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CHRIST AND BELIAL.

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PLEASURE rules the hour. Threatening clouds hang over us; the land is draped in mourning; the judgments of God are falling heavily upon us; but still the people seem intent upon nothing so much as hilarity and mirth.

It is fearful to witness the inroads which worldly pleasure is making upon Christianity. There appears to be an active competition between the church and the world, as to which shall furnish, for unsanctified human nature, the most attractive amusements. The contest is still doubtful. In the appeal to taste, the church may justly claim the verdict. In but few communities can the other resorts of fashion vie in magnificence with the so-called houses of worship. In exclusiveness they clearly have the precedence. The right of admittance depends upon the possession of monied qualifications. Instead of an earnest effort to offer acceptable worship to God, the services are evidently intended to gratify the worldly, the cultivated, and the refined. The sermon is carefully written, and the gestures studied before the mirror; and the singing is conducted by the best musical talent that money can command.

With the avowed design of keeping the young people under the influence of the church, the weekly sociable is instituted, and fun and frolic prevail. To pay the preacher, a donation party is held, and old and young, professor and worldling, devote the evening to feasting and merriment. Festivals,

pic-nics and excursions, oyster suppers and lotteries are resorted to, for the purpose of replenishing the funds, or reviving the flagging interest,—not religious,—in the prosperity of the church.

We object to one and all of these various expedients to promote the cause of Christ.

1. *They are directly contrary to all the examples given us by Christ and the Apostles.* Never had Christianity such formidable obstacles to encounter as in its first establishment. The institutions, the deep-seated prejudices, and the apparent interests of the people, were opposed to its introduction. It should then, if ever, have put on a conciliatory aspect. When the church was in her poverty, the plea of necessity might have been urged in excuse of a resort to worldly expedients to render her doctrines and worship attractive, and to raise the funds needed for the promotion of her interests. But do we read of any, the slightest leaning in this direction? On the contrary, a separation that looks almost like intolerance, was insisted upon. Ananias and Sapphira, for prevarication, were struck down dead, without any regard to the influence that so frightful an example might have in deterring other men of property from uniting with the proscribed and unpopular church. Missionaries were sent into all parts of the world, without any appropriation. Churches were built, and pastors sustained without selling the pews, or calling in the aid of unbelievers. The destitute were fed and clothed, and contributions were made for the poor saints of other

countries, and all this was done in the deep poverty of the church without any appeal to any selfish or worldly motives whatever. You cannot find in the acts of the apostles, or in their epistles, any allusion to any practice that bears the slightest resemblance to modern contrivances for raising money for the benefit of the church. What they did in behalf of their religion, was done directly. They made sacrifices for Christ. If now, when professed Christians are rolling in wealth and luxury, when the claims of the Gospel are generally admitted, the church cannot be sustained without catering to the depraved appetites and passions of unregenerate humanity, then must the church be indeed in a fallen condition. In such a community, the Spirit of Christ is utterly wanting. Whatever doctrines it may hold to in theory, it cannot be a Christian church. It lacks the vital element.

2. *They practically educate the people in impiety.* Pure religion requires not merely right actions, but right feelings. It does not distribute its praise according to the mere showing of the subscription-book. The mite of the widow, given out of love to God, outweighs, in the balances of the sanctuary, the golden offerings of the ostentatious pharisee, who gives to be seen of men. It is not to every one who gives a cup of cold water that Christ promises a reward, but to him who gives it in his name. The motive fixes the character to the action. The best deeds done for selfish ends, are themselves selfish. A subscription paid to a church, to raise the price of land you own in its vicinity, is no more a fruit or proof of piety than would be the giving of the same amount to a railroad for the same purpose. The doing of pious acts for selfish ends is stoutly reproved by God. "*Who is there even among you, that would shut the doors for naught? Neither do you kindle fire on mine altar for naught. I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your*

hand."* It would seem as if Satan has so contrived it, that the church is systematically trained to perform her most pious acts from selfish motives. The punctuality of the children in the Sabbath school is rewarded by a picnic or festival. The lessons are learned, not that the scholars may be made wise unto salvation, but that they may win a prize, and receive public commendation. Church pride, family pride, and personal vanity are strongly appealed to, to swell the contributions for the missionary cause. Revivals are sometimes sought to be promoted, that the pecuniary burdens of those who sustain the church may be lessened. But little attention is paid to the poor, but no means are left untried to secure the introduction to the church of the rich and the respectable.

Any faculty of mind or body is strengthened by exercise. This constant appeal to considerations that terminate in self, will, if heeded, make even the pure, selfish. Their piety will become corrupted in its very foundations. But when children are trained up in the Sabbath school, and brought into the church under the influence of such motives, what can be looked for but that the people should become the devotees of fashion and expediency, rather than the spiritual worshippers of the true God? Thus, under the outward garb of piety, the rankest impiety is promoted.

3. *They seek to unite Christ and Belial.* They would join together, in loving harmony, what God has put forever asunder. They obliterate the distinction between the church and the world. Their avowed object is to bring worldlings under the influence of Christianity. To accomplish this end, Christians spread a banquet, which the veriest libertine can enjoy, and sit down with him, with apparent gratification, to the sumptuous repast. To attempt to lead men, in this way, to "*deny themselves, and take up their cross and follow Christ,*" is as wise as

* Mal. i, 10.

would be the effort to reform a drunkard by giving him wine. Boys are not trained to habits of sobriety by feeding them sugar, saturated with brandy. The appetite thus created or revived, will soon demand stimulants of a stronger character. As long as theatrical performances are countenanced in the Sabbath school, professing Christians will quite likely attend the full grown theatre. If Christ has no concord with Belial, why then this persistent effort to keep up an unhallowed alliance between the children of God and the sons of Belial? The whitest linen, if trampled in the mire, does not sensibly improve the condition of the street, but it is thereby itself rendered unfit for use; so Christians, by joining hand in hand with the wicked, do not lessen their depravity, while they themselves suffer an inconceivable loss. Intimate association with the unsaved, can but be corrupting to those who have washed their robes and made them white in the blood of the Lamb. We cannot reverse God's order or evade the conditions upon which his blessings are suspended. His command is:—*not to take the fashions, and pleasures, and follies of the world into the church,—but, Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* What is meant by this requirement? Does it mean anything? It plainly calls for a separation of believers from unbelievers. Whoever would be adopted as a son of God, must come out from all ungodly associations. The two kingdoms are separate, and no amount of clerical diplomacy can unite them. Satan loves these efforts at union, for the advantage is wholly on his side. Christ frowns upon them, and utterly refuses to receive a divided service. Your supposed success in uniting light and darkness, is the result purely of an obscured vision; for blindness has already happened to you in part. He who is less reluctant than

he once was to be "yoked together with unbelievers," has already begun to backslide; and he who courts the union, fatally deceives his soul when he imagines that he is still a disciple of Christ. The light that was in him, has become darkness. He is blind and knows it not.

4. *They grieve the Spirit of God.* Where that dwells, there is solemnity. Many a conviction has been dissipated by the levity prevailing at the social gatherings of the church. Many a hopeful convert has taken the first step towards backsliding, in the donation which followed the revival in which he was converted. You cannot have the Spirit of God, and feast and frolic with the world. We knew of one so-called revival where the meetings were made to give way once a week to the "sociable." The "glorious work" was trumpeted through the papers; but the revival nearly ruined the church.

5. *They make God a liar.* Of course, this is not done in so many words. No one would have the hardihood to say, in express terms, that God has made promises that he cannot or will not fulfill. But is not this done in effect when professed Christians go to the world for their pleasures? Did not Jesus leave, as a legacy for his disciples, a peace such as the world could not give? It is said of those who put their trust in God, that "they shall be abundantly satisfied with the fatness of his house, and he shall make them drink of the river of his pleasures."* By "the fatness of God's house" is meant the abundance of good things that he has provided for his children, inasmuch that their every want shall not only be satisfied, but *abundantly satisfied*. But when his children abandon his house for the haunts of worldly pleasure, do they not publicly confess that their expectations of happiness in his service are disappointed? A child, well fed at home, does not go to a neighbor's house to beg for bread. He cannot do so

* Ps. xxxvi, 8.

repeatedly without bringing disgrace upon his family. The cause of God is most terribly disgraced by the resort of his professed children to banquetings and revellings for enjoyment. Say what they may in words, as to the fidelity of God and the value of religion, the stronger testimony of their lives is to the effect that the promises fail, and the religion of Jesus is so unsatisfactory in the enjoyments which it affords, that they are obliged to seek for happiness in worldly pleasures. This is the way their conduct is read. So the world understands them. Between their lives and the Bible, there is a flat contradiction. They, by their conduct, avow that God has failed to meet the expectations he excited.

6. *They practically deny Christ.* Has he not said to his true disciples, *Lo I am with you always, even unto the end of the world?* If Christ is with his church, will he not, if his followers are faithful, so assist them that they will not need to go to the world for help? It does appear to us that God is left almost entirely out of the account in the arrangements that are made for the promoting of his cause. Upon the theory that "there is no God," or that he is so abstracted in his nature that he takes no notice whatever of human affairs, what different arrangements would need to be made than those which generally prevail in Christian churches? No matter whether God moves the hearts of the people to liberality or not, the minister's salary is received by the renting of the pews. A Parker, or a Chapin, is better sustained than the faithful man of God, who warns his congregation of their danger. There is not a denomination in all the land which practically holds that the baptism of the Holy Ghost is the indispensable qualification of the preacher of the Gospel. Almost universally, talent takes the precedence of piety. The preaching which is "with enticing words of man's wisdom," is in far greater demand than that which is "in demonstration of the Spirit and of

power." Precisely the men are selected to promote the cause of Christ, that would be selected to promote any other cause where the special co-operation of God was not expected. And we believe that the opinion may be safely expressed, that they are far less successful in making converts, than they would be in gaining adherents to almost any popular cause, to the advocacy of which they might devote themselves exclusively. Are not pew-rentings, and donations, and festivals, and the connection of ministers with secret societies, so many solemn averments to the world that Christ's words are no longer true, "*Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you?*" Is there, where this system of worldly policy prevails, any real, earnest seeking unto God, as if his sensible interference were confidently looked for? Where is there, in fact, any opportunity for God to interpose? Is not the church so completely hedged about with the various expedients of worldly policy that the marked interposition of God would rather be looked upon as an unwelcome intrusion, disturbing the settled order and harmony of things? Christ's church is dear to him. He bought it with his own blood. He cares for all its interests, and it grieves him that the church should throw off all dependence upon him, and "go down to Egypt for help." She is his bride; and what would a bridegroom think of his betrothed, if she should, when his aid was freely proffered, go to his enemies for assistance?

Can you, beloved, weigh these considerations without becoming convinced that the system which seeks to promote the cause of God, by ministering to the selfishness and pride, and love of pleasure of fallen humanity, is wrong in principle and pernicious in tendency? If you admit that it is wrong, see how great a wrong it is. Do not pass it over as something of trivial importance. Become thoroughly imbued with the magnitude of an

evil with which the whole church is already infected. Look at the spiritual death that prevails, and see how large a share the practices complained of, have had in producing it. See how many ministers,—once mighty men of God,—have been shorn of their locks, and have lost their power in the lap of this modern Delilah, and are now sightless giants, toiling upon the treadmill of lifeless ceremonies! See how wide is the departure from apostolic usage; how the young and old are educated to be lovers of pleasure more than lovers of God; how Christ is dishonored and denied, and the Holy Spirit grieved!

Never countenance them with your presence. Let not love for your pastor, nor desire for pleasing your brethren, nor dread of singularity, induce you to assist in attempting to force Christ into an alliance with the world which he utterly abhors. Give the community in which you reside the benefit of the example of one uncompromising Christian. Give liberally for the promotion of every good work, and let your offerings be uncontaminated by the base motive of seeking sensual gratification. Let no one rob you of the unalloyed pleasure, and the promised reward of doing good solely for the sake of Christ. Your example will weigh far more than you think for. Some, who perhaps were tried with you at first, may consider the matter, and in after years conclude to follow you as you followed Christ. Your decision in this respect may have a telling effect upon your children and your children's children.

