

# THE EARNEST CHRISTIAN

AND

## GOLDEN RULE.

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NO. 1.

REV. J. W. REDFIELD, M. D.

BY REV. B. T. ROBERTS.

THOSE of our readers who were personally acquainted with Dr. Redfield cannot fail to appreciate the admirable likeness of him with which the present number of the *Earnest Christian* is embellished. Our artist has done his work well. That calm face will bear study. It bespeaks a soul at peace with God and man. Divine grace has imparted a holy serenity to a countenance naturally beautiful and expressive. Yet, those who knew him only in the pulpit, will be disappointed. The fire is wanting. We never knew a man who, in the pulpit, was so unlike what he was in social life. He was everywhere the man of God. Among his friends he was as gentle, and sensitive, and shrinking as a woman, but in the pulpit he was bold and fearless, and uncompromising as John Knox or Martin Luther. Never, since the days of St. Paul, was there one who could more truthfully say, "I have not shunned to declare the whole counsel of God." The inspiration apparent in his countenance was such as could not be expressed by any artistic skill. But the likeness we furnish is one well worthy of preservation. It will give to those who never saw him a better idea than any description could, of the appearance of one of the most successful evangelists of the nineteenth century.

John Wesley Redfield was born on the 23d day of June, 1810. From his earliest childhood, a strong impression followed him that God designed

him for the Gospel ministry. But so disagreeable to him was the thought, that he kept the matter a secret from his dearest friends. His fears that so unwelcome a fate awaited him were greatly strengthened by what was afterwards told him of the impressions of his mother concerning him. She was a woman of prayer, who feared the Lord, and his secret was with her, and he showed her his covenant.\* She assured her confidential friends, from his infancy, that God would call him to the Gospel ministry. Her faith in this respect never wavered; but when the neighbors came in and found him, to all appearance, dying, and told her so, her reply was: "He will not die, but live to preach the Gospel."

When about eight years of age, and just able to write, he tried to compose a sermon, and then borrowed a copy of Wesley's sermons to compare the merits of his own by. In great despondency he said to himself, with a sigh, "I never can compose such a sermon; I do not know anything about religion, and I am sure I can never preach." Still he could not throw off the unpleasant impression that he must preach the Gospel; but in every plan of life he was swayed by this dreaded, and yet absorbing thought.

In his fourteenth year he had such an alarming view of his sinful state, that he really feared he was past all hope of mercy. He tried, as he thought, to the utmost, to obtain the pardon and favor of God, but in vain. His agony would not let him sleep,

\* Ps. xxv., 14.

and he was aroused by every unusual sound. Hope fled for a season. He was tempted to provoke the Almighty to destroy him, that without the guilt of self-murder he might know the worst of his case, and also avoid making his condition in eternity worse by a farther life of sin. While in this state of despair he heard of a Camp Meeting. As the friends spoke of the probable conversion of sinners, hope revived, and he thought, "If I go, then I too may get religion." He obtained permission, and went with a neighbor. At the close of the first sermon, he, with a goodly number of penitents, bowed at the altar and implored the mercy of God. They cried aloud with great earnestness. This, at first, greatly disturbed him. But seeing those who tried it, soon becoming happy in God, and all his own efforts proving unsuccessful, he concluded to pray aloud, and cried out, "Lord be merciful to me, a sinner." He was shocked at the sound of his own voice, but pride was mortified, and he felt fully committed and disgraced for life. He went out alone into the woods, and there, under a large tree, upon his knees he made the solemn vow to take Jesus for his only Saviour. "Instantly," he said, "As my faith ventured on Jesus, my burden was gone. I was filled with inexpressible delight, and before I was aware of what I was doing, I found myself on my feet shouting, Glory to God! All nature seemed in harmony, like a beautiful and well tuned harp, singing praises to the Most High, and my heart could beat time to such unearthly music as I now heard all around, above, beneath, within. If this is religion, I said to myself, the world will now very soon be converted, for I shall tell every one with whom I meet, and I can tell it so convincingly that they will certainly believe, and seek, and find. So exalted, and so valuable did salvation seem, that I felt I could have given my life to impart it to the world."

