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AND

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### PERILOUS TIMES.

BY REV. B. T. ROBERTS.

FORE-WARNED is fore-armed. To refuse to look at dangers that impend us, is not courage, but folly and cowardice. "The prudent man foreseeth the evil, and hideth himself; but fools pass on and are punished." He who shuts his eyes and walks off a pier, will drown just as surely as if he went into the water, seeing the peril. To borrow trouble about the future, is distrusting the providence of God; to rush madly, or suffer ourselves to be borne quietly into calamities against which he has warned us, is wicked presumption.

The greatest dangers are those which peril the final salvation of the soul. A Christian need not fear anything that cannot send him to hell. You may rob him of his gold and silver, but these are not his treasures; you may torture his body, but this does not disturb his peace; you may take his life by the lingering torments of the inquisition, but this will only give him a more glorious recompense at the resurrection of the just. "Fear not," says our Saviour, "them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Any threatened evil that leaves us this side of perdition, should never keep us a moment from the discharge of duty.

Paul tells us that "In the last days perilous times shall come." But what makes them perilous? Is it be-

cause mighty armies shall be marshalled against each other? Is it because "the nations which are in the four quarters of the earth, Gog and Magog—the number of whom is as the sand of the sea—shall be gathered to battle?"\* Is it because the most terrible engines of destruction shall be employed, and blood shall flow "even unto the horses' bridles, by the space of a thousand and six hundred furlongs?"† Will the peril arise from internal commotions, bloody riots, sanguinary civil wars, "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great?"‡ Do any or all of these elements enter into the calculation of the holy apostle, when he bids us know that in the last days perilous times shall come? None of these things, which ordinarily so excite the fears of men, appear to have had the slightest influence in prompting him to sound so faithfully in our ears the notes of warning! The peril against which he would have us so sedulously guard, does not arise from the clash of contending armies, or from the weakness or instability of human governments,—not from the persecutions of religious bigotry intensely inflamed, or from any physical torments to which we may be exposed, but from the danger we shall be in, from the influences around us, of losing our souls! The times are "perilous," because, unless we offer a stout and constant resistance, the prevailing currents will sweep us to hell. The gales, which many court as so propitious, and which waft so smoothly a gay and laughing

\* 2 Tim., 33.

\* Rev. xx, (20), 8. † Rev. xiv, 20. ‡ Rev., 16, 18.

through, as they suppose to the heavenly haven, will, unless we make head against them, inevitably dash us upon the unseen rocks of dark damnation, and drown our souls forever in destruction and perdition.

*The perilous times arise from the PREVALENCE OF FORMALISM,—from the influence of those who have the form of godliness, but deny the power thereof.*

Against the influence of false doctrines, the church is always upon her guard. As in times of war, there are always soldiers who love the bloody fray for the excitement afforded, and the glory promised; so there are always religious knight-errants, who delight in nothing more than a fierce logomachy—a war of words. The church has never more apologists and defenders ready to do battle for truth, with pen and tongue, than when she has fewest saints to illustrate the purity of her doctrines, by humility of spirit and godliness of life. The first apostolic church that fell, was still, in her fallen condition, so orthodox in doctrine, that she “could not bear them which were evil; and had tried them which said they were apostles and were not, and had found them liars.”\* At the present time, the churches are most tolerant in respect to the lives of their members, and most exacting in respect to their opinions. A zealous, paying adherent is tolerated in almost any irregularity that does not conflict with the current morality; but woe to him, however fervent in piety, who should venture the opinion that grace can do more for us than is expressed in the acknowledged formulas of the church! He will be a hopeful candidate for the highest ecclesiastical anathemas that the civil law will permit to be inflicted.

The dangers arising from fanaticism are comparatively trifling. The heavenly fire could burn Moses’ bush without consuming it; but the false fires of religious phrensy soon exhaust themselves from the destruction of the

materials upon which they feed. Fanaticism is the devil arrayed in the righteousness of the saints; and he wears the robes so awkwardly, that the cloven foot is soon discovered. Happy for those imposed upon, if, in the height of their indignation, they merely reject the deceiver, but do not throw aside the garment so indispensable to all, in which he practiced his deceptions!

Temptations that present an attractive appearance, under the garb of sanctity, are doubly dangerous. The forbidden fruit, the taste of which

Brought death into the world,  
And all our woe,

“was pleasant to the eyes, and a tree to be desired to make one wise.” Formalism exhibits itself to the eyes of the beholder in the most bewitching guise. The study is, how to make religion so attractive to the natural man that he will be beguiled into the church without any supernatural influence,—such as struck down, on his way to Damascus, the fiery persecutor. Nothing is omitted that can dazzle the intellect, sooth the senses, or captivate the imagination. Architectural beauty and grandeur, the fine-spun theories of metaphysics, the precise statements of logic, the flowers of rhetoric, the charms of poetry, enticing strains of music, social mirth and festivity, the splendors of fashion, and the horrors of respectable and genteel society—all that wealth can purchase or ingenuity devise, are resorted to in order to induce the votaries of worldliness, to take upon them the responsibilities of a religious profession.

Formalism is dangerous, because it is contagious. The most healthy cannot long associate with the dead without becoming themselves exposed to death. The strongest Christian that ever obtained mercy of the Lord, cannot long affiliate with the carnal and worldly-minded, without a consequent loss of spirituality. The only way he can live at all, will be as Lot did in Sodom, by “vexing his righteous soul

\* Rev. ii. 2.

from day to day, with their ungodly deeds." The miasma of the marsh is invisible and intangible; the nicest chemical tests fail to detect any difference between it and the pure mountain air, yet, wherever it flies, death rides upon its poisoned wings. So from the lowlands of religious experience, there emanates a subtle influence which carries death to vital godliness wherever it goes. Associate with formalists in seeming fellowship, and you will become formal. You will drink in the spirit that prevails around you. The apostle Peter, strong as he was, and the holy Barnabas had not power always to withstand the influence of formalists, but on one occasion, at least, were "carried away with their dissimulation,"\* and were sharply reproved by the uncompromising Paul.

No class of persons are so difficult to be brought under the dominion of the saving grace of God, as conscientious formalists. It was to them our Saviour declared, "verily, I say unto you, that the publicans and the harlots go into the kingdom of God before you."† Under the labors of the apostles, the worst of characters were saved,—idolaters and adulterers, thieves and drunkards "were washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God,"‡ but I do not remember of reading in the whole New Testament of the conversion of but a single Pharisee, and that was effected by an overwhelming miracle. Formalism begets self-complacency. He who is thoroughly satisfied with himself, is not easily brought to renounce his valued righteousness—the fruit of the labor of years,—and led to follow Christ in the way of humility, and reproaches, and self-denials, and persecutions. He chooses an easier path. The Laodiceans were rigid, Christian formalists. No errors of doctrine had crept in among them; no immoral practices had been indulged or countenanced; their profession was up to the highest

requirements of orthodox standards; they said they were "rich, and increased with goods, and had need of nothing." To call in question, at the present day, the piety of such a church, would be considered the extreme of uncharitableness. They were lukewarm professors, respectable in the eyes of men, but objects of loathing to God. "I would," said our Saviour, pathetically, "thou wert either cold," for then you might be brought to repentance; "or hot," for then you would be safe; but as they were, he evidently almost despaired of their salvation.

What class of persons in our country are, as a class, so inaccessible to Gospel truth as the Papists? It is next to impossible to bring them out from under the shadow of their imposing rites, where the sun of righteousness can shine upon them. A hundred common sinners are probably converted to God, to one Roman Catholic. And Protestant formalists are no better, and but little more likely to yield to the claims of God. When deeply convicted by the Spirit, they often shake off their convictions and call them temptations.

To have "the form of godliness, and deny the power thereof," is to be in the sure way to hell. Terrible is the self-deception that many practice upon themselves. "*To what purpose is the multitude of your sacrifices unto me?*" saith the Lord.\* Our offerings, upon which so much stress is laid, our contributions to ministers and missions, cannot save us. We must have inward and outward righteousness, purity of heart, and holiness of life. Mere professions and external observances of forms, however, excellent, will not answer. We must be controlled by a Spirit of active obedience. "Not every one," says Jesus, "that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

\* Gal. ii, 13. † Matt. xxi, 31. ‡ Matt. vi, 9, 11.

\* Isa. i, 11.

The extreme danger we are in from formalism is seen from the directions that the Holy Spirit gives us, that we may avoid coming under its influence. "From such turn away." From the examples of our Saviour, and from the precepts of Holy Writ, we are authorized to go among publicans and sinners to labor for their salvation. The openly wicked we must reprove and warn. We may reason with those who oppose the truth, and instruct them in meekness. He who is overtaken in a fault, we must endeavor to restore. "The Spirits" we may "try whether they be of God!" And even Satan himself we need not run from, but we are taught to "resist the devil, and he will flee" from us! But "from those who have the form of godliness, but deny the power thereof," we are commanded to TURN AWAY. We must get out of the reach of their influence as soon as possible. In a precipitate retreat is our only safety. Parley with them, and we become ourselves exposed to ruin. Contend, and we are overcome. Such is the nature of their disease, that an attempt, on our part, to administer remedies, cannot benefit them, but will expose us to the fatal contagion. The leper becomes aware of his terrible condition, when every one studiously avoids him. The formalist can never be saved until he sees his peril, and pity for him as well as regard for our own safety, should prompt us to obey the apostle's direction. No other treatment will answer.

We ask, dear reader, are not these "perilous times," spoken of by Paul, upon us? Do you *know* your danger? If not, then is your peril most imminent. You sleep as do others. The soft influences that soothe to destroy, are prevailing against you. A most determined, vigorous effort is demanded. Your case admits of no delay. If a week, or even a day has passed without your heart's being melted down under the purifying influences of the Holy Spirit, there is cause for alarm. If your prayers are cold and formal,

composed of stereotyped phrases and expressions, repeated until they have lost all meaning,—if they are the studied productions of the intellect rather than the warm effusions of the heart, do not think to make any compensation for their dryness, by their length or frequency. No increase of speed can take you along any faster while you remain in this treadmill. You need the Holy Spirit. Here is your lack. Without you obtain this, you will remain essentially the same, going over the same round of ceremonies without any benefit other than the satisfaction afforded by the indulgence of a habit good enough of itself, but possessing no saving character.

You must begin anew. There is a consecration which, if you would honestly make it, would bring light to your soul. There is a confession which would go to the bottom of and break up the great deep of your hearts. You must have the "power of godliness," or you are undone forever. Rest no longer in forms. Arouse thee in good earnest. Look to have Christ, your Life, manifest himself to your poor, dead soul. Say not, "I am as safe as others." Their damnation will not help you. You must live or die for yourself. Will you, beloved, escape from bondage into the glorious liberty of the sons of God? Then give him your undivided heart. Make no reserve. He will give you victory over the world. Become his true worshipper; and remember, "GOD IS A SPIRIT, AND THEY THAT WORSHIP HIM, MUST WORSHIP HIM IN SPIRIT AND IN TRUTH."

IT IS THE STUDY of the major part of the Christian world, to find out with how little grace they may escape hell, and get to heaven: the doctrine of *entire holiness*, is their abhorrence; they fear nothing so much as to be persuaded, that they may be saved from *all sin in this life*.—A. CLARKE.

GOLD can be tried, TINSEL is afraid!

## THE PEW SYSTEM.

THE July number of Hall's Journal of Health, contains some very good sentiments on this subject, which we lay before our readers.

We are surprised, however, that so good a doctor should propose so partial a remedy, as to make the "city churches free during the three summer months." Why not make them free altogether?

He refers to the success of the Methodist Church, under the free-pew system; but they, especially in cities, are rapidly becoming as exclusive as other churches. A system under which they have achieved such glorious victories is being exchanged for one that has proved a failure, as far as promoting vital godliness is concerned. If, in a pewed church, there is ever a revival that takes hold of the masses, the seats are, for the time being, made virtually free. They should be free in all churches at all times.

