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ON PROMOTING REVIVALS.

BY REV. WM. COOLEY.

1. *We must have a deep concern for souls.* Revivals can never be promoted without a burning love for souls. It is not natural sympathy so much as the feelings created by the Holy Ghost. A cordial belief of the Bible doctrines, of depravity, of immortality, of future rewards and punishments, will create a concern for unsaved men. The wonder is, that pious men make as little stir as they do. All that any man needs, to stir every power of his nature, is to *see things as they are*. The Church is justly charged with great inconsistency, in professing to believe in a heaven and a hell, and the free moral agency of man, and yet sleeping on, as though all were safe; said a universalist to his unconverted orthodox neighbor, "if I believed as you do, I would be in motion to get saved." The power to move us to save men, is a burning love for souls, created by the love of God shed abroad in our hearts, by the Holy Ghost given unto us. If this love does not dwell in our hearts, we talk faintly and indistinctly like men half-a-sleep. We have read what is called the unanswerable argument, in the conversion of an infidel blacksmith; this man was the dread of the pious, because of his opposition to religion, his ability to reason against truth, and the way he reproached Christians; but a leading member of the Church began to feel for his soul, and prayed all night for him, and became so concerned for him, that he rode, early the next morning two miles, to

expostulate with him. It was a cold morning in January, and he found him starting his fire in his shop, and he went to him, and took him by the hand with streaming eyes, and said, "*sir, I am greatly concerned for your soul,*" and could say no more, though he tried several times to do so. The result was, this infidel soon went to this pious man's house, to get him to pray for him, and he was soon converted. Praying for souls, will greatly increase our concern for their salvation. In a pamphlet published in England, several years ago, entitled, "*A Voice to the Church,*" we have the following appeal to ministers, "in all your preparations, prayers and preaching, take care and aim at the salvation of souls, above every other thing. Let your cry be, *souls, souls, souls, souls!* *I cannot be comforted without souls.* This feeling for souls, will help you in choosing texts, and studying them, and preaching them, and in praying, and in every other thing. Concern in a preacher's heart, is like a main spring in a watch, it sets every thing a-going. A preacher that has no concern for souls, is like a sign-post. You look at it at the end of ten years, and it is a sign-post still; at thirty years, and it is still a sign-post, which never compelled one poor traveler to turn in; and it will be a mercy, if such a man is not like a sign-post at the day of judgment, to be nailed up above the devil's door, to tell all the world where those preachers are to go that wore the people's clothes, and lived in their houses, and ate their bread, but never cared for their souls. O, ye pulpit men, mind and care for the souls of the people; and then you will find

every thing goes well. Those of you who feel this concern, will not be above looking at the following directions: Early as possible begin to pray about the next place where you have to preach. Confess the sins of the people to God, strive to find out the exact state of the people, pray about it; pray that God may give you suitable truth, and then, when you are studying the truth, pray much for the people. You will be useful just in proportion as you pray before-hand, therefore pray much. Study until you see and feel the truth yourself, and then ask the Holy Spirit to print it on your heart. One sermon gotten from the Lord in this way, is better than a million from skeleton books. Besides, if it is but a sling and a stone, it is your own; and you will know how to sling with it. There are many slings besides David's; and there have many Philistines been slain with them besides Goliath of Gath. When the hour for preaching comes on, if possible, go from your knees to the pulpit. Take care to choose suitable hymns before you go, and give them out with solemnity and faith; and be going out after God in your own soul, while you are singing. When you pray the first time, do not begin too loud; always have a general confession of sin at the beginning of your prayer, and afterwards recognize the atonement, and cast yourself and the whole assembly on it, by acts of faith; when you begin to plead for sinners, do it with feeling—do not seem to scold the people in your prayer, or else you will set them against the truth; let them see that you love their souls, and then you can do any thing with them.

Paul's love for souls, is indicated in his feelings for his brethren, as expressed in Rom. 9, 3. "For I could wish, that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Says a writer, "Zion always brings forth children, when she travails in birth for them—O for these holy pangs, these holy throes, these gigantic struggles, this agonizing prayer, this restless strife, this glorious

believing for souls, for blood-bought souls; this must, this will have souls; O, give me souls or I die; when the Church feels thus, God will give her souls. When we cannot live, preach, nor pray, without souls, God will give them by hundreds—O, for this travailing in birth for souls; Paul travailed in birth for souls, so ought every minister of Jesus, and he ought never to rest without souls being saved."

2. *Strong faith in God.* Our trust for success must be in God alone. "Not by (human) might, nor by (human) power, but by my Spirit said the Lord." If we have men of intellect to labor in the vineyard, we must not depend upon them, but upon God, as much as if we had the weakest instrumentality, for there ought to be no difference; and faith looks away from all instrumentality, to the source of power and success. Real faith in God will have nothing to do with policy measures. It never says, this plan will succeed or that course will bring prosperity, but says God will give us prosperity when we get where he can. Faith asks God to work in any way or by any instrumentality. Faith asks God to come in his own way, either in the stillness or noise; in the still small voice, or in "the sound of a rushing, mighty wind," but to come in power, and save souls. Faith in God endorses the Holy Ghost, and stands by his work, enabling its possessor to stand alone, or die on the battle field. While we thank God for sanctified talent, we cannot look to talent, learning, or eloquence for success. Laborers in this harvest field must pray in faith, sing in faith, testify in faith, preach and exhort in faith, visit in faith, admonish souls in faith, and expostulate with sinners in faith, and God will honor such faith, and souls will be saved, and heaven and earth will come together.

3. *We must keep free from the spirit of bigotry.* Laboring to build up a denomination, or sect, or party in religion, vitiates our power to succeed. Labor to get souls saved for the sake of souls, and for Christ's sake, and pray God

to lead them where they will be the most likely to live religion, and serve God. The object must be to glorify God, and not a party. The earnest laborer for souls must be able to say, with an honest heart,

"Let names, and sects, and parties fall,
And thou, O Christ, be all in all."

We must keep free from "respect to persons." These artificial distinctions are unknown in heaven; it is sin to indulge in this feeling. "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For, if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my foot-stool; are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken my beloved brethren: hath not God *chosen the poor* of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him."—James xxi, 5. We are acquainted with a church which, a few years ago made an effort to have a revival. The meeting was held for a time, and a few professed religion. A man and his wife, who were not regarded quite as respectable as some, took their seats nearer the altar every night, until they had reached the front seat. The pastor concluded they were about to come forward, so after the congregation was dismissed, he requested the official members to tarry, and then stated to them his fears; and said, "it will never do for them to come forward—we expect the first class of men in the village to get religion, and they will be disgusted if they see these persons forward." He desired a committee to wait on them, to request them not to come forward if they thought of doing so, for a while at least, and one of the number volunteered to be such committee, and did the business; but the revival stopped

there, and all the efforts afterwards made, to get rich or poor to seek religion, were of no avail.

4. *We have much encouragement to work for the salvation of men.* There are many promises relating to this work. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. "He that winneth souls is wise." "And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." "And let us not be weary in well-doing, for in due season we shall reap if we faint not." "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

TRAINING CHILDREN FOR THE LORD.

BY MRS. SARAH BUCK.

God's commands are very clear and plain as to the manner of training our children for him.

He says in Deut. xi, 18, 19, "Therefore shall ye lay up these my words, in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

It is all important, in the first place, to study the Scriptures with diligence and earnestness, and thus get them so riveted in our souls, that they may be as constantly and clearly before the eye of our minds as words written on our hands would be before our natural eyes; and thus should we be prepared to faithfully teach them to our children.

God does not say, ye ought to teach them; it is not left at our own option, but the command is, ye *shall* teach them. And to be fitted for teaching

them aright, we must of necessity obtain the aid of the Holy Spirit, to enlighten and instruct our own minds in a scriptural sense. As the Scriptures were written by the inspiration of the Holy Spirit, we must, to understand their deep spiritual meaning, have the same Spirit to teach them to us.

It is to be an every day business for life; it must be "line upon line, precept upon precept, here a little, and there a little." And we must teach them ourselves, they are not to be entrusted to others to learn of them of the higher life; but the responsibility rests with parents. If we are not training our own dear children for heaven, we are for hell.

If we obey the commands of God, in discharging our duty, have we not the right to expect that God will be faithful to his word, and own and bless our efforts, in the salvation of their precious, immortal souls? By the judgment that fell on Eli and his sons, (1st Sam. ii, 30; iii, 10,) we learn that parents must honor, love and obey God, in restraining their children from sin, using force, if counsel and advice will not do. The wise man says "He that spareth the rod spoils the child." Professing Christians, often say of their ungodly children, that they believe they will yet be saved, for they gave them to the Lord in their infancy, and have always been praying for them, and yet they indulge their sinful inclinations, and cultivate their pride and love of the world. Have we a right to plead the promises of God in behalf of our children, unless we first meet his requirements.

Christian mothers deck their children with the gew-gaws and trinkets of the world, simply because they desire them; and thus, instead of using a little wholesome restraint, mingled with advice, backed with the word of God, having it burnt down deep in the soul by the fire of the Spirit, they indulge and cultivate that self-will and love of the world, that is sending millions to wail in that lake of fire, where their worm dieth not, and the fire is not quenched.

So, also, in regard to the society they mingle with; many are allowed to run at large, and select their associates. They apparently forget that the apostle says, "Be not deceived, evil communications corrupt good manners." Mothers often encourage their children to go into society, so called, to learn the ways of the world. A lady of good standing in the Church, on being closely questioned as to her spiritual state, frankly owned that she loved the world and its applause, better than she did the cross of Christ. When the subject of her responsibility as a mother was pressed home, she said that she daily prayed for the conversion of her children, and expected her prayers would be answered. At the same time she would urge her daughter, seventeen years of age, to attend parties of pleasure, when she would otherwise have preferred staying at home with her mother. Though she was poor, yet she was willing to deny herself, if by that means her child could be suitably attired to attend those health-ruining and soul-destroying parties. She said she wanted her daughter to be as much thought of as other young people. Thus she was seeking for her child the applause of the world, while pleading with God to save her.

How absurd the idea! His holy word declares, "If we regard iniquity in our hearts, God will not hear us." We are to train up a child in the way he should go, then when he is old he will not depart from it.

Oh ye Christian parents, what are you who thus indulge your children doing? Stop, and reflect on the dreadful consequences! Settle the question on your knees before God, whether you will train your children for happiness or woe. Choose ye this day for yourselves and children whom ye will serve, God or mammon.

PRAYER is the rope in the belfry; we pull it and it rings the bell up in heaven.—CHRISTMAS EVANS.

THERE IS A GOD.

BY REV. R. DONKERSLEY.

"There is a God, all nature speaks,
Through earth, and air, and seas, and skies."
Steele.

AN atheist passing up one of our western lakes, after having satirized and declaimed against the Christian religion freely and to the annoyance of passengers, at length turned to an old gentleman, and said:

"Well, old gentleman, I am a free-thinker; what is your notion about religion?"

"Why, sir, I have always been taught to believe in the truth of the Christian religion, and have never once had a doubt of the existence of a supreme and intelligent cause. But, in turn, let me ask you a question, 'Do you believe in the immortality of the soul?'"

"Certainly not; I have none."

"Do you deny the existence of a God?"

"Most certainly I do."

"Then, sir, I have heard of you before."

"Heard of me before?"

"Yes sir, I have read about you."

"Read about me? I was not aware that I was published. Pray where?"

"In the Psalms of David, sir, where it reads, 'The fool hath said in his heart, there is no God.'"

Fool, indeed, a man must be who thus speaks. No rational and sane man could could possibly be guilty of such egregious folly. But it is a significant fact, that even a fool only says this in his *heart*, not in his *head*. O, no! even his foolish head knows better than that, for, with all his folly, is he reckless enough openly to declare with his lips the shameless sentiment which sneaks away down into the fathomless recess of his deeply depraved heart. None but a very bad and exceedingly depraved man can make such an affirmation, even in his heart. Truthfully has Saurin said, "Many become obstinate atheists, for the sake of becoming peaceable libertines. Napoleon

once said, "I can pardon many things; but I have a horror of an atheist and a materialist."

