions by a slow standard of time, when he knows that the cars will be off twenty minutes ahead of him? It is so sad to see immortal souls who must be judged by the Bible, living, not by its precepts, but by the ever varying usages of religious fashion. How is it with you, beloved reader? Have you set out to be a Bible Christian? Is the Bible the great rule of your life? Have you renounced all human authority that comes in conflict with it, and do you bow submissively to its decisions? Is a plain "*thus saith the Lord*" of more weight with you than any argument however compact, or any rhetoric however polished? When you have ascertained the will of God, are you careful then only to do it? Do you regard it as imperative whether sanctioned or not by "the Church?"

It is said of the followers of Socrates, that so great was their reverence for him, that they were accustomed to give, as the highest authority for any opinion they advanced, a reference to his sayings, "*Ipsum dixisse*," "*the Master said so*," settled all controversies with them. Have you, as a Christian, this respect for your Divine Master? Does his will, so fully made known in the Bible, and applied to particular cases by His Spirit, settle with you all questions of duty, and determine your course of conduct?

* *Philippians iii. 16.*

Seek all the religious enjoyment there is for you, build if you may, your tabernacle upon the mount of transfiguration, but let your life be governed by the word of God, that unerring rule by which all human actions must be measured.

We should read the Bible by rule. It is surprising to find how little the Christians read their Bibles. Many have no set time to read it, unless it be at family prayer, and even then it is fast becoming the fashion to dispense with reading the Scriptures, except in the morning. A religious life that is not fed and sustained by the word of God, will be sickly and effeminate. A plant will thrive as well without light, as a soul without frequent intercourse with the inspired record. If you would know how little you have been in the habit of reading the Bible, commence reading it by rule. Three chapters a day would take you through in a year. Yet many do not read the Bible through once in five years, and perhaps not more than once or twice in their lives.

Our devotions should be conducted by rule. That is, we should have our regular seasons for self-examination and prayer. To leave all to fitful impulse, is to rush to ruin. We often need to pray the most when we feel least like it. Nothing but vigorous exercise can save a man perishing with the cold, and yet there is nothing that he feels more averse from. Drowsiness steals upon him so softly and sweetly, that resistance to it seems impossible. Have your stated hours for prayer, and if you find yourself in a dead, stupid frame of mind, pray and sing, and read the Bible, and examine yourself until your heart is melted before the Lord, and grace is in lively exercise. Make it a rule to get your soul blessed three times a day, at least, and you will not be very likely to backslide.

Some are afraid of having stated hours of devotion for fear they will become formal. There is danger, we admit. There is no good but may be abused. With stated hours of worship we may become formal; but without them we are certain to become irreligious. Eating at regular intervals not only satisfies the appetite, but makes us have an appetite at the proper time. With the best of forms we may die; without them spiritual death is certain.

We should give by rule. In the Jewish Church each individual was commanded to

give one-tenth of all his income for the service of God. Besides this, other offerings were required, amounting in the whole, it is supposed, to nearly or quite, three-tenths of all incomes. In the New Testament the rule is for each one to give according as the Lord has prospered him. "As I have given order," says St. Paul, "to the Churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him."* How few in this country pay any attention to that divine direction! They give as their sympathies are moved, their vanity flattered, or their pride gratified. We are satisfied that there is more given to-day by church-members to support vice, than there is to support Christianity. Many a congregation that will not give a thousand dollars to send the Gospel to the heathen, will give ten times the amount in order to have a finer church than their neighbors. One who professed a good deal of religion, confessed to us, that he paid more for tobacco than he did to sustain ministers and missionaries! Make it a rule to give a certain portion of your income to benevolent purposes, and you will see how little you have done heretofore.

Our Conversation should be governed by rule. We talk too much for the good of our souls, and say many things that had better never be uttered. By thy words shalt thou be justified, and by thy words shalt thou be condemned. The Bible rule is, *Speak evil of no man.* Is not that a good one? How many heart-burnings and jealousies, and backsplittings, would be prevented if that rule were universally lived up to by the professed followers of Christ! What untold evils result from its violation!