He first met a young man, and immediately spoke to him about the love

of Jesus, expecting to see him start in haste to seek the pearl of great price. But he was doomed to disappointment. The young man treated his message with contempt. But the zeal of the young convert was not abated by this rebuff. On his way home he visited the house of a relative, who had a large family, none of whom professed religion. He told them what great things Jesus had done for his soul. But he seemed to them like one who mocked. He, however, pressed the subject, and finally obtained permission to pray with them. He left them under conviction, and in a short time had the happiness of hearing that the whole family professed religion.

On reaching home he set up a family altar in his father's house. He went from house to house, and from town to town, to carry the glad news that Jesus had come to save. He soon had the unspeakable pleasure of having a very large number of old acquaintances to go with him in the narrow way.

Dr. Fisk, who used to visit his father's house, took a deep interest in his welfare. He suggested, that he had better go to Wilbraham Academy to study. Young Redfield saw that the old subject of preaching was at the bottom of this plan, and that the course he was pursuing would sooner or later lead him into this field of labor. All his abhorrence of preaching returned, and he resolved to quit the field at once. He conceived that the most awful responsibility rested upon the minister of the gospel, and he felt that he could not assume it unless he knew to a certainty that God had called him to it. His impressions he attributed to the influence of friends, who were urging him to enter upon the discharge of his duty.

Obtaining permission of his father, he left home to go to a distant place to enter into the employment of an artist. The Lord met him in a wonderful manner on his way, and endeavored to divert him from his purpose, and lead him to enter upon his mission. But, with astonishing obstinacy, he went on,

and at last reached the destined place. But here such horror fell upon him that he dared not remain. He left the place and did not venture to look back until he had passed completely out of sight.

He returned home resolved to live religious, but determined to abandon all thoughts about ever preaching, unless God should, by unmistakeable signs, reveal it as his will that he should undertake this work. There he continued, restless and comfortless, until the next fall, mourning over his sad fate, and wondering why he should be the victim of impressions that he could not throw off, and yet have no certain means to settle the matter.

He would inform no one of the corroding anxiety which was eating away at his very vitals. He fasted and prayed; he kept watch-nights all alone, he wandered about in the fields till the sun made his appearance in the morning; he prayed kneeling in the snow, until his clothes were frozen to the earth, seeking to have the question as to whether he ~~was~~ to preach the gospel or not settled in such a way as to render doubts impossible. When evidences that should have been satisfactory to the most skeptical were given, he would listen to the suggestion that, perhaps, it was all a delusion. This inward conflict continued until all appetite for food was gone, sleep departed from his eyes, and he stood trembling upon the very verge of insanity. At last he yielded. He had studiously sought to conceal his impressions of duty from every one, but as soon as his decision was made, a pious sister entered his room, her face red with weeping, and handing him a Bible and hymn book, said, "Brother John, the victory is gained." He could contain himself no longer, but answered her only with sobs and tears. She had been secretly praying for him during his struggle.

Going among strangers, to a field of labor to which, for a long time he had been strangely and supernaturally directed, he entered at once upon his work, visiting from house to house,

and talking in the most searching manner with the inmates, upon the subject of their personal salvation, and praying with them whenever permission to do so could be obtained. By some he was kindly received. Others threatened him with personal violence. Yet there was scarcely a house which he visited, but that he was sent for soon after to pray with some of the inmates. The hand of the Lord was with him, and He set his seal in the most signal manner upon his efforts. Many will thank God in eternity that he sent the boy-preacher to bring to their reluctant ears the tidings of salvation. At the request of the circuit preachers he visited a prominent Universalist, whose controlling influence was exerted against the cause of God. They had plied him, in vain, with all the arguments they could command. Young Redfield laid the matter before the Lord, and obtaining directions from him how to proceed, he went in his name. As he approached the Universalist his own heart was melted, and weeping over him, he said:

"Sir, I have a message from the great God to you; it is to repent and seek salvation, or you will be damned."

"I don't believe in your damnation doctrine," said the man.