A sceptical friend shows me a curiously and finely constructed watch; on beholding which I exclaim, "What an ingenious and wonderful piece of mechanism that is; its maker must possess a rare inventive and constructive genius." Now, judge of my surprise when, with all possible seriousness, I am positively assured that the watch in question never had a maker. Having assured myself that my informant confidently believes that which he now so boldly asserts, I ask an explanation, and receive the following: "This wonderful piece of mechanism, as you designate it, is composed of millions of minute atoms, which from all eternity had been floating in the air, when, at length, by a remarkable and *unaccountable* (?) concurrence of circumstances they came into unison, composing, framing, and setting in motion, this beautiful and useful instrument, which, you perceive, marks the several periods of each successive day, with an accuracy only less than that given by the sun. Of course, so *luminous* an exposition opens my two optic orbs to their farthest tension, on perceiving which, my *learned* (?) friend further informs me, that not only was the watch now held in his hand thus constructed, but that in a precisely similar manner were formed and set in motion each one of the millions of watches, clocks and chronometers found in the world. Having given patient attention until the close of this *very scientific* (?) exposition of, mechanical freaks, should I not be justified in the belief that my friend and the noble faculty of reason had "dissolved partnership," and that too, with a fixed determination never again to enter into mutual business arrangements? Nay, would it not be high time to look out safe quarters for him in one or other of those humane establishments designed for the remedial treatment of the mentally affected?

How often might a man, after he

had jumbled a set of letters in a bag, fling them out upon the ground before they would fall into an exact poem, yea, or so much as make a good discourse in prose? (And may not a little book be made as easily as this great volume of the world?) How long might a man sprinkle colors upon a canvass, with a careless hand, ere they would produce the exact figure of any given human countenance. How long might one hundred thousand blind men, coming forth from all the widely scattered counties of this whole nation, move too and fro ere they should fall into rank and file in the exact order of an army before Richmond, then fire upon that capitol of rebeldom with unerring precision, take its redoubts, and slay or capture its defenders? And yet, even this extravagant supposition would be an easy exploit compared with the preceding account of the construction of the watch? But all the preceding insane suppositions would be tasks of such easy achievement as to make them the most rational and feasible exploits, compared with the atheist's theory of the origin of the universe.

“In the human frame,” says Dr. Dwight, “there are probably more than a million of parts, greater and smaller, all of which we behold united in a perfect and most regular system. The relative horizontal positions only, of which these are capable, must be expressed by more than a million of arithmetical figures; their vertical and oblique position must be expressed by several millions more; and all these combined, must be expressed by the multiplication of these immense sums with each other. The chances, therefore, of such a union of the parts of the human body, as actually exists, even after we suppose the several parts actually formed, would be such as would be expressed by this aggregate of figures; a number, which all the human race who have existed since the Mosaic date of the creation, would not have been able to count, had they busied themselves in no other employ-

ment during the whole of their lives. In addition to this, the number of chances against the original formation of these parts is immeasurably greater than against the fact of their coming together. Nor are we yet at the end of the climax, for we perfectly know that if all the parts were perfectly and actually formed, they could neither put themselves together, nor be united by any human skill or labor, however long employed. Beyond all this, if they were all formed, and all perfectly united, so as to constitute exactly, within and without, a human frame, it would still be a mere corpse, without life or motion. He who can believe such a being is the creation of blind chance, *his faith must undoubtedly be the most remarkable instance of credulity ever yet met with among our race.*”

Every man knows with absolute certainty, that he did not always exist, but began to be. It is clearly certain to him that his existence was caused, and not casual; and was produced by a cause adequate to the production. By an adequate cause is invariably intended a cause possessing and exerting an efficacy sufficient to bring any effect to pass. Says a certain theologian, “The mode in which we see things deriving existence around us, proves the priority of one great first Cause of all things. Plants produce plants, trees produce trees, animals spring from animals, and man derives his existence from man. Taking this view, it is self-evident that there must have been a first plant, which did not spring from any pre-existing plant; there must have been a first tree, which did not grow from the root or seed of a previously existing tree; there must have been a first ~~beast~~ beast, which was not the offspring of any previously existing beast; and there must have been a first pair of human beings, who derived not their existence from anterior human beings. It matters not how far back your thoughts pursue the succession, they may pass through ages beyond ages, still the same conclusion must be arrived at somewhere, that there was

a first of each class; a first man, who did not and could not have derived his existence in the way we have derived ours. If the earth now produced plants and trees without seeds and scions, if animals grew upon the trees, and if man grew upon the earth without the hand of culture, we might have some ground for asserting that it had always been so, but such is not the case. We see everything around us which has life, vegetable or animal, deriving existence in a manner which proves beyond the power of contradiction, that there must have been a first plant, a first animal, a first man, which must have been created; and if so, there must have been a Creator who existed before all things that have been made, and must be eternal. This being we call God. The existence of the first man can never be accounted for by any theory of infidelity which denies the existence of God. Every succession must, in the nature of the case, have a beginning, and every series of causes and effects must have a first cause."

Atheist, use thine eyes,
And having viewed the order of the skies,
Think, if thou can'st, that matter blindly
hurled,
Without a guide should frame this wondrous world.—Creech.

The famous astronomer, Athanasius Kercher, having an acquaintance who denied the existence of the Supreme Being, took the following method to convince him of his error on his own principle. Expecting him on a visit, he procured a very handsome globe of the starry heavens, which being placed in a corner of the room which could not escape his friend's observation, the latter seized the first occasion to ask from whence it came, and to whom it belonged. "Not to me," said Kercher, "nor was it ever made by any person, but came there by mere chance." "That," replied his sceptical friend, "is absolutely impossible, you surely jest." Kercher, however, seriously persisted in his assertion, and then took occasion to reason with his friend upon his own

atheistical principles. "You will not," said he, "believe that this small body originated in mere chance, and yet you will contend that those heavenly bodies, of which it is only a faint and diminutive resemblance, came into existence without order and design." Pursuing this chain of reasoning, his friend was at first confounded, in the next place convinced, and ultimately joined in a cordial acknowledgment of the absurdity of denying the existence of God.

The following extract from "Foster's Essays" expose the terrible arrogance and presumption of atheism, in pretending to an extraordinary degree of heroism in rejecting the general belief of the existence of a God. "But it is heroism no longer, if the atheist knows that there is no God. The wonder then turns on the process by which a man could grow to the immense intelligence that can know that there is no God. What age and what lights are required for this attainment? This intelligence involves the very attributes of Deity, while a God is denied. For, unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but that there may be, in some place, manifestations of a deity, by which he would be overpowered. If he does not know, absolutely, every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be that there is a God. If he cannot, with certainty, assign the cause for all that exists, that cause may be God. If he does not know everything that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things—that is, precludes another deity by being one himself, he cannot know that the Being whose existence he rejects, does not exist. But he must know that he does not exist, else he deserves equal

contempt and compassion for the temerity with which he firmly avows his rejection, and acts accordingly."

"Nice Philosophy
May tolerate unlikely arguments,
But Heaven admits no jests! Wits that presumed

On wit too much, by striving now to prove
There was no God, with foolish grounds of art,

Discovered first the nearest way to hell,
And filled the world with devilish atheism."

John Ford.

QUESTIONS ANSWERED.

BY ELIZABETH F. HAND.

WHILE reading the questions on the cover of the June Number of the Earnest Christian, I felt as if God wanted me to answer them. "Do you believe in the thorough work of God?" Yes I do, and have for more than thirty years. And, thank God, I not only believe in it, but feel it, and enjoy it in my soul. "A holiness that does not, by silence, give countenance to secret societies?" Yes, I believe in that; I have never been connected with any myself; I have seen the great evil resulting from professed Christians being thus familiarly associated with the children of the devil. "Conformity to the world!" Thank God I have been delivered from this, ever since I set out in his service. I believe God writes this on every *truly awakened* heart. Jewelry, artificials, or any other superfluous ornament have never found a place in my heart, and therefore not upon my person. I have been thought singular; have been ridiculed and despised; but through the grace of God, I have been enabled to rejoice when "men have hated me, and separated me from their company, and cast out my name as evil, for the Son of Man's sake." I am daily more and more thankful that I have been kept from conformity to the world, in these things. "Religious festivals?" I have never been to one; but believe them to be the bane of all true holiness. Who ever knew of a soul getting sanc-

tified at one of these modern festivals, fairs, or social gatherings? There may be a pleasant feeling induced, which any worldling might experience when mingling with congenial society, but natural buoyancy of spirit, or animated nature, is not the joy of the Holy Ghost, nor the holiness required of every one who expects to see God. "Selling the right to worship God in sanctuaries dedicated to his service?" I have never believed that it was right, especially in Methodist churches, whose discipline says, (or used to,) "Let all our churches be built with free seats." I never felt as if God wanted me to pay for a seat, and never have, and have sat in seats thus paid for but a few times in my life. I say these things to the praise of God, knowing that it is his Spirit which hath thus led and kept me. I thank God I ever knew what it was to be free in Christ, and that I know at the present that the blood of Jesus Christ cleanseth from all sin. Light as clear as the noonday sun is shining upon my future pathway.

THE WARRIORS.—Luther gives an account of a duke of Saxony who made war unnecessarily upon a Bishop in Germany. At that period ecclesiastics could command military resources as well as the secular nobility. But the weapons of the good Bishop were not carnal. The duke thought proper, in a very artful way, to send a spy into the company of the bishop, to ascertain his plan of carrying on the contest. On his return, the spy was eagerly interrogated by the duke. "O sir," replied he, "you may surprise him without fear, he is doing nothing, and making no preparation." "How is that?" asked the duke; "What does he say?" "He says he will feed his flock, preach the word, visit the sick; and that, as for this war, he should commit the weight of it to God himself." "Is it so?" said the duke; "then let the devil wage war against him; I will not."

FAITH IN GOD.

BY BENJAMIN F. FAIRCHILD.

"Speak unto the children of Israel, that they go forward." Ex. xiv, 5.

FAITH in a God is common. Faith in God, in keeping with the Gospel standard, is not common. "When I come shall I find faith on the earth?" saith the blessed Saviour. Many there are who acknowledge God in theory, but God would have his children acknowledge him practically. Few there are who are willing to take the way of faith, that cuts off right hands, and plucks out right eyes; that casts the idols to the moles and bats, and walks in the ways of God without doubting, venturing on him all the time for all things, cheerfully choosing God's will without a murmur, happy that God does give his children an opportunity to deny themselves for his sake. If the Captain of our salvation was made perfect through suffering, how much more must his followers be! Doubt not, then, the providence of God, because thou art afflicted, but go forward.

"I would, willingly," says one, "If I but knew that it was God's order."

"One of two things is certain in relation to thyself; thou hast not acknowledged the Lord in all thy ways, or thou art in his order; for he says in his word, 'In all thy ways acknowledge him, and he shall direct thy paths.' Pro. viii, 6. And, 'Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.' Psa. xxxvii, 5. Again, 'I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldst go.' Isa. xlviii, 17. And again, 'And behold, I am with thee, and will keep thee in all places whither thou goest.' Gen. xxviii, 15. It is not necessary to add any more of the words of the blessed Lord to prove that he does providentially appoint all the affairs of his own dear children. His word plainly says that he does, that he shall direct their path; dost

thou believe this? Go forward, he will take care of the consequences. "What! disobey that decree, and be cast into that furnace?" Yes, God has brought thee to this place; there is no alternative. The form of the fourth will be with thee, and the fire shall not kindle upon thee. But how shall I ever realize the fulfilment of the promise made by the Spirit, how see the eleven sheaves bow to my sheaf? or how shall I ever see the eleven stars and the sun and moon bow to me, if I am sold into Egypt as a slave? "Do you not see," says unbelief, "that the way that Providence opens, (if you call the events attending God's children, his Providence,) is the very shutting up of the way? If I be sold into Egypt that is an end of the whole matter. Therefore you must be out of God's order, urges the subtle tempter. At this point comes perplexity of mind, not for a want of willingness to walk in God's way, in many cases, if God's way were surely known, but through unbelief.