Bear a positive testimony against one and all of these kindred abominations. Do not, by your silence, seem to give them your approval. These pious contrivances to beguile Satan into the support of the cause of Christ, might often be killed in their incipency by the resolute determination of two or three, who, in the power of the Holy Ghost, take a firm stand against their introduction. But too frequently the convictions of conscience are sil-

enced by the suggestions of avarice, "The more money is raised in this manner, the less you will have to pay." Beware of such insinuations. You had better support a church alone, if you are able to do so, than to have Christ sold in the house of his friends. Ministers are too often influenced by the subtle temptation, that the saints will do about so much under any circumstances, and all that is obtained by appealing to the love of pleasure is so much clear gain. Let us remember, if we serve Christ faithfully, our bread and water are sure. And having food and raiment, let us be therewith content. Let us, as Christians, constantly live in view of the fact that we are a CHOSEN GENERATION, A ROYAL PRIESTHOOD, A HOLY NATION, A PECULIAR PEOPLE; THAT WE SHOULD SHOW FORTH THE PRAISES OF HIM WHO HATH CALLED US OUT OF DARKNESS INTO HIS MARVELOUS LIGHT.

LUTHER'S DEVOTION.—One of Melancthon's correspondents describes Luther thus: I cannot enough admire the extraordinary cheerfulness, constancy, faith and hope, of the man, in these trying and vexatious times. He constantly feeds these gracious affections by a very diligent study of the word of God. Then, not a day passes in which he does not employ in prayer at least *three of his very best hours*. Once I happened to hear him at prayer. Oh! what spirit and what faith is there in his expressions. He petitions God with as much reverence as if he was in the divine presence, and yet with as firm a hope and confidence as he would address a father or a friend. "I know," said he, "thou art our Father and our God, and therefore, I am sure, thou wilt bring to naught the persecutors of thy children. For shouldst thou fail to do this, thine own cause, being connected with ours, would be endangered. It is entirely thine own concern. We, by thy providence, have been compelled to take a part. Thou, therefore, wilt be our defence."

WORLDLY CONFORMITY.

LET it be remembered that the experiment of conformity to the world, often as it has been tried, has never been found to answer the avowed end. Whatever may be the effect of this compromise in recommending ourselves to the world, no progress has been made in introducing our Master to their affections. Association with the worldly must prove of hurtful tendency to the gospel, as weakening by our apparent want of decision "on the Lord's side," the sacred cause which we are pledged to support, and obscuring the strong, legible view of Christians exhibited in the word of God, as a distinct and separate people. As far as Providence marks our path, we go safely in the spirit of humility, watchfulness and prayer; as far as connection with evil-doers is found to be a cross, it is not likely to prove a snare; but if we can manifest a union of spirit with them to whom David says, with holy determination, "Depart from me," and to whom David's Lord will one day say, "Depart," is there not a want of fellowship between our spirit and that of the Psalmist, and an essential unfitness for communion with the society of heaven? The children of this world can have no more real communion with the children of light, than darkness has with light. So great is the difference between the Christian and the world, as between heaven and hell, as between the sounds—"Come, ye blessed," and, "Depart, ye cursed." The difference which at that solemn day will be made for eternity, must then visibly be made now. They must depart from us, or we from God; we cannot walk with them both. We cannot hold communion with God in the indulgence of worldly society, and, therefore, separation from the world, or separation from God, is the alternative. Which way, which company is most congenial to our taste? May we have grace to listen to our Father's voice of love. "Wherefore come out from among them, and be ye separate,

saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father to you; and ye shall be my sons and daughters, saith the Lord Almighty."—BRIDGES.

POWER OF THE ADVERSARY.—Nothing gives the enemy greater advantage than the love of extraordinary manifestations. The tendency of all communications from God, is to make the soul die to self. An eminent saint remarks, that she had often experienced illuminations from the angel of darkness, more pleasing, more enticing, than those that came from God. Those delusory manifestations, however, leave the soul in a disturbed state, while those that come from God, humble, tranquilize and establish the soul in Him. The most dangerous seductions are those which assume the garb of religion and have the semblance of truth. The only true and safe revelation, is the internal revelation of the Lord Jesus Christ in the soul. "My sheep hear my voice." This involves no disturbance of our freedom, of the natural operations of the mind, but produces a beautiful harmonious action of all the powers of the soul.—MADAME GUYON.

INFIRMITIES.—Even those who "stand fast in the liberty wherewith Christ has made them free;" who are now really perfect in love, may still be an occasion of temptation to you, for they are still encompassed with infirmities.—They may be dull of apprehension; they may have a natural heedlessness, or a treacherous memory; they may have too lively an imagination, and any of these may cause little improprieties, either in speech or behavior, which, though not sinful in themselves, may try all the grace you have, especially if you impute to perverseness of will, (as it is very natural to do,) what is really owing to defect of memory, or weakness of understanding; if these appear to you to be voluntary mistakes, which are really involuntary.—J. WESLEY.

LOVERS OF PLEASURE.

THE age in which we live is marked by an intense desire for pleasure,—pleasure of every description, pleasure at whatever cost. Men long for fun and frolic and joyous excitement. They are full of frivolity. Especially is this true of Christendom. From listening to the preacher's account of the eternal torments of the damned, the hearers and their pastor go to the sleigh-ride, to the festival, to the excursion, where gluttony, and sometimes intemperance, reveal themselves, and where, as the minister minds his own business, and neither interferes with their gaming, their dancing, or their drinking, he is termed a first-rate fellow, and is liberally supported on account of his own *liberality*. The Sunday school, originally intended to teach children the way of salvation, comes to be a sort of rehearsing-room, where young children are often taught to know more than both their parents, and are prepared for the various parts which they are to play as actors in that pious theatre,—the Sunday school exhibition: where the actions of saints and sinners, of good children and bad ones, are dramatized and exhibited,—the wicked parts often being the most forcibly written and acted, and the longest remembered by the hearers.

The benevolent operations of the age are carried on in connection with scenes of feasting and folly. In England, if anything of the kind is to be done, a dinner, a breakfast, or a feast prepares the way, and the pocket is reached by a counter movement on the stomach.

In this country, if church members are covetous, and refuse to support the preacher, they get up a donation party, and visit his house, and what is done there, those who go can best describe. If the church is proud, as well as penurious, they build a church for thirty thousand dollars, pay five, borrow fifteen, and then trust Providence to cheat the builders and lenders

out of part of the cost, and the ladies to get up a fair to pay the rest. Neither the fear nor the love of God avails to loose the puckered purse-strings of the church members or the people; but when the fair is opened, the post-office established, the trinkets displayed, the rag dolls, the gimcracks, and India-rubber babies, the roulette wheels, the gambling tools, the lotteries, the ticketed bed-quilt, and pinafores, the ring-cakes and grab-boxes,—when all these are set forward, urged by the persuasive looks and smiles of the sisters of the church and the young ladies in the congregation, all of whom do their best to drive a flourishing business,—then all things move gaily. And if these things become stale, and the side-shows, elephants, and antique costumes becomes uninteresting, then the proposal to kiss the ladies at twenty-five cents each starts up the enthusiasm anew, and causes money to flow like water. The money is raised; but moral power is lost. Loafers and blacklegs go away to descant upon the charms of the ladies, and most agree that "it's as good as a play."

The church members are almost all present. The scene is perhaps opened by a prayer, and it may be, closed by fiddling and dancing till the morning's dawn. Five hundred persons are present,—a hundred or two church members attend upon that occasion, a dozen stay away, and you find *them*, perhaps, almost alone at the weekly prayer meeting, sighing and crying for the abominations that are in the land.

An appeal to men to be nobly generous for the cause of *God and truth* falls like a wet blanket on the church. Either they have no faith in the cause, or no faith in those that manage it. But the money they refused to give for God's sake and Christ's sake, they hand over freely to pay the expenses of a religious frolic or pic-nic, and are coaxed by winning women to buy sugar-plums and dancing jacks, rag roses and China dolls, wooden monkeys and black babies, India-rubber trinkets and Yankee notions, *thus* cast-

ing their money into "the treasury of the Lord."

So pleasure rules the hour. The man who would not give a dime for God, gives a dollar for fun. The man who has no time to pray, has plenty of time for pleasure and folly; and ten attend the church fair where one attends the prayer meeting. The world is after pleasure. Christendom devotes itself to seeking after wealth, that it may have the means to purchase pleasure. And while this spirit prevails on every hand, while neither calamities, wars, nor affliction restrain the throng that seek for worldly joys; while mirth and madness rule so many minds, can we forget that the apostle has said that "in the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God?" Do we not see these things? Is not this that spoken of by the prophet? Is not this scripture fulfilled before our eyes to-day? Are we not then in the *last days*? Can we not discern the *signs of the times*?

THE NARROW WAY.

BY WILLIAM ZIMMERMAN.

THE narrow way! It is not beautiful and enticing as the broad way which leadeth to hell. If we travel the narrow way, we must endure many things which we do not like. It is not to the natural heart as inviting, for the way to hell is broad and gorgeous, and thickly strewn with worldly pleasures. O, how many travel this road, which leadeth to everlasting damnation.

I have been a poor sinner, and am yet, though I have repented, and been converted, and have been placed in the narrow way. Ever since I was fifteen years of age, until a year ago, I kept bad company, by means of which I was led to many a wicked practice. I never went to church; instead of that, I went to beer-saloons, etc. One day, I accidentally met with a minister of the Gospel, who had

some little work to do, in the lamp factory and tin shop, where I am to work. We had a long conversation on the subject of the *narrow way*; he explained it unto me, and made me a present of a handsome Bible, which he told me to read over carefully. I promised to do so. As I read it, I soon found it like a looking-glass, in which I could see all my errors and sins I had been traveling in, in past life. I repented, and was filled with the Holy Ghost. I immediately went to the minister and told him that I had a great desire to become a member of his church—a Free Methodist Church. I was converted. Ever since then I have felt a great deal happier than before. Therefore, I wish that a great many more would likewise be converted, who are now traveling the "Broad Way of the Devil." O, that the Lord would awaken their hearts, that they might see what they are doing. Let us all pray unto the Lord, for their and our salvation.

THE HOLY SPIRIT.—The Holy Spirit is our leader and guide. We must follow implicitly. It leads into all truth. It leads to duty by enlightening conscience,—by vivid sensibility to our obligations,—by special drawings and indications,—by unusual seasons of feelings. We must obey with eager desire—promptly—must watch for leadings. The light thus becomes brighter. Otherwise, the light grows dim, the impression of duty indistinct and feeble, and is finally lost. We then look back and suppose we were mistaken, but have, in fact, quenched the Spirit, and driven it away, so far as that duty was concerned. Young converts often believe they should devote themselves wholly to God—in the ministry, perhaps—are unwilling—resist—till the Spirit leaves them doubtful or blind. Such persons usually become mere formalists. They even fear to have more of the Spirit, lest this disagreeable conviction of duty may return.—OLIN.

CHRISTIAN EXPERIENCE

OF MARY S. BILLS.

I DISTINCTLY remember of a minister's visiting my mother, when I was a child four years of age, and of seeing them kneel, and hearing him pray and talk about Jesus; and how my mother wept. Although I was so young, the impression that was at that time made upon my mind, has never been erased. I have since always believed that there was a reality in religion, and have never felt like making light of the subject, or treating with disrespect those who possessed it. When about thirteen years of age, I was brought to think about the salvation of my soul. I would have given a great deal if I had had as much religion as some I knew. I loved to hear earnest Christians talk upon the subject, and I improved every opportunity of doing so. About this time, after reading the Bible alone in my chamber, I thought I should love to pray if no one would know it. After thinking the matter over a little, I arose tremblingly, and thought I would kneel down. Then the thought occurred to me that some one would observe me. I went to the head of the stairs to see if there was any one coming up. There was not. I went back to pray, but just as I was about to kneel down, I imagined I heard some one step upon the stairs. I went to see, but no one was there. And so again the third time. But finally I determined to pray, and down I knelt. But, O, it did appear to me that I was too wretched to be in that position. I felt that I was in the presence of an all-seeing and heart-searching God. I said, vocally, O, God, and then stopped, almost fearing my own voice. I repeated it again, and added, be merciful to me, a sinner. I remained kneeling some minutes, then arose all in a perspiration. These feelings soon wore away. Three years after this, in the spring of 1853, I attended a protracted meeting, held at Parma Corners, Monroe County, N. Y. I was living at the house of one of the