But to the article; Dr. Hall, says:

It must not be said that the public are welcome to seats in our churches; they are not welcome to any first-class church in New-York City. Doubtless, the public are welcome theoretically; and, in fact, pains are taken to advertise in the public papers very extensively, that religious services will be held at such a place and such an hour, and "respectfully invited to attend," is the stereotype phrase. No doubt the minister's heart would be delighted to have the house filled from floor to dome; no doubt every member of the society, parish, or congregation would be highly pleased to see the whole house full—provided, yes, provided, he had his own pew all to himself and his own family. Such persons would be even glad to give up their own seats to any eminent citizen or distinguished name. But as for being pleased to find his pew occupied by John Smith and all the little Smiths, and the great big red-faced Mrs. Smith, that is out of the question, even though this same John Smith and family were "known of all" to be a

very fine family and without reproach. But now for the proof, for the doctors always like to clinch their statements with "cases" in point, which have come under their own personal observation.

To begin at our own church, (an editor takes the privilege of seeing and hearing all he can, and also of making any practical use of it he chooses, by making it fit in wherever suits him best,) we once heard a rich Broadway merchant blowing up our worthy sexton, "before folks," for having shown a stranger into his pew, which was only occupied besides by himself and handsome young wife. On another occasion, a poor old "brother" who used to sit in the gallery came down to the communion by invitation, but got into the "wrong pew" that time, for it belonged to a "sister" in the church, and the way she did blaze away for his presuming to occupy her seat without being invited, would have astonished the pastor who had delivered to her the "elements" not half an hour before! It turned out that the poor man never came to the church afterward, for he sickened and died the same summer, and, no doubt, went up higher than that sister will ever get.

We have before named our adventure with a gifted lady on our arm, who particularly wanted to hear the celebrated incumbent of the All Souls' or All Saints' striped building on Fourth Avenue. There were not fifty people in the pews, but there were more at the door-way, waiting to be shown to seats; for the public had been "invited to attend" through the Saturday papers. The sexton must have thought there was an endless job before him, and in despair of getting through with the increasing crowd, he made a tremendous sweep of his arm, exclaiming, at the same time: "There's plenty of room in the gallery." We have several times been to the Brick Church on Murray Hill, Fifth Avenue, and to the best of our present recollection, never have been invited to a seat; no doubt we would have been, had we waited long enough. But when there are even

ladies standing, at the end of the "long prayer," it is time to accommodate yourself, which we have uniformly done by going up into the gallery and sitting on the steps, whence we have seen persons still waiting for a seat at the commencement of the sermon. But worse than any thing yet happened to us last summer. We had for a long time wanted to hear that great and good man, the Rev. Dr. Williams, (Baptist;) but his church was "closed for the summer." On our way home, we chanced to pass the "Mercer street Church," and recollecting that the secular papers of the day before had announced that a distinguished scholar and divine would officiate, whom we had long wanted to hear, we stepped in; at least half the pews had not a single occupant, and as we saw no sexton about, we concluded that the seats were "free indeed," and took one near the door, on the left-hand side of the central aisle; such seats being usually appropriated to strangers, loungers and "niggers;" and being the only occupant, with our little boy of eight years, we forthwith became absorbed in the minister, in trying to find an answer to the question: "What man is that?" Not for the words that came out of his mouth, but for the manner. Meanwhile we had most completely forgotten the fact of the public announcement; for we soon found ourselves almost audibly exclaiming: "This certainly can't be the pastor of this church." "No city congregation could by any possibility have elected such a concentration of affectedness as that." Then the mind got mixed up entirely; for it ran off into a balancing of the question of deformity, as if we were looking at Mr. Williams, who has some bodily defect; but his mind, how grand and lofty! The speaker was all crouched down, as if he were going to make a hoop out of himself. He was reading a portion of Scripture. His nose almost touched the book; one shoulder seemed to be about a foot long, and pointed with a very obtuse angle into the cellar; the other about two inches

long, looked sky high; then we transmogrified ourselves into an inquisitive old-time Yankee—that is to say, a pharisee; and wanted to know if "this man was born so," or if not, what kind of an accident could have induced such a deformity, or what sin had he committed, that such a thing should have befallen him. And then the manner of his reading; it was in that soft, smooth, measured, oily manner and tone, which is apt to be assumed by those who are deliberately attempting to deceive, or to charm. We make no charges; and only wish to state what was passing in the mind; but before we could come to any conclusion that was at all satisfactory, we were tapped on the shoulder, and looking round, there was the sexton, who in a very civil manner asked if a seat nearer the pulpit would not be more pleasant? The reader will know how quick thoughts can fly sometimes, and how soon the mind jumps to conclusions. We felt pleased at the consideration of the sexton, and flattered also at his attention; thinking, in fact—shall it be confessed?—that he saw something about us which led him to believe we were not a common individual. And as he was the first person whose optics were sharp enough

"To see what was not to be seen,"

we were about setting him down in the book of our estimation as a very smart man; and expressed, with a respectful declination, our obligation for his consideration. "But," said the worthy man, "the owner wants to occupy the pew himself." Now we didn't get mad as fire. That would neither have been wise, nor profitable, nor becoming. In truth, it would have been "infra dig." The thought ran through the mind a hundred times quicker than can be expressed. "It's all right! very natural that a man should want his own pew;" and half feeling that we ought not to have entered it, we whispered to the "owner" on leaving it, that we would go nearer the pulpit, where we could hear better. This was said for two rea-

sons: first, that his feelings should not be hurt by our leaving the pew altogether; and second, we were willing enough to get nearer; as we enjoy religious services better, the nearer we can get to the pulpit. We heard an excellent, able, pertinent and instructive discourse; the minister stretched himself out "as straight as a shingle;" his voice was distinct and manly; his shoulders square and even and well balanced, and we went home, glad to have gone where we did. But what do you think, reader? when we got home, we found old "Clooty" there, and he set us thinking over all that had passed, and would you believe it? we feel some inklings of irritation every time we think of it to this day. There were at least a dozen pews near without a single occupant; and the "owner" ought to have felt free enough to have entered his own pew, or occupy any of the vacant ones. How long he may have stood waiting for us to see him, we can't say; he might have stood to the end of the discourse, for, as we stated, we were in serious quandaries; in an investigating turn of mind; were, in short, in the pursuit of knowledge under difficulties. We have not written this article as an abuse of the pew system, for it may be necessary under all the circumstances of the times. But it seems more in accordance with the essence of the Christian religion, which is brotherly kindness and charity, that it should be offered to all, to the poor and the distressed, the stranger and the helpless, with the same "freedom" as it was given, which was without money and without price. The great pioneer Church, the Methodist, has flourished under the free-pew system, far beyond that of any other evangelical denomination; the society of friends have free seats; with them the beggar has as absolute right to a place in their meeting-house as any prince or potentate. At all events, we close with two suggestions: first, let city churches be literally free to all during the three summer months; second, hold out no false light of inviting the public to attend through the

public papers, when they must stand waiting a quarter of an hour, and when invited to a seat, may be invited also to get up and march and counter-march two or three times during the discourse, to let in the "owner's" family.

### AT THE LAST.

THE stream is calmest when it nears the tide,  
The flowers are sweetest at the eventide,  
And birds most musical at close of day,  
And saints divinest when they pass away.

Morning is lovely, but a holier charm  
Lies folded in the evening robe of balm,  
And weary man must ever love her best,  
For morning calls to toil, but night brings rest.

She comes from heaven, and on her wings  
doth bear

A holy fragrance like the breath of prayer,  
Footsteps of angels follow in her trace,  
To shut the weary eyes of day in peace.

All things are hushed before her as she throws  
O'er earth and sky her mantle of repose;  
There is a calm, a beauty, and a power,  
That morning knows not, in the evening hour.

Until the evening we must weep and toil,  
Plough life's stern furrows, dig the weedy soil;  
Tread with sad feet our rough and thorny way,  
And bear the heat and burden of the day.

O, when our sun is setting, may we glide,  
Like summer's evening down the golden tide,  
And leave behind us as we pass away,  
Sweet, starry twilight round our sleeping clay.

**HUMILITY.**—God feeds me with crumbs. 'Blessed be his name for anything. I felt a great desire that all God's people should know how mean, and little, and vile I am, that they might see I am nothing, that so they might pray for me aright, and not have the least dependence upon me. I could not bear to think of Christians showing me any respect. I saw myself exceedingly vile and unworthy, so that I was ashamed that any one should bestow any favor upon me, or show me any respect.—BRINARD'S DIARY.

## THE LORD'S SUPPER.

BY REV. JAMES MILLER.

*"This do in remembrance of me."*  
1 Cor., xi, 24.

There are but few who understand fully the nature, design, and obligation of the sacrament of the Lord's supper. In consequence of this, many, who are fit subjects to partake of the emblems of the broken body and shed blood of our Lord Jesus Christ, fail to avail themselves of this inestimable privilege for fear they shall take the sacrament unworthily, thereby eating and drinking damnation to their souls; while, for the same reason, many partake of this sacrament who are not fit subjects, "eating and drinking unworthily." "For this cause many are weak and sickly among us, and many sleep;" and why? Not discerning the Lord's body in these emblems.

Let us then consider first, the nature; second, the design of this sacrament; third, the obligations it imposes upon us; fourth, who are worthy to partake of it.

1. The word sacrament means an oath. In this sense, when we receive it, we take the oath of allegiance to the government of heaven, consequently we declare an aggressive war with those in rebellion against that government. We also declare our faith in Christ as the sacrifice for our sins, and for the sins of the world. The word remembrance in the text, implies a memorial of his death, hence the injunction, "Do this in remembrance of me." Again, it is a sign of the love Christians ought to, and do have for one another. It is also a sign, or "sacrament, of our redemption by Christ's death;" inasmuch that, to such as rightly, worthily, and with faith, discerning the Lord's body, receive the same, the bread which we break is a partaking of the body of Christ; and likewise the wine, the cup of blessing, is a partaking of the blood of Christ, only by faith. The doctrine of transubstantiation, or a change of the sub-

stance of bread and wine in the supper of the Lord, cannot be proved from the Bible, and is repugnant to the same, and overthrows the nature of a sacrament, making that which Jesus said should be a sign by which believers were to show forth his death until he come, that which is but an emblem, a reality, hence the many superstitions. The only means by which the supper of the Lord can be received is by faith.

2. The design of this sacrament is to give us more exalted views of the character of Christ, and more humiliating views of our own sinfulness and deep depravity, producing a divine conviction of the infinite love of God to man, which led him to give his only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life." It also gives us to feel how utterly impossible it would have been for man to have been saved, had not Jesus died. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" It is designed to give us a consciousness of infallibility on the part of God in his promises to us, his faithfulness and justice in performing them.

It is designed to strengthen our faith in these "exceeding great and precious promises, whereby we are actually made partakers of the divine nature," the body and blood of Christ. Oh, hallelujah!

It is designed to produce in our hearts a more ardent love to God and man, in short, to make us like Christ, bearing his image, exhibiting his zeal, manifesting his Spirit in all our ways.

3. Its obligation. First, by taking this holy sacrament, we pledge ourselves to "cease to do evil of every kind, and to learn to do well." This implies an absence of egotism, self-sufficiency, so common with those who have

"The Spirit in the letter lost,  
The substance in the shade."

Second, by taking this sacrament we

solemnly swear, that we renounce the world, the vain pomp and show thereof; that we have and will forever, "come out from among them, and touch not the unclean thing," that we will have no "fellowship with the unfruitful works of darkness."

Third, that we hereby make an assignment of our all, item by item, to Jesus, to be used for the promotion of his cause in the earth; that we will be kind to the poor and needy, relieving those in want, administering food to the hungry, clothing the naked, sheltering the homeless, entertaining strangers. Oh, may God help us to understand the obligation this sacrament imposes.

4. Who are fit subjects? "Those who eat and drink worthily," "discerning the Lord's body." "All who do truly and earnestly repent of their sins, and are in love and charity with their neighbors, (not their brethren merely,) and intend to lead a new life, following the commandments of God, walking from henceforth in his holy ways."

Such, and only such, are fit subjects to receive this sacrament to their comfort, "making their humble confession to Almighty God, meekly kneeling upon their knees," believing that he does, for Christ's sake, freely forgive the past, and grant his grace that we may serve him, and please him in newness of life, to the honor and glory of his name, through Jesus Christ our Lord.