Is not thy heavenly Father's word enough, O child of God? If so, doubt not, but go forward. Scrutinize thy consecration closely. If thou art certain that thou art seeking with all of thy heart to walk in his way, thou art in God's order. Go forward. Doubt not. If there is a shade of unwillingness in thine heart, thou hast reason to fear that thou art, or wilt soon get out of his order; but if thou art fully the Lord's, go forward. If thou dost acknowledge the Lord in all of thy ways, he is directing thy path. Says the ingenious tempter, "Can it be God's will that the Sabeans should take away my oxen, and slay my servants, and fire from heaven burn up my sheep and servants, and consume them; or that the Chaldeans should fall upon my camels, in bands, and take them away, and slay the residue of my servants with the edge of the sword; or that the wind from the wilderness should blow down my house on my sons, and on my daughters, and slay them, and leave me in poverty, and childless, and stricken with disease! Ah! urges the

tempter, thou art out of God's order, thou hast sinned, or thou would not be so afflicted! At this point thou must contend earnestly for the faith once delivered to the saints. If thou art fully the Lord's, these afflictions are appointed by the blessed Father for thy good and his glory. Lay those dear little ones of thine, mother, father, and that husband and wife, and all that thou hast, or mayest have, with thyself, *all*, *ALL*, on the altar. Now believe the altar sanctifieth the gift. Thou art the Lord's, saved to the uttermost. Thou hast the word of the *Great I am*. Thou shalt surely have the witness to thy satisfaction, if thou dost continue to believe. Keep the whole consecration on the altar, thou art in *his* hands now. Doubt not! Let no outward appearances touch thy faith.

What though thou canst not see why that loved one is sick nigh unto death, or taken away from thee. It is *God*, believe! Thou shalt see *his* salvation if thou dost believe. If thou art left alone to buffet with the cold world and its cares, or thy property is swept from thee, and everything seems to blight in thy hands, yet believe. If thou art the Lord's, *it is God*. It is for thy good and his glory, *he has spoken it*. "Abraham believed God, and it was counted unto him for righteousness." "Cast thy cares upon him, he careth for thee." Thou mayest err, but that will not shorten the arm of the Deity. Believe, go forward, but do not doubt. It is not to be expected that thou wilt be infallible. Unbelief will not only damage thee, but it will ruin thee, if thou dost not resist it. Take unto thee, then, the whole armor of God, and especially the shield of faith, with which thou shalt quench all the fiery darts of the wicked one. Lay out thy whole being for all that God has for thee. Assert thy rights. Every thing that opposes the appropriating to thyself of all that the promises cover, thou must firmly resist. Take thy post. Thou hast no time to parley and reason with the enemy. Strike him with thy weapons. Doubt not

the result, thou canst but conquer. Thou wilt have to contend earnestly for the faith once delivered to the saints. Thou must fight the good fight of faith, and lay hold on eternal life. Now you are fully the Lord's, up with your shield with a firm grasp. Who ever lived that was not unworthy, or had not been unfaithful, or had not grieved the Spirit in failing to do some duty, or been weak and fallible? There is no limit to the merits of the dear Saviour. He reaches to the lowest depths of our fallen humanity, and takes hold of divinity. This is sufficient. It covers all of the aggravated peculiarities of thy case, whatever be their nature. Thou must avail thyself of all the benefits of the sufferings and death of the Son of God, and begin to

Reckon now thyself forever dead

To all things else but God, thine everlasting head.

Dearly beloved, my heart yearneth for you in Jesus Christ. I know that our blessed Master would have all of his dear children *free*. He would have them enter the land of rest, abiding by living faith in the bosom of his infinite, unchanging love, drawing nourishment constantly from *him*, the living vine. "The just shall live by faith." He would have his church militant unspotted from the world, clothed in the beautiful garments of righteousness, emitting a light athwart the dark horizon of this benighted, lost world, like a city set on a hill. Without a perfect consecration, and unwavering faith in his unfailing word, this cannot be obtained or retained. Oh that the Church might arise and shine. Be not discouraged, beloved, if thou hast been tried, or perplexed, or troubled about many things, but cast thy care upon the Lord, and arise, and stand erect, in the strength of thy blessed Master, putting on thy beautiful garments, "Holiness unto the Lord." "Forget the things which are behind, and press forward toward the mark of the prize of the high calling in Christ Jesus."—*N. Y. Vols., Suffolk, Va., June, 1863.*

FAITH.

Faith is the Christian's prop,
Whereon his sorrows lean;
It is the "substance of his hope,
His proof of things unseen,"
It is the anchor of his soul,
When tempests rage and billows roll.
Faith is the polar star,
That guides the Christian's bark;
Directs his wandering, when afar,
To reach the holy ark.
It points the course where'er he roam,
And safely leads the pilgrim home.
Faith is the rainbow's form,
Hung on the brow of heaven;
The glory of the passing storm,
The pledge of mercy given.
It is the bright triumphal arch,
Through which the saints to glory
march.

Faith is the mountain rock,
Whose summit towers on high;
Secure above the tempest's shock,
An inmate of the sky.
Fixed on a prize of greater worth,
It views with scorn the things of earth.
The faith that works by love,
And purifies the heart,
A foretaste of the joys above,
To mortals can impart.
The Christian's faith through Christ
is this,
A passport to immortal bliss.

G E M S .

It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it, is frankly to declare what God has given you, and earnestly to exhort all the believers you meet with to follow after full salvation.—J. W.

We know of no reason why God should not have the glory of our *sanctification* as well as that of our justification. Any argument against a profession of entire sanctification would be equally conclusive against a profession of justification.—McDONALD.

DIVINE UNION.—True union with God, is to do his will without ceasing, in spite of all our natural disinclination and in every duty of life, however disagreeable or mortifying.—*Ibid.*

THE SHINING ONES.—It is said that a pure diamond may be easily recognized by putting it under water, when it retains all its brilliancy, while all other precious stones lose their peculiar appearance.

Thus* it is with the person who is made pure in the blood of Jesus. However deep the waters are which overflow his soul, still his light shines, showing the peculiar excellency of the Christian's hope, and the power of Divine grace. Of such it may be truly affirmed, "Ye shine as lights in the world, holding forth the word of life."

He that is not godly himself, cannot heartily love one that is godly, because similitude is both a cause and an effect of love; and this is when godliness is the cause of love, not his riches, his parts, his love to thee, but the holy image of God appearing in him.—BURGESS.

There is no greater anger than when God is silent, and talks not with us, but suffers us to go on in our sinful works, and to do all things according to our own passions and pleasures; as it has been with the Jews during the last fifteen hundred years.—LUTHER.

FAITH.—The soldiers that, like Cromwell's, march with Bibles in their boots, load the cannon by the grace of God, and fire it with a psalm, cannot easily be beaten. Give us plenty of the substance of things hoped for, and an evidence of things not seen. Let one feel that he stands on truth, that the laws of the universe and the attributes of the Almighty are pledged to his support, and you might as well try to chase a rock as him. Faith justified Abel and translated Enoch; floated the ark and founded the church; crossed the Red Sea and shook down the walls of Jericho.

THE HOLY SPIRIT.

BY REV. JAMES MILLER.

"If any man have not the Spirit of Christ, he is none of his."

THERE is no necessity of being deceived in regard to the soul's salvation, or a knowledge of God's requirements, or the work necessary to be done by us, in order to be saved. "*He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father,*" "*and I will love him, and will manifest myself to him.*" And this, and many other things did Jesus speak unto his disciples, 'being yet present with them,' and as he had already informed them of the fact of his going to the Father, and had promised to send them "*another Comforter,*" which was to abide with them forever. He assured them, when the Comforter, which is the Holy Ghost, was come, "*he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*" Consequently "*If any man,* (or woman) have not the Spirit of Christ, he is none of his," and if he have the Spirit, and do not those things that are written in the law, "*and that law, written on every truly awakened heart, the word of God must prove false, of that person was never converted, aye, or convicted.*" The Spirit, when he is come, saith Christ, shall reprove the world of sin, and of righteousness, and of judgment; of sin because they believe not on me;" "*of righteousness, because I go to my Father, and ye see me no more;*" "*of judgment, because the prince of this world is judged.*" I have known persons professing to have religion, who were decked with gold in their ears, and upon their fingers, when spoken to about it, coolly tell you, they did not think of them at all—have not felt condemned, plainly showing they never were converted, more, that they never were awakened.

Oh how few are willing to go to heaven as Jesus went, and "*he is the*

way," and "*if any man will be his disciple, let him deny himself, take up his cross and follow me.*" These are the plain, unadulterated words, easy to be understood, conditions of discipleship. The words of him who spake as never man spake. Repenting sinner! deny thyself every unnecessary indulgence, every thing that, if you still cling to it, will shut you out of heaven. Professor of religion, you may deceive man, but you cannot deceive God; and if you are a sincere seeker after "*truth, as it is in Jesus,*" you will not attempt to excuse yourself for wearing a useless finger-ring, because given you by your husband on your wedding-day; or for wearing earrings, for the "*benefit of your eyes,*" when there is not a particle of virtue in them, but it's all a trick of the devil to get you to disobey God. Oh, I pray God to save us as a people, from being troubled with any such hindrances to the cause of God; you that belong to the Church, "*wearing gold,*" for Jesus' sake, do lay aside these signs of the "*devil's workshop.*" "*They that are led by the Spirit of God, they are the sons of God.*"

THE EVILS OF TOBACCO.—It costs more than education or religion, the Army or Navy. It costs England and America a sum sufficient to support 50,000 ministers with a salary of \$1,000; or more than 100,000 missionaries. The students in one college pay more than \$6,000 for cigars yearly. It tends to idleness, poverty, strong drink, and the whole family of vices. It tends to debility, dyspepsia, palsy, cancers, insanity, delirium tremens, and sudden deaths. It weaves a winding sheet around 20,000 in our land, every year.

THE REMEDY.—1. Never use it yourself. 2. Banish it from your families and premises. 3. Purify the church. 4. Rebuke the manufacture and sale of it. 5. Look after schools, and save the young. 6. Sign and circulate this pledge: "*I hereby pledge myself to abstain from the use of tobacco, in all forms, totally and forever.*"

THE RADICALISM OF THE GOSPEL.

"Every plant which my heavenly Father hath not planted shall be rooted up."—MATT. xv. 13.

THE word here rendered plant, some render plantation.

The word will admit of either translation, and as it does not occur in any other text in the New Testament, it is not important in which sense it is understood.

If it be rendered plantation, it naturally refers to the Pharisees as a society, and the doctrine is, that the Gospel will attack and root up all combinations of errorists.

If the word be rendered plant, as in the text, it more naturally refers to the errors of the Pharisees, and the doctrine is, that the Gospel will attack and root up every error.

In which sense the text is understood is not important, as each sense involves the other. Either sense will warrant the following proposition.

The Gospel is so radically reformatory, that to preach it fully and clearly, is to attack and condemn all wrong, and to assert and defend all righteousness.

The Scriptures assume upon their face, to teach what is right and what is wrong, and to command the one, and to forbid the other.

Nothing can be more radical in this world of deep-rooted error and wrong, than to insist upon all that is right, and to condemn all that is wrong.

This is the radicalism of the Gospel: "Every plant which my heavenly Father hath not planted, shall be rooted up."

Let us illustrate this view.

1. The Gospel asserts its radical reformation position, by maintaining the two extremes of right and wrong, of sin and holiness.

The Gospel regards all men with reference to these extremes, denying all neutrality or middle ground.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. xii. 30.

"Whosoever committeth sin, is the servant of sin." John viii. 34.

"He that committeth sin is of the devil."

"For whosoever keepeth the whole law, and yet offendeth in one point, is guilty of all." James ii. 10.

"Cursed is every one that continueth not in all things written in the book of the law to do them." Galatians iii. 10.

2. The Gospel asserts its radical reformation position, by demanding absolute obedience and submission.

The Gospel never commutes with sinners; never compromises its claims, but insists on a practical, unconditional, and entire compliance with its claims, immediately, at all times, and under all circumstances.

This radical position of the Gospel is seen, both in its precepts, and in the examples of such as were inspired, and acted out the truth, which they were inspired to communicate to others.

By way of example, we have the offering by Abraham, of his son.

We also have the heroic conduct of Daniel, and his companions. Daniel vi. 4-23, and Chapter iii. 1-23.