Beloved, will you consecrate yourself to God, to be a Bible Christian? To walk by the same rule, to mind the same things?

WHAT IS YOUR OBJECT?

A young minister, having preached in the presence of the celebrated Andrew Fuller, sought to draw out his opinion of the merits of the sermon. For some time he evaded giving any answer. At last, being unable any longer to avoid a reply, Mr. Fuller said, "My Brother, I gave close attention to your sermon, and tried to find out what you was after;

* 1st Cor., xvi, 2.

What was your object?" The cutting reproof implied in this remark, had its effect upon the young minister, and led to a complete change in his whole style of preaching.

There are many sermons and exhortations, respecting which it might well be asked, what is the object?

What is designed to be accomplished? A rambling, discursive, aimless discourse, at best only kills time. And time is not so plenty that we can afford to have any portion of it killed. If you have any work in hand, you endeavor to make every blow tell toward the accomplishment of the object proposed. So it should be in preaching or exhortation. Every sentence that has not a direct tendency to make men better should be omitted. "These things have I spoken unto you," said Jesus, "that ye might be saved." To save men should be our object in all our public and private labors. To preach to men simply to gain their money or applause, is not merely useless: it is criminal. The pickpocket is a harmless individual in comparison with the minister, who, from any selfish considerations, keeps back any portion of the truth which his congregation need.

WAITING FOR A CALL; OR—A STAND STILL, DO NOTHING HOLINESS.

"Why do you idle stand?
There is something for all to do;
Look forth on the wants of our teeming land—
The sorrow and sin on every hand;
Say, is there no work for you?
There is work in the crowded street;
There is work in the silent cell;
'Mid the noisiest hum and the busiest feet;
In halls where thronging multitudes meet;
In the hovel where outcasts dwell."

A STAND STILL, OR DO NOTHING HOLINESS. Is there such a thing? Can such a thing be? Here is a professed minister of the Gospel, waiting for a call to some parish, some opening for ministerial labor. Some four or five years since, this same pulpit orator enquired of us for a vacant pulpit where he could hold forth the word of life; and here he is still waiting while fields are white for the harvest in every direction.

Multitudes on every side are perishing for lack of spiritual food. Thousands and thousands are rushing on to woe eternal before the eyes of this ministerial brother—and yet no opening for labor in God's vineyard. He is still waiting for a call, when all heaven and earth ring peals on peals, with lightnings flash and

thunders crash! "Why stand ye here all the day idle?" "Go work in my vineyard."

How many afflicted ones, sick, destitute, oppressed, call for sympathy; how many broken hearts need binding up, and yet this same man called of God to minister in holy things, sits with folded hands waiting for a public call! Reader, is this Gospel? Is this like Jesus Christ? Or like Paul, the apostle? Did Job wait for a call to do good, or fear to run before he was sent, when he was eyes to the blind, and feet to the lame, and a father to the poor, when the blessing of him that was ready to perish came upon him? If this same waiting minister was on fire, baptised with the Holy Spirit, would he sit still? Could he sit still, when the cry on every breeze is, "come over and help us?" Did Paul, when his eyes were opened, wait, fold his hands, take the easy chair some four, six or eight years, looking out for a fat salary, a rich parsonage with a luxurious table, and costly furniture?

How with the reformers where the Gospel flame was kindled in their souls, Luther, Wesley, Whitfield, Baxter, Bunyan, did they wait for a call, or were they fearful of running before they were sent?

"Where begin?" Begin at Jerusalem; begin where the 120 began, in the upper room; begin with the tongue of fire. The early disciples when full of faith and the Holy Spirit, went everywhere preaching the word—declaring what great things God had done for their souls. They were led by the Spirit of God, his word, his providence. The very stones would have cried out had they held their peace. The love of God constrained them. They were full of matter, like new wine, that must have vent, "ready to burst like new bottles.—Job xxxii, 19.