This do in remembrance of me; in remembrance of me, as he who "gave himself a ransom for our sins," "despised and rejected of men," a "man of sorrows," "in all points tempted like as we are, and yet without sin." As he who "hath borne our griefs and carried our sorrows." He "who was wounded for our transgressions," "bruised for our iniquities." He who "was oppressed, afflicted," and yet "opened not his mouth." He who was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

He who "was taken from prison and from judgment," "was cut off out of the land of the living," and for what? "For the transgressions of the people was he stricken." He "who bare the sins of many, and made intercession for the transgressors. In remembrance that divine justice must be satisfied; that the sentence was passed, "The soul that sinneth it shall die;" that, when there was no eye to pity, no arm to save, Jesus offered himself to die in our stead, for our redemption; making a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world!" "This do in remembrance of me." Oh God, help us to understand the nature, design and obligation of this holy sacrament, and who may eat and drink as fit subjects. God help us each to "examine himself, and so let us eat of that bread and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. xi, 28, 29.

**VOLUNTARY HUMILITY.** — The language of humility, which, when used in sincerity, is exclusively the result of Divine teaching, is not unfrequently in the mouth of the professor to enable him to obtain "a name to live," and to secure a title to reputable estimation in the Church of God. But let such be asked whether, when they speak of themselves as small and despised, they are willing to be treated as such. Are they content to be despised by those whose esteem they had hoped to have secured by the language of self-abasement? When they take the lowest place, do they feel it to be their proper place? Are they prepared to be taken at their word? Or does it never mean, "Come, see how humble I am?"

YOU WILL NEVER pluck the Rose of Sharon if you are afraid of being pricked with the thorns which surround it. You will never reach the crown, if you flinch from the cross.

## RELIGION LIVED.

SOMETIMES, when some of you have been stirred up by a sermon, you have come to me and said, "Mr. Spurgeon, could I go to China? Could I become a missionary? Could I become a minister?" In very many cases the brethren who offer, are exceedingly unfit for any service of the kind, for they have very little gift of expression, very little natural genius, and no adaption for such a work, and I have constantly and frequently to say, "My dear brother, be consecrated in Christ in your daily calling; do not seek to take a spiritual office, but spiritualize your common office. Why, the cobbler can consecrate his lapstone, while many a minister has desecrated his pulpit. The plowman can put his hand to the plow in as holy a manner as ever did minister to the sacramental bread. In dealing with your ribbons and your groceries, in handling your bricks and your jack-planes, you can be as truly priests to God as were those who slew the bullocks and burned them with the holy fire in the days of yore. This old fact needs to be brought out again. We do not so much want great preachers as good, upright traders; it is not so much deacons and elders we long for, as it is to have men who are deacons for Christ in common life, and are really elders of the Church in their ordinary conversation. Sirs, Christ did not come into the world to take all fishermen from their nets, though he did take some; nor to call all publicans from the receipt of custom, though he did call one; he did not come to make every Martha into a Mary, though he did bless a Martha and a Mary too. He would have you to be housewives still; be sisters of mercy in your own habitations. He would have you be traders, buyers and sellers, workers and toilers still; for the end of Christianity is not to make preachers, but to make holy men; the preacher is but the tool; he may be sometimes but the scaffold of the house; but *ye* are God's husbandry; *ye* are

God's building; *ye*, in your common acts and common deeds, are they who are to serve God."—SPURGEON.

## GOD'S GENTLENESS.

BY REV. HENRY BELDEN.

"*Thy gentleness*," says David, "hath made me great." Yes! God's gentleness has made many great. It will make great all who will receive it. But how few are ready to take it! Jesus left his peace with us, and the Holy Spirit teaches us that the wisdom that is from above, is first pure, then peaceable and gentle, and the fruit of righteousness is sown in peace of them that make peace. Man commonly thinks that God's way is too tame and simple to accomplish anything, so he tries to improve it by substituting his own intensity. Ah! how we mistake when we think we can improve God's utterances. Our emphasis only obscures them. Why should we only see God in notable and striking things. God is in the dew, as well as in the pouring storm. God is in the calm as truly as in the tornado. God is in the light of the stars, as well as in the glare of the mid-day sun. He is in the singing of the birds and the rustling of the leaves, as really as in the thunder. His hand opens the beautiful flower as truly as it rends the rocks and makes the earth quake.

How gentle were Jesus' teachings. We learn from his example that truth needs not to be dashed with passionate violence upon the mind. It may be sown in peace; it may fall like the snow flakes, and there need be no fear that it will return unto God void.

THE MASTER'S SECRET efforts were more painful than his public labors: he publicly instructed through the day, but he privately agonized in prayer through the night.—FLETCHER.

IF YOU would prevail in the pulpit, you must wrestle in the closet.

## BIBLE RIGHTEOUSNESS.

BY REV. E. G. RIFFLE.

THE lowest standard of Christianity is, "Thou shalt love the Lord thy God with all thy heart, mind, and strength." Whatever falls short of that, is found wanting. The standard has always been thus; never has been changed, and never will be; for in him is no variableness, neither shadow of turning; all are measured by the same rule.

An individual who is righteous in the bible sense, must be born again; born of the Spirit; he must be renewed in the image of God; must have put off the old man, and put on the new man, Christ Jesus; must walk in newness of life.

His love is perfect; it casts out all fear that hath torment. He loves God with his whole heart; he loves his neighbor as himself; he loves the brethren to that degree, that he could lay down his life for them; he loves sinners, and will do all in his power for their salvation; he loves the bible; he loves the cross; he loves to pray, and it is more than his meat and drink, to do the will of God.

His consecration is perfect; he has rendered body, soul, and spirit, a living sacrifice to God. He has given up the world, family, friends, honor, fame, time; his wishes, hopes, and desires—all he knows, thinks, or does, are on the altar and offered up, through the blood of the Lamb, a living sacrifice acceptable to God.

His joy is full; he rejoices evermore; he rejoices in the will of God, in adversity, prosperity, in temptations, in persecutions, in afflictions, distresses, in crosses, losses, gains, in imprisonments, in sickness, in health, in life, in death, in all things. The joy of the Lord is his strength. The Lord hath filled his heart with gladness; he drinks of the river the streams whereof make glad the city of God.

He prays without ceasing; every breath is prayer; simple, humble, prevailing prayer, dictated by the

Holy Ghost, endorsed by the Lord Jesus, and answered by the Father. His heart is an holy temple, where the fires of pure devotion are always burning, and where the light of the Holy Ghost always shines.

He is always thankful. Gratitude comes from his heart spontaneously; a humble gratefulness pervades his entire soul; he sees where he could spend a thousand eternities, in thankfulness, to his Heavenly Father. He feels, and says,

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all.

He is constant. No changes of season or place do make any change in his mind; he is always in the path of duty, always humble, always zealous, always watchful, always prayerful, always keeping the door of his lips, always living not only for, but in eternity. He is fervent at all times, patient at all times, punctual at all times, and has the victory at all times, through our Lord Jesus Christ. He reproves, rebukes, exhorts, comforts, cheers, pities, blesses, and helps, as far as possible, all he has any intercourse with. The language of his heart is,

How happy, gracious Lord, are we,  
Divinely drawn to follow thee;  
Whose hours divided are,  
Betwixt the mount and multitude;  
Our days are spent in doing good,  
Our nights in praise and prayer.

He communes with God; being pure in heart he sees God, dwells with God, walks with God, talks with God, and constantly feels God. He mounts up on wings as eagles. His defence is the munitions of rocks. He feels that heaven is all around him; he cannot talk without lisping the shibboleth of paradise. His constant cry is, "All my springs are in thee;" spring of holiness, thankfulness, meekness, gentleness. He converses understandingly about God. His conversation is in heaven, his treasure and his heart are there, and his abiding home.

Reader, do you enjoy holiness as the bible teaches it? Have you scriptural christianity? Is your love to God like a living fire; pure, warm, and changeless? If not, follow on to know the Lord, for his going forth is prepared as the morning, and he will come unto you as the rain—as the early and latter rain upon the earth.

## CONDITIONS OF SANCTIFICATION.

BY REV. HENRY BELDEN.

You think your case is peculiar! Every case is peculiar. Christ died for every case, and his precious blood is just as efficacious for your peculiar case as for that of any other. The devil tries to deceive people by making them think that their case is so peculiar that it is too difficult for the Saviour to undertake. Away with such a notion. Our salvation is *wholly* of the Lord, and he finds nothing difficult to do. But God works according to an appointed order—that is, he has appointed certain conditions which must be fulfilled. It is his *will* that we should be sanctified; even as it is said, "This is the will of God, even your sanctification." "Be ye holy." Thou shalt love the lord, thy God, with all thy heart.

But it is God's work to cleanse us and make us holy. He is perfectly ready to do this now; if it is not done now, it is because you are not ready—because you have not complied with the conditions.

What are these conditions? They are two, viz:

1. You must come out fully and separate yourself unto God—giving up every sin; *i e*, agreeing in sincerity with God that you do *now* and from henceforth give up every sin, and give yourself wholly and unreservedly to the Lord, to be his willing and obedient witness in all things, to serve him with a perfect heart and an upright mind, to do all duties, to bear every

cross. Be thorough in this; and if you use your best endeavours, God will assist to make the consecration complete. He promises. "And if in anything ye be otherwise minded, God shall reveal even this unto you." Such is the first step; it will cost you something to make it; but nothing can be done until your consecration is complete and thorough.

2. The second step is faith; but this cannot be taken until the consecration is fully made. Faith in this case consists in *believing that God now receives me fully*. It is easy to see that such belief cannot be exercised until you have given yourself wholly to God.

In all cases, when there is a receiving, there must be first a giving; and in consecration, the giving is by you; the receiving by God. So it is obvious that God cannot receive you till you give yourself to him. When all is thus given—all laid on the altar of sacrifice, then the order is reversed; God becomes the giver and you the receiver. And what is it that God gives? He gives you himself to be your God; he gives you acceptance; he gives you the wonderful blessing of being received into fellowship with himself. And on your part, how are you to receive this? By faith, *i e*, by believing that it is a fact. Your faith, or belief, rests on God's promise as its evidence.

God has called you to give yourself to him, and promised that he would receive you. You have done as he required, and then you are to believe that he keeps his promise. You have got his word for it that he receives you, and there is no better evidence than that. God's word is the best evidence we can have. "Thou hast magnified thy word above all thy name."

If God says he receives you, that settles it, whether you feel so or not. We are not told that we are to *feel* unto righteousness, but that we are to "*believe* unto righteousness."

People grieve the Holy Spirit when they refuse to believe *God's word alone*, and say: "I can't believe until I receive some other witness, till I have some

other evidence." Thus they account the word of God as no evidence at all, and are guilty of the sin of making God a liar, as John says: "He that believeth not God, hath made him a liar because he believeth not *the record* (written word) that God gave of his son. And this is the record that God hath given to us; Eternal life, and this life is in his son." 1 John v, 10-11.

The Holy Ghost speaks to our intelligence as really as to our sensibilities; and I think it is true that he speaks mainly to our intelligence, and therefore, when he gives us the evidence of a fact by his word, it is just as true and just as much to be received and relied on, as if he gave it by an inward comfort and joy.

O, how much God is dishonored when people refuse to give credit to his word, and account that as nothing, unless it be endorsed with inward experiences of deep joy and comfort.

I believe, that after people have believed the word of the Lord, the Holy Spirit does commonly, and I think always, manifest himself unto them as the Comforter, by giving them inward baptisms; sometimes he does this immediately on their believing; sometimes he waits for hours, days, and even weeks, before he gives them the blessed baptism; and during this interval, they must hold on to the promise of God by naked faith, reckoning themselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord." Rom. vi, xi. They are emptied of sin and the world, but not yet filled with the Spirit; they have the Spirit as their enlightener, but not yet fully as their comforter; they are cleansed, but not yet filled; they have a clean heart, but not yet a full heart.

Let them wait on the Lord who has said, "Blessed are all they that wait for him," and let them seek to be filled with the Spirit; for God has said "Be filled with the Spirit." But let there be no "unbelief or impatience; let there be no questionings about the certainty of that which the Word declares. Hope and expect that God

will *manifest himself* and come and dwell within, in his own good time." He promised to do this; but I know of no passage of Scripture where he has promised to do it immediately. "Wait for the promise of the Father." The disciples believed and waited for about a week, and when God's time, the day of Pentecost, was fully come, the great gift was poured upon them, and they were all filled with the Holy Ghost.