The precepts of the Gospel bearing on the point are numerous and clear, and often so connected with example, as to give them great force.

"But Peter and John answered and said unto them, whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye. For we can but speak the things which we have seen and heard." Acts iv. 19, 20.

"Then Peter and the other apostles answered and said, we ought to obey God rather than men." Acts v. 29.

In all these cases, worldly prudence would have dictated a different course, but right must be responded to, regardless of worldly considerations.

3. The power and success of the Gospel, depends upon the maintenance of its radical positions, by its ministers and friends.

This will be admitted as a general principle.

No one will deny that ministers Christians, and churches, lose their

moral power when they fail to exemplify the whole Gospel.

If we abate aught from the claims of the Gospel, it ceases to be a standard, and we have no standard of truth, right and duty, which we can enforce on the ground of divine authority.

If the whole Gospel is not to be maintained, we have no rule determining how much and what part must be maintained.

It is certain the Gospel will never reform mankind, only so far as it is applied, specifically to the evils to be removed.

To root up every evil plant, the Gospel plough must be applied to them.

The Gospel will never abolish intemperance, unless it is so preached as to condemn intemperance, even the very root of the evil.

The same is true of slavery and other evils.

So long as professed Christians help make laws to sustain these evils, the Gospel will not abolish them.

The Gospel must be so preached as to come in conflict with them, to root them up; it must turn them out of the Church, before it can root them out of the world.

If a man has evil weeds in his field, will he remove them, if he turns his plow out every time he approaches one of them.

A large portion of the evils are connected with civil government, and the Gospel will never remove them, until it is so preached, as to have something to do with politics.

4. The reformatory power of the Gospel is greatly increased and developed, when its radical positions are maintained in a proper manner and right spirit.

Much depends upon the manner and temper of those, who undertake to enforce the Gospel.

Reformers should be reformed.

A spirit-vender or drunkard will preach temperance with poor success.

Men can do but little to overthrow slavery, while they co-operate with churches and parties that support it.

Reformers must not only be true and firm, but they must also be meek, kind, and gentle; so much depends upon the spirit and temper in which the truth is urged upon the attention of men.

Reformers should not run into one extreme under pretense of avoiding another.

Some neglect one thing to attend to something else.

Some neglect everything else to attend to one thing.

No one branch has so much power by itself, as when all are urged together.

To promote a revival of religion, we must have the elements of a revival in our own breasts; we must carry the fire in our own hearts.

5. The Gospel will prove an effectual reformatory power, if it be properly applied.

The individual experimenter will find its power sufficient to root out every evil from his heart, if he applies it with earnestness.

It will also cure public evils so far as it is applied.

What it cannot reform and wash out by its cleansing waters, it will burn up by its fires.

Will we now apply it to ourselves.

We have plants among us and in our own hearts, which God never planted.

Let us take hold of the Gospel plow, and turn out every evil plant.—THE EVANGELICAL PULPIT.

CHRISTIAN RESPONSIBILITY.

BY MISS LUCY BAKER.

God has said in his holy word, "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

After all God has done for man, by giving him his Holy Word to read, and sending his blessed Spirit to accompany that truth, and teach him his duty; how strange it is that so great a

number of those professing godliness do not realize their responsibilities to God and their fellow men! How many there are whose names are enrolled on the church record, who live, carried away with that delusion of the adversary, and who are following out that impression by precept and example both; "I have no gift, therefore I have no crosses to bear; I cannot labor for the Lord, I have nothing to do." Why are all these excuses made? Jesus says, "If any man will come after me, let him deny himself, take up his cross daily, and follow me." Luke iii, 23; also xiv, 27; "And whosoever doth not bear his cross and come after me, cannot be my disciple."

Did the great mass of professing Christians realize their responsibilities, and come up to their high privilege, to the gospel standard of holiness, the flame of revival would spread, the hard-hearted would be melted down under the mighty influence, and a world of sinners lost would yield to be saved by grace, while the glory of God would fill the whole earth, as the waters cover the face of the great deep.

But, alas! fashionable religionists, having the form of Godliness but denying the power, have made their inroads into the Church of God, and are crowding into the ranks of the disciples of the Lord Jesus, and the fashions and customs of the day are indulged in, whilst pride, that spiritual foe, is eating as doth a canker worm at the root of their felicity. Why all this conformity to the world? Why this thirsting for honor and applause? Why this earnest desire with professing Christians to be great and noble, if it is not because they do not feel their responsibilities? If the light that once shone upon our souls becomes darkness, how great is that darkness!

Why this desecration of the holy Sabbath by those belonging to the Church of God, in riding, walking, visiting, or calling and conversing about those things that do not tend to the glory of God, or the advancement of his cause, when God has said, re-

member the Sabbath day, and keep it holy. Oh! how my heart has been pained, to see the indifference manifested by professedly pious parents in regard to the salvation of their families. They act as if the souls of their children were of but little value.

If they can procure for them a competency of this world's goods, they seem to think that it is all that is necessary to make them happy here or hereafter. Why is all this indifference and neglect of their spiritual interests? They do not feel their responsibility for the training of those souls whom God has committed to their care.

Why was that family altar, on which the morning and evening sacrifice was placed, and the blessing of the Lord sought for the entire household, suffered to go down, and overwhelm the souls of your children beneath its ruins?

Why is it that, while parents are at the house of God getting their own souls blessed, and exhorting sinners to repentance, that their own children remain at home to read the news of the day, or what is still worse, to ramble about the fields, and sport away the precious moments of the holy Sabbath.

Dear reader, I leave you to answer these solemn questions, and humbly pray that God would wake us up to feel more deeply our responsibilities to him who has said, "ye are the light of the world."

Oh! may he help us to throw off our worldly, moth-eaten garments, and be clothed with the robe of righteousness, the garment of salvation! Then shall we be like a city set upon a hill, whose light cannot be hid. We are tending to the tomb, we are hastening to the judgment. The time is not far distant when every man's work shall be tried so as by fire, then shall he know of what sort it is.

How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here.

Thou awful Judge of quick and dead,
The watchful power bestow;
So shall I to my ways take heed,
To all I speak or do.

HOW GOD SAVED ME.

BY M. MATER.

I was a member of the Lutheran Church for about ten years, but during that time occasionally went to Methodist and other meetings. At last, a little book was placed in my hands, entitled "Baxter's Call," which was brought from the Sabbath School by my apprentice. I read it, and found I was a sinner, in the way to hell. The first conviction I had, was, that I should tell my neighbors what I was; for I professed religion, and was called a nice man; thus I was in a fair way to deceive others. But my soul was not yet saved; I did not know which way to go for aid; I could not think of any of my church-members that were any better than I had been; there was no prayer meeting in town. There I stumbled for a while, but my conviction became deeper, and I resolved to make my way to heaven, if all around were hypocrites. I prayed on, and came out from among them, and the Lord Jesus pardoned all my sins, and I was happy in the Lord. I then was persuaded to join the Wesleyan Methodist Church. It was not long until they had a tea-meeting, but I found no food for my soul there, but was surprised that the ministers could speak such nonsense, and members could carry on as they did in the house of God. On the way home, the preacher who persuaded me to join the church, asked me how I liked it? I told him I could see nothing good about it. Some time after, the class-leader with an other member, asked me if I was sure I was in the way to heaven, I told them I was. They told me they were not. Next year they spoke of a tea-meeting again, I offered to give about four times my part of the amount that was to be raised, if they would not have any. But a tea-meeting they had, to which I did not go; I found more good in a little prayer meeting in my shop, than in the chapel. During about seven years, I had many temptations, and the strong-

est was from professors of religion. Three years ago, there was a minister of the M. E. Church came here and formed a class; I and my wife joined, and he told me of a camp-meeting. Though I had been a Methodist for seven years, I was a stranger to camp-meetings; but having confidence in the preacher, I went; I had never heard a sermon preached on sanctification, still, I knew that there was more for me to attain to, and I wanted to get all the good I could, and get fully free; I could not take space to tell what a change there was in me soon. Often at meeting, I heard our ministers speak about sanctification, I then told the people that the Lord had fully sanctified my soul; I believe that it was the hardest blow I ever gave the devil, by telling what the Lord can do; I have enjoyed it ever since, and expect to every day I live. The Lord has called me to exhort. My learning is very little.

The M. E. Church in Canada have, as far as I know, all free seats; but it is not free from fashionable dress, jewelry, tobacco, tea-meetings, &c. I have no desire to read sermons, but stand up bold, and as the Spirit gives me utterance, protest against all evil, I wish my brothers and sisters in the States to pray for me, and I would be happy to have them come over and help us. May God spread holiness through the world.

THE moment a sapling becomes united to Christ, that moment the sapling becomes a fruit-bearer; and, if you are trees of the Lord, do not be surprised if you feel his pruning-knife—"all his fruit bearers feel it."

If you ask the way to the crown—'tis by the cross! To the mountain—'tis by the valley! To exaltation—'tis "he that humbleth himself."

I believe if you and I were more to heed the whispers of our Father, we should not have so many of his thunders.

EXPERIENCE

OF REV. ALBERT G. TERRY.

I HAVE reason to think that the Spirit of God moved on me when I was quite young. I remember feeling wonderful, heavenly influences, when prayer meetings were held at my father's house, and in time of the regular family prayer. Sometimes in the morning, when the Bible was read by candle-light, during the prayer the house appeared to be lighted up with a wonderful glory, that made a deep impression. I very much desired that those seasons might be frequent. All this was some time before I was six years of age. The first that I can remember of the influences of the Spirit of God must have been at the age of two or three years, though I cannot give exact dates. But these influences, though convicting, were not converting. I had a corrupt nature, as all others have, that needed regenerating. Yet, I believe, if I had had proper instructions, and if right influences had been thrown around me, I might have been converted to God and sanctified in my infancy, and entire holiness in me, instead of corruption, might have grown with my growth and strengthened with my strength. Then the sins that I committed in after years would not have had a being.

The best time to go is when God calls. He never calls one minute too soon. I believe that God calls children in their infancy, and if proper instructions were given, and proper efforts were made, they might be as thoroughly converted and fully sanctified, as any grown person, and if their parents were faithful to them, they would find it much easier to train them for God and heaven, than to let them go until they are ten, fifteen, or twenty years of age, and they would be less likely to backslide. But the parents, to do it, must experience thorough conversion, and the second blessing of entire holiness, and go on to abound in all the riches of the grace of God; they must attain to the perfect stature

of men and women in Christ Jesus. I know that many parents will say, it cannot be done. They do not see how it is possible. So little children do not see how it is possible for them to do the work that father and mother do, but when they get fully grown, there is no difficulty in it. So when we get all the inbred sin that makes us so weak, out of us, and are grown up into Christ in all things, we shall be able to say unto this mountain, "Be thou removed," and it is done.