Wherever they went the holy flame caught, sinners were pricked to the heart, cried out, "Lord, save, we perish!" Saints were sanctified, built up in their most holy faith, salvation streamed! Satan fell as lightning!

Wait for a call. What call? The burning call was in their immost souls. Wait for an audience, a cushioned pulpit, a splendid temple, a fashionable chair, a high sounding organ? No sooner did they cross the threshold than a missionary field was before them. They opened their mouths wide and God filled them. They were instant, in season out of season, to warn one sinner, or two, or more. Wher-

ever a soul was found out of Christ, there was an audience. They flew on wings of love. Did Christ wait for a large audience at the well of Samaria? Behold, the woman that came to draw water, who, through the preaching of the Lord Jesus, received the water of eternal life, whereof if a man drink he shall thirst no more forever! And when this woman's soul was touched with the finger of Divine love, did she fold her hands, wait for a call or an audience? Nay, she went on preaching, (forgetting her water pot,) "Is not this the Christ?" till the whole city was in a flame. "Behold, how great a matter a little fire kindleth."

Waiting, are you friend, for a call? How long? Till doom's day? The sound of the last trumpet? *Out, out, turn out, wake up, stir about!*

"Live for something; be not idle,
Look about thee for employ;
Sit not down to useless dreaming;
Labor is the sweetest joy."

Out, search out. Out into lanes, alleys, byways and highways; up into garrets, down into cellars, in dens of poverty, misery, distress, desolation and degradation. Search out the poor, the sick, the afflicted, the oppressed, the halt, the blind, the lame—pour in the oil and wine of consolation, bind up the broken-hearted, support the weak, heal the sick, cleanse the lepers, raise the dead, cast out devils. "Freely ye have received, freely give." "The poor ye have always with you, and whosoever ye will, ye may do them good."

Imitate Christ and his apostles in acts of mercy, justice, and truth; pull sinners out of the fires of hell.

"No matter where, if duty calls thee, go
Amid contagion, poverty and death:
Bend o'er the sufferer in his hour of woe,
Nor fear the blast of pestilential breath.
Do, suffer, die, at duty's call divine,
Nor rest from battle till the victory is won;
Then, Soldier of the Cross, a crown is thine—
Thou faithful servant, hear thy glad 'WELL DONE.'

N.

A WELDING HEAT.

No blows, however heavy or well directed, can unite cold iron. Before it can be united, it must be brought to a welding heat, then a few light blows make the two pieces one. Human hearts cannot be united to God, nor to one another, until they are first brought under the influence of the Holy Ghost. In

our early ministry we made the effort to settle difficulties among members by getting them to talk matters over, and try to arrange them to mutual satisfaction. We never met with any success. It was like striking cold iron. Instead of healing one fracture, we made two. We have found out a more excellent way. Get those who are at variance under the melting influence of the Holy Ghost, and they will come together of themselves. There will then be a real union.

No man was ever saved by argument alone. If you would lead souls to the cross you must, in some way, bring them under the influence of the Holy Spirit. Paul speaks of those who ministered the Spirit, that is, they had power with God to bring the Spirit down upon the people, so that they felt his influence. This is the kind of preachers greatly needed, men who can minister, not the word only, but the Spirit. Lord, make us such!

THE FREEDMEN.

A large proportion of the laboring population of Illinois have enlisted in the army and are fighting the battles of their country. To supply, in some measure, their places, the farmers have employed freedmen as laborers. Quite a number of them were in attendance at the recent St. Charles Camp meeting. Several were, we trust, converted to God.

We inquired of several farmers who have them in their employ, as to their meeting their expectations as laborers, and we received from every one of whom we inquired, the reply, in substance, that they were valuable servants, and are faithful, obedient and industrious. Kindness and good wages have an excellent effect upon those who have hitherto been compelled to work for nothing, impelled by the lash.