In faith and patience let us wait on God. It is written, "The just shall live by faith." There is nothing more important for us, than to remember this.

### "I AM."

Who ever conceived a more beautiful illustration of this sublime text than the following by Bishop Beneridge?

"I AM." He doth not say, *I am* their light, their guide, their strength or tower, but only, "*I am*." He sets his hand, as it were, to a blank, that his people may write under it, what they please, that is good for them. As if he should say, are they weak? *I am* strength; are they poor? *I am* all riches; are they in trouble? *I am* comfort; are they sick? *I am* health; are they dying? *I am* life; have they nothing? *I am* all things; *I am* wisdom and power; *I am* justice and mercy; *I am* grace and goodness; *I am* glory, beauty, holiness, eminency, supremacy, perfection, all-sufficiency, eternity! Jehovah, *I am*. Whatever is amiable in itself, or desirable unto them, that *I am*. Whatsoever is pure and holy, whatsoever is great and pleasant, whatsoever is good or needful to make men happy, that *I am*.

THAT hard lesson! One seems scarcely to have spelled the first word of it,—"*One thing, I do.*"

"THEY that have weak faith shall have more, and they that have *any*, have eternal life."

## SHORTNESS OF TIME.

BY REV. JAMES MATHEWS.

"*Time is short.*" The volume of inspiration is full of startling statements, all true, some deeply impressive. The word is a hammer,—a fire. It knocks, and melts. Sometimes the word has the sound of a solemn bell; it reverberates through the chambers of the soul, stills our passions, and awes us into silence.

"*Time is short.*" is a fitting introduction to the momentous truths that stand in connection with these words. It is a bell, calling us seriously to attend to the Spirit's preaching. "It remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that use this world, as not abusing it: for the fashion of this world passeth away."\*

God is a loving father. His demands are never peremptory. Condescending to our weakness and ignorance, he talks with us, reasons with us, and appeals to the *sense of right* that is found in every man, not given over to hardness of heart.

A sinner, in the exercise of this God-given principle, will often make right decisions, but right decisions do not make Christians of men. It is a step that must be taken before he can become a Christian; but a Christian is a man that not only makes right decisions, but *acts* from them—"a *doer* of the word," as well as an approver of the things that are excellent." No man will controvert the statement that "time is short;" many, with a sigh or groan, as they follow friends to the grave, quote this scripture, and purpose within themselves to improve what of it is left to them, but he only that is truly awakened to the value of eternal things, inquires, "How ought the knowledge of this fact to influence me?"

Unsaved men have their hearts *affected* by the Spirit of the Lord; saved men have their hearts *changed*.

It is good to be affected, but far better to be converted. When the heart is right, beating in unison with the *will* of God, the life will be right, agreeing with the *word* of God.

The spiritual man minds heavenly things. Convinced that "time is short," and the "fashion of this world passing away," he seeks that which will endure. Having found a sure foundation, he, like a wise man, builds thereupon, assured that there is a better country, "that is a heavenly;" he, by his course through the world, "declares plainly" that he is seeking that "continuing city." Heaven is a blessed place, but we are not there yet. Salvation has its glorious privileges, it also has its claims. It should concern us more to know these than anything else, because, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."\* Christian duty is made very plain in the word of God; with every promise stands a precept. Would we claim the one, we must perform the other.

Directions are given how to live and walk "as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in *all manner of conversation*."†

This covers everything; *all manner of conversation*,—your entire course, in your public walk and private ways. In speaking of Christians, many will tell us what they *ought* to be. The Bible tells us what they *are*. There are certain signs that follow them that believe. Jesus says of his disciples, "Ye are the salt of the earth,"—"ye are the light of the world:" not ye *ought* to be,—every man ought to be: the Christian *is*. The text before us is not advisory, but imperative. "If

\* 1 Cor. vii, 29, 30.

\* Matt. vii, 21. † 1 Pet. i, 14, 15.

REMAINETH." There is no choice left to us; this is the command, and the converted man will not try to explain it away, but satisfied with it, he cheerfully obeys.

*Salvation is a regulator.* Religion does not subvert, or break up society, but teaches men how to do all "as unto the Lord."

Daniel was a statesman, and so faithful was he in the discharge of his secular duties, that, though he was watched by malignant enemies, who sought his ruin, they were forced to the confession, that they could find no fault in him, except as regarded the law of his God.\* The Bible gives instances of men faithful to God in every relation in life.

Salvation is *intended* for this life; right here it is needed. On earth man sinned; on earth Christ wrought out the plan of redemption, and the glory of it is, that it saves men from their sins here on earth. Christ took on him our nature, to "redeem *us* from all iniquity," as men,—not disembodied spirits, (they are past redemption,) and all through the word of God there are directions for *saved* men, how to *keep* themselves unspotted from the world, and reach heaven at last.

The Christian lives for eternity, in eternity; in short, he practices the preaching in our text:—

1st.—*"They that have wives, be as though they had none."* The marriage relation is a holy one; God recognizes it, and teaches us how to glorify him in it. That teaching is needed on this point, is obvious. Many have entered into this estate, who, as single persons, were remarkable for piety; but, in a little while, they have fallen from their steadfastness. The reason often assigned is, domestic cares prevent them from being as devoted to God as formerly. If they do, the fault does not lie with the cares at all, but with the individual.

Enoch was married, begat sons and daughters, and, of course, had his share

of domestic care and perplexity, and that for a long series of years; yet, he walked with God, and "had the testimony that he pleased God." How was this? Why, he kept his eye single to the glory of God, and in ordering his house, did it as unto the Lord.

"Husbands, love your wives," says the word, but it adds, "as Christ loved the Church,"—not with an earthly, but a heavenly love, looking beyond time to eternity, and in all your intercourse with each other, setting the Lord always before your face.

There is an important lesson here for those who are united to unconverted persons. They are often troubled as to duty. A husband has an unconverted wife, or a wife an unconverted husband, that oppose them in their family devotions. Is it right to continue them under such circumstances? Most certainly. God has the first claim upon you; your duty is to acknowledge him in all your ways, and in this case, "he that has a wife, should be as though he had none." It may bring opposition, and you may be charged with lack of love, but show your fidelity to God, and be as though you had no wife, in your zeal for his glory. Wesley did this, and suffered for it; but he committed his cause to him that judgeth righteously, and God blessed him all the way through.

"If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."\*

Be very loving, but very firm, and God will bless you in your families, and you will be able to claim the promises for you and your children.

2d.—*"They that weep, as though they wept not."* This to the afflicted. Can it be? It can; if we "look not at the things that are seen." "Time is short;" no time to stop for grief. Weep we shall: we are passing through a vale of tears. If, as we travel, our path runs through the grave-yard, and we leave dear ones there, no time to stop for sorrow; go on your way;

\* Daniel vi, 4, 5.

\* 1 Pet. iv, 16.

weep, but be as though you wept not. "Sorrow not as those without hope." There is to be a resurrection bye-and-bye; in a few days, the mighty angel will stand upon the sea and upon the earth, and lifting his hand to heaven, declare that time shall be no longer; then there will be a glorious re-union. Does God afflict you? Kiss the rod, and be comforted.

Many weep for the desolation of Zion. This is right. We should weep between the porch and the altar. How then can we be as though we wept not? Why, while you weep, look for deliverance, and soon it will come, and your weeping be turned into-rejoicing. Many weep in Zion until their spiritual sight becomes dim, and their strength to cry out against sin is gone. If they would look to Jesus, they would see that there is something to do besides weeping. "Cry aloud, spare not, show my people their transgression, and the house of Jacob their sins."\* There are many who weep when they remember old times, how the glory of God used to fill his temple, and the people shout aloud for joy; they weep for the return of the ark, but never testify against the *idols* that have been set up to the exclusion of the Spirit of the Lord. We need a weeping Spirit; but let us remember, while Jesus wept over Jerusalem, he pronounced its doom. While we weep, let us pray, believe, and do our duty.

3d.—*"They that rejoice, as though they rejoiced not."* The Christian's, is a joyful estate, but his joy is spiritual. "Rejoice in the Lord, always."† There is a right way to rejoice, and right cause for rejoicing. The man of God does not rejoice in the abundance of the things that he hath; his joy is not of earth, but in the Lord; not in the gift, but in the giver. And even here we need to watch against lightness. Let your joy be tempered with seriousness; do not rejoice that the "spirits are subject unto you, but rather re-

joice that your names are written in heaven."

Some rejoice in worldly prosperity, just as though it were a real pleasure to them. The Christian rejoices alike in adversity as in prosperity, and sings,

"All's alike to me, so I  
With my Lord might live and die."

No matter what his emotions are, whether painful or pleasing, weeping or rejoicing, he is the Lord's, and all is well. O! blessed estate.

4th.—*"They that buy, as though they possessed not."* Christians buy, sell, trade, have to do with the world. Can they glorify God in the market? Yes, praise God. How? Why, buy as though they *possessed* not, but as stewards, remembering that an account must be rendered for every penny spent. Who goes to market as for the Lord? How little of God is seen in buying! how much of human nature! mere selfishness. "It is nought, it is nought, saith the buyer," and many professed Christians do so. Our discipline forbids "the using of many words in buying or selling." Who observes this? Who looks to be directed of the Lord in buying? Do we not rather please ourselves,—buy as though the possession of the article would afford us joy?

O! Christians, let us not be as others, like the world around, but show in our buying that "our affections are set on things above." Those do not buy as though they possessed not, who lay out money for articles merely to gratify the "lust of the eye," either in apparel, furniture, horses, carriages, equipage, or anything in the world.

5th.—*"They that use the world, as not abusing it."* "To use a thing, is to employ it properly, in order to accomplish the end to which it refers; to *abuse* a thing, signifies to *pervert* it from that use." Dives abused the world; so does every man that lays up treasure upon earth. We are commanded to *use* the world, so that no Christian can be lazy or shiftless. If we have a

\* Isaiah, lxiii, 1. † Phil. iv, 4.

talent for business, we must use it, and if we do, in the nature of things, we shall obtain the things of the world. What then? *Use it.* As you gather with one hand, scatter to the glory of God with the other. "Get all you can, save all you can;" but if you would retain the favor of God, you must also "*give all you can.*" Be wise. Use the world for God. "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." Luke xvi, 9.

The world is gray and old. It rocks and trembles like a drunken man. Signs proclaim the speedy dissolution of material things, and soon will come the day of dooin. "In the last days, perilous times shall come:" Men shall be lovers of their own selves. It is so now. How few look beyond present gratification. The world attracts, and men run after it; the scenes shift; fashion succeeds fashion; it is change continually; satisfaction *never*.

O! that men would stop and think, that the "fashion of this world passeth away." They know that it passes by, for it eludes their grasp, but they follow on eagerly, until the end is reached; it passes away, they pass with it off the stage of time, to plunge down, *down*, down, to the blackness of darkness forever.

Shall we, who are called to be saints, follow the fashions of the world? shall the painted harlot seduce us? Never, *no*, NEVER!

"Let worldly minds the world pursue,  
It has no charms for me;  
Once I admired its trifles too,  
But grace has set me free."

We will be *not conformed* to this world, but glorify God in our bodies and spirits, which are his.

In our homes, our domestic relations, in affliction or prosperity, in our places of business, in the streets, cars, stores, everywhere be "Jesus' witnesses," "living epistles, known and read of all men;" and soon

We'll take our last triumphant flight,  
From Calvary to Zion's height.

## I WANT TO CROSS OVER.

O, have you not heard of that realm of delight,  
To which the bless'd Saviour doth each one  
invite;

'Tis prepared for the good, and the pure, and  
the blest;

'Tis over the river where the weary find rest.

*Chorus.*—O, I want to cross over, to dwell  
where he reigns,

And join the glad angels on Eden's fair  
plains,

I want to be gathered with all the redeemed;  
Yes, over the river, where the fields are all  
green.

Tho' death's foaming billows are rolling be-  
tween,

Yet glories are there such as eye hath not seen;  
And songs are there sung such as ear hath not  
caught;

And the way o'er the river the Saviour hath  
taught.

*Chorus.*—O, I want to cross over, etc.