deacons of the Church at the time. I attended the meetings regularly, and did desire to be a good Christian. One evening, when an invitation was given for all desiring to be Christians to come forward and be prayed for, I made my way to the anxious seat. The next evening I went, and again the third. After two or three had prayed for us, (who were especially requested to do so by the minister,) and we had arisen, the privilege was given for any one who wished, to arise and tell what the Lord had done for them, and to express their determination for the future. After listening to a number older than myself, and feeling that I was the weakest and most ignorant of them all, I tremblingly arose, and said, I thanked the Lord for what he had been doing for me; I thought he had blessed me; and I was determined to be a Christian, and hoped they would pray for me. I sat down, feeling blessed, because I considered I had done my duty. But before God I must confess that I do not remember to have shed one real, penitential tear at that anxious seat, although I thought I felt very sorry for my sins, and did wish to be a child of God. I went home, and retired to rest, but for some time I could do nothing but weep and pray. I saw that I was a sinner in the sight of God, and there all alone I gave myself to the Lord, the best I knew how, and soon after fell asleep. The next morning, deacon S., (who was a good man,) asked me how I felt. I told him that I felt better than I did last night. He said he thought I did, for he thought they heard me weeping and praying after retiring. I replied I presumed so. That morning, at the family altar, I wept bitterly, being considerably affected by deacon S's prayer for the salvation of my soul, and by my weight of sin. I attended all the public meetings, and some inquiry meetings. I had but little to say, it being such a great cross, and I had such a man-fearing spirit. In an inquiry meeting I made my first attempt at public prayer; and, O, such work as I made. I

was so ashamed, that I did not want to look any one in the face after I arose. I was so afraid it did not sound right to man, little realizing that it ought to make no difference if it pleased God. But as the old saying is, "practice makes perfect," and I soon got so that I could pray very well. The next Saturday and Sabbath were days appointed for telling religious experience, and having the Ordinance of Baptism and the Lord's Supper administered, and for receiving the right hand of fellowship. When this was over, I considered myself, and was, a member of the Baptist Church. I continued with them three years or more, living and walking with them the best I knew how. I was punctual in outward duties, and verily thought I was doing God service. Yet, all the while, I was going hand in hand with the world. I dressed like the world, I talked like the world; I courted the friendship and fashion of the world; I loved its honors and applause; but no more to all appearance than those who were my sisters in the church. O, what awful danger I was in. Yet, I knew it not. I should have had only to stop breathing to have found myself in perdition; yet, a member in good standing in the Christian Church! O, my God, can it be? O, that I could have seen it then as I see it now!

I went home to live, at Kendall Mills, Orleans Co., N. Y. There was no sister church near where I could unite. Consequently, I attended meetings where I could most conveniently. But there being a society of Methodists in this place, I most frequently attended their meetings, and upon a quarterly meeting occasion, when the invitation was given out according to the M. E. Discipline, I saw that I could not go forward and partake of the Sacrament with those whom I considered to be just as good Christians as myself, without violating the rules of the Baptist Church. I sat trembling under the cross until the last call, when I arose and went,—church or no church. I lived along, having the

form, and sometimes I really felt as though I had a good deal of religion. At last I felt that it was my duty, and I did open my school by reading a chapter out of the Bible, singing, and then prayer. I was boarding with a Methodist brother and sister, who very cordially invited me to go to Bergen Camp Meeting with them. I did so, after getting consent of the trustees. This was in June, 1857. There, in a little prayer-meeting in one of the tents, with the help of the Lord, I was enabled to say for the first time in my life,

"The opening heavens around me shine,
In beams of sacred bliss."

realizing its meaning. O, what light filled my hitherto benighted mind! What unspeakable joy and peace I felt all through my soul. My chains fell off; my heart was free. I had no thought how my prayers would sound to men, but, O, there was constantly a breathing out of "Glory to God." I was lost in wonder, love and praise. Old things had passed away, and behold, all things had become new, and all simply because I was willing to pay the price. I brought all, all, and laid it upon the altar of God, and resolved to let it remain there for time and eternity. It was there that I learned obedience. I no longer thought or hoped I had religion, but I knew I had it, for the Spirit witnessed with my spirit that I was a child of God. I no longer sat trembling under the cross, but I felt glad of an opportunity to get up and tell what I knew the Lord had done for my soul. I did not say I thought the Lord had blessed me, but I knew it, and could stand up boldly and confess it. I had formerly worn no jewelry except a small bosom pin, which I had considered a great convenience, and very tasty withal, but I had to lay it aside, small as it was. Yes, I laid all upon the altar. There God showed me very plainly that the best adorning for one of his children was that of a meek and quiet spirit. And I believe

that God's children do not desire any other adorning. I returned to my school a better teacher and a better Christian, and while endeavoring to store youthful minds with what would be most useful as regards things present, I was enabled to point them to the Lamb of God that taketh away the sins of the world. O, I believe that the prayers that were offered up in that school-room were heard, and the admonitions that I there gave in the name of my Father, did not go unheeded. They will be as bread thrown upon the waters. I went home a new creature in Christ Jesus. I was happy in the love of God, and filled with the Spirit.

I went forward in the discharge of every known duty until fall, when I was married with an unconverted companion, with whom I had been some time engaged, who said he believed in a universal salvation. I knew that the Word said, "Be ye not unequally yoked together with unbelievers." But I felt certain that I should have him to walk with me in the newness of life, if I trusted in, and held on to the living God by faith. I went home with him to live with his father and mother, who were aged people, and Quakers by profession. They did not believe in attending Methodist meetings. In order to please them and my husband, I often staid at home on the Sabbath, hoping to win them to embrace the Saviour, by showing a spirit of meekness and self-denial, of obedience and submission, and thinking, perhaps, I could go away to some secret place, and pour out my soul before Him who seeth in secret, and thought it would answer all purposes. But when I was born again, I was born alive, and that to let the world know that I lived. A great deal of the time I was singing the praises of my Redeemer. I was frequently joined by my husband, who was fond of music. But by being often reproved for so doing, or for making so much noise, I would go around hour after hour, quenching the Spirit, when, if I had obeyed God, the fire

that was kindled in my breast would have burned higher and brighter, and something would have been done. I would often go to my secret place, and there feel as though I wanted to shout and praise God at the top of my voice, but would smother it rather than offend or make a noise to disturb any one. Thus things passed on until December, 1860. I saw that I had been compromising. O, how deeply I regretted that I had not obeyed God. O, how I was tempted, and tried, and sometimes I really thought I could bear it no more. I began to look at the winds and waves, and thought I should surely sink. But then God had said in his word, he that confesseth and forsaketh shall find mercy. I saw plainly that by doing as I had done, that I should never see my husband's soul converted. I saw that his case was more hopeless than ever, and I had lost my power with God. O, what agonies of soul I had at times. I really felt that it would be just in God, should I be left to sink down to perdition without mercy. When I looked over the past, I could see what I had done. But what could I do now? I told my husband that I could not live so, and that I felt condemned for doing as I had done. What I suffered in my mind, God only knows. I went to my husband one morning and told him that I had made up my mind that it was best to obey God, regardless of consequences. I confessed to him, feeling all broken in spirit. I asked his consent to erect a family altar, and ask a blessing at the table. He said he had no objections if I felt it to be my duty. After breakfast was over, we knelt together with our dear little son. O, how the Lord met me there, and gave me strength to perform further duties. The day passed off well, because I had confessed and forsaken, and found relief. But, O, what a man-fearing spirit I possessed. I gained strength, however, and soon got the victory over that, by obeying God. I soon found my way to a dear brother's house, where, I understood, there

were band meetings held. I, feeling determined to get all the light I could, attended them; (though greatly opposed,) and with the light shining upon the word, and the help of the Lord, and the plain dealings of God's people, I was enabled to see and understand that it was not only necessary that my sins be forgiven, but that they must be taken entirely away. O, I did, at times, feel such an earnest desire that I might never speak one word, nor have one thought, or do one act that would not be in accordance with the will of the Lord. But, O, the roots of bitterness were remaining in my heart, and as Paul said, when I would do good, evil was present with me. O, I did want to be all the Lord's, and meant to be, but there was something yet to be done. O, how I felt it! I prayed and agonized, I wanted to be all emptied out, and filled up with all the fullness of God. Thus I lived for several weeks. When, one night at the band meeting, I was enabled to ask for and obtain the blessing of a clean heart, by simple faith. I did not get it as I thought I must have it. Instead of being slain under the power of God, as I had thought I must be to believe it and know it, it came in a very different manner. My soul was filled with a light and sweet peace that surpassed anything I had ever before experienced, and such a fullness! I constantly breathed out, praise to God. I had the witness. I arose and confessed it, feeling it to be my duty. But the Devil kept telling me that I had done wrong in telling such great things, and that it was not so. He tried to make me believe, that, because I was not exercised as some one else was, that I had not obtained it. But I bid him get behind me, and I lived in the discharge of every known duty. So the time for camp meeting drew near, which was held in June following. I felt as though I must go. But my husband was greatly opposed to my going to stay more than one day. I wanted to go and stay all through, feeling that it would do my soul good.

I told him so, and wanted him to accompany me. But he said he could not; there was so much to be done on the farm. He thought I had better stay at home, for there was a great deal that I could do to help him. I inquired what it was; he told me. I went to work with all my might, and before it was time to go to camp meeting, everything was done that was mentioned. Then I asked him if he was willing I should go. He replied he did not think it a proper place for women to go to stay nights. I told him I wanted to go, and thought I should, for I could leave everything comfortable and nice for him at home, if he did not wish to go with me. He felt awfully for a while, but finally said I could not go, there was no use of talking. O, how I felt; but, said I, by fearing man rather than God, I have once been brought into great darkness, and you know what have been my agonies of soul in consequence. Now, what shall I do; please you by staying at home, or do my duty? After a few minutes silence, I decided the matter, by saying I shall go. The next morning he said, well, if you go, I shall go. I replied, that is just what will please me. So, at an early hour, we were on our way to camp meeting. Not long after we arrived there, I was not disappointed in seeing my husband in what he had before considered the most disgraceful of all places, down upon his knees, in front of the altar, pleading for mercy, and, Glory to God, he found it full and free; soul and body seemed new. We returned home, he having the greatest cross yet to bear—to tell his parents of his conversion. Yet, he bore the cross, and the Lord blessed him greatly. He could sing with the poet,

"O, how happy are they
Who their Saviour obey."

I was well paid for obeying God. I have always since been striving to do the whole will of God, though the Devil did succeed once in making me believe that I had lost the blessing of

holiness, in-so-much that I dared not stand up and confess it. But I soon saw my error, and sought it with all my heart, and all alone in my chamber. I regained the witness, although not as clear as I had formerly been. And, while passing through troubles, trials and afflictions, I have been enabled to realize the grace of God sufficient for me. And, although my husband is one of the number that went forth and laid himself upon the altar of our country, and I was left with manifold cares, and the loss of a dear mother has thrown new cares and responsibilities upon me; yet, I can say, amid it all, the will of the Lord be done. And, Glory to God! I have the witness of the Spirit upon my heart as clear as the noon-day sun, that I am all the Lord's, soul, body and spirit, and I can do and say,

"My life, my blood, I here present,
If for thy truth they may be spent."

O, how I praise God that he ever sought me out, while living a poor sinner in Zion. O, how I pity and pray for the many, many, who are standing where I once stood, sleeping and dreaming on, having a name to live, but in reality dead.

PREACHING.

"PREACH the word; be instant in season, out of season." Now, had it ever entered into the mind of the apostle that it would be proper for pastors to compose their sermons in the manner of rhetoricians, and to deliver them as public orators, he would, most probably, have given some intimation of this to his disciple. In such case he would have held out to his pupil in divinity, some instructions of the following nature:

"O, Timothy, my son! I have frequently commanded thee to labor in the work of the Lord, according to my example. But, as thou art not an apostle, properly so called, and hast

not received the gift of languages, I advise thee to write over thy sermons as correctly as possible. And after this, do not fail to rehearse them before a mirror, till thou art able to repeat them with freedom and grace, so that, when thou art called upon for public duty, thou mayest effectually secure the approbation of thine auditors. Furthermore, when thou art about to visit any distant churches, lay up in thy portmanteau the choicest of sermons. And wherever thou art, take care to have at least one discourse about thee, that thou mayest be prepared for any sudden emergency, and never appear unfurnished in the eyes of the people."

The idea of such a passage in the epistle of St. Paul, whether public or private, is too absurd to be endured. What advantage has occurred to the church, by renouncing the apostolic method of publishing the Gospel? We have indolence and artifice in the place of sincerity and vigilance. Those public discourses, which were anciently the effects of conviction and zeal, are now become the weekly exercises of learning and art. "We believe, and therefore speak," is an expression that has grown entirely obsolete among modern pastors. But nothing is more common among us than to say: As we have sermons prepared on a variety of subjects, we are ready to deliver them as opportunity affords.