The Spirit of God often moved on me in after years. Many times, under the powerful preaching of the word of God, and during the prayers and conversation of God's people, I have felt such serious impressions, that any rude conversation would be very annoying to me. When I was sixteen years of age, I began to give serious and faithful attention to the interests of my soul. There was no revival of religion in the village where I lived. God's people were few, and the strong members fewer still. Infidels and wicked people were numerous. But eternity was before me, and the light of the Spirit was helping me to see it, and my want of preparation for it. One day a friend asked me if I ever resisted serious thoughts. I said I did not, supposing then that I was correct. He asked me to promise that I would not, to which I readily agreed. But I very soon learned my mistake. I found that I had resisted serious thoughts, and had allowed various things to divert my mind from the salvation of my soul. Yet I had promised that friend that I would not do it, and I must keep my word. I did so. From that time, my convictions increased rapidly. Not only was the necessity of salvation thoroughly considered, but the various hindrances in the way of getting it, and the difficulties of living it after it is obtained, were carefully investigated; and finally, after many weeks consideration, they were all removed. Starting alone in the heavenly pilgrimage, in the midst of so many friends and associates that knew not God, and were

very much opposed to vital godliness, looked very forbidding. I thought that if I could get two or three of the young men with whom I had associated from my childhood, to go with me, I would start immediately. But, to be the first one of my father's children, when there were three older than I, and the only one of all the young people in the village to take a decided stand for God and salvation, was a heavy cross. But the Spirit continued to strive with me, and my convictions increased, until they were a heavy load to carry. Finally, on one pleasant Sabbath evening, (it was the first Sabbath in May, 1830,) as I stood in my father's yard alone, the way to heaven was opened to me so gloriously, and I saw so much of the presence and help of God all the way, that I decided at once, if no one else goes with me I can go alone, and I will do it. I wondered how I could have lived to see my seventeenth year, and remained all the time out of this blessed and glorious way. It appeared to me that all my past life was lost time. I had never prayed in earnest before. I immediately hastened to a place for secret prayer. My voice was a strange voice to me; I had never heard it utter such words before. From that time, I continued to seek the Lord in secret. I spent most of the day time in my room, reading the Scriptures, and hymns, and spiritual songs, and in prayer. Much of my evenings I spent in the fields, where I thought no one could hear me. I continued this some over four weeks, but communicated my feelings to no one but the Lord. I feared that if I told my feelings to any one, and the neighbors got news of my seeking salvation, I should not have confidence to own it, and might get discouraged and give it up. I had learned from my Bible that the "righteous is as bold as a lion;" but I thought I must wait until I was righteous, before I could expect the courage to face a frowning world. I ought to have come out at once, and let God's people know my convictions and decisions,

and trusted the Lord for strength to endure. But I did not, and the Lord pitied my weakness and ignorance, and suffered his Spirit to remain with me, and my convictions increased, but I did not get salvation, though several times while at prayer I felt quite happy. Once, in the time, I attended a class meeting. I managed to get through without telling my feelings, but thought I was happier than any one there. I suppose if I had had some teachers to guide me then, I might have been persuaded to believe that I was born of God. But I was certain that I was still a child of the devil. Finally, after I had spent over four weeks in this way, a camp meeting commenced, about six miles from my home. I desired to go at the commencement of the meeting, and stay through; but I judged the circumstances to be such that if I went, I should have to make a public acknowledgment of my feelings before I started. I waited till the day before it closed, and, being deeply impressed that I should be converted there, I put on courage, and started with the fixed determination that I should stay in the woods until I was born of God. I arrived at the camp ground just at the time in the afternoon when the invitation was given for seekers of religion to come forward in the altar for prayer. A very large company of the young people, from the village where I resided, and with whom I had been brought up, were standing around the altar. I felt it my duty to go forward then, and seek God in the altar; but the cross was so heavy, and the temptation so strong and sudden to shun it at that time, that I yielded. I did not go then, but I felt immediately condemned for not doing so, and I hastened to a secret place in the grove, where I confessed my sin to God, and asked for forgiveness, and for courage to take up my cross in future. In the evening, the Rev. L. B. Castle preached on the judgment of the great day. The burden of my guilt and my anxiety for salvation had so increased, that I felt that I could

not wait until the preacher was through. I went to the altar in the midst of the sermon. A brother was watching at the gate, to keep out the rowdies that might come in to make disturbance. He stopped me, supposing I was an intruder; but I passed him, I cannot tell how, and knelt at the seat, where I remained until morning. A prayer meeting was held after preaching, during which I was in great agony, and cried aloud for mercy. The prayer-meeting closed, and the friends left me; but I remained on my knees, and continued to cry for mercy. Occasionally some one would come to me and pray, and talk a little with me, and leave. After day-light, several preachers and members came around me, and began to pray for me, and just as the sun arose, (it was the 5th day of June, 1830,) I became conscious that I believed in Jesus. Christ, my Lord, was manifested to me there, and I knew it, and I knew that I rested on him by faith, that all my sins were blotted out, and I was regenerated, and adopted a child of God. I was not conscious of any joyful emotions at first. But I knew that the work was done, and the joy came after a little. Several of my infidel neighbors stayed by me, to see how I came out. They said that the Methodists were trying to deceive me, and make me think there was such a thing as religion; but they could not do it, and I would not get it, but would find there was no such thing. But the Lord helped me, then and there, to give public testimony to his power on earth to forgive my sins and to make me his child. What a change it was! I was in a new world! Old things were passed away indeed, and every thing was new around me. God's law was deeply engraven on my heart. Any violation appeared awful to me. The importance of keeping the Sabbath holy was so deeply impressed on my mind by the Holy Spirit, that, if any one spoke to me of the fruit or grain by the side of the road as we went to the house of worship, I was much afflicted. I have often since felt a chil-

ling influence on me while I have heard ministers and church-members conversing on worldly things on the Sabbath. All of God's law was now my delight. I read the Scriptures, and meditated upon the truth with much pleasure. I felt a heavenly unction on me daily, and more especially when I visited my wicked neighbors and friends at their houses, and exhorted them to seek salvation, and prayed with them. I enjoyed, in those days, several refreshing seasons with young converts that lived some miles from me, that I met at quarterly meetings and at other places. They were very clear in their experience, and when we joined in social prayer, we realized much of the power of God. Twelve months from the time of my conversion had not passed before a great revival broke out in the place where I lived, and one of my brothers, and many of my neighbors and friends were truly brought to God.

For some months after I was converted, I walked in the clear light of God's countenance, except that a few times I was in the fog, but was out of it soon. I was very careful to attend to all my private and public duties, and to hold on to the Lord by a steady faith in Christ Jesus. I can remember a few instances in which I thought I grieved the Lord, but I hastened immediately to the Lord and received pardon. On those occasions I made no delay, as soon as I found that I had displeased the Lord, I said, staying away will increase that displeasure, but returning will remove it.

After some months, I became dissatisfied with my experience. I felt no condemnation. I was faithful in all my duties so far as I understood them. I counselled with the most pious ministers and members that I could find, and availed myself of all the means of grace within my reach, but gained no permanent relief. I continued to hold on to the Lord by faith, but all the time felt that I did not come up to the Bible standard of Christianity, nor to the view I had of it at the time I first decided to seek salvation. I continued

in that state of mind until a little over one year after my conversion, when a preacher who enjoyed the blessing of holiness, was appointed to the circuit. I found the preacher and his wife to be real friends, with whom I felt safe in opening my whole heart, and disclosing all my troubles in Christian experience. They encouraged me to hold on to my adoption as a child of God, and showed me that what I wanted to satisfy my mind, was the blessing of entire holiness. They began with me by giving me such instruction and directing me to such a course of reading, as would lead me to clear convictions of the remaining depravity in my heart. It was not long before I began to see myself in the light of the word of God and his Spirit. I grew worse and worse in my own view. The corruption of fallen nature was a distressing sight to me. For a time my spiritual comfort decreased, my mind being so taken up with new discoveries of inbred sin. I had no consciousness of guilt, all my sins were forgiven, and I knew it; my heart was regenerated and I loved God, but I had anger, pride, impatience and all the corruptions of my nature. I could discover them more or less in every thought of my heart. I did not feel condemned, for God had forgiven me, and had given me victory over them, so that they did not control me. But a consciousness of their presence was painful to me. I loved God. The love of God was shed abroad in my heart by the Holy Ghost. I had the light of the Spirit that gave me a view of the holiness of God; and I loved it. I found that in myself which was exactly contrary to holiness, and it was hateful to me. My depravity, finally, became so painful to me that it was a burden too heavy to bear. Often, while about the house or walking the street, I was in such distress, I would groan before I was aware of it, and that would mortify me so that I would discover my pride more fully, and I would groan again. One evening, at family prayer, I was in such distress that I began to pray for myself, and being in great

agony, I continued in prayer until midnight. I found some relief, but did not get the evidence of holiness that I desired. Another time, not long after, I commenced to pray for myself in time of family prayer in the morning, and continued in great distress, under the burden of inbred sin, until two o'clock in the P. M., when I gained some relief again, but no clear witness. I still continued to seek the blessing, with unabated zeal, fasting and praying, and attending to everything that I judged would help me to get nearer to God; yet, not trusting means, but making an effort to claim the blessing by simple faith; yet I continued several months, at least six, before I found it. Sometimes, fearing that I would get discouraged, and give it up, and never get it, I would take my pen and write the hour and minute of the day, promising the Lord to commence that minute to seek the blessing anew, and never give it up until I should find it. I thus continued, until in a prayer meeting with a few others, it was suggested to my mind, if I was only prepared, I might now take the blessing of holiness that I had so long desired. I saw then, clearly, that what I called a preparation for the blessing would be the thing itself. Immediately I began to look to Christ for a present salvation from all inbred sin. The light then broke into my mind. The Holy Spirit began to reveal Christ as my sanctifier. He was manifest to my eye of faith. I saw clearly the corruptions of my nature, and saw and felt sensibly, that in the presence of the Lord Jesus they were dying out of me. At times it would appear dark to me, and I would hold on by faith, and the light would break in with greater clearness, until, finally, I was able to see in the light of the Spirit through my whole self, and feel sensibly that the blood of Jesus had removed all the corruptions of my nature, and my whole self was purified before God. Christ was all in all to me, as I never realized him before. A heavenly sweetness pervaded my whole being.

From that time, I went on rejoicing in a present salvation from all sin, and continued to testify to the same. It is now thirty-one years since this work was done. Most of the time I have been able to claim the blessing mine. Twice, in time of temptation, I decided that I had lost it, but immediately I set about seeking it with all my heart; yet, instead of getting clearer light, I grew darker, until I saw my error, and took hold again by faith, and claimed the evidence of a full salvation. It is now many years since I have doubted this great work of God. But I have been in earnest to gain the fulness of God. To be cleansed from all sin is a great work, but to be filled with God is greater. I see that when I feel any lack in myself, it is not an occasion for casting away my confidence, but an evidence that I should seek for something more than I have ever gained, and then all is clear. To abound in love, and faith, and every good thing that Jesus has bought for me, is what I covet and claim through his merits. I have had bodily infirmities for many years, that have hindered me much in the work that I believed the Lord had for me to do. I could not give up the work. I felt that woe is me if I preach not the Gospel, and yet this hindrance was upon me. I had tried many physicians and many remedies, to little or no profit. It finally appeared to me that I must seek relief from the Lord alone. At different times in years past, those portions of God's word that speak of the healing of the body as the immediate work of God, and the prophecies concerning Christ's bearing our infirmities and healing our sickness, and the cures he performed, all made a deep impression upon my mind. Convinced that such a blessing could not be gained without a special act of faith claiming the thing to be done, I have had many seasons in praying to God for deliverance; but no special help was realized, until some less than two years since, my convictions on the subject were deeper than ever, and I felt satisfied that they were from the Lord,

and that to clear my conscience, I must attend to them faithfully, until health was gained. So I ceased entirely using any remedies whatever, and made it my business to seek my bodily health from God alone, through Jesus Christ, just as I had gained the salvation of my soul. I spent, sometimes, several hours in prayer for the blessing, and realized some special help at different times. On one occasion, after reading a letter from sister Roberts on the subject, I was able to take hold by faith, and realized a wonderful power all through my system. I felt certain that I had faith to be healed, but I did not get a satisfactory evidence that the work was done until after I had been seeking about five months; I went to Syracuse, having learned that there were pilgrims there that had the faith. I thought it possible that they might help me to get hold. I spent several days there, and was much blessed and encouraged. But I did not gain what I desired, until I went to see brother Timothy Stearns. I had not been in his presence but a few minutes, before the power of God came on me, while he was directing me to Christ as the healer of my body, and singing a song of Zion. I felt then the power of God all through me, renewing my physical frame and removing my infirmities, and also greatly refreshing my soul. Since then I have enjoyed health such as I have not had before for years, and realized such power and glory in hard toil and labor as never before, and a union with Christ as my Saviour, that enables me to claim deliverance when any new infirmities attack me. The word of God was never so precious as it now is. I study it with increasing interest. I can truly say, as one anciently, that "I esteem thy commandments more than my necessary food."

THE grand principle of our Gospel is to separate the church and the world; the great principle of the devil is to unite them.

ENTIRE DEVOTEDNESS TO JESUS CHRIST.—A PRAYER OF CONSECRATION.