'Tis a land of rare beauty, a realm of delight,  
O'erflowing with gladness, refulgent with light;  
Its verdure ne'er withers, its flowers never die;  
O, I want to cross over with Jesus on high.

*Chorus.*—O, I want to cross over, etc.

Its fountains are pure, and its pleasures un-  
told,

Its fullness of rapture no tongue can unfold,  
Its life-breathing zephyrs float gently along,  
O'er the river enticing a sin-redeemed throng.

*Chorus.*—O, I want to cross over, etc.

There the weary may rest, and the wicked  
ne'er come,

There the saints are all safe in their heavenly  
home,

With their harps and their crowns they forever  
are seen,

Away o'er the river, where the valleys are  
green.

*Chorus.*—O, I want to cross over, etc.

'Tis Jesus invites me this glory to see,  
To reign with him ever, all happy and free;  
I'll join with the ransomed, and with them  
abide,

I'll cross the dark river, bright angels will  
guide.

*Chorus.*—O, I want to cross over, etc.

## THE CHRISTIAN.

BY CLARK P. HARD.

THE perfect Christian is the king of men. Of royal lineage, he can trace his sonship to the eternal Father, and claim his heirship with the ever-blessed Son. Of unlimited possessions, he has the promise of the life which now is, and the indisputable title to mansions in a world of beauty, where there are golden harps, and fadeless crowns. Of a nobler genius than other men, he can look through the misty veil of the present, and view by faith the glorious realizations of the vast hereafter. Of purer philanthropy than other mortals know, his love embraces the entire brotherhood of men, and binds them inseparably to himself. Of loftier motives, he little esteems what others prize the most; wealth and position have lost their charms for him, but with his eye fixed on the star of Bethlehem, he seeks to lead the erring wanderers into the way of truth. The Christian is "the highest style of man," for on his heart and life one may ever see the impress of the signet of heaven! Christianity is a glorious instrumentality. It finds the soul fettered by sin; its desires for holiness lost; its aspirations to know its Creator destroyed; its hopes of eternal life blasted, and the prospect of unending death present in all its terror. Christ speaks to such a soul, "*Be free*;"—light springs from the gloom of nature, joy reigns where sorrow dwelt, and the love of God flows through the channels of the heart.

What a change is this! The maniac clothed and in his right mind, the leper healed, the dead brought again to life! The sinner has been pardoned, and peace is concluded between heaven and earth.—But, lo, Christ speaks the second time, "*Be clean*;" and the ransomed soul exults in *perfect liberty*! Instead of the *subjugation* of evil, it is now *entirely removed*; instead of simple acquiescence in the will of God, it is now the *greatest desire* of the soul

to hear the voice of the Father, and obey; instead of the former dread of inviting sinners to the cross, now the transformed being, baptized with the Holy Spirit, feels how terrible is the "*woe*," pronounced against the unbeliever, and longs to plead with the impenitent offender, and point him to the

\* \* \* "fountain filled with blood,  
Drawn from Immanuel's veins."

The place where the purified soul now dwells is the "Land of Beulah." Its plains and mountain sides are bright with the beams radiating from the sun of righteousness. Here pearly fountains gush, sparkling and free, from the unfailing source. Here the bow of promise is ever seen in its unfading brilliancy. This is the very presence of the adorable Redeemer!

But Christianity does not stop here in its agency. Although, while in the body, it brings the soul so near to heaven that it can hear the seraphic melodies of the upper sanctuary echoing upon the distant shore of earth, yet in the economy of salvation, perfect redemption secures eternal life! The exiled soul is to be brought up to its native home with God. This mortal is to put on immortality, and, with powers commensurate with its joys, enter upon an existence of more extended usefulness, and amid scenes of uninterrupted delight bask in the sunlight of unending day!

Such is the Christian's course and destiny: A happy life, a glorious death, and an entrance through the pearly gates of the New Jerusalem! "Thanks be unto God for his unspeakable gift!"

Lima, N. Y.

SPIRITUAL ONENESS.—Let your soul have within it a continual *Yes*. When the heart is in union with God there is no *Nay*—it is *Yes*, be it so, which reverberates through the soul. It was thus with our divine Lord, "Lo, I come to do thy will."—MADAME GUYON.

## THE SABBATH.

BY MRS. H. A. CROUCH.

*Remember the Sabbath day to keep it holy.* Do not class me with those unmerciful Pharisees, who would have Christ rebuke his disciples for plucking corn enough to satisfy the gnawings of hunger upon the Sabbath day, when I say that there is great deal of unnecessary labor performed, even in many Christian families, upon that holy day of rest.

How very much that is considered necessary work is done upon the Sabbath, which might have been done just as well upon the week days, or with a little self-denial, might be dispensed with entirely! Said a lady to me, who was entering her house with a pan of garden sauce, which she had just been gathering, "There is a great deal to be done on the Sabbath, even if one makes all the preparations they can upon the week days."

*No, there is not.* I say it not boastingly, but as it were in reply to those who are of her opinion, that, while keeping house, with a family of six or seven, (not children, however) there has not been more to be done than one could perform in an hour.

With house carefully cleaned and in order on Saturday night, table set, provisions ready, clothes laid out, "hearts sprinkled from an evil conscience, and bodies washed in pure water;" the holy Sabbath morning breaks upon the Christian, whose "waking thoughts are bright with God's praise," and the rest and quiet which prevades everything, is symbolical not only of the rest within, but of that holy Sabbath which the redeemed in heaven enjoy, where there is no more care or labor.

"In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

But, Oh! speak a hundred voices, we have not forgotten the days of our

childhood, when our strict Puritan fathers called us in on Saturday night, and toys, and books, and laughter, were banished in preparation for the Sabbath; and how very still and solemn we had to keep all day, and how much we dreaded to have Sabbath day come around. We see their fault, and we wish to bring up our children so that they may not dread to have the Sabbath come.

But, may not the Sabbath be a delight to the children as well as to older persons? To keep the form merely, would be tedious and irksome to any one; but, when we enter into the spirit of the Sabbath, and call it a *delight*, the holy of the Lord, honorable, and honor him, not doing our own ways, nor finding our own pleasure, nor speaking our own words; then shall we delight ourselves in the Lord, and the first day of the week will be the best to us of all the days. The days are past in which children are required to keep the letter of the law, but considered incapable of entering into its spirit. No longer are they expected to sit silent and solemn in the corner; but, in the happy home circles, they can praise God in holy songs, and talk freely with those who will be free with them, of heaven and of a Saviour's love. With Bible stories, and Bible pictures, Sabbath-school papers and pleasant conversation on the things of God, the Sabbath will be a day which will be hailed with joy by the children who are taught that this day is not as other days.

Ye shall kindle no fire throughout your habitations on the Sabbath day. Ex. xxxv, 3.

But, says one, there was no necessity in that eastern climate, where this command was given. No, nor is there here these warm summer months. Doubtless, some warm cakes baked on the hearth, or some savory meat, was as desirable to the man, who was gathering sticks upon the Sabbath, and who suffered the penalty of his wrong, as they are now to the many who scruple not to spend its precious hours in this way.

Says another, "we live in another dispensation, in which ancient rites and the ceremonial law are done away." Very true; but Christ came not to destroy the law or the prophets; he *magnified* the law and made it honorable—Isa. xlii, 21, and though Jewish rites and ceremonies are done away, yet the moral law remains pure and unsullied, as when God's finger traced it upon the two tables of stone.

Christ knew it was Martha's loving heart that prompted her to get a great supper for her Lord; yet who does not remember his gentle rebuke, when he told her that but one thing was needful? Would he be pleased, think you, with those who leave his feet upon the day set apart for his service, and spend more time than is absolutely necessary in preparing a meal for themselves?

What touching beauty and devotion to the commandments of God, do we find in the account given of those dear women who prepared the spices and ointments to anoint their Lord? They recognized in him not only a *dear friend*, but their *Lord*; the *Lord of the whole earth*; and such was their ardent, gushing love, that it could find expression only in such ways as breaking very costly ointment on his dear heart, or washing his feet in tears. And who can describe, half their anguish, when the heartless soldiers drove those cruel nails, and his precious body hung naked, mangled, and bleeding, while sneering Jews wagged their heads, reviling him?

If an innocent, loving child,—*one's own child*, was to meet with violent, cruel treatment, and we should behold its intense suffering—its writhings in pain, till death should come to its release, and then it should be thrown to us, oh, how the very deeps of our souls would be stirred, and how our hearts would break with sympathy and love over its dear clay! Such were the feelings of those dear women, when their Saviour, the very embodiment of innocence and purity, a friend *like no earthly friend*, bowed his head in

death, under that hail-storm of wrath and cruelty, and was laid where they could go and see him. They went from the cross and prepared spices and ointments. It must have been late when that work of love was finished; and read it, ye who scruple not to spend its precious hours in preparing something to gratify the appetite; read it, ye, who on that day find your own pleasure and speak your own words; *read it*, ye who would have thought it *righteousness* to have spent a whole Sabbath in embalming the body of your Lord, "they returned and prepared spices and ointments, and *rested the Sabbath day, according to the commandment.*"

Very early in the morning, while it was yet dark, they went to the sepulchre to perform a work they evidently did not consider right to do upon the Sabbath day; and a *living Jesus* met them there, and I think his voice never melted with a greater weight of love and sweetness, then when he said, "*Mary!*"

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NO UNION WITH SELFISH SOULS.—There are some souls which cause me great suffering. These are selfish souls, full of compromises, speculations and human arrangements, and desiring others to accommodate themselves to their humors and inclinations. I find myself unable to administer in the least degree to their self-love; and when I would be a little more complaisant, a Master more powerful than myself, restrains me. I cannot give such persons any other place in my heart than God gives them. I cannot adapt myself to their superficial state, neither respond to their professions of friendship; these are very repulsive to my feelings.—MADAME GUYON.

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REPROVE IN LOVE.—It is important to use great care and sweetness in reproving others. Reprove only when alone with the person, and take not your own time, but the moment of God.—MADAME GUYON.

## I HOPE I AM A CHRISTIAN.

BY MISS SARA L. AVERY.

WE have no assurance of being numbered with the disciples of Christ, unless our lives manifest that we are obeying the command which says—"He that would be my disciple, let him deny himself, take up his cross, and follow me."

If we are denying ourselves of no earthly good, or worldly pleasure, for Christ's sake—if we are not in all ways bearing the cross which our Redeemer requires us to bear—if we are not following the Spirit of Christ, which has promised to lead us unto "all truth"—we have no foundation for the "hope" that we are Christians.

The duties and blessings consequent upon a religious life, constitute a wide difference between a Christian and one who is not. The Scriptures represent our condition in sin by "death" and "darkness"—and our condition as Christians, by their opposites, "life" and "light." The transition from one state to the other, is too great to be experienced without a *knowledge* of it. It is impossible for us to retain the Spirit of Christ within, (and without that spirit, we are none of his,) and be unconscious of it; and if conscious—if the Spirit beareth witness with our spirits that we *are* the true disciples of Christ, do we not dishonor God by saying we "*hope* we are Christians?" because a mere *hope* implies doubt or uncertainty.

A minister once said, "he had preached the Gospel many years, yet never saw the time when he could say he *knew* he was a Christian." He "*hoped* he was one," and thousands speak of their religious condition with a similar uncertainty.

I am aware, however, that we seldom meet with a like expression from those who truly love God, it is made chiefly by formalists—those who have lost their first love, and still cling to their *profession* of religion—those who have once known Christ, but have

wandered so far from the fold as to be found at places of worldly amusement, decorated with the superfluous adornings of the votaries of fashion.

To them I would say—do not, when asked if you enjoy religion, reply, "well, I *hope* I am a Christian."

You have no *grounds* for such *hope*. Your appearance and life condemn you. The word of God condemns you—and God himself will also condemn you, and banish you forever from his presence.

But be not silent. Cry mightily unto God to have mercy upon you, and he has kindly promised to "heal all your back-slidings." Ask him for the light of his Holy Spirit, which will enable you to say, like poor Bartimeus, "Whereas I was once blind, now I see," and "what a man seeth, why doth he yet hope for?" Ah! my friend, when the blood of Christ has been applied to your heart, your former *hope* will be succeeded by a *blessed and firm assurance* that "Christ dwelleth within the hope of glory," and you can then say with confidence, "now I *know* I have passed from death unto life."