Since the orator's art has taken place of the energy of faith, what happy effects has it produced upon the minds of men? Have we discovered more frequent conversions among us? Are formal professors more generally seized with a religious fear? Are libertines more universally constrained to cry out, "Men and brethren, what shall we do?" Acts ii, 37. Do the wicked depart from the church to bewail their transgressions in private, and believers to visit the mourners in their affliction? Is it not rather to be lamented, that we are at this day equally distant from Christian charity and primitive simplicity?—FLETCHER.

RILLS AND OCEANS.

BY REV. R. DONKERSLEY.

"Trifles! each one hath a part
 In our pain or pleasure,
 Making up the daily sum
 Of our life's brief measure;
 All unnoted as they pass,
 Scarcely worth our heeding,
 Yet a trifle, it may be,
 God's own work is speeding."

How much is contained within a small acorn cup? When a child holds an acorn in his hand, he holds not a small nut only, but a forest; for, folded within its tiny shell lies trees, and their children trees—even a whole forest.

"A child touched a spring;
 The spring closed a valve;
 The laboring engine burst,
 A thousand lives were in that ship,
 Wrecked by an infant's finger."

Combined drops of water constitute the almost boundless ocean. Acorns cover the forests with stately oaks; and dot the ocean with grand navies. Sands make up the bar in the harbor's mouth, on which rich argosies are wrecked; and little things in youth, accumulate into character in age, and destroy in eternity. (A pebble flung into the ocean by the hand of a child, may stir its waters to their lowest depths.) In the history of man, mighty consequences frequently hinge upon seemingly trivial events; and the individual act of a moment is sometimes productive of results which flow through life, and roll on amid the shoreless ocean of eternity.

When Mohammed was flying from his enemies, he took refuge in a cave, which his pursuers would have entered, if they had not seen a spider's web at the entrance. Not knowing that it was freshly woven, they passed by the cave, and thus a spider's web changed the history of the world.

Wharton mentions in his notes on Pope, that the treaty of Utrecht was occasioned by a quarrel between the Duchess of Marlborough and Queen Anne, about a pair of gloves. "What

can be imagined more trivial," remarks Hume, in one of his essays, "than the difference between one color of livery and another in horse races." Yet, this difference begat two most inveterate factions in the Greek empire, the Parsini and Veneti, who never suspended their animosities till they ruined that unhappy government.

The negotiations with the Pope, for dissolving Henry the Eighth's marriage (which brought on the Reformation) are said to have been interrupted by the Earl of Wiltshire's dog biting his holiness' toe, when he put it out to be kissed by that ambassador.

Many years ago a Christian woman, on her way to the tabernacle in London, accosted a youth named John Williams, asking him to accompany her to that place of religious worship. John readily complied with the kindly, pious invitation. The good woman probably hoped that by this act she might be instrumental in bringing one soul to Jesus. But it is by no means likely that it ever once entered her mind that that simple invitation, given to a careless, Sabbath breaking young man, was a "personal effort" which was to result in the eternal salvation of thousands, dwelling in a remote section of the globe; such, however, was the cheering result of the Christian invitation. That evening John Williams heard a sermon preached by Rev. Mr. Cast, which, accompanied by the Spirit of God, resulted in awakening him to a sense of his lost condition as a sinner before God. He sought, and obtained pardoning and renewing grace. Soon after his conversion, John Williams became the apostle of civilization and mercy to the savage islanders of the Pacific; and his name is now identified with the most glorious triumphs which the Gospel has achieved in these modern times. What Christian could not do as much as did that good woman? If all professing Christians were to do thus much, our churches would soon be filled to overflowing, and the saving benefits which would result therefrom, no one may attempt even to conjecture.

Many years ago, a Welch clergyman asked a girl for the text of his last sermon. The child gave no answer, she only wept. He ascertained that she had no Bible in which to look for the text. This led him to inquire whether her parents and neighbors had a Bible, and this led to that meeting in London, in 1804, of a few devoted Christians to devise means to supply the poor in Wales with the Bible; the grand issue of which was the formation of the "British and Foreign Bible Society," which has already distributed not less, perhaps, than 20,000,000 copies of the Bible; its issues now reaching about 1,500,000 annually; this, in turn, led to the formation of the American Bible Society, and to the whole cluster of kindred institutions throughout the world, which are so many trees of life for the moral healing of the nations. This mighty river, so deep, so broad, so long, we may trace back to the tears of that little Welch girl.

In 1798, a vessel about to go to sea was detained by a change of wind, and came to anchor near the Isle of Wight. The Rev. Mr. Crabb, a Wesleyan chaplain, with characteristic zeal, goes on shore, gets up a meeting, and preaches from "Be ye clothed with humility." It was the message of God to the salvation of Elizabeth Wallbridge, so widely known through the religious world as the "Dairyman's Daughter." The wind fills the sails again, and the chaplain is borne away to India, and for many years he knows not that the sermon preached during his detention at the Isle of Wight was of special benefit to any one. We will now leave the Dairyman's Daughter for a short time; but we expect to meet her again in the course of our present journey.

About 250 years ago, might have been seen a pack-peddler perambulating the streets of the little village of Rawton, Shropshire, England. In passing from door to door, our traveling merchant at length halts at the residence of a certain Mr. Baxter,

where he opens his pack, and exposes to view his stock of literary merchandise. This merchandise, with but one solitary exception, consists of nothing but songs and ballads, and similar trash. The one exception here adverted to, was a good book, entitled, "Dr. Sibb's Bruised Reed." This book Mr. Baxter bought, and placed it in the hands of his son Richard, a lad, at that time, about fifteen years of age. The reading of this book was blessed to the lad's conversion. When Richard became a man—in obedience to a Divine call, he entered upon the functions of a gospel minister. In the discharge of ministerial duties, the labors of Mr. Baxter were greatly blessed.

But it was as a writer of religious books, Richard Baxter's influence *was*, *is*, and to the end of time will be felt. The productions of this good man's pen were legion. They were earnest, practical, and powerfully effective. That notoriously wicked man, Judge Jeffreys, on one occasion of Mr. Baxter's being arraigned before him, is reported to have said, "Richard, thou hast written as many books as would load a wagon, and each of them is as full of treason as an egg is full of meat."

Phillip Doddridge became a reader of some of these treasonable publications, and they so moulded and affected his moral character, as to fit and dispose him to become the author of that world-renowned little book, "The Rise and Progress of Religion in the Soul." This publication was read by William Wilberforce, the deservedly popular and successful champion in the political struggle, which, for ever broke the shackles from off the hands and feet of the West India bonds-men. The reading of the "Rise and Progress" proved to be God's chosen instrumentality for the conversion of the noble-minded Wilberforce.

Mr. Wilberforce subsequently became the author of a book which he entitled "Practical Views of Religion." The reading of this book brought Leigh Richmond to the knowledge of

gospel truth, and to the saving experience of gospel grace, and he became an eminently laborious and very successful preacher of "the Gospel of the grace of God."

To Mr. Richmond belongs the enviable renown of writing, and sending forth to the world that deeply interesting narrative of eminent piety, "The Dairyman's Daughter." Report says that this book has been translated into more than forty different languages, and is supposed to have been instrumental in the conversion of ten thousand souls.

It is a well attested fact that the literary productions of the other authors mentioned above, have been instrumental in the salvation of very many people, numbers of whom are now in glory, while not a few yet remain to bless the church and the world, with their exemplary piety and earnest zeal.

Millions of copies of the Dairyman's Daughter have been scattered in widely separated sections of the globe. The American Tract Society, alone, has published of "Baxter's Call" more than three hundred thousand copies; of his "Saints Rest," and of Doddridge's "Rise and Progress," more than one hundred thousand each.

The Dairyman's Daughter was translated into the Turkish, by Rev. Dr. Goodell, some years ago, and a copy presented by him to the American Church of Nicodemia, was the means of the conversion of two priests: Der Horootiane and Der Vartous, both of them, for many years, faithful laborers in the Lord's vineyard. From that beginning came the Church of Nicodemia, and then Abadazar and Boghehejch.

And now, whence came forth this long train of mighty, glorious results? The sources of this fathomless and boundless ocean of saving and converting grace, are traceable to two distinct rills, which ultimately uniting their separate streams in one, produced the transcendently cheering result now beheld. The first of these rills bubbles

up from the peddler's pack in Rawton, England; and the second comes gurgling from Rev. Mr. Crabb's sermon, preached in the Isle of Wight. "Behold how great a matter a little fire kindleth?" "It is the Lord's doings, and it is marvelous in our eyes!"

"See how great a flame aspires,
Kindled by a spark of grace!
Jesus' love the nations fires,
Sets the kingdoms on a blaze.
To bring fire on earth he came;
Kindled in some hearts it is,
O, that all might catch the flame,
All partake the glorious bliss!"

THE SHORT WAY.—It is worthy of remark, that the very *first dawn* of the light of God in the soul of man, discovers and renders horrible to view, all *moral* defilement, and gives the soul an *insatiable thirst for holiness*; and this desire is so intense, often, even in penitents, that they are led to seek *sanctification* before *justification*. But as holiness is produced in the soul by the Holy Spirit, and that Spirit is not an inmate of the heart till the soul is justified; hence *justification* or the *pardon of sin*, must precede *sanctification*. The conscience must be purged or purified from guilt, from *all* guilt, and from all guilt at once; for in no part of the Scriptures are we directed to seek remission of sins *seriatim*; one now, another then, and so on. Neither in any part are we directed to seek holiness *gradatim*. We are to come to God for an instantaneous and complete purification from all sin, as well as for an instantaneous pardon. Neither the *seriatim* pardon nor the *gradatim* purification, exists in the Bible. It is only when the soul is purified from all sin, that it can properly grow in grace, and in the knowledge of our Lord Jesus Christ.—A. CLARKE.

By the translation of Enoch and Elijah, God showed how men should have left the world if they had not sinned—not by death, but a glorious translation.—MATTHEW HENRY.

THE CHRISTIAN.

BY CLARK P. HARD.

MAN's greatest duty, and the Christian's greatest evidence of his adoption, is, SUPREME LOVE TO GOD, the original source of happiness. The Christian heart recognizes God as Creator, Sovereign and Protector, and for this reason it yields to him its homage and adoration; but it also recognizes him in the infinitely more tender and endearing relation of Redeemer, and this produces the deepest emotions of gratitude and love. It is impossible to separate God and the Christian soul. The Christian *lives in God*. His *thoughts* are of God. His aspirations are to be like God. He breathes the intense longings of his heart into the ear of God, and feels that he is communing with his *Father*, for "as a father pitieth his children, so the Lord pitieth them that fear him." When anxious cares oppress the soul, he casts his burden at the feet of Jesus, for he knows He careth for him. When the enemy comes in like a flood, God is the refuge to which the warrior, weary with the struggle, hastens, and finds assistance. Between Christ and the purified soul there is a state of conscious union and established correspondence. There is no better proof that one is justified, than that he earnestly desires and eagerly seeks to love God more devotedly, and to realize more fully the indwelling of the Holy Spirit. As a consequence of the remains of inbred sin, love to God can not be *perfect*, until the soul has been washed in the blood of the Lamb. The individual who is justified will soon observe that sin *without* finds an apologizing voice *within*; that there is a conflict to be waged with foes lurking in the heart, as well as with hostile forces about the ramparts. This will lead the true disciple to seek for the cleansing, the transforming power. Every converted person is *going on unto perfection*, for when the light which the Spirit sheds upon the heart, points

out the path of duty, he must walk in it, or he comes under condemnation. So when the Spirit reveals to the soul that there is a *higher life*, and more intimate communion with the Father, it will be panting to know the fullness of redeeming love. But when the soul is sanctified, when the warring within is succeeded by the "peace that passeth knowledge," when the gushing streams of purity and joy flow through all the channels of the being, and the trusting heart can say,

"'Tis done; thou dost this moment save,
With full salvation bless,"

then only is love complete. When the clouds are entirely removed, the sunbeams flood the world with light and beauty; so when the Christian's nature becomes assimilated to the divine, and the glory of God dwells in this earthly temple, *love* is the natural and irresistible impulse of the soul. "The individual is free from guilt, for all his sins are pardoned, and he has the witness of the Spirit that he is a child of God; free from the *power* of sin, for sin no longer has dominion over him; free from the *love* of sin, "being cleansed from the filthiness of the flesh and spirit," he is free from all inward impulses thereto, though not free from the temptations of the devil. He walks in the light, rejoicing evermore, praying without ceasing, having his heart, thoughts and conversation, as it were, in Heaven, and feeling the glorious presence of an all-surrounding Deity." The more the soul is purified, the stronger will become its love to God. Less love is an infallible proof of less grace.