Much as this war is costing us in blood and treasure, it will not be in vain, if it gives freedom to four millions of bondmen, and unites the country upon the basis of universal freedom.

Our hopes of our country would be more sanguine, if our government had the moral courage to do what it knows is right, and because it is right, and trust in God and in the people to be sustained. But God has heard the sighing of the bondman, and the day of deliverance is at hand.

THE ST. CHARLES CAMP MEETING.

On the 9th of June, at ten P. M., we left our home, in Buffalo, to meet the saints of God at this feast of tabernacles. We went by way of the Lake Shore, Michigan Southern & Northern Indiana Railroads, to Chicago. The road was in good order, cars comfortable, conductors obliging, and the journey seemed unusually short. We reached Chicago about 5 P. M., the next day, making the entire distance in about seventeen hours. We cordially commend this route to all our friends desiring to travel between these places.

Being anxious to get to the meeting as early as possible, we took the cars about nine the same evening, and went to Wayne Station, which we reached about eleven. The depot was closed, there was no hotel in the place, and the Camp Ground was about a mile distant. We tried at two or three private houses to procure lodgings, but failed. We then started on foot for the Camp Ground. To reach it we had to cross a slough. In day time it is passable; but we found the tall prairie grass very wet, and the ground beneath our feet very yielding. At a late hour we reached the house of Bro. Laughlan, where we found a cordial reception, and obtained needed rest.

This was the fourth Camp Meeting that we have attended on that ground, and it was one of the best we ever attended, either there or in any other place. There were forty-five tents upon the ground, and the congregations were large and attentive. The preaching was in demonstration of the Spirit and in power. The preachers all seemed at home in exhorting, and inviting seekers to the altar, and in laboring for their salvation. During the meeting there were several extraordinary out-pourings of the Spirit. The last night the presence of God was specially manifested.

At the closing service some thirty-five were present who testified that they had obtained the witness of the forgiveness of their sins during the Camp Meeting, and some forty-five testified that they had obtained the blessing of perfect love. Many who had been saved, had left the ground before the closing services.

The work, to all human appearances, was never in so prosperous a condition, at the West, as at the present time. The Chairman reported some two hundred and eighty conversions in the district.

THE BROCKPORT TENT MEETING.

This was held in a large pavilion, 80 by 140 feet in size, and said to be capable of holding five thousand persons. This was pitched on the Fair Grounds. The family tents, of which there were said to be about sixty, were neatly arranged around it. The congregations were very large, orderly, and attentive throughout. It was held in one of our largest villages, which has its full supply of places where intoxicating liquors are freely sold; the meeting had previously been advertised by the pastor of the M. E. Church, as "being in the interest of the most loathsome and vulgar fanaticism that had ever disgraced western New York," there were all those manifestations of the presence of the Spirit of God which so disturb formal professors, the services of civil officers were not called for, yet there was no disposition manifested to make any disturbance whatever. This speaks well for the civilization and refinement of the community.

Twenty-seven ministers, it is said, participated in the services. Several prominent preachers belonging to the Methodist Episcopal Church rendered efficient service, among them were Revs. Messrs. Coleman, Wells and Rose of the Troy Conference, Hosmer and Northway of the East Genesee Conference; and Thurston of the Oneida Conference. Several members of the Praying Band from Troy, were present, and labored to good purpose, and with good results. The preaching was in demonstration of the Spirit and in power. God was in His word.

We do not know how many professed to be saved; but there was a large number. At almost every service there were from ten to thirty forward; and a good proportion bore testimony to having obtained what they sought for. An untold amount of good was accomplished. Eternity alone can reveal the results. The complete success of the meeting, was owing largely to the good management of Bro. Purdy. He not only saw that everything went on in perfect order, but he held the people to the close, thorough work. We heard many say that it was the best meeting they ever attended. It closed on Thursday morning, the 25th of June, at about five o'clock—the services having been held all night—the large congregation marched around the ground singing, and then took the parting hand, never all to meet again till the last trump shall sound.