While I write, my heart says, "Praise the Lord! Oh, my soul, and all that is within me, praise his holy name," for the blessed assurance within, that Jesus cleanses, loves, and saves me just now. All glory to his name! There is a well of water within, springing up into everlasting life, which sends forth the *joys* of *salvation*, and the joy of the Lord is my strength.

THE WANT of a determined choice is the secret of much of that halting profession that prevails among us. A compromise is attempted with the world. "The offence of the cross" begins to "cease." A middle path of serious religion is marked out, divested of what is called *needless offensiveness*, forgetting that the religion that pleases the world will never be acceptable with God, nor will that religion that pleases God be ever accommodated to the inclinations of the world.—BRIDGES.

## CHRIST, THE CONQUEROR.

THE divine hero says: "I have trodden the wine-press alone; and of the people there was none with me. Even Peter has left me, with all his courage and affection; and, as for John, to talk of love is all that he can do. I have triumphed over principalities and powers. I am wounded, but they are vanquished. Behold the blood which I have lost! Behold the spoils which I have won! Now will I mount my white horse, and pursue after Satan, and demolish his kingdom, and send him back to the land of darkness in everlasting chains, and all his allies shall be exiled with him forever. My own arm, which has gained the victory on calvary, and brought salvation to all my people from the sepulchre, is still strong enough to wield the golden sceptre of love, and break my foes on the field of Armageddon; I will destroy the works of the devil, and demolish all his hosts; I will dash them in pieces like a potter's vessel. For the day of vengeance is in my heart, and the year of my redeemed is come. My compassion is stirred for the captives of sin and death; my fury is kindled against the tyrants that oppress them. It is time for me to open the prisons, and break off the fetters. I must gather my people to myself; I must seek that which was lost, and bring again that which was driven away; I must bind up that which was broken, and strengthen that which was weak; but I will destroy the fat and the strong; I will feed them with judgment; I will tread them in mine anger, and trample them in my fury, and bring down their strength to the earth, and stain all my raiment with their blood!"

Let us flee from the wrath to come! Behold, the sun is risen high on the day of vengeance! Let us not be found among the enemies of Messiah, lest we fall a sacrifice to his righteous indignation on the field of Armageddon! Let us escape for our lives, for the fire-storm of his anger will burn

to the lowest hell! Let us pray for grace to lay hold on the salvation of his redeemed! It is a free, full, perfect, glorious and eternal salvation. Return, ye ransomed exiles from happiness, return to your forfeited inheritance! Now is the year of Jubilee. Come to Jesus, that your debts may be cancelled, your sins forgiven, and your persons justified! Come, for the conqueror of your foes is on the throne! Come, for the trumpets of mercy are sounding! Come, for all things are ready!—CHRISTMAS EVANS.

## SECRET SINS.

SECRET sins bring feverish eyes and sleepless nights, until men burn out their consciences, and become in very deed ripe for the pit. Hypocrisy is a hard game to play at, for it is one deceiver against many observers; and for certain it is a miserable trade, which will earn at last, as its certain climax, a tremendous bankruptcy. Ah! ye who have sinned without discovery, "be sure your sin will find you out;" and bethink you it may find you out ere long. Sin, like murder, will come out; men will even tell tales about themselves in their dreams. God has sometimes made men so pricked in their consciences, that they have been obliged to stand forth and confess the story. Secret sinner, if thou wantest the foretaste of damnation upon earth, continue in thy secret sins; for no man is more miserable than he who sinneth secretly, and yet trieth to preserve a character. Yon stag, followed by the hungry hounds with open mouths, is far more happy than the man who is followed by his sins. Yon bird, taken in the fowler's net, and laboring to escape, is far more happy than he who has weaved around himself a web of deception, and labors to escape from it day by day, by making the toils more thick, and the web more strong. O, the misery of secret sins! Truly, one may pray, "Cleanse thou me from secret faults."—SPURGEON.

## LABORERS.

BY REV. J. G. TERRILL.

ONE great want of the church is "laborers," working Christians. There is a vast amount of work to do,—souls are perishing on every hand, sinking down to shame and death. We need "laborers." *Saved laborers.*

The world is cursed enough with idlers; with those that care more for money than for souls; more for the good opinion of men, than they do to keep them out of hell. We want saved men and women, not only to teach Bible doctrines in theory, but where experience will throw light upon the Word: that as they *teach the precept* their example may *illustrate* it. Ye are the light of the world, said Jesus, as though it was through his followers only, that Christianity could be understood. We want converted laborers, that have felt the need of the new birth, the pangs of repentance, the power and blessing of a change of heart, and who will insist upon it in others. We want sanctified laborers, from whose hearts every root of bitterness has been extracted, that nothing may rise up to hinder them in their work; those from whom all pride has been taken away, that they may get down among the poor and lowly; those who can throw themselves with all their redeemed powers into the work. Those are needed who will work for God, not to build up a name, but who are willing, like their Master, to make themselves of no reputation; those from whom covetousness has been taken away, that they may deal as faithfully with the rich as with the poor; those that can, when the cause demands, pour out their treasure like water; those from whom ambition has been taken away, who will in honor prefer one another; those that can bear to do the work and allow another to get the praise; those that will give as much privately as publicly, and labor as cheerfully for the poor as for the rich. We want those who are free

to do the will of God anywhere, and at all times; free from unholy restraints in rebuking sin, or in preaching the Gospel.

There are different orders of laborers. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Every one in the church has something to do: each has a place, and he should lay the matter before the Lord and wait till, by His Spirit and providence, that place is opened before him. He should throw himself into the stream and God will drift him in His own good time to the right location. Their work is that which comes to hand first.

God has seen proper to call some to the especial work of the ministry, and he wills that they should be free from worldly cares, and give themselves entirely to prayer and to the ministry of the Word. Let them drop everything, like the volunteer for his country's service, and they will be cared for. He who does not fully believe in the faithfulness of God, should stay at home. An order of local preachers is needed to do a work that cannot be reached by the pastor. Appointments in the vicinity of cities and villages, should be supplied with local help, that the itinerant may travel more at large. We want men to fill this place that can work during the week on the farm, or in the shop, and on the Sabbath go out with their souls in a blaze of love and light, and set the country around on fire.

We want exhorters, called of God and approved of the church, "to pour it out as God pours it in," to lead prayer meetings, fill vacancies, and promote revivals. We want laymen, brethren and sisters filled with faith and the Holy Ghost, to go with these local preachers and exhorters, to sing,

pray and testify,—to form a little army around them, mighty under God, in bringing down the enemies of our King,—those that are willing to work on the farm or in the shop, and take only enough of their earnings to live comfortably, and give the *rest to God*. God would not have his children get rich. They are stewards for him, to take on deposit, and give it back again when he calls. What do angels and devils think of a man that says he loves Jesus, and complains of hard times when the Saviour calls for a little money? We want men so baptized with the Holy Ghost as to know for themselves when, and how much, they ought to give; men so delivered from the love of the world, that they can give not merely what they can as well as not, but to *the extent of their ability*.

Let each find his proper place, and do the work assigned him. The place God designs we should fill, is the highest for us we should fill. But how shall I find my place? Seek first the kingdom of God and his righteousness, and *you are there*. Do what comes to hand and wait on God. A brother felt called to give up his time to the direct work of the Lord. He concluded it was to preach, and soon became so troubled in regard to it, that he could do nothing. At last, he sank into the will of God, and found it was to follow up protracted meetings, camp meetings, and labor as he had opportunity. There is room for many such laborers to-day.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest." May earnest prayer go up for this work, and as you pray ask yourself the question, *Am I doing all I should?* If any prefer a life of ease, Satan may employ them, but God will not. He calls for men for the battle field, men who can die but never surrender. If you are fearful, get out of the way and let a braver man take your place.

WE have left all, and follow Thee.

## THE ORDER OF SERVICE IN CHRIST'S CHURCH.

BY REV. HENRY BELDEN.

WE often hear Christians exhorting each other to labor with sinners to visit and search out the careless ones, and faithfully warn them. This is perhaps more insisted upon than any thing else, and it appears to be regarded as the first thing to be done, as the way to begin in order to have a revival of religion. It seems to me, this is a great mistake. The beginning of the work must be in the hearts of Christians themselves. The salvation of Israel must come out of Zion. The sanctuary must be cleansed. The husbands-men that labor must first be partakers of the fruits. The feeble, wavering, imperfect disciples must go and "tarry at Jerusalem" till they are endued with power from on high. The word of God must be spoken in demonstration of the Spirit and of power. They are not prepared to work while they are living in unbelief and carnality. The first and most important step, therefore, in order to a revival of religion, is for Christians to search themselves, repent and confess their sins, consecrate themselves to God, and believe the promises. Then they will not only be prepared to labor with poor sinners, but they will have a disposition to it, which now they have not. We must be in sympathy with Christ to do Christ's work. Zion must put on her beautiful garments, then will she fitly represent the excellence of her Lord and the glory of his kingdom, and many will be drawn to her, saying, "thy people shall be my people, and thy God my God."

SUPPOSE you were attending to hear a will read where you expected a legacy, would you employ the time in criticising the manner in which the lawyer read it? no, we would be giving all ear to hear if anything had been left to us. So we ought to hear the Gospel.

THY TREASURE.

BY MISS MARIETTE TINKHAM.

WHERE is thy treasure? On earth, or in heaven? How quickly my heart responds, away, far away, in the celestial clime, "unstained by sorrow, unhurt by time." Once my treasure was in this lower sphere, until God interposed, bereaving me of one idol after another; thereby teaching me that true happiness did not consist in the possession of earthly substance, or in being absorbed in any human being. The heart can but be grovelling that is seeking for happiness only in this terrestrial sphere. Often the heart will pursue joys that are fleeting, and sorrow will naturally ensue, until the weary one is led to cry out, "Oh, where shall I find rest?" If we follow Jesus, we may find in him a treasure that never fades. He tells us, if we love him, we will keep his commandments; not man's, but the commands of our King. Sometimes cruel decrees go out against the true child of God, if he does not yield to man's requirements. Yet have they not all come through unharmed, and have not most glorious results followed? Daniel, with his undaunted spirit, went meekly forth at the king's decree, entering the den where were housed, as the king thought, his destroyers. But Daniel knew in whom he had believed, and he feared not the king's command. His unshaken confidence in his Heavenly Treasure brought him forth unharmed. How gloomy and forbidding did the prospect of Joseph's future appear! Sold away from every earthly friend by his cruel brethren, belied by Potiphar's wife, and imprisoned; yet was not the result glorious? Did not the sheaves make obeisance, while Joseph in his purity came out lord of the land? Were the Hebrew children confounded? No, for the form of the Fourth came to their rescue, and not even the smell of fire was on their garments. Glorious triumph! Had the dear ones of the celestial family

had their treasure on earth, they, with their treasure, would have been consumed together.

"Through fiery trials our pathway shall lie;  
His grace all-sufficient shall be our supply.  
The fires will not harm us. God only designs  
The dross to consume and the gold to refine,  
For the *Lion of Judah* will break every chain,  
And give us the victory again and again."

Be not discouraged, for the end is glorious, and our treasure abideth forever. We need our garments whitened, and our King knows just how it should be done. We must be passive in his blessed hands, or he never can behold an image of himself in us. If we murmur or question while passing through events we do not understand, we are immediately confused and distracted. The word of God is our compass, and its promises abide forever. When in this state, I always fall on this promise, "that all things shall work together for good to those that love the Lord." I know I love him. God purifies and makes us holy in proportion as our wills are given to him. I know his will is my will, and I can truly say, "thy will be done on earth as it is done in heaven," and I believe when we can say the Lord's prayer with sincere hearts, that we may know the King's will, and "follow him, and he will give unto us eternal life, and we shall never perish, neither shall any man pluck us out of his hands." Oh! with what sweet melody this precious passage vibrates through this soul of mine. It is like the softest strains of an æolian harp, as it gives joy unspeakable to the hungry soul. Yes, truly, my treasure is among the redeemed. There the angels tune their lyres, and make melody through all the courts of heaven. They go at the King's command, to minister to his chosen ones of earth, who are to be the heirs of salvation. Persevere, my friends; for we shall reap in due time, if we faint not, for he is faithful who has promised.