Dr. Thomas Dick, in his "Philosophy of Religion," remarks, "Love to God is the most reasonable and amiable affection that can glow in the human heart, and the spring of every virtuous action, and of every pleasing and rapturous emotion. If we are possessed of this divine principle, we shall delight in his worship, and bow with reverence at his footstool; we shall feel the most lively emotions of gratitude for the numerous blessings he be-

stows; we shall be resigned to his will under every providential arrangement; and we shall long for the happy world where the glories of his nature, and the "kindness of his love" shall be more illustriously displayed."

"Love, considered in reference to the Supreme Being, may be viewed as dividing itself into a variety of streams or kindred emotions, all flowing from one source. The most prominent of these emotions are the following: *Admiration*, which consists in a delightful emotion, arising from a contemplation of the wonderful works of God, and of the wisdom and goodness which they unfold. *Gratitude*, which consists in affection to the Supreme Being, on account of the various benefits he has conferred upon us. *Humility*, which consists in a just sense of our own character and condition, especially when we compare ourselves with the purity and perfection of the divine character. To these emotions may be added, *Complacency* and delight in the character and operations of God. *Adoration*, of his excellencies, and an unlimited *Dependence* upon him in reference to our present concerns, and to our future destination."

"The love of God renders us superior to the ills of life, while under its influence, we bow in cordial submission to the divine dispensations, as the result of perfect wisdom, rectitude and benevolence. It enables us to recognize the hand of a Divine Benefactor in every enjoyment, and the rod of an affectionate Father, in every trial and affliction to which we are subjected. It raises the soul above the cares and degrading pursuits of the world, and enables it to look down with heroic indifference on all those trivial incidents and fancied insults, which irritate and inflame and torment the "children of pride." It preserves the mind in calm serenity amidst the raging of the tempest, the rolling thunders, the whirlwind and the hurricane, the eruptions of the volcano, and the convulsions of the earthquake, while it recognizes the Ruler of the Storm, who presides

amidst the crash of warring elements, as its omnipotent protector, and its eternal refuge."

"This divine principle assimilates us to angels and every other class of holy intelligences. It is this divine affection which excites the rapturous flame that glows in the breasts of the angelic tribes, and enlivens the songs and adorations of the cherubim and seraphim. It was this noble principle which impelled the angel Gabriel in his rapid flight through the celestial spaces, when he descended to announce to Daniel the answer to his supplications, and to Zacharias, and also to Mary, the birth of the Saviour; which animated the angels who unbarred the prison door to Peter, and gave assurance to Paul of the divine protection, while he was tossing on the tempestuous billows of the Adriatic Sea; and which fanned the flame of devotion in the heavenly host, when they sung in the plains of Bethlehem, Glory to God in the highest, peace on earth, and good will towards men!"

"This sublime affection assimilates us to God, who is benevolence itself. It assimilates us to Jesus the Son of the Highest, who is "the brightness of the Father's glory, and the express image of his person," and who is forever actuated with fervent zeal for the honor of God, and for the happiness of man. It constitutes the foundation of felicity; it opens the gates to perpetual enjoyment; it secures to its possessor eternal happiness, as its natural and necessary result, and prepares him for mingling in the employment of the "innumerable company of angels and the spirits of just men made perfect;" for all the transporting scenes of glory, and all the avenues to felicity, which will be opened to the immortal spirit, while ages, numerous as the sand, are rolling on."

Such is Love to God. But let us remember, this love excludes the love of the world, the love of self, the love of fame, and the love of anything opposed to the divine will. Let us also mark, that love to God excludes all

hatred of men. The Christian may have enemies, but never is an enemy. Hate is the very antipodes of Christianity. Have we this love? Is it our highest joy to please our Heavenly Father? Do we prefer his society to any other? Do we listen to his word? Do we seek his worship? Do we court his smiles? Blessed Jesus, thou who on Calvary's rugged summit didst bear the accumulated weight of a world's transgressions, and hast redeemed us with thine own most precious blood, and hast made us heirs of eternal life, the utterance upon our lips is echoed in the deepest chambers of the soul—
WE LOVE THEE.

THE WAR CRY.

BY REV. H. L. TALBOT.

Give me the panoply of war,
I'm ready for the fray;
Gird up my loins, and quickly, for
I can no longer stay!

I hear the trumpet's certain peal,
It thunders in my ear;
My Captain beckons, and I feel
No shame, no doubt, no fear.

The hosts of sin assail my Lord,
His banners drag in dust;
My soul grows strong, hand me the sword,
It shall no longer rust!

Quick! or my Master's cause is lost!
Quick! or my Lord is slain!
I see, of sin, the myriad host
Fast gathering on the plain.

Though faster, thicker come the foe,
Stronger and braver, I!
For Jesus I will gladly go
To suffer and to die.

I scorn to lie on flowery banks;
I wish not rest nor ease:
But, foremost, in the battle ranks,
I seek my Lord to please.

Then, give to me my armor, Lord,
I'm ready for the fray:
Gird up my loins, I hear thy word,
And joyfully obey.

LETTER OF JOHN ELLIOT.

THE following letter from good old John Elliot, of Roxbury, written 186 years ago, to his brother Benjamin Elliot, of Guilford, Ct., was deemed so judicious and edifying by Rev. Mr. Prince, of Boston, that he "carefully corrected it from five several manuscripts," and had it printed. A few copies of it have come down to our time, one of which, falling into the hands of a lady, was sent by her to the Independent:

ROXBURY, May 18, 1664.

DEAR BROTHER:—Yours I received and thought on. The question is, how so to live in this world as yet to live in heaven? It is one of the common phases of my heart that I have often occasion to study, and therefore takes me not unprovided. It is hard to keep the helm up among so many cross winds and eddies, and outlands and boarding of creatures, as we meet withal upon this sea of glass and fire. And truly that man knoweth not his own heart who finds it not difficult to break through the entanglements of the world. Creature smiles stop and entice away the affections from Jesus Christ. Creature frowns discompose and tempestuate the spirit, that it thinks it doth well to be angry. Both ways, grace is a loser. We had all need to watch and pray, lest we enter these temptations. The greatest of your conflicts and causes of your complaints seem here to have their original. Temptations follow tempters. As there are two predominant qualities in the temper of everybody; so there are two predominant sins in the temper of every heart; and pride is one in all men in the world; the other is care about futurities.

I will tell you familiarly what God hath done for my soul, and in what track my soul keeps towards himself. 1st. I am come to a conclusion to look for no great matters in the world; but to know Jesus Christ and him crucified. I make best way in a love feast.

A high spirit and a high sail together is dangerous : and therefore I prepare to live low. I desire not much, I pray against it. My study is my calling : so much as to attend that without distraction, I am bound to plead for ; and more I desire not. By my secluded retirements I have advantages to observe how every day's occasions insensibly wear off the heart from God and bury it in itself ; which they that ever live in the noise and lumber of the world cannot be sensible of. 2d. I have learned to see a need of everything that God gives me ; and to need nothing that he denies me. There is no dispensation, though cross and afflictive, but either in or after it, I find I could not be without it : and nothing that I am without, whether it be taken from me, or not given to me, but sooner or later God quiets me in himself without it. 3d. I cast all my care on the Lord, and live securely on the wisdom and care of my Heavenly Father. My ways are, you know, in some sense, hedged up with thorns, and grow darker and darker daily ; but yet I mistrust not my good God in the least ; and live more quiet in the absence of all by faith, than I should do, I am persuaded, if I possessed them. I think the Lord deals kindly with me to make me believe for all my mercies, before I have them ; they will then be Isaacs, sons of laughter. (For the less reason hath to work upon, the more freely faith casts itself upon the faithfulness of God.) (I find that while faith is steady, nothing can disquiet me : and when faith totters nothing can establish me.) If I ramble out among means and creatures, I am presently lost and can come to no end : but if I stay myself on God, and leave him to work in his own way and time, I am at rest, and can lie down and sleep in a promise, though a thousand rise up against me. Therefore my way is not to cast beforehand, but to work with God by the day. Sufficient to the day is the work thereof. I find so much to do continually with my calling and my heart, that I have no time to puzzle

myself with peradventures and futurities. As for the state of the times, it is very gloomy and tempestuous : But why do the heathen rage ? Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promises, through all these overturnings, confusions, and seeming impossibilities. Upon this God do I live, who is our God forever, and will guide us to the death. Methinks I lie becalmed in his bosom, as Luther in such a case. I am not much troubled : let Christ see to it. I know prophecies are now dark, the books are sealed, and men have all been deceived, and every vision fails, yet God doth continue faithful ; it's he that promiseth, who will also do it. I believe these dark times are the womb of a bright morning.

Many things more I might have added ; but enough. O Brother, keep close to God ! and then you need fear nothing. Maintain secret and intimate acquaintance with him ; and then a little of creature will go a great way. Take time for duties in private. (Crowd not religion into a corner of the day.) There is a Dutch proverb, "Nobody will get by thieving nor lose by praying." Lay up all your good in God ; so as to overbalance the sweetness and bitterness of all creatures. Spend no time in forehand contrivances for this world ; they never succeed ; God will run his dispensations another way. Self-contrivances are the effects of unbelief : I can speak by experience. (Would men spend those hours they wear out in plots and devices, in communion with God, and leave all on him by venturesome believing, they would have more peace and comfort.) The Lord Jesus be with your spirit. Pray for your own soul, pray for Jerusalem ; and pray hard for your poor brother. J. E.

THE readiest way to kill some men is to give them a reputation. They will spend the rest of life in taking care of it.—CHEEVER.

PERFECT LOVE.

BY A. S. COOK.

I HAVE been led to think much of late, on the subject of Christian perfection or, better expressed, perfect love. How few there are who really enjoy that blessed state of grace! Many, I have no doubt, are deceived. I am led to this conclusion from various reasons. The Bible tells us, "by their fruits ye shall know them." What is the difference between the fruit of the justified and the sanctified? I answer: The justified have all the fruits of the Spirit—but not to perfection. In the wholly sanctified they are brought to perfection. In the merely justified there is remaining the root to every one of their evil propensities, so that the Christian graces do not perfectly reign within—there are still the remains of the carnal mind, which cause an opposition, in spite of the will. There is, then, a war within. The flesh lusteth against the Spirit, and the Spirit against the flesh. This inward foe is inbred sin, and therefore guilt is not contracted unless it is cherished; it must be hated in order to retain justification. These roots of bitterness often spring up and defile the soul, and bring condemnation. I thank God for a perfect cure. Think of the words of the Saviour as he expired, "It is finished;" and then look to the cleansing blood. He has promised to forgive us our sins, (I am glad the promise does not stop there,) and to cleanse us from all unrighteousness. Evil propensities are unrighteousness. Jesus gave himself for us, that he might redeem us from all iniquity. Inbred sin is iniquity, though not actual transgression; but in neglecting to seek for its entire destruction guilt is contracted. David understood it when he said, "If I regard iniquity in my heart, the Lord will not hear me." He prays, "Create in me a clean heart, O God!" This is a good prayer for every sanctified soul.

Perfect love brings perfect faith—a faith that not only acknowledges the

truth, but shows it by trusting in the promise. Perfect faith lays hold of and receives the full benefit of every promise as far as the soul comprehends it, by the light of the Holy Ghost. Perfect love brings entire submission, and destruction of self, so that not a vestige of selfishness can be seen or felt in anything we say or do. God has entire rule over our thoughts, words, and deeds. In him we live, and move, and have our being. Self being dead, our lives are hid with Christ in God. As Paul says, "I live, yet not I but Christ lives in me." And our hearts not only say, thy will be done, but feel that God's will is done in us and by us.

We are now prepared fully to grow in grace and in the knowledge of the truth. The capacity of the soul is enlarged daily, so that we daily grow in grace,—not into grace. We must get into this state of grace before we can grow in it. Let this be perfectly understood: we can only grow in the grace wherein we stand. Perfect love, like justification, is received by a simple act of faith after entire consecration and self-abandonment. The sanctified have, every moment, love without hatred, patience without impatience, humility without pride, faith without unbelief, perfect peace within, but war without. The justified have peace with God, but it is often disturbed. Inbred sin often wars against the Spirit. The unsanctified may feel pride and anger, though they do not yield to them. The worst enemy of all is unbelief, which shows itself in doubts and fears and wicked distrust. The wholly sanctified are free from all these wrong dispositions. Now, dear brother or sister, do you enjoy this precious blessing of perfect love? Dare to be right.