O, LORD, Jesus Christ, my hope and my only refuge, the comfort of my life, and the director of my steps! I, this day renounce, for thy sake, all the things of the world; and wish, for the honor of thy name, to continue faithful to this resolution:

I renounce all inordinate attachment to friends, parents, relations, and those who belong to me, and to all who are known and dear to me. I renounce all ornaments, all music and song, so far as they are not to thy glory. I renounce all levity in discourse, and all vain laughter, noise and folly.

I renounce all attachment to riches, possessions, property, cares, dignities, comforts and outward recreations; and every thing by which the flesh might be tempted, excited, and delighted, and the spirit obstructed and defiled.

But I choose thee, this day, for my God and my protector, the guardian of my life, my provider in all my necessities; my comforter in all my pains, distresses, temptations, and in all the labors in which I must engage, during the days of my life, for thy love's sake, and the salvation of my soul. Thou shalt be my refuge, my meat and drink, my rest and refreshment. Thou shalt be the shepherd and keeper of my whole life, to whom I faithfully commend myself, and all that is mine; for, out of thee there is no salvation, and without thee no safety.

Let then, O, Lord, thy mercy rule over me, and thy favor accompany me in all things. Let thine eye be upon me day and night, and thy hand cover me at all times, to the right and the left, and lead me straightway home to the habitation of thy glory; for which, I pray that may I be made meet, and to praise and magnify thee without end. Amen.—*Thomas à Kempis.*

"THAT is the most absolute faith which trusts God in the dark."

Y "MEAN ME?"

BY D. F. NEWTON.

Yes, sir, we do mean you, if you are the guilty one. If you trample on holy time in any form, traffic in liquid death, distilled damnation, or the vile "Indian weed." We mean you in good earnest. If you are an oppressor, man-stealer, a chattelizer in the bodies and souls of men, an apologizer for this iniquity of iniquities, we mean *you*, and we mean, moreover, to bring God's thunderbolts to bear heavily on your guilty head.

"He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." Every slave-holder, at home or abroad, in Africa or America, is a man-thief, subject to the penalty of death; and the partaker or apologizer of this man-stealing, is as bad or worse than the thief. Again, reader, if you publish, buy, sell, or read novels, the light, foolish, trashy, nonsensical literature of the day, the "Leslies," "Harpers," "Godseys," "Ledgers" and the like, we mean *you*, and we intend to bring the sledge-hammer of God's truth to bear heavily on your guilty conscience. Once more, if you are a time-server, a prophet of smooth things, "healing slightly," shunning to declare *all* the counsel of God; crying, peace, peace, when there is no peace, we mean *you* emphatically. And we intend, the Lord helping, to say of you what God himself says of you. And what is that? Hark! "Woe be to the shepherds of Israel that do feed themselves." Woe unto Scribes, Pharisees, Hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.

It is our business, and the business of every faithful servant of God, to rise up against evil doers; stand up boldly against the workers of iniquity—to reprove, rebuke, exhort with all long suffering and doctrine. "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

Are you the guilty one, friendly rea-

der? incorrigibly? We mean *you*. "*Thou art the man.*" We bring down with a sledge-hammer's *might*, the thunder claps of God's just, righteous, fiery indignation. We mean you, friend, in the church or out of it, whatever your name, station or office, king, queen, judge, priest, deacon, layman, corporal or boot-black. Sin is sin, look out for breakers—sin is sin, and wherever sin is, little sins or great sins, sins in high places or in low places—there fire, *fire!* Load—take good aim, FIRE!

"Art thou faithful? then oppose,
Sin and wrong with all thy might,
Care not how the tempest blows,
Only care to do the right."

TWELVE THINGS TO THINK UPON.

1. Weeping and gnashing of teeth in utter darkness, or heaven's joy.

2. Think what you would give for an hour, when you shall lie like dead, cold, blackened clay.

3. There is a sand in your glass yet, and your sun is not yet gone down.

4. Consider what joy and peace are in Christ's service.

5. Think what advantage it will be to have the angels, the world, life and death, crosses, yea, and the devils, all for you, as the king's servants, to do your business.

6. Think to have mercy on your seed and a blessing on your house.

7. To have true honor, and a name on earth that casteth a sweet smell.

8. How will you rejoice when Christ drieth your face and welcometh you to glory and happiness.

9. Imagine what pain and torture a guilty conscience is; what slavery to carry the devil's load.

10. Sin's joys are but night-dreams, thoughts, fancies, imaginations, and shadows.

11. What dignity it is to be a son of God.

12. To have dominion and mastery over temptations, over the world and sin.—RUTHERFORD.

THE LORD'S DEALINGS WITH GEO. MUELLER.

(Page 23.) ABOUT this time I formed an intimate acquaintance with a brother who was also a divinity student, and as we loved one another so much, and were so happy in one another's society, we thought that it would greatly add to our joy, and to one another's benefit, to live together, and that thus we might mutually help one another. Accordingly, in September, 1862, I left the free lodgings in the Orphan house, and lived with him. But, alas! we were not aware, that because God is greatly glorified by the love and union of his people, for this reason Satan particularly hates it, and will therefore, in every possible way seek to divide them. We ought to have especially prayed, and that frequently, that the Lord would keep us together in love, instead of that, I do not think we at all feared disunion, as we loved one another so much. For this reason our great adversary soon got the advantage, by our neglecting prayer concerning this point, and we were disunited, and love and union were not fully restored between us, till after we had been for some time separated.

(Page 28.) As to the other means of grace, I would say: I fell into the same snare into which so many young believers fall, the reading of religious books in preference to the Scriptures. Now, the scriptural way of reading would have been: God himself has condescended to be an author, and I am ignorant about that precious book which his Holy Spirit has caused to be written through the instrumentality of his servants, and it contains that which I ought to know, and the knowledge of which will lead me to true happiness, and therefore I ought to read again and again this precious book—this book of books, most earnestly, most prayerfully, and with much meditation, and in this practice I ought to continue all the days of my life. But instead of acting thus, and being led by my ignorance of the word of God to study it

more, my difficulty in understanding it made me read it little, and the little enjoyment I had in reading it, was no stimulus to me to read it more frequently, (for much prayerful reading of the word gives not merely more knowledge, but increases the delight we have in reading it,) and thus, like many believers, I practically preferred, for the first four years of my divine life, the works of uninspired men, to the oracles of the living God. The consequence was, that I remained a babe both in knowledge and grace.

(Page 68.) About this time I began to have conscientious objections against any longer receiving a stated salary. My reasons against it were these:—

1. The salary was made up by pew-rents; but pew-rents are, according to James ii. 1-6, against the mind of the Lord, as, in general, the poor brother cannot have as good a seat as the rich. (All pew-rents were therefore given up, and all the seats made free, which was stated at the entrance of the meeting-house.)

2. A brother may *gladly* do something towards my support, if left to his own time; but when the quarter is up, he has perhaps other expenses, and, I do not know whether he pays his money grudgingly, and of necessity, or cheerfully; but God loveth a cheerful giver. Nay, I *know it to be a fact*, that sometimes it had not been convenient to the brethren to pay the money, when it had been asked for by the brethren who collected it.

3. Though the Lord had been pleased to give me grace to be faithful, so that I had been enabled not to keep back the truth, when he had shown it to me; still I felt that the pew-rents were a snare to the servant of Christ.

For these reasons I stated to the brethren, at the end of Oct. 1830, that I should for the future, give up having any regular salary. After I had given to the brethren my reasons for doing so, I read to them, Philippians xi., and told them that if they still had a desire to do something towards my support, by voluntary gifts, I had no objection

to receive them, though ever so small, in money or provisions. A few days after, it appeared to me that there was a better way still; for if I received, personally, every single gift offered in money, both my own time and that of the donors would be much taken up; and in this way also the poor might, through temptation, be kept from offering their pence, a privilege of which they ought not to be deprived, some also might in this way give more than if it were not known who was the giver; so that it would still be doubtful whether the gift were given grudgingly or cheerfully. For these reasons especially, there was a box put up in the meeting house, over which was written, that whosoever had a desire to do something towards my support, might put his offering into the box.

At the same time it appeared to me right, that henceforth I should ask no man, not even my beloved brethren and sisters, to help me, as I had done a few times, according to their own request, as my expenses, on account of traveling much in the Lord's service, were too great to be met by usual incomes. For unconsciously I had thus been led, in some measure, to trust in an arm of flesh, going to man, instead of going to the Lord at once. *To come to this conclusion before God, required more grace than to give up my salary.*

At the same time also, my wife and I had grace given to us to take the Lord's commandment, "Sell that ye have, and give alms," Luke xii, 33, literally, and to carry it out. Our staff and support in this matter were, Matt. vi, 19-34; John xiv, 13, 14. We leaned on the arm of the Lord Jesus. It is now nineteen years since we set out in this way, and *we do not in the least regret the step we then took.*

(Page 111.) 3. The means which are made use of in these religious societies, to obtain money for the work of the Lord, are also, in other respects unscriptural; for it is a most common case to ask the *unconverted* for money, which even Abraham would not have done (Genesis xiv, 21-24); and how

much less should we do it, who are not only forbidden to have fellowship with unbelievers in all such matters, (2 Cor. vi, 14-18,) but who are also in fellowship with the Father and the Son, and can therefore obtain every thing from the Lord which we can possibly need in his service, without being obliged to go to the unconverted world! How completely different the first disciples acted in this respect we learn from John iii, 7. (Because that for his name's sake they went forth *taking nothing of the Gentiles.*)

OFFER PRAISE.

BY D. F. NEWTON.

SHALL all our devotions consist in prayer? Shall we be always thinking of our wants, and never of his benefits—always dwelling on what remains to be done, and never thinking of what has already been done for us—always uttering desire, and never expressing gratitude—expending all our voice in supplication, and none of it in song? Is this the way to treat a benefactor? No, indeed. It is not *just* so to treat him; neither is it wise. Christians would have much more success in prayer, if one half the time they now spend in it were spent in praise. I do not mean that they pray too much, but that they praise too little. I suspect the reason why the Lord did such great things for the Psalmist was, that, while he was not by any means deficient in prayer, he abounded in praise. The Lord heard his *psalms*, and while he sung of mercy shown, showed him more. And it would be just so with us, if we abounded more in praise and thanksgiving. It displeases God that we should be always dwelling on our wants, as if he had never supplied one of them. How do we know that God is not waiting for us to praise him for a benefit he has already conferred, before he will confer on us that other which we may be now so earnestly desiring of him? It is wonderful how

much more prone we are to forget the benefit received, than the benefit wanted—in other words, how much more inclined we are to offer prayer than praise. For one who offers genuine praise, there may be found ten that pray. Ten lepers lifted up their voices together in the prayer, "Jesus, master, have mercy on us;" but only one of the ten "returned to give glory to God." The rest were satisfied with the benefit—this one only thought gratefully of the Benefactor. His gratitude obtained for him, I doubt not, a greater blessing than ever his prayer procured; and praise has often, I believe, in the experience of the people of God, been found more effectual for obtaining blessing than prayer. A person being once cast upon a desolate island, spent a day in fasting and prayer for his deliverance, but no help came. It occurred to him then, to keep a day of thanksgiving and praise; and he had no sooner done it than relief was brought to him. You see, so soon as he began to sing of mercy exercised, the exercise of mercy was renewed to him. The Lord heard the voice of his praise.*

Christian reader, you complain, perhaps, that your prayer is not heard: suppose you try the efficacy of praise. Peradventure you will find that the way to obtain new favors is to praise the Lord for favors received. Perhaps, if you consider his goodness, he will consider your wants.

There is nothing glorifies God like praise. "Whoso offereth praise glorifieth me." (Psalms i, 23.) Prayer expresses dependence and desire; but praise, admiration and gratitude. By it men testify and tell all abroad that God is good; and thus others are persuaded to "taste and see that the Lord is good." Praise is altogether the superior exercise of the two. Prayer may be purely selfish in its origin, but praise is ingenuous. Praise is the em-

* Praise conquers enemies. King Jehoshaphat went out to battle singing praises, saying "praise the Lord, for his mercy endureth forever"—what the result? See 2 Chron. xx, 21.

ployment of heaven. Angels praise. The spirits of the just made perfect praise. We shall not always pray, but we shall ever praise. Let us anticipate the employment of heaven. Let us exercise ourselves unto praise. Let us learn the song now. "O that men would praise the Lord for his goodness." But above all, "let the saints be joyful in glory; let them sing aloud upon their beds." I charge thee, my soul, to praise him, and he will never let thee want matter for praise. "While I live, will I praise the Lord: I will sing praises unto my God while I have any being."