Nothing disappoints the children of the Highest, for their selfish natures are subdued, and they ever have confi-

dence in the unvarying word of their King, and they gladly "suffer with him, that they may also be glorified with him." I love the way, and truly feel that the "light afflictions" of this life, as spoken of by the apostle, "are not worthy to be compared with the glory that shall be revealed" hereafter.

Our national troubles do not disturb me, for I know that our leader is King of Kings and Lord of Lords, and that every knee shall bow and every tongue confess to him. Though the great may pay but little attention to him in this world, they will stand at the judgment, with horror depicted in their countenance at their neglect in making their peace with our righteous judge.

By and by, time shall be no longer. Then shall the curse rest no more on the earth, but it shall be purified, and the redeemed shall inherit it; and shall we not see the King coming in his beauty, with his mighty angels? Yes, for every eye shall see him, and they that pierced him shall behold; and, lo! what weeping and wailing will ensue, as the unprepared behold the Bridegroom coming in the clouds, with power and great glory. But, if we love his appearing, the sight will be most charming, to that number that compose the bride, the Lamb's wife. If we continue in his love, we shall be among the number that compose his true Church, his bride, which shall "come up out of the wilderness, leaning on the arm of her beloved, as clear as the sun, as fair as the moon, and as terrible as an army with banners," to reap her eternal reward.

### LIGHT IS NOT GRACE.

NO DEGREE of speculative knowledge of things of religion, is any certain sign of saving grace. The devil, before his fall, was among those bright and glorious angels of heaven, which are represented as morning stars, and flames of fire, that excel in strength and wisdom. And though he be now become sinful, yet his sin has not abolished the

faculties of the angelic nature; as when man fell, he did not lose the faculties of the human nature. Sin destroys spiritual principles, but not the natural faculties. It is true, sin, when in full dominion, entirely prevents the exercise of the natural faculties in holy and spiritual understanding, and lays many impediments in the way of their proper exercise in other respects; it lays the natural faculty of reason under great disadvantages, by the many and strong prejudices which the mind is brought under the power of; and in fallen men, the faculties of the soul are doubtless greatly impeded in their exercise, through that great weakness and disorder of the corporeal organ, which it is strictly united to; which is the consequence of sin. But there seems to be nothing in the nature of sin or moral corruption, that has any tendency to destroy the natural capacity, or even to diminish it, properly speaking. If sin were of such a nature as necessarily to have that tendency and effect, then it might be expected that wicked men, in a future state, where they are given up entirely to the unrestrained exercise of their corruptions and lusts, and sin is, in all respects, brought to its greatest perfection in them, would have the capacity of their souls greatly diminished; which we have no reason to suppose, but rather, on the contrary, that their capacities are greatly enlarged, and that their actual knowledge is vastly increased, and that even with respect to the Divine Being and the things of religion, and the great concerns of the immortal souls of men; and that, with regard to these things, the eyes of wicked men are opened; and they, in some respects, emerge out of darkness into clear light, when they go into another world.—EDWARDS.

THAT is not the best sermon which makes the hearers go away talking to one another, and praising the speaker; but that which makes them go away thoughtful and serious, and hastening to be alone.—BURNET.

## THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, SEPTEMBER, 1863.

### PARTAKERS OF SIN.

It is a maxim of common law as laid down by Blackstone, *qui facit per alium, facit per se*.—"He who acts by another acts by himself." Therefore, if the servant commit a trespass by the command or encouragement of his master, the master shall be guilty of it: though the servant is not thereby excused, for he is only to obey his master in matters that are honest and lawful.

A still higher authority forbids us to be PARTAKER OF OTHER MEN'S SINS. We all have sins enough of our own to answer for. To share in the guilt of another does not help him, while it damns us. The sufferings you endure from a disease taken from your friend, does not mitigate his pain nor hasten his recovery. A dozen men may be hung for one murder; the guilt of each may be as great as if he committed the crime alone, and his punishment may be as severe. Adam suffered as greatly for being a partaker of the sin of his wife as if he had been an independent transgressor. Sapphira, partaking of her husband's duplicity, followed him quickly to an unhonored grave.

Firmly to refuse to partake of other men's sins, often requires a high degree of courage, as well as virtue, which God delights to honor. When all flesh had corrupted his way upon the earth, Noah stood out alone, "a just man, and perfect in his generations," and God honored him by making him the father of all the nations of the earth. Daniel kept himself unspotted from the pollutions around him, for he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank," and he kept his purpose. God made him the most distinguished man of his day. It is needless to multiply examples, with which the Bible abounds. Heaven or hell, happiness or misery, honor or infamy, depend upon our obeying the injunction, not to be partakers of other men's sins. We fear that but little attention is paid to this important precept. Many, whose claims to the Christian character are

generally recognized, cannot stand the application of this text.

EMPLOYING OTHERS TO SIN is a very common mode of transgression.

"Why do you not seek the Lord with all your heart?" we inquired of an intelligent mechanic, whom we had often noticed as an attentive listener at our church.

"I have been thinking of it," said he, "but can one be a Christian and break the Sabbath?"

"Certainly not," we replied.

"I have been to work here some time," he added, "it is my business, I understand it, and I am paid well. My employers are fine men, but they require me to work sometimes upon the Sabbath. There is no need of it, but they insist upon it, and I have to do it or lose my employment."

That man's employers are church-members. One of them is an office-bearer in the church. Others of the firm belong to evangelical Protestant churches. While they are in the house of God, other men, with souls as valuable as theirs, pressed by their necessities, and tempted by the much-needed wages, are toiling for their benefit in the holy hours of the solemn Sabbath.

Look at that furnace sending forth its black columns of smoke. The men who work there know no more of the Sabbath than if they were in heathen lands. Their employers are regular communicants in Protestant churches. The pastor would be horror-stricken at the idea of administering the sacrament to one of the soot-begrimed laborers, while he openly profanes the day of the Lord; but, in the sight of God, the sanctimonious employer is, by far, the more guilty man. He cannot plead the necessities of the father whose children are crying for bread.

Street cars and rail-road cars, employing hundreds on the Sabbath, and affording facilities for thousands to spend God's holy day in festivity and mirth, number among their stockholders and directors, professing Christians and even Christian ministers. Such are, beyond controversy, partakers of other men's sins. Their guilt is much greater than it would be if they simply performed secular labor themselves.

These Sabbath-breaking, gentlemen Christians may be, and doubtless are, very liberal in their contributions for the support of the

institutions of the Church. Their ministers may be silent respecting the wickedness of their course. But their ample donations do not purchase impunity for their sins. God is not mocked. He cannot be bought off from the enforcement of his law. And the institution of the Sabbath is one of the fundamental laws of the kingdom of God. It was instituted in paradise. It has been carefully observed by holy men from the days of Adam down to the present. Men who employ others to violate its sanctity, do so at their peril. They may flatter themselves that they are Christians, but God sees they are on the way to hell. I warn all such, kindly and plainly, *to repent and REFORM.* Hear the law of the Sabbath, "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

The guilt of the capitalist does not screen the laborer. He cannot shift upon others his own obligations to obey God. Obedience may subject him to temporary inconvenience, but what of that! None but the wildest enthusiast dreams of being

Carried to the skies  
On flowery beds of ease.

Has not God said, "Seek ye first the kingdom of God and his righteousness, and all these things," food and raiment, "shall be added unto you?" Keep the Sabbath, if you lose your place God will provide another.

WE ARE PARTAKERS OF OTHER MEN'S SINS when we minister to their depraved appetites and corrupt passions. Farmers do this when they raise hops for the manufacture of beer, corn for the distillery, or tobacco for the poisoning of soul and body. Corn is a useful crop, and may be raised and sold with a good conscience, only not to distillers. But the other two exhaust the soil, corrupt the appetite, and do no good. You talk of enjoying holiness with that hop-yard or tobacco plat on your farm! Why, you cannot enjoy religion! Your aim is, not to glorify God, but to make money. You work for gain merely, the same as the veriest worldling. Why will you not believe Jesus when he says, *ye cannot serve God and mammon?* It is as much your

duty to plant and sow for the glory of God and the good of mankind, as it is mine to preach and write. Suppose I could make money by writing novels, would that be any excuse? None at all. Nor is it any excuse for you to raise tobacco or hops because they are profitable. It only shows that you are acting from sordid and mercenary motives.

The man who makes or who sells intoxicating liquors, or who gives his franchise to license men to carry on this traffic, which is so prolific in vice and crime, is a partaker of other men's sins. "Woe unto him," says God, "that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also." The rum-seller carries upon his shoulders a load of guilt, for which all the gold that California ever produced would be not the slightest compensation. But he is also the agent of those who vote him his license. They share his guilt without lessening it.

Beloved, will you examine yourself in the light of these truths? Our religion must be very different from that which worldings practice, if we would gain heaven. We must have a strict conscientiousness, too rarely found in these days of moral laxity. Let us serve God in everything, and not "strain at a gnat and swallow a camel." Let us set God before our eyes continually, and study how we may please him more and more.

#### BAPTISM OF THE SPIRIT.

Bro. B. T. Roberts:—At the R. Grove Meeting, I was led to preach on the necessity of having more of the Spirit. The Lord helped me. Bro. T. exhorted and developed the point more fully and clearly, and under his invitation, a number came forward, seeking for the fullness of the Spirit—the Pentecostal baptism, and some received it. I then felt that it was mine by faith, and a few evenings after, the baptism of the Holy Ghost and fire fell upon me. O, how different from what I expected! I felt the fire burning through soul and body; but instead of losing my strength, or making some demonstration as I had some vague idea of doing, all that I could do was to laugh. O, how simple,—how little I felt, and what a sense of the presence of Jesus! Thank God for this simplifying process—out of self—of human nature into God. Subsequently, while testifying against the little superfluities in dress exhibited

among the young sisters especially, in the shape of bows on hats, on account of which I have been and am still burdened, the power of God came upon me; I lost my strength for the first time in my experience. Little did I expect this in relation to what might be considered so minor a point. The work is widening and deepening. Glory to God! He has a remnant left; and we, as a people, are a portion of that stone cut out of the mountain without hands, of that Kingdom which is to roll on and fill the whole earth. If Satan has a stronger hold on the people now than ever before, we must go to *Omnipotence* and get more power than God's children have ever had before, to meet him, and we can have it. O, that we may not be faithless on this point, but believing. As thy days, so shall thy strength be. O, that God may help us to settle it in our hearts, not to be satisfied until we have the spiritual might, the love and faith that conquers. I, you, can have as much grace as St. Paul had, if we will live for it, and use it. I am emulous for this. I thank God position in Heaven does not depend on natural gifts, but on love, faith and fidelity to Jesus. Glory to God! It is love for Jesus, "the love of Christ" in the soul, that elevates here and hereafter, and if we have this, we "will keep His commandments;" we will be like Him, "instant in season, out of season."

Affectionately yours,

T. S. LADUE.

REV. IRA G. GOULD.

A beloved, faithful minister of Jesus, who has for some time been laid aside from the active duties of the ministry, writes us:

Bro. Roberts:—My health is poor, so that I can testify but little from my "bodily presence." Will you let me testify for Jesus through the Earnest Christian? I never was getting along better. These are the *happiest*, but the most *afflicted* days of my life. I am demonstrating that *happiness* is in *state*, and not in *place*. Put a *devil* in *heaven*, and he would be in *hell*; but a saint in *hell*, and he would have a constant *heaven* in his breast.