O, BE HEARTY in the cause of religion! Be either hot or cold. It is a fearful thing to be lukewarm, and thereby fall into the hands of the living God.—FLETCHER.

INIQUITY IN HIGH PLACES.

BY D. F. NEWTON.

"They that work wickedness are set up."—Mal. iii. 15.

THE wickedness of the land. Who upholds it? The Church? What iniquity is there that is not upheld by the professed followers of the Lord Jesus Christ? It is a settled question that slavery—the traffic in men's bodies and souls—could not exist six months were not this "sum of all villainies" sustained in the Church. This is the testimony of Albert Barnes. The Sabbath milk traffic, (one among the great nuisances in our cities, an open violation of a positive precept,) would cease *forever, were it not upheld by the church-members.* The same is true of car, omnibus, and steamboat riding, shaving, hair-cutting, boot-blackening, paper-hawking, and post-office visiting on the Lord's day. The making, circulating and reading the literary serpents,—novels, romances, the light, trashy publications of the day, one of the greatest curses that ever visited God's earth, would early be consigned to the pit of hell, where they originated, were not this superabounding iniquity embraced by ministers and people professing Christianity!

Again, if all professing Christians obeyed God in the choice of rulers, would our nation now be reeling to and fro, like a drunken man, on dark damnation's brink? Whence the outrages, the misrule, the rowdyisms, the drunkenness, the oppression, the anarchy, and the murders? Have they not resulted, more or less, from the violation of a positive precept? Who are to rule over us,—who? wicked men? Hark,—*"Thou shalt in anywise set him over thee, whom the Lord, thy God, shall choose."* Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands and rulers of fifties, and rulers

of tens." "Wise men, understanding and known among your tribes."

With these directions from the inspired volume, have we any more right to vote for a wicked man to office, than we have to murder, or commit adultery? By the choice of ungodly men to occupy the seats of civil power, God is greatly dishonored. His express command is disobeyed. Mark the times of Jeroboam, Ahab, Belshazzar, Manasseh. How exceedingly corrupt the nations at that period!

God commands us to "remember those in bonds as bound with them." Moreover, he says to me, to you, to every one: "loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, break every yoke." "Relieve the oppressed, judge the fatherless, plead for the widow." "Deliver the poor and needy, rid them out of the hand of the wicked." These are positive requisitions from the Most High—"and to obey," saith the Lord, "is better than sacrifice, and to hearken than the fat of lambs: for rebellion is as the sin of witchcraft, and stubbornness is an iniquity and idolatry." If we close our lips and refuse to pray for the poor slave, lest we offend the fastidious ear of the man-stealer or the apologizer of this iniquity, how can we expect the welcome "Well done, good and faithful servants, enter ye into the joy of your Lord." "Inasmuch as ye have not done it unto one of the least of these my brethren, ye have not done it unto me." "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven." *"Take heed that ye despise not one of these little ones."*

To BE FILLED with the Spirit implies all the sweetness of the drawings of the Father, all the love of the Son, all the rich effusions of peace and joy in the Holy Ghost,—more than ever can be expressed are comprehended here! To attain it, the Spirit maketh intercession in the soul, like a God wrestling with a God.—FLETCHER.

TRUE PREACHING.

TRUE preaching is a testimony ; it offers, not things reasoned, in any principal degree, but things given, supernatural things, testifying them as being in their power, by an utterance which they fill and inspire. It brings new promises, which, of course, no argument can create, and therefore speaks to faith. And what is most of all peculiar, it assumes the fact, in men of a religious nature, higher than a mere thinking nature, which, if it can be duly awakened, cleaves to Christ and his salvation with an almost irresistible affinity. This religious nature is a capacity for the supernatural ; that is, for the divinely supernatural ; in other words, it is that quality by which we become inspirable creatures, permeable by God's life, as a crystal by the light, permeable in a sense that no other creature is. Indeed, the great problem of the Gospel is, in one view, to inspire us again at a point where we are uninspired ; to permeate us again with the divine nature, and make us conscious again of God. In this view it assumes to speak with a want, and what a want it is, that a capacity even for God, in the soul, stands empty ! And hence it is that so many infidels have been converted under preaching, that went directly by their doubts, only bringing up the mighty themes of God and salvation, and throwing them in as torches into the dark, blank cavern of their empty heart. They are not put upon their reason, but the burning glow of their inborn affinities for the divine are kindled, and the blaze of these overtops their speculations, and scorches them down by its glare.

Doubtless, there are times and occasions where something may be gained by raising a trial before the understanding. But there may also be something lost, even in cases where that kind of issue is fairly gained. Many a time nothing is wanting but to speak to a soul as already hungry and thirsty ; or, if not consciously so,

ready to hunger and thirst as soon as the bread and water of life are presented. If the problem is to get souls under sin inspired again, which it certainly is, then it is required that the preacher shall drop lecturing on religion and preach it, testify it, prophesy it, speak to faith as being in faith, bring inspiration as being inspired, and so become the vehicle, in his own person, of the power he will communicate, that he may truly beget in the Gospel such as will be saved by it. No man is a preacher because he has something like, or about a Gospel, in his head. He really preaches only when his person is the living embodiment, the inspired organ of the Gospel ; in that manner no mere human power, but the demonstration of a Christly and Divine power. It is in this manner that preaching has had, in former times, effects so remarkable. At present we are almost all under the power, more or less, of the age in which we live. Infected with naturalism ourselves, and having hearers that are so, we can hardly find what account to make of our barrenness.—BUSHNELL.

DRINKING TEA.—After talking largely with both men and women leaders, we agreed it would prevent great expense, as well of health, as of time and of money, if the poorer people of our society could be persuaded to leave off drinking tea. We resolved ourselves to begin and set the example. I expected some difficulty in breaking off a custom of six and twenty years' standing. And accordingly, the three first days my head ached, more or less, all day long, and I was half asleep from morning to night. The third day, on Wednesday, in the afternoon, my memory failed almost entirely. In the evening I sought my remedy in prayer. On Thursday morning my headache was gone ; my memory was as strong as ever ; and I have found no inconvenience, but a sensible benefit in several respects, from that very day to this.—WESLEY.

UNEDUCATED PREACHERS.

It is one of the honors of the Gospel, that poor men have taken to the preaching of it. There was a tinker once—and let the worldly-wise blush when they hear of it—there was a tinker once, a tinker, of whom a great divine said he would give all his learning if he could preach like him. There was a tinker once, who ne'er so much as brushed his back against the walls of a college, who wrote a Pilgrim's Progress. Did ever a doctor in divinity write such a book? There was a pot boy once—a boy who carried on his back the pewter-pots of his mother, who kept the Old Bell Inn. That man drove men mad, as the world had it, but led them to Christ, as we have it, all his life long, until, loaded with honors he sank into his grave, with the good will of a multitude round about him, with an imperishable name written in the world's record as well as in the records of the church. Did you ever hear of any mighty man whose name stood in more esteem among God's people than the name of George Whitfield? And yet, these were poor men, who, as Wyckliffe said, were taking to the preaching of the Gospel. If you will read the life of Wyckliffe, you will find him saying there, that he believed the Reformation in England was more promoted by the labors of the poor men, whom he sent out from Lutterworth, than by his own.

He gathered round him a number of poor people whom he instructed in the faith, and then he sent them two and two into every village, as Jesus did. They went into the market-place and they gathered the people around, they opened the book and read a chapter, and then they left them a manuscript of it, which for months and years afterwards, the people would assemble to read, and would remember the Gospellers that had come to tell them the Gospel of Christ. These men went from market-place to market-place, from town to town, and from village to village, and, though their

names are unknown to fame, they are the real reformers. You may talk of Cranmer, and Ridley, and Latimer; they did much, but the real reformers of the English nation, were people whose names have perished from the annals of time, but are written in the records of eternity. God has blessed the poor man in preaching the truth. Far be it from me to depreciate learning and wisdom. We should not have had the Bible translated without learning, and the more learning a man can have, if he be a sanctified man, the better; he has so many more talents to lay out in his master's service; but it is not absolutely necessary for the preaching of the Word. Rough, untamed, untaught energy, has done much in the church. A Boanerges has stood up in a village; he could not put three words together in grammatical English; but where the drowsy parson had for many a year lulled all his people into an unhallowed rest, this man started up, like the herdsman Amos, and brought about a great awakening. He began to preach in some cottage; people thronged around him; then a house was built, and his name is handed down to us as the Rev. so-and-so; but, then he was known as Tom the plowman, or John the tinker. God has made use of men whose origin was the most obscure, who seemed to have little, except the gifts of nature, which could be made use of in God's service; and we hold that this is no disgrace, but on the contrary, an honor, that poor men are taking to preaching the Gospel.—"SPURGEON."

I PREACHED, in Bethesda, Mr. Smyth's new chapter. It is very neat, but not gay. Mr. Smyth read prayers, and gave out the hymns, which were sung by fifteen or twenty fine singers, the rest of the congregation listening with much attention and as much devotion, as they would have done to an opera. But is this Christian worship? or ought it ever to be suffered in a Christian church?—WESLEY.

G E M S .

PRIDE.—“You must not, certainly, my dear mother, say one word which even looks like an intimation that you think me advancing in grace. I cannot bear it. Every body here, whether friends or enemies, are conspiring to ruin me. Satan and my own heart, of course, will lend a hand; and if *you* join too, I fear all the cold water which Christ can throw upon my pride, will not prevent it from breaking out into a destructive flame. As certainly as anybody flatters or caresses me, my Father has to whip me for it; and an unspeakable mercy it is that he condescends to do it. I can, it is true, easily muster a hundred good reasons why I should not be proud; but pride wont mind reason, nor anything else but a good drubbing. Even at this moment I feel it tingling in my fingers’ ends, and seeking to guide my pen.”—PAYSON.

DRESS.—The wearing of gay or costly apparel, naturally tends to breed and increase vanity. By vanity I here mean, the love and desire of being admired and praised. Every one of you that is fond of dress, has a witness of this in your own bosom. Whether you will confess it before man or not, you are convicted of this before God. You know in your hearts, it is with a view to be admired, that you thus adorn yourselves; and that you would not be at the pains, were none to see you but God and his holy angels. Now the more you indulge this foolish design, the more it grows upon you. You have vanity enough by nature, but by thus indulging it, you increase it a hundred fold. Oh, stop! Aim at pleasing God alone, and all these ornaments will drop.—J. WESLEY.

NEVER YIELD TO DISCOURAGEMENT. Do not be disheartened, my friends, on account of your slow progress. A long martyrdom is sometimes necessary, in order to purify our souls from the concealed faults of self-love—faults inter-

woven in our nature, and strengthened by long indulgence. It is rare to find persons who are willing to die entirely to self, and therefore few reach the highest state of grace. Have good courage. It is a great work to draw a large ship from her moorings, but when she is in the waters, how easily she rolls!—MADAME GUYON.

HUMILITY, THE EFFECT OF LOVE.—When I speak of progress, it is in descending, not in mounting. As when we charge a vessel, the more ballast we put in, the lower it sinks, so the more love we have in the soul, the lower we are abased in self. Let us so charge ourselves with the weights of love as to bring down self to its just level. Let its depths be manifested by our readiness to bear the cross, the humiliations, the sufferings, which are necessary to the purification of the soul. Our humiliation is our exaltation.—MADAME GUYON.

SELF-RENUNCIATION.—You speak of your many cares. If you will give yourself wholly to God, these cares will be greatly diminished. God will think for you, and arrange by his Providence, what you cannot effect by long years of planning. In the name of God I entreat you to renounce your own wisdom, your self-leading, and yield yourself up to God. Let Him become your wisdom. You will then find the place of rest you so much need.—MADAME GUYON.

DOING GOOD.—FOR THESE two days I made an experiment which I had been so often and earnestly pressed to do—Speaking to none concerning the things of God, unless my heart was free to it. And what was the event? Why, 1st. That I spoke to none at all for four score miles together. No, not to him that traveled with me in the chaise, unless a few words at the first setting out. 2d. That I had no cross either to bear or to take up, and commonly, in an hour or two, fell fast asleep.—WESLEY.

THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, OCTOBER, 1863.

HOLINESS.

It is of no use to profess holiness unless you enjoy it in your heart, and manifest it in your life. That you had it once, is no evidence that you have it now. You may still be orthodox in your doctrines, strictly moral in your life, faithful in the performance of all the common, outward duties of religion,—nay, you may even be devoted to the advocacy of holiness, without truly possessing this grace. "Were a man," says Wesley, "as harmless as a post, he might be as far from holiness as heaven from earth." Holiness is our complete renewal in the image of God,—the perfect love of God shed abroad in the heart by the Holy Ghost given unto us, so that we love God with all our heart, and mind, and strength, and our neighbor as ourself.