Praise our God, all ye his servants!
Ye that fear him, both small and great,
For the Lord God Omnipotent reigneth;
Let us be glad and rejoice, and give honor to him.

"Let every thing that breathes praise the Lord."

UP! UP! WAKE UP!

BY D. F. NEWTON.

Don't stay away from social meetings for worship, class meetings, prayer meetings, meetings devotional, experimental or practical, because of fatigue or a slight indisposition. Go forward in duty—up, up, wake up—shake yourself—rouse up—turn out; "forget not the assembling of yourselves, as the manner of some is." Let your seat be occupied rain or shine, hot or cold, go forward thanking God for his mercies, for an opportunity to meet with his people to pray and praise. Sometimes, when greatly indisposed, feeble in body and mind, quite exhausted by incessant toil, we have found the prayer circle the very place to renovate and rouse the whole system to new life and activity. Often have we entered the prayer room wearied, fatigued and in ill health, and left it after the close of the religious services greatly invigorated, and energized in body, mind and spirit, and our bodily infirmities completely removed!

"Where the spirit of the Lord is, there is liberty." "Is any sick or afflicted among you, let him pray." A prayer meeting is the best medicine you can possibly take, even for your frequent bodily infirmities. Try it, friend, try it. Fill your seat in the praying circle. "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought on his name." Mal. iii. 16, 17.

Again, the Lord says, by the pen of his servant Paul. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." Heb. x. 25.

"Then is my strength by thee renewed;
Then are my sins by thee forgiven.
Then thou dost cheer my solitude
With hope of heaven."

No words can tell what sweet relief
There for my every want I find—
What strength for warfare, balm for grief,
What peace of mind."

No FEELING.—How sad and hopeless is the condition of those who have *no feeling* on religion! One of the most fearful descriptions of character in the Bible is that of those who being *past feeling*, are given over of God to all manner of iniquity. Yet, such, it is to be feared, may be found in almost every Christian congregation. They have lived through the impressions of their childhood, through years of faithful preaching, through revivals of religion, till now they are *past feeling*. Unmoved by the exhibitions of God's glory and Christ's compassion, of the blessedness of heaven and the woes of hell; they "despise the riches of the goodness, and forbearance, and long-suffering of God, and after their hard and impenitent heart, treasure up to themselves wrath against the day of wrath, and revelation of the righteous judgment of God."

THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, AUGUST, 1863.

CITY OF NEW YORK.

On Tuesday, the 14th of July, we set out for the city of New York. We passed along safely and pleasantly, until the locomotive ran off the track on the Hudson River Rail Road. This detained us an hour or two. Had it occurred a few rods further on, a smash-up would have been inevitable, and many lives might have been lost. But, as a kind Providence ordered it, no one was injured. Arrived at Yonkers, eighteen miles from the city, we were told that the train could proceed no further, that a mob had torn up the track, and was then plundering New York at pleasure. The hotels were filled with refugees from the city, and with passengers who had arrived on previous trains. After an hour's search, we found lodgings, on the floor, at a private boarding house, for which a liberal price was charged. It seems to be a rule of the day for every one to make all the money he can out of the calamities of his fellows. The next morning, in a drenching rain, we took a steam-boat for the city. It was crowded, but we reached our destination in safety.

We found New York in the hands, for the time being, of a mob of desperate, blood-thirsty villains. The pretext for the up-rising was opposition to the draft. The occasion was taken when most of the militia were absent from the city for the defence of Pennsylvania. Outrages were perpetrated which can scarcely find a parallel among the most savage tribes of men, in the darkest days of the world's history. Houses of unoffending citizens were broken open and plundered, the costly furniture carried off or broken into fragments, and the buildings set on fire. One man, attacked by the mob, retired to a precipice for safety, and was there beaten and mangled, thrown from the precipice, and buried with stones. Many were killed in the most horrid, shocking manner. A colonel, who had been active in endeavoring to suppress the riot, was, when alone, assailed by the mob, knocked down, and then kicked and pounded till his body became a living mass of jelly, and then dragged

upon the pavement, and tortured in every conceivable manner.

Against the colored population, the mob vented its utmost fury. Their houses were plundered and set on fire. Wherever a colored person could be found, he was assailed, beaten and killed. A child was literally torn to pieces. A negro driving a horse and wagon to cross the ferry, was pursued by the savage mob, assailed with stones, and knocked from the seat. He fled to the boat and endeavored to conceal himself. He was discovered, dragged forth, and beaten almost to death, and thrown into the river. Recovering his sensibility, he endeavored to swim ashore, when the mob assailed him with stones and sticks, and beat him down until he sank to rise no more. As many as one hundred and fifty of the defenceless colored people were, it is supposed, inhumanly murdered. The colored orphan asylum, notwithstanding the eloquent entreaties and earnest efforts of friends of humanity, was burned to the ground, and two hundred destitute orphans rendered homeless. Stores were broken open, and their contents carried off; cars and carriages were stopped in the streets, and the passengers robbed of their money and watches.

The police made heroic efforts for the restoration of order, but they were overwhelmed with numbers, and compelled to retire. For two or three days the mob had everything their own way. In the midst of the riot, Gov. Seymour addressed from the steps of the City Hall, a crowd of assassins, murderers and robbers, calling them his "friends," telling them he had sent his adjutant to Washington to have the draft set aside, and asking them to remain quiet and peaceable until he should return. From this address they went away to continue the work of robbery and murder. Several regiments of soldiers were called in, a fierce and bloody encounter took place with the mob, and order was finally restored. Law triumphed.

THE CHARACTER of the mob may be judged of from its proceedings. At first there may have been some honest, ignorant men, misled by papers in sympathy with slave-holding and the slave-holder's rebellion, who supposed that they were endeavoring to secure their rights. These, if there were any such, soon left the field to the reckless savages of civilization. We went among the rioters at a time when

they were quiet, and such brutal, fiendish specimens of humanity, we never saw before. We almost despaired of the perpetuity of our free institutions, when we reflected that the elections of the city, and often of the State, are carried by these whisky-loving, ferocious savages.

We send missionaries abroad to convert the heathen, while the masses at home are fast relapsing into a heathenism far more dangerous than that which prevails in Thibet or Timbuctoo. The son of a missionary, born among barbarians, said, as he witnessed the outrages of the New York mob, "I feel proud of the heathen." If anywhere on the globe the Gospel in its purity is needed, it is in New York and our other large cities. Slavery, a crime against God and man of the greatest magnitude, a crime which is now drenching our land in blood, has been taken into Christian communion, and is still in good standing in all the principal denominations, Protestant as well as Catholic; the right to worship God in sanctuaries dedicated to his service has been sold by auction to the highest bidder; the poor have been practically shut out of the churches; and a genteel religion, without righteousness, has been tolerated, and experimental and practical godliness, such as the Bible requires, has been neglected. We have sown the wind, and are now reaping the whirl-wind.

Patriotism, no less than Christianity, requires that we should come back to the system of free churches, where the poor are made welcome, where the petty distinctions of society are laid aside, and where the Gospel in its purity, its simplicity, and its uncompromising opposition to all sin, is enforced. The religious element of man can neither be neglected or perverted with safety to the Republic.

We must look at that which is common to man, at his sinful and yet immortal nature, and put forth unwearied efforts for his salvation. With holy love, we should go out into the highways and hedges, and compel men to come in to the fold of Christ.

THE COLORED ORPHAN ASYLUM.

We visited the ruins of this once noble edifice. A portion of the wall is still standing, but the most of it has fallen. It fronted on Fifth Avenue, and extended from 43d to 44th streets. There were about two hundred and

twenty-five orphans in it. A mob of three or four thousand came, and some of them told the manager that they should burn the building. The teachers succeeded in getting the children all out. The mob rushed in, threw out of the windows the furniture and clothes, which their accomplices carried off; and then applied the torch, and it was soon wrapped in flames. This act of wanton barbarity, which would have disgraced the Vandals, was committed in open day-light, by men whom Gov. Seymour addressed as "friends," and who, when he rode among them, lifted his carriage from the ground, and carried it for some distance, to show the ardor of their devotion! This Asylum was built and sustained by the munificence of the Quakers, and is, we understand, to be rebuilt again soon.

OUR CIVIL WAR.

The recent victories of our gallant armies call for the warmest thanksgiving to God from every friend of the country. Let us remember that it is God who giveth us the victory. This lesson he has forcibly impressed upon the chief men of the nation. Just prior to the disastrous battle of Fredericksburg, the commanding general is, on good authority, reported to have said, "That it was not in the power of Almighty God to prevent his giving the enemy a terrible whipping." The Lord heard the impious boast, and the blaspheming general retired from the conflict, a defeated, disgraced and humbled man.

Our trust as individuals and as a nation, must be in the living God.

There are many circumstances which look as if it was the intention of designing men to involve the state of New York in the horrors of civil war. Deep laid plans have evidently been matured to bring about a conflict between the state and national authorities. God can turn the counsels of Ahithophel into foolishness, and bring the machinations of wicked men to naught. Let us devoutly pray that he will not permit any such diversion to be got up in behalf of slavery. Wicked men not only love darkness rather than light, but they seem willing to venture far more for the promotion of sin, than good men, in these days, are willing to for the promotion of righteousness. It appears as if Satan were let loose among men. But God is mightier. In him is our trust.

EYES, EYES! EARS, EARS!

The world is full of eyes and ears, on every side,—on the right and on the left, eyes innumerable,—ten thousand times ten thousand. Eyes above, eyes below, here, there, everywhere. Step? You cannot step one step, move a single inch, without the gaze of some eyes—the eyes of Omniscience, of angels, of spirits seen and unseen, the eyes of heaven, the eyes of earth. Nature herself, *all nature*, is full of eyes and ears. The earth sees, hears or speaks; the starry heavens, the moving planets, the thunder's crash! the lightning's flash! the trees, the little hills, the glowing streams, the mountain tops, the flowers of the fields, the merry songsters, the fowls of the air, the fish of the sea,—all have eyes, ears or tongues; the buzzing insects, the creeping things, the whistling winds, the gentle zephyrs, all see, hear or speak more or less.

Our thoughts, words, actions, are scanned when we sleep, when we wake, move, and have our being. Eyes are upon us constantly, 'round us, over us, beneath us. Every thing is full of eyes and ears. When we least think of it, eyes are gazing upon us, by the wayside, in our silent walks, at home and abroad,—in our domestic retreats, in the social circle, in places of worship, in our daily avocations and business transactions, in offices of emolument and responsibly, in our journeyings by sea or by land, in the car, the steamboat, the stage-coach, eagle eyes are wide open, watching every movement, motive, and secret thought.

Reader, are you aware how closely you are eyed everywhere? by night and by day? Do you realize how intently and minutely these innumerable eyes are fixed on you? What the conclusion? Any practical results from these heart-searching innumerable eyes, inspecting and penetrating every thought, word and deed? You are searched without and within. Your down-sittings and up-risings are known,—your thoughts afar off. Your path is compassed on every side,—your lying down and your rising up. There is not a word on your tongue that is not known altogether. "THOU GOD SEEST ME." What the moral conclusions?

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that

doth so easily beset us, and let us run, with patience, the race set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God."

"Neither is there any creature that is not manifest in his sight, but all things are naked and opened to the eyes of him with whom we have to do." Furthermore: "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil," Eccl. xii, 14.

"Be sure your sin will find you out." * * * * "For a bird of the air shall carry the voice: and that which hath wings shall tell the matter." Eccl. x, 20.

Just as the broadest rivers run
From small and distant springs,
The greatest crimes that men have done,
Have grown from little things."

Seeing and knowing these things, "What manner of persons ought we to be in all holy conversation and godliness?" "By thy words shalt thou be justified, and by thy words shalt thou be condemned." Matt. xii, 37. N.

THE HOLY GHOST.