#### A WORD OF TESTIMONY.

August 16.—Sunday morning.—Blessed be God forever and ever! I am resting by faith, in the arms of Jesus. I am *conscious* of a constant growth in grace. When I look back

upon different periods of my religious history, I clearly see that each subsequent one has brought me *nearer* to God, and developed a more perfect *intimacy* with Him, and a better understanding of the way. I am persuaded that I am *nearer* Him, and have a better understanding of the plan of salvation, than at any former period. The revealed truth, that "the path of the just is as a shining light, that shineth *more* and *more*," to me, is not a mere statement, but a realized fact. I was *signally* taken into God, this morning, while engaged at private devotion. On arising, I began to pour forth my soul to God, for a fresh baptism of the Holy Ghost. My soul, at this time, was attached to Christ by a living trust. I felt the blood *cleansed* from all sin, and that my heart was the home of the Beloved. Hence, there was nothing to hinder me from *trusting* for the blessing desired. I began to say in my heart unto the Lord, "Thou dost baptize." I did not realize any sensible blessing for some time, which became a *trial* of my *faith*, after which a sensible fullness of the Spirit was realized. This teaches me that God's measure to *give*, is our capacity to *receive*, and also that our capacity to *receive*, is the capacity of our *faith*. Faith *alone*, is *receptive*. Our farther growth in grace will depend upon the *increase* of our *faith*. When my faith became *increased* by *trial*, my capacity to *receive* was *enlarged*, and believing, I realized a greater fullness in God. My heart was wonderfully melted. The witness of my entire sanctification was never clearer, and such a travail for *souls* I never had before. My arms of *love* and *faith* enclosed the *whole world*, and bore it to God, through the mediation of Christ. Never before did I so realize my relationship to common humanity. All men seemed to be my *brethren*; the great deep of my heart was broken up, and I wept for them as Christ wept over Jerusalem. My love for souls seemed like the tender love of a parent for an afflicted child. There was a mystery about this love. It was too high for me. It seemed beyond me. It seemed no *creature* could love so deeply. It was a wonder to myself. There seemed in me an unnatural, mysterious, almost infinite love, different in *nature* and *degree* from creature love. There seemed in me a *recreation* of the infinite yearnings of the *soul of Jesus*, for the salvation of man. I felt I would weep myself to

*death to save my bitterest enemy from sin. By a vision of faith, I saw a world of blinded, miserable creatures plunging into hell, while Jesus stood near with extended arms and uplifted voice, offering to save, and weeping as though his heart would break because they would not stop and listen to him. O, what love! "Great is the mystery of godliness."*

IRA G. GOULD.

#### INFLUENCE OF ROMANISM.

We love to recognize and honor true piety wherever found. Extracts are frequently given in these pages from the writings of Roman Catholic saints, whose deep experience in spiritual things, and whose lives of constant devotion, may be studied with profit by all who would walk with God. But these constitute the exception. They show how the Lord will graciously assist, under the most untoward circumstances, all who earnestly seek to be conformed to his will.

Romanism, as a system, is the same corrupt, corrupting, and persecuting organization, that it was in the days of Luther. It has not reformed. Such a thing was never known in ecclesiastical history, as the reformation of an apostate church.

Recent events show that popery, as a system, is no less the enemy of civil than of religious liberty. Through the influence largely of the bishops and priests, republican institutions have been subverted in Mexico, and an hereditary empire established upon their ruins.

In the recent bloody riots in New York, and in the riotous demonstrations elsewhere, the main actors were Irish Catholics. Archbishop Hughes virtually admitted that those who established for four days a reign of terror in New York, burning buildings, and robbing and murdering almost at will, were members of his own communion. When the military had put down the mob, the Arch-bishop summoned them to his residence to listen to a speech he wished to make them, addressing them as "The men of New York, called rioters in some of the papers." In Elizabethport, the riot was suppressed in its incipency, by several prominent citizens going to the Catholic priest, and assuring him that if a single building was burned by the mob, their cathedral and his own residence should be levelled with the ground.

These men, filled with whisky, armed with

clubs and paving stones, expecting an easy absolution for all crimes committed against "heretics," are dangerous, but they are more dangerous armed with votes. They hold the balance of power between the parties. They are in the market. They feel their importance, and corrupt politicians are willing to pay them their price. Hence, in most of our large cities, the local government is virtually in their hands. And in this State they have aided largely in giving us a Governor, who, in a former term, vetoed a prohibitory liquor-law; and whose bearings in our country's peril, are anything but favorable to the cause of human freedom.

While Protestantism neglects the masses, Popery looks after them with unremitting vigilance. Love of country as well as love for souls, loudly calls for a thorough reform in this particular. We must sustain FREE CHURCHES where the poor can have the Gospel preached to them. Nothing else can save us but a strongly developed sense of accountability to God. But how can the masses be expected to improve in their religion and morality under the present exclusive system that obtains in all our churches?

#### O TIMELY CAUTION.

A beloved brother writes:

"I think the EARNEST CHRISTIAN has done good here, and will continue to if you keep it baptized with *fire* and *power*. You know what that is. I mean holy fire. I fear there are some preachers and people who are sincerely seeking to follow the Lord fully, who have been misled. They mean to do nothing but the whole will of God, but Satan has been too cunning for them. Some seem to think because they once receive a wonderful baptism of the Spirit at a certain time, and under its influence they were exercised in a peculiar manner, that they can never receive anything worth calling a blessing in any other way. Whether this arises from the opposition they have seen exhibited in the church and world to these manifestations—whether it comes from a suggestion of the devil, or both, I can not tell; but it is certain in my mind they have made a great mistake that is hindering them in the way, and doing great injustice to the cause they love.

What if the disciples, after they had been led by Christ on the mount, and permitted to

see his glory, had concluded the mount was the place, and the only place for them, and he must ever after lead them there or they would not follow him at all! Would he have gratified their wilfulness?

I think preachers ought to throw out guards and cautions in this direction. When they talk about the freedom and liberty of the sons of God, they ought to be careful and explain the nature and extent of that liberty; and when they urge believers to a state of entire consecration, they should caution them to beware that Satan does not come in here as an Angel of light, and imitate the voice of the Spirit, and they be found following him to the injury of the cause of Christ.

N. N. S.

#### AKRON CAMP MEETING.

There were nineteen tents on the ground. The congregations were large, orderly and attentive. Our experience in camp meetings is favorable to having them as near to cities and villages as possible. We have never seen any disturbance in the immediate vicinity of a well governed town. We cannot report the number justified and sanctified at this meeting, but there was a good work of grace, and many souls were saved, and the work of God received a new impetus. Under the labors of Rev. Wm. Jones, there has been a powerful revival at Akron; and many of the converts entered at this camp meeting into the rest of perfect love.

A sad event took place at this camp meeting on Monday, the 24th ult.

A violent hurricane swept over the encampment, between two and three o'clock in the afternoon. It came up suddenly, and raged with great fury. A tall tree standing in the inclosure, was twisted off a few feet above the ground, and fell lengthwise upon the large Buffalo tent, to which many had fled for shelter from the rain. One woman was instantly killed. Her name was Hannah Wickwire. She was 62 years of age, a member of the Baptist Church, and said to be an excellent Christian woman. She lived in the neighborhood. The instant before she was struck, she said to some young ladies, who stood by her side crying out "What shall we do?" "Trust in the Lord, that is what I am doing." And so trusting in Jesus she was taken home. No others were injured. The escape of so many

people was marvellous, and showed the interposition of a Divine power for their protection. Fifty forest trees lay prostrate around the encampment, some lodged over the tents. One, a monster oak, demolished a buggy in which, not five minutes before, two boys were sitting. The horse was unhurt.

The saints were generally calm and unexcited. Some rejoiced in the prospect of instant glory; and their voices could be heard above the roar of the storm and cracking of trees, shouting and praising the Lord.

It was a scene of solemn awful grandeur. Many of the unsaved recognized the voice of God speaking to them in dreadful tones, and they flew to Jesus and found mercy.

THE REV. D. W. THURSTON, late of the Oneida Conference of the Methodist Episcopal Church, has united with the Free Methodist Church. He comes among us from a conviction of duty, and we give him a cordial welcome. He is in the prime of life; has filled important positions in the Church which he leaves; was Presiding Elder of the Cortland District, and a delegate to the last General Conference, and has been successful in promoting the work of God wherever he has labored. We trust that in his new relations, his efforts to plant the Bible standard of salvation, to preach the Gospel to the poor, and to lead souls to the cross, will be abundantly blessed.

He preaches at Syracuse, and will take charge of the new church there, which will, by favor of Providence, be opened for worship in a few weeks.

#### DIRECTIONS TO CONTRIBUTORS.

We feel like offering some "practical remarks" to those unexperienced in writing, who may propose to write for our pages. Some may need our suggestions, and some may not; but we venture to make them, trusting that some will be profited, and none injured.

1. Never write unless you have something to say. If you do not know what to write about, you had better defer writing, until a subject is clearly presented. When thoughts burn within your mind, like fire shut up in your bones, then give them expression. You will be quite likely to write well.

2. Stick to your subject. Let there be some important, leading thought running, like

a solid back bone all through your article, with which every sentence is closely connected. We once had an article sent to us, in which the writer started off very well with his subject, but soon introducing a text to illustrate it, he "changed his base," planted his artillery on this new text, and fired away until he came to another text, when he again shifted his position and changed his subject; and thus kept on until his sheets were filled. Guard against this wandering, to which you will find a strong tendency, unless you are accustomed to writing. Do not say in one article everything you can think of. If you write on personal experience, stick to it, but do not give us at the same time essays on family government, the influence of godly example, along with biographical sketches of every one who has influenced you for good or evil.

3. Write compactly. Let every sentence be solid and weighty. Every expression that does not add to the force of what you say, detracts from it. Avoid a round-about style. Say just what you mean and no more. Come to the point. Aim at something, and hit it hard.

4. Take pains. Do the best you can. If your article does not suit you, and you see where it can be improved, improve it; better wait another month before you send it, than have it go in a slovenly shape.

5. Write with prayer. Let your inspiration be drawn from deep communion with God, and ask in faith, that what you write may be made a blessing to souls.

6. Never write poetry if you can possibly help it. We can endure almost anything except poor verses.

7. See that the full amount of postage required by law, is paid upon your letters. By the new postage law, if the full amount of postage on a letter is not paid before it is sent, the person receiving it has to pay double for this deficiency. The reason for this change we cannot see, but the effect of it we fully comprehend.

#### EXCUSES.

No end to them. One uses tobacco for his teeth; another, for his general health; a third, for his corpulency; a fourth, for his leanness; a fifth, for a watery stomach; a sixth, to help digestion; another, because some ignorant,

sottish, wine-bibbing, tobacco-chewing or smoking doctor recommends it:—thus and thus, till the catalogue of excuses and subterfuges is filled out. But, in nine cases out of ten, are not these refuges of lies to hush a troubled conscience and gratify a vicious habit, a perverted taste, a desire, a thirst for this craving poison? "I love it; yes, I love it." There's the secret, "I use it because I love it, and am not willing to deny myself the gratification." "It tastes good."

"Ephraim is joined to his idol: let him alone." N.

#### MORMONISM IN DENMARK.

The diffusion of Mormonism in Denmark is becoming more rapid every year. In 1862 there were 3,347 Mormons in Denmark, comprising 600 priests, of various grades, and 2,747 lay persons. Of these, 1,142 had been re-baptized, and 865 have left their homes and emigrated. However, the majority, that is 2,482 persons, are remaining in Denmark. Of these there were 981 in Copenhagen. It was in the year 1851 that a sailor, from Aalborg, in Jutland, first brought over the heresy into this country.

#### CAMP MEETING.

There will be, by permission of Providence, a camp meeting, about one mile south-east of Crowland village, on the Welland circuit of the Methodist Episcopal Church in Canada, commencing on the 10th of September. Rev. R. B. Cook, preacher in charge of the circuit, cordially invites the Free Methodists, and lovers of holiness generally, to attend. As it is to be but about 10 miles from Suspension Bridge, we hope that many of our brethren will go over to work for the Lord.

THE CAMP MEETING noticed in our last, to be held near Lebanon, Ill., commencing the 23d of September, is to be held 24 miles east of St. Louis, instead of east of "St. Clair," as by mistake of types we were made to say in our last.

#### CAMP MEETING.

Providence permitting, the Wesleyan Methodists will hold a camp meeting at West Bureau, Ill., commencing the 15th of September. Brethren of the Free Methodist Church, and the lovers of Jesus generally, are invited to attend, to do battle for our common Sovereign. H. T. BESSE.

THE SUSQUEHANNA CONVENTION of the Free Methodist Church will, Providence permitting, meet at Binghampton, on Wednesday, the 23d of September, at 9 o'clock A. M.

#### CORRECTION.

The article credited to E. G. Riffle, in this number, should be credited to Rev. E. G. Ribble.