It is not merely victory over sin,—this is given to ever pardoned soul,—but it is deliverance from sinful tempers themselves. The old man is not simply bound,—he is cast out with all his goods. There is not merely a calm, emotionless surrender of ourselves,—a "laying of our all upon the altar," but there is a dying out of self which can no more take place without deep emotion, than can natural death come upon a strong man without painful struggles. The animal life does not contend more stoutly with the king of terrors, than does the sinful life with the King of grace. The old man does not die until compelled to. The death struggles, whether more or less protracted, are real, and not imaginary or figurative. Paul said, "I am crucified with Christ;" and so does every one say, who has experienced inward holiness. But crucifixion is death, and a painful death. No one can give up all his cherished plans, and dearest associations, to follow Christ fully in the path of humility, reproaches, persecutions and afflictions, without a pang. When he makes this surrender, he will know it. But it must be made, if the joys of full salvation would be experienced.

When sinful self ceases to live, then Christ comes in and takes possession. The heart emptied of sin, is filled with the Spirit. A

peace, which passeth all understanding, continually reigns. The ransomed believer now rejoices in Christ with "joy unspeakable, and full of glory." No words can express the rapture of his soul. Standing upon the tops of the mountains, where he is fanned by the breezes of Paradise, and ravished by a sight of the celestial city, he shouts aloud the praises of God; or, lying low in the valley of humility, he feels

*A sacred awe that does not move,
And all the silent heaven of love.*

His heart is full of gratitude and praise, and out of the abundance of his heart, his mouth speaketh.

There is, we are aware, an experience called holiness, very different from this. The professor, in nine cases out of ten, one who has lost his first love, and who, therefore, needs to repent like any other sinner, is persuaded that he needs the blessing of holiness. He is told to deliberately consecrate himself to the Lord,—to "lay all upon the altar." When this is done, he is taught that he must believe, upon the authority of God's word, that the sacrifice is now accepted; that "the altar sanctifies the gift," and that he now enjoys the blessing of holiness. If he urges that he does not feel any different,—that he has not experienced any change, he is assured that he must live by faith and not by feeling,—that he must honor God by believing his word. The next and last step is to make a profession of holiness, and this must be kept up henceforth. Such a process, involving no mortification of pride, but rather gratifying it by giving one a reputation for piety, becomes popular wherever presented. Many pass through it, profess holiness, and deceive themselves to their soul's undoing. They "say they are rich and increased in goods, and have need of nothing;" when, in reality, they are "poor and miserable, and blind and naked." They are as full of self as ever, conformed to the world, willing to receive honor of men, and ready to compromise whenever fashion demands it. They wink at popular sins, or boldly apologize for them. We have seen such men, with their golden spectacles, and gold or silver headed canes, shutting out of meetings for holiness all testimony against slavery in the church,—and women adorned in "gold, or pearls, or costly array," pleading

for worldly conformity, because their hearts are not set upon these things!

Such persons enjoy holiness? Why, according to the Methodist standard,—and such are found among Methodists, they are not scripturally awakened, much less converted or sanctified! The “General Rules” of Methodism say that “WE KNOW that God’s Spirit writes on truly awakened hearts,” the necessity of avoiding evil of every kind, especially that which is most generally practiced, such as, “Laying up treasure on earth,”—but these would make gain of godliness; “Softness and needless self-indulgence,”—but these indulge self, in eating, drinking, dress, and conversation; “Reading those books that do not tend to the knowledge or love of God,” such as novels, Harper’s magazine, and other light literature of the day; “The putting on of gold and costly apparel,”—but these say their “conscience does not condemn them” for doing so. Yet, you profess holiness! Why, according to the standard of your own church, you are yet an unawakened sinner! You may occupy a high official or social position,—may have written a book on the subject of holiness,—you may be justly entitled to the gratitude and respect of the church, but all this does not prove that you are now in a state of salvation. If you do not “*deny yourself and take up your cross daily*,” submitting to bear the reproach of Christ, to be as the filth and offscouring of the world, and looking that men should say *all manner of evil of you falsely*, for the Lord’s sake,” you have not, the Methodist Discipline says, “really fixed in your soul,” even “a desire to flee from the wrath to come, and to be saved from your sins!” This is the decision which Methodism pronounces upon your condition. And is it not the Bible view of the case? Has not the light that was in thee become darkness? O, be honest with yourself! You confess to a loss of power. This is so striking that, blinded as you are, you cannot fail to perceive it. But if the power is gone, the purity is gone, the Holy Ghost, the sanctifier, is gone! Rouse from this state of stupid insensibility. Bewail your loss. Humble yourself deeply before God. Obtain pardon while you may. Then press on to full salvation. Remember that, **WITHOUT HOLINESS NO MAN SHALL SEE THE LORD.** Resolve to have the real thing if it takes your life. There is an

awful warning to those who have been living in the way of salvation, and have enjoyed many works of the Divine favor, and are full of honors, in the record that is given of one, once a favorite of heaven. *It came to pass when Solomon was old that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God.*

CONFORMING TO THE WORLD.

THE Bible teaches, and most men believe, that there is to be, in the other world, a wide distinction between those who serve God and those who serve him not. The wicked shall go away into everlasting punishment, but the righteous into life eternal. It seems but reasonable that there should be a difference between them here. The Bible represents that there is a clear and marked distinction between saints and sinners. Christians are a peculiar people. They touch not the unclean thing.

That the church is rapidly conforming to the spirit and pleasures of the world none can deny. The most alarming feature is that prominent preachers lead the way; and the people blindly follow. The New York papers contain an account of

“A TIN WEDDING.—Tuesday evening being the tenth wedding day of the Rev. Dr. Cuyler, of the Park Presbyterian Church, he gathered his friends together, to the number of over eight hundred, in the spacious lecture-room of his new Church, on Lafayette avenue. As the visitors poured in, they brought all manner of TIN presents, from the toot-horn of the street boy to the great old-fashioned Dutch oven of ancestral days. Dr. and Mrs. Cuyler began to enjoy the sport, although his deacons thought it considerable of a good thing, half a dozen of them being required to stow away the articles that were presented. On some unusual or valuable article in the tin line being given, the Reverend gentlemen would feel impelled to make a speech. His remarks would call out replies, which were listened to with great good humor by all present, who enjoyed the keen sallies of lay or clerical wit. It is impossible to give our readers an idea of the tin-ware exhibited after all the presents had been received. Some of the sharp ones endeavored to count the separate articles, but gave up after reaching a thousand. The evening passed away so merrily and pleasantly,

that it can scarcely fail to be remembered by all who participated in the festivities of the occasion."

What would John Knox or Jonathan Edwards have thought of a scene like this in the house of God?

The Chicago Tribune gives a full report of a

"BANQUET TO BISHOP SIMPSON."

"The supper given to Bishop Simpson, at the Sherman House, last evening, was a pleasant affair, attended by upwards of one hundred of the ministers, laymen, and other prominent members of the M. E. Church of this city."

After giving a list of the officers of the evening, the report says:

"The company, at 9 o'clock, proceeded to the Ladies Ordinary, where was displayed a bounteous supply of the good things of earth, very tastefully arranged, in the peculiar way that mine hosts of the Sherman have of doing up matters of this kind. The Divine blessing was implored by Rev. Dr. Tiffany, after which the company proceeded to discuss the merits of the matter before them."

"The evening was filled out with toasts and responses, and closed amid the utmost good feelings and well-wishes to the distinguished guest in whose honor the banquet was given."

The occasion was the removal of Bishop Simpson from the vicinity of Chicago to Philadelphia.

In respect to this affair, a beloved minister, broken down in the service of the church, in the traveling connection, writes us, "My soul sickens within me, at the sight and the terrible consequences that must follow from such examples."

Bro. Roberts, can anything be done? I beg you to raise your warning voice louder and stronger than ever against this popular sin, which is sweeping millions to eternal ruin. Is not conformity to the world, by professed Christians, the soul damning sin of the age?"

We hope that no one will think that we are saying anything against the Presbyterian or Methodist Episcopal Church, because we bear our testimony against such proceedings. They are no part of Presbyterianism or Methodism. There is nothing in the doctrines or discipline of either church that can be construed into giving them the slightest sanction. Would not John Wesley have denounced, far more

strongly than we are capable of doing, the conduct of a Bishop and popular minister in consenting to a banquet being given to honor him, in a genteel rum-selling, gambling hotel, where hundreds of young men are ruined, and that too in the neighborhood of his own house? Would it not have been much more in keeping with Methodism, as Wesley left it, to have gone to a church, where all the members who chose, could have had the benefit of his "wise parting words of counsel and advice?" Would not the cost of this banquet have been far more appropriately expended in relieving the wants of the many widows and children left destitute by the devastations of the war? Turn to the twentieth chapter of the Acts of the Apostles, commencing with the seventeenth verse, and read the account of the manner in which a primitive bishop took leave of his flock. We do well to heed such examples, not forgetting the words of St. Peter, *For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.*

STANDING FOR JESUS.

No one can stand except in God. He must be filled with the Spirit. To stand he must "come out and be separate; and have no fellowship with the unfruitful works of darkness, but rather reprove them."

Profess to stand for Jesus, and yet not rebuke sin in high places and in low; sins of omission and commission; sins of oppression and man stealing! Do you think you can stand firmly on the rock Christ Jesus, when you select times and places, and circumstances to stand, and do not stand everywhere? What, think of standing for your blessed Lord in one place and not in another, lest you forfeit your good name; your popular standing in this or that society; your salary or your parsonage? What kind of standing is this? Is this going forth without the camp bearing the reproach of Jesus? profess to stand and not stand? What is this but denying Jesus, the sin of Ananias and Sapphira, lying against the Holy Spirit?

How frequently are persons filled with love, and baptised for the glorious work of God in the salvation of sinners, pledging themselves, meanwhile, to stand boldly for Jesus, *everywhere*, come life, come death! who by and by,

gradually, and almost imperceptibly give place to the devil,—lose the holy unction, the fire of God's love—and slide away into a sickly, sentimental, conservative, time-serving charity! Beloved, has the offense of the cross ceased? "O, foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

* * * "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"—Gal. iii. 1, 2, 3.

"My little children," says Paul, "of whom I travail in birth again, until Christ be formed in you, * * * for I stand in doubt of you."

O, this transforming devil, how cunning, how crafty. The roaring lion devil is harmless, compared with this serpent in the grass! Open infidelity is far less dangerous than a spurious holiness! Brother, sister, in the Lord, where are you? on the mountain top of love, as on eagle's wings, mounting higher and higher, on pinions of faith, hope, joy, glory on glory? What now, will you stand? stem the current, set your faces like flints, "cry aloud spare not," lift your voices trumpet-like against popular sins and popular opinions, come what will, leaving the consequences with God? Will you oppose in the strength and wisdom of the Most High, in the meekness and gentleness of Christ, *every sin*? Will you, beloved, take God's word, thunder it, flash it, Sinai like, against worldly conformity, in the church and out of it, in Popish adornments, in gewgaws, trinkets, artificials, gold, pearls and costly array?—See Isaiah, iii., 16; Rom. xii. 2; 1 Tim. ii. 9; 1 Pet. iii. 3.

Will you openly and boldly oppose the wickedness of secret societies, with which ministers and people unite in direct opposition to the word of God, the simplicity and purity of the Gospel? Will you strike a death blow, in God's name, against the use and traffic of intoxicating drinks; the manufacture, sale and use of the vile Indian weed, or poisonous drug, called tobacco? Also against a corrupt press, in the form of mixed publications, —containing the bitter and the sweet,—the curse of the land, that bites like a serpent and stings like an adder; that eats out the vitals, the heart blood of godliness?

Will you rise up in God's strength, cry aloud against the prevalent evils of pic-nic's, tea and strawberry parties, sleigh rides and

oyster suppers, tin weddings and golden weddings, donation and surprise parties, New Year's visitations, and the like; where religion is crowded out and Satan comes in; where foolish talking and jesting, fun and frolic, wine-bibbing and gambling, prevail? *Once more*, will you smite with the lightning's flash of God's word, the sin of oppression, the traffic in the bodies and souls of men, as God smites this iniquity, and its apologizers? Friends of truth and a full salvation, will you thus stand "having done all to stand," in the pulpit and out of it, everywhere duty calls, without consulting the fear, favor or frowns, of opposing influences, friends or foes?