The blessed Holy Spirit has various operations, and he is just as truly present in one of these as in another. Few, if any, have learned to know him always. So gentle, so quiet are his motions at times, that he is not recognized. One of the most blessed ministers I am acquainted with, once related in my hearing an experience which taught me a great deal in a few words. The substance of it was this; He said that he longed to have the Holy Ghost that he might serve God in his ministry. He gave himself to special prayer for the Spirit for a number of days. It seemed to him that his request was not answered; and one day he became weary, importunate and bold, and said something like this: "My Father, thou hast promised to give thy Spirit to them that ask thee. I need the Spirit, and have been asking thee, and thou dost not give me my desire, and now, my Father, I can't believe the promise." He paused there upon his knees, very gently there stole over his mind the thought that God *had been all along answering* his prayer, that every desire he had had for the Spirit, and every prayer he had uttered, and every thought of right and

good was the Spirit's work; and thus the Spirit had been in him, and he did not recognize him. Gently and quietly these convictions came into his mind as he knelt there, and then he saw how it was. He bowed on his face on the floor, and begged God's pardon for his unbelief. From that time he knew the ways of the Holy Spirit better than before.

H. B.

RICHNESS OF THE ATONEMENT.

I am informed by a writer who cannot mistake, that the High Priest of my profession, who was also the sacrifice for my sins, is *higher than the heavens*; * more exalted in dignity, more bright with glory, than all the heavenly mansions, and all their illustrious inhabitants. If my heart was humbled at the consideration of its excessive guilt, how do all my drooping powers revive at this delightful thought? The poor criminal that seemed to be tottering on the very brink of the *infernal* pit, is *raised* by such a belief even to the portals of paradise. My self-abasement, I trust, will always continue; but my fears, under the influence of such a conviction, are quite gone. I do not, I cannot doubt the efficacy of this propitiation. While I see a glimpse of its matchless excellency, and *verily believe myself interested* in its merits, I know not what it is to feel any misgiving suspicions; but am steadfast in faith, and joyful through hope.

Be my iniquities like debts of millions of talents, here is more than full payment for all that prodigious sum. Let the enemy of mankind, and accuser of the brethren, load me with invectives; this one plea, *a divine Redeemer died*, most thoroughly quashes every indictment. For though there be much turpitude, and manifold transgressions, "there is no condemnation to them that are in Christ Jesus." Nay, were I chargeable with all the vilest deeds which have been committed in all the ages of the world, by every nation of men; even in this most deplorable state, I need not sink into despair. Even such guilt, though grievous beyond all expression, is not to be compared with that *abundance of grace and righteousness* which dwell in the incarnate Divinity. How great, how transcendently glorious are the *perfections* of the adored Jehovah! so great, so superlatively precious, is the *expiation* of the dying Jesus. It is impos-

sible for the human mind to *exalt* this atonement too high; it is impossible for the humble penitent to *confide* in it too steadily.

This doctrine, though rich with *consolation* to the ruined sinner, yet is it not likely to open a door for *licentiousness*, and embolden transgressors to prosecute their vices? No; it is the most powerful motive to that genuine repentance, which *flows* from an unfeigned love of God, and *operates* in a hearty detestation of all sin. One who knew the unmeasurable goodness of the Lord, and was no stranger to the sinful perverseness of our nature, says, *There is mercy with thee, therefore shalt thou be feared.*—HERVEY.

PRAYING MILLS.

The kurden, or praying machine, says Szwick, is peculiar to the Buddhists. It consists of hollow wooden cylinders of different sizes, filled with Tangud writings. The cylinders are painted with red stripes, and adorned with handsome *gilt letters in the Sanscrit character*; each of these is fixed upon an iron axis, which goes through a square frame; this frame is capable of being shut up flat, and is formed, upon a small scale, much like a weaver's shearing machine. Where the lower parts of the frame cross, there is a hole in which the axis of the cylinder turns, by means of a string which is attached to a crank in the spindle; the machine can be kept in motion so that the cylinder turns in the frame like a grindstone, (only upright,) upon its axis. At Sarepta we had two large kurdens of this kind, with Tangud writing of all sorts, rolled one upon another around the spindle, in the inside of the cylinder, to the length altogether of some hundred feet. These prayer mills perform a much more important office than a rosary, which only serves to assist the person who prays. The Moguls believe that it is meritorious respectfully to set in motion, whether by wind or otherwise, such writings as contain prayers, and other religious documents, that the noise of these scraps of theology may reach to the gods, and bring down their blessing. As these prayer machines usually contain the Tangud formula, which is serviceable to all living creatures, repeated, it may be, ten thousand times, so that there is a multiplication of power, like that in the English machines, equivalent to the labor of so many individuals; as prayer can in this manner be carried on like a whole-

* Heb. vii, 26.

sale manufactory, it is not very surprising that prayer mills are so commonly to be found in the houses of the Moguls. An ingenious contrivance this for storming heaven with the least possible trouble.—

"COUNTERBLASTE TO TOBACCO."

King James the First of England, was a great enemy to Tobacco. He wrote a lengthy treatise against it with the above title. In it he says, "Tobacco is the lively image and pattern of hell, for it hath, by allusion, all the parts and vices of the world whereby hell may be gained; to wit; 1. It is a smoke, so are all the vanities of this world. 2. It delighteth them that take it, so do all the pleasures of the world delight men of the world. 3. It maketh men drunken and light in the head, so do all the vanities of the world; men are drunkards therewith. 4. He that taketh tobacco cannot leave it, it doth bewitch them; even so the pleasures of the world make men loath to leave them; they are for the most part enchanted with them. And farther, besides all this, it is like hell in the very substance of it, for it is a stinking, loathsome thing, and so is hell."

TRUST IN THE LORD.

Now, always, henceforth and forever: for all things, everything—little things and great things—for life, health, reputation, wealth, riches, honors, wisdom, grace, long life, peace, sanctification and salvation.

O trust him in adversity, in prosperity, in time and eternity. Trust him, O trust him! There is nothing like it; nothing safer, nothing surer, nothing wiser, or more glorious! It brings peace to the soul, marrow to the bones. Trust him, O trust him!

"Trust in the Lord, his righteous ways uphold,
And he will give thee better gifts than gold!
Trust in the Lord, and he will guide thy fame;
And in the book of life inscribe thy name."

Do we lack wisdom? what does God say?

"If any of you lack wisdom let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." James i, 5.

Trust in the Lord, for he can make us wise
As angels, and prepare us for the skies.

Do you want peace? Trust in the Lord, for unless he bestows it, you will never have it. It is not to be had for love nor money, and no one can beg, borrow or steal it. "There is no peace to the wicked," God is its only

giver, and from him it must come if it comes at all. "Let your request be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. iv, 6, 7.

Trust in the Lord, and care shall ne'er confound thee,
But thou shalt be at peace, with trouble all around thee.

Do you want a guide through the world? Trust in the Lord, for none other can you safely trust. Others, when you least expect it, will fail or deceive you. Some are ignorant, some ungodly, some unjust, and some false in all things; but God is wise, and holy, and just, and true; trust then in him, and "the Lord shall guide continually."—Isa. lviii, 11.

Trust in the Lord, and he in truth and love
Shall guide thee to the golden gates above.

Do you want a bright prospect of eternity—a glance of the mansions of the blest? Trust in the Lord, and he will unfold to you things wondrous to behold—things hidden from the eyes of those who fear not God. He can give you faith that shall sharpen your love. "Faith is the substance of things hoped for, the evidence of things not seen."—Heb. xi, 1.

Trust in the Lord, and thou by faith shalt see
The heaven of glory that's prepared for thee.

Whether you want health, wealth, reputation, wisdom, or peace, a guide through this world, and a bright prospect of a better, trust in the Lord, and, if for your good, you shall have them all.

Go forward in every duty, in every good word, and work, imitating your blessed Lord. Go forward, beloved, "Be not weary in well-doing, for in due season ye shall reap if ye faint not."

"O, it is sweet to live by faith:
To cast my burdens on the Lord;
Calmly to trust what Jesus saith,
And rest securely on his Word.

"O, these are drops of sacred bliss,
Which e'en in Achor's vale are given;
But the full streams of happiness
Can be enjoyed alone in Heaven.

HOLINESS MEETINGS IN NEW YORK.

A number of meetings for the special promotion of holiness are held weekly in New York and Brooklyn. We were permitted to be present at one, held at the house of Rev. Wm. Belden, 32 Bond street, a preacher of the Gospel, belonging to the Presbyterian church. There were from thirty to forty persons in attendance, belonging to different de-

nominations. The meetings here are of a decidedly reformatory character. If any one is drawn out to speak or pray in behalf of the oppressed, or against worldly conformity, it is not considered a disturbance of the meeting for him to do so. There were many who seemed to be earnestly longing for the fullness of the Spirit. A baptism of the Holy Ghost in these meetings, such as we have seen in other places, would add greatly to their interest and value, and increase manifold the efficiency of those who are evidently living to do good to the souls and bodies of men. "Ye shall receive power," said Jesus, "after that the Holy Ghost is come upon you."

MOUNT HOLLY.

We spent Sabbath, the 15th of July, in this place. It is the county seat of Burlington Co., New Jersey. The influence of the Quakers, which are numerous in the village and surrounding country, is seen in the plainness of the buildings, and the cleanness and neatness everywhere observable. The houses stand even with the streets, and the sidewalks are kept swept and scoured as clean as a floor.

There is here a Methodist Episcopal church of from three to four hundred members. We accepted an invitation to preach, and the plain truths which we were permitted to utter, were heartily endorsed by the pastor, and welcomed generally by the people. The congregation knelt in time of prayer, and many are longing for the grace that satisfies the highest aspirations of the soul. We shall expect to hear of a good work of grace here before long. We were glad to learn that most of the churches in the New Jersey Conference still retain the custom of free seats. Pewed churches there, we were told, had generally proved a failure. They have everywhere, as far as promoting spirituality is concerned.

RELIGIOUS MEETINGS.

AT AKRON, ERIE CO., N. Y., a camp meeting will be held, providence permitting, commencing on Wednesday, the 19th of August, and closing on Thursday morning of the week following.

A CAMP MEETING will be held, the Lord willing, near Susquehanna station, on the N. Y. & Erie Rail Road, Broome Co., N. Y., commencing on Wednesday, the 25th of August.

A CAMP MEETING will be held, the Lord

willing, on the old ground in Washington Grove, Lee Co., Ill., commencing on Wednesday, the 9th of September next. The brethren are looking to the Lord to have this the best camp meeting ever held in Illinois. We trust all our brethren who can, will attend. Those going by rail road will get off at Ogle Station, on the Dixon Air Line Rail Road. Teams will be at the station the first two days of the meeting, to convey to the ground FREE OF CHARGE all who come by rail road on these days.

A CAMP MEETING, Providence permitting, will be held, commencing on the 23d of September next, two miles north of the town of Lebanon, St. Clair Co., Ill., situated on the Ohio & Mississippi R. R., 23 miles east of St. Clair, in a beautiful grove, by the side of a stream, and also a spring of excellent water.

Those who can come with tents, of all denominations, are cordially invited to do so, and come the first day of the meeting, and stay till the meeting breaks up. Let the lovers of a "pure religion" rally, and come up to this "feast of tabernacles," and enjoy a camp-meeting such as our fathers used to hold.

Everything will be done that can be, to make it a success. All who can will please bring their own provisions, as there will be no boarding tent on the ground; those coming from a distance will be provided for by the brethren of the circuit on which the meeting is to be held, free of charge.

No huckster shops will be allowed. Let every believer in Jesus come praying for the Holy Ghost to be poured upon the people, that many may be converted to God, and go out to win others to Christ.

JAMES MILLAR,

Preacher in Charge.

St. Louis, July 13, 1863.

A CAMP MEETING will be held in the town of Naples, Ontario Co., N. Y., near Blood's Station, on the Buffalo & Corning R. R., to commence the 3d of September next. The friends of Jesus, of every name, are cordially invited to attend.

AT WEST FALLS, N. Y., a Grove Meeting will be held in the orchard of Rev. A. W. Perry, commencing on Friday, the seventh of August, and holding over the Sabbath.

The lovers of earnest Christianity of all denominations, ministers and people, are cordially invited to attend each of the meetings noticed above. The one object in holding them is to spread Scriptural holiness through the land.