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

In a word, will you follow the Lord *wholly* as Joshua and Caleb did? Will you take your cross daily and bear it in your families; in family discipline; in household duty; in training your children for God? Will you take Jesus for your pattern, your guide, your sun; your shield, your wisdom, righteousness, sanctification and redemption, your ALL IN ALL? Will you stand thus? Will anything short of this, completely standing for Jesus keep you? Is there any well grounded hope of life everlasting, save on this rock?

Heaven is worth all these pains. "Then," said Jesus to his disciples, "if any man will come after me, let him deny himself and take up his cross and follow me, for whosoever will save his life will lose it: and whosoever will lose his life for my sake, shall find it."—Math. xxvi. 24, 25.

Friends, beloved, "stand up for Jesus!"
Plead his cause—your Saviour own!
Lo! he now your cause is pleading,
Standing up before the throne.
He will know you; he will claim you,
When he comes to take his own.

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A WORD FROM AN OLD PILGRIM.

Rev. Loomis Benjamin writes:—I have asked the Lord if there was anything more for me to do, to proclaim and spread the doctrine of holiness in these ends of the earth, to open the way, and direct the means to remove the swelling from my knee, which threatened my limb, if not my life. I believe he has done it. I have laid aside the bandages, and am about my labor as usual. Being destitute of a horse, and feeble in health, I have

been shut up until now; but, Glory to God! I begin to see a light ahead. I have concluded to hire a horse, if possible, break out, and trust in God to clear the way. Our love to all of Gideon's Band. Tell them,

"Here's my heart, and here's my hand."

THE SUSQUEHANNA CAMP MEETING was largely attended, and highly successful. On the Sabbath, the congregation was so large that services were held in two places, sufficiently far apart not to interfere with each other. This arrangement worked well, and the Sabbath was one of the best days of the meeting.

Convictions were deep and general, conversions clear, and many experienced, in its fullness, the blessing of entire holiness. There were nineteen tents upon the ground, one of them from New York City. One remarkable feature of the meeting was this: Though there were ministers present of seven different denominations who participated in the services, I never saw at any meeting I ever attended, more of the unity of the Spirit. The great object of the meeting was to spread scriptural holiness, and on this point all were agreed. The following ministerial brethren from New York were present, and rendered efficient assistance: Rev. Henry Belden, of the Congregational Church; Rev. Mr. Finney, of the Presbyterian Church; Rev. J. Q. Adams, of the Baptist Church; and Rev. J. Palmer, of the Methodist Episcopal Church. The meeting left an excellent influence, and a powerful revival has since broken out in the neighborhood. A correspondent writes us:

WINDSOR, Sept. 19th, 1863.

Dear Bro. Roberts:—The Lord began a glorious work last Tuesday evening, in the prayer meeting. Seven were converted that night, and others all broken down. They appointed a meeting the next night. Thirteen went forward, and three or four of them experienced religion that night. O, praise the Lord! My soul is full of praise and glory for what he has done. A man between fifty and sixty years of age, and his son, and his wife, experienced religion that evening. Thursday evening, the wife of another of his sons was reclaimed. She had felt strongly opposed to any one's falling. While she was forward, she got up and sat upon her seat. A young man was converted, and he arose to tell about

it. The Lord kept blessing him; he began to tremble and shake, and finally fell to the floor. He had no sooner fallen, than this woman fell from her seat to the floor, helpless. The Lord showed her he could 'slay her.

Our faith has taken hold of the Lord for families, and he is saving them." L.

THE NAPLES CAMP MEETING was small, there being but five tents on the ground. It went hard for a time; but the Lord answered prayer, poured out his Spirit, and sent salvation. On Monday evening we had a little prayer meeting in one of the tents, which will never be forgotten by those present. The meeting continued until between three and four o'clock in the morning. We were praying for the baptism of the Holy Spirit, and, O, how prayer was answered. Every one present, I believe, received it. Three or four ministers, and several members fell under the mighty power of God. As I lay helpless on the ground, the Lord gave me such a sight of his purity, as I never had before. The blessing I then received was worth the camp meeting. I still feel its blessed effects upon my soul, and expect to as long as I live.

THE CROWLAND CAMP MEETING, in Canada, was a blessed season. Preachers and people had a mind to work, and the Lord encouraged their efforts by the conversion and sanctification of a large number of souls. We were much pleased with this our first visit to a camp meeting in the Queen's dominions. The meeting was held by the Methodist Episcopal Church in Canada. Judging from what we saw, we should take them to be a live people. We were cordially received by Bro. Cook, the preacher in charge, and by all the preachers and people. May God bless them.

THE OGLE CAMP MEETING.—Bro. Thurston, who attended it, writes us as follows:

SEPT. 17th.—Dear Brother:—The camp meeting closed yesterday. It was a glorious success. I never witnessed such scenes of power and of glory. A goodly number pardoned, a goodly number saved fully. Praise the Lord.

SAFE HOME.

Our readers are dropping off one by one, cut down by the hand of death. May we all be ready, fitted by grace for the mansions of the blessed!

Lengthy obituary notices are frequently sent us, the publication of which would be gratifying to the friends, but would not specially interest or benefit the mass of our readers. To publish all that might thus be sent us, would leave us but little room for anything else. Unless there is something remarkable in a person's life or dying testimony, it is not our custom, nor that of similar magazines, to record his death.

Christian soldiers, who have died in defence of their country, are especially deserving of honorable mention.

GEORGE MOORE, son of Samuel and Alzina Moore, of Adams, Ohio, was a member of Co. "B," 122nd Regiment Ohio Vols. He was wounded at the battle of Winchester, Va., and died in thirteen days after. His father and mother write:

"Our precious child will never read the Earnest Christian again which he loved so well. He joined the church at the age of fourteen, and was twenty-five years and ten months old when he died. He was such a good boy, always, so true and faithful to his trust. He and another class-mate used to hold prayer meetings in their tents. Those who were with our dear George, say he was so patient under his suffering,—not a murmur passed his lips.

O, this war falls heavily upon us. This is the second one of our dear boys that have fallen in this war. One, only a little past eighteen, fell in Tennessee. O, pray for us, that God will bless this affliction to the good of our souls!"

JOHN B. WARHAM, a member of the 100th Regiment N. Y. Vols., was killed by a shell from Fort Wagner, August 30th, 1863. He is one of the fruits of the Free Church in Buffalo. He united with this church, February 2, 1862. He was a devoted Christian while with us; and in the army he maintained his integrity as a follower of Christ. In one of his last letters he writes:

"I will strive, by the help of the Lord, to keep all right in my soul. I praise God he has a boundless store-house, filled with mercy for all such as feel their need of him."

He was buried, with a soldier's burial, on Morris Island, the whole Regiment following him to his grave. He was much respected, beloved, and lamented.

EDWIN A. FOUNTAIN, son of Henry L. and Sarah Fountain, was a member of the 127th Regiment Illinois Vols. He received a gunshot wound in his arm, before Vicksburg, May 22, which rendered amputation necessary. He died in consequence, June 17, 1863, aged 23 years, 6 months. He was converted in April, 1861, and united with the Free Methodist Church. He was one of the main pillars of the Rockville society, and during their severe trials, when others turned their backs upon the cause, he stood firm to his post. He lived his religion in the army up to the day of his death. We have the strongest evidence of this, both from his letters and from those of his companions in arms.

The last act of his life of which we have any knowledge, was, his calling to the nurse for his Testament and Hymn Book. He read a chapter, read and sung a hymn, and quietly passed away.

He was married, December, 1861, to Miss Minerva Case, who is left with an infant-son to mourn his loss. May God sustain and keep them unto life eternal.

WILLIAM BRIERLY was recently called from the Free Methodist Church of Buffalo to his home in glory. He died the 12th of September, aged seventy-three years. His mother, a woman of strong faith, used to listen to the preaching of John Wesley. He was born in England, and had lived in this country 24 years. He was converted when young, and lived religion for a season. He gradually lost his enjoyment, became worldly, and lived for some years an honest, upright life, but destitute of religious enjoyment. He was clearly saved last winter. His convictions were pungent; and his joy great, when the Lord spoke peace to his soul. From that time till his death he was enabled constantly to rejoice in the Lord. During the nineteen days of his sickness he suffered intensely, but no word of murmuring escaped his lips. When his daughter told him that the doctor had not much hopes of his recovery, he answered, "Glory to God, and the Lamb forever. It is all right, living or dying." To his companion, with whom he had lived forty-seven years, he said: "If they ask you when I am gone, if I was prepared for death, tell them, yes, for I am sure I am going to Heaven." To his son he said: "William, come to Heaven." He

was conscious to the end, and about five minutes before he breathed his last, he exclaimed, "Praise the Lord." He died, with his companion and his four children around his bedside, whom he exhorted, "not to weep, but to meet him in Heaven."

BUFFALO FREE METHODIST CHURCH.

Ever since this church was opened the blessing of the Lord has rested upon the efforts here made to hold up the Bible standard of salvation. This is the almost only place in this city of a hundred thousand inhabitants, where the Gospel is preached freely to the poor. The house is filled—often crowded—and many in this humble place hear the words of life, who otherwise would scarcely be under any religious influence whatever. Many have here experienced the blessings of pardon and purity. Some are still members, living in the enjoyment of religion; others have gone to different places; and three have gone out from this Society to preach the Gospel; five have, we trust, joined the church triumphant.

We have still a debt remaining on the church of about \$1,700 00. Though it is in a shape that it does not embarrass us at present, yet it is desirable to have it paid as soon as possible. Our Society is poor; and they do well in sustaining the services as they do. This is truly missionary ground, and the Society needs and deserves help in paying off their debt. They have had some assistance, but it has been mostly in small sums. If any of our readers have in their possession any money belonging to the Lord, that they feel should be used for him, they cannot, in our judgment, make a better appropriation than to the Free Methodist Church of Buffalo. Any remittances for this purpose, may be addressed to Rev. B. T. Roberts, Buffalo, N. Y., and we will see that they are duly applied and credited.

NOTICES.

THE ILLINOIS CONFERENCE of the Free Methodist Church, will meet at the F. M. Church in Aurora, the 21st of October, at 9 o'clock. A. M.

THE SUSQUEHANNA CONFERENCE of the Free Methodist Church is postponed to meet at Binghamton, on Thursday, the 8th of October, at 9 o'clock. A. M.

THE FIRST Free Methodist Church of Aurora, Ill., will be dedicated to the worship of

God, on Sunday, the 25th of October, at 10½ A. M., by Rev. B. T. Roberts. The friends of earnest Christianity are cordially invited to be with us on that day, to meet the Lord of Hosts.

B. HACKNEY.

DEDICATION.

THE "FIRST FREE METHODIST CHURCH IN THE CITY OF SYRACUSE," on the corner of Church and Franklin streets, will be dedicated to the worship of God, on Wednesday, October 14. Preaching by Rev. B. T. Roberts, the General Superintendent, at 11 A. M.; also, preaching in the evening. A general quarterly meeting will commence on the day following. The public are invited to attend.

D. W. THURSTON, Pastor.

Syracuse, Sept. 22, 1863.

LITERARY NOTICES.

THE SIGNS OF THE TIMES; or, a Glance at Christendom as it is. By H. L. HASTINGS, author of *Pauline Theology*; *The Great Controversy between God and man*; *Reasons for my Hope*; *The Old Paths*; *Thessalonica*, or *the Model Church*; *Retribution*, or *the Doom of the Ungodly*, etc.

"In the last days, perilous times shall come." 2 Tim. iii, 1. Third edition, greatly enlarged. Boston: H. L. HASTINGS, 167 Hanover street.

This is a 12 mo. book of 415 pages. It is an application of the third chapter of 1st Timothy, to the times in which we live. In eloquent language, sustained by startling statistics, the author sets forth the crimes and cruelties, immoralities, hypocrisy, and formality of Christendom, and thence argues that the end of the world is near. In the chapter on Great Britain and the *Opium Trade*, the most horrible atrocities are brought to light. The effects of opium as an inebriating drug are shown to be ten times worse than those of alcohol. "Forty thousand Chinese are annually hurried through the abyss of misery to the grave by opium-smoking!" Yet, this traffic, so deadly in its effects, is forced upon the Chinese by the British government, because they make by it \$20,000,000 annually.

We give in this number of the *Earnest Christian* an extract from this book, under the heading "Lovers of Pleasure."

The price of the book is \$1 cloth, 75 cents paper. It will be sent, postage paid, to any one sending the price to H. L. Hastings, 167 Hanover street, Boston, Mass.