To this the young evangelist made no reply, but pressed him for an answer. "Tell me, will you obey God and shun damnation." Again he tried to divert the attack from the heart to the head.

"My message," said the youth, "Is from God, will you obey it?"

When the Universalist found that he could not get up a discussion, he became very angry, and ordered him to leave the house, or he would give him a beating, for he would not be talked to in such a manner by a boy.

"You will strike me," said the young disciple, "at the peril of God's displeasure, for that God who has sent me on this errand of mercy will certainly stand by me and defend me, so touch me if you dare, while I am in God's business."



Before the interview closed, his wife, with tears, asked, "O, will you pray for us." Man and wife kneeled, and God answered prayer and broke his opposition to the work. Another Universalist opened his doors for prayer-meeting, and the work of God swept all over that region of country.

The sufferings which young Redfield endured while burdened for souls were such that he would have left the work, had not the Lord, by signal manifestations of his displeasure at such a course, deterred him from so doing. At the request of the Presiding Elder he went to a Quarterly Conference to receive a license to preach, with the view of traveling a circuit under the Presiding Elder. Before opening the Conference, the Elder told a ludicrous anecdote, at which most present burst into a glee of laughter, in which the Elder heartily joined; and then, in the midst of their merriment said, "Let us pray." This was too much for the sensitive conscience of the young evangelist. He fell to reasoning thus: "Does this Elder believe the Bible? Did Jesus set such an example of trifling over a perishing world? Are sinners passing away every hour to the judgment, unprepared? Was this like Paul, who labored night and day, with tears, for the salvation of sinners? Am I wild or blind? All I can see is the Saviour of the world, staggering under the weight of its redemption, and a world in proud procession on their way to eternal night. If the Bible is true, the world is on the eve of a terrible tragedy, passing to eternity, unprepared. I hardly dare stop to sleep, lest men should be lost while I am at rest. There must be a mistake somewhere, and I am, most likely, the mistaken one. That Elder is a man of mature years, and in all probability was, when young, as zealous as I am. He has probably found out that religion is a delusion, and now continues to preach for the profit. I will never take a license until I can go and settle the question as to the truth or falsity of the Christian system of religion."

He went home, resolved to lead a pious life, and, in the meanwhile, settle the claims of the Bible, by the light of reason. He did not realize that he had undertaken a task too great for him. To avoid the importunity of friends who urged him to do his duty, by preaching the gospel, he went some hundred miles from home; but in less than a fortnight was beset by the same exhortations. He went on still farther, but was soon annoyed in the same way. He left, and resolved at the next place to make no profession of religion. He soon found himself an infidel. He was now but little disturbed by day, but at night was continually annoyed by dreams of preaching. The dark gloom of infidelity settled upon him, but he found no rest. The study of Anatomy, and of Paley's Natural Theology saved him from atheism.

We pass over, for the present, the long and sad, but interesting chapter of his endeavors to get away from the duty to which God had, in so striking a manner, called him. The voyage to Tarshish has always proved disastrous to those who have undertaken it. God has a thousand rods for the backs of those who know his will, but who do it not. Young Redfield suffered his severest chastisement, inflicted in love for his salvation. He married—but domestic calamities of the most crushing character overwhelmed him. His nearest and dearest friends—his father and mother were suddenly called away. He was left alone in the world. The hand of disease was laid upon him, and three several times he was brought to the very verge of the grave. Once the cholera nearly carried him off. At another time he left a seat that was shivered by lightning, just in time to avoid the withering stroke. Then consumption well nigh did its fearful work. Each time he was spared, as he believed, in answer to prayer, and upon his promising God that he would do his duty. At last he made a final and complete surrender. His flesh was wasted away, his strength gone, the hectic flush was upon his cheek, and



cold night sweats contributed to hurry him to his account. He prayed and vowed to do his duty. After a night of prayer, about two o'clock in the morning, the answer came, "You may live while you preach, but no longer."

The next Friday evening, he was able to cross the street to attend a Love Feast in the M. E. Church. He had been seated but a short time, before the minister, a stranger, came to him, and after a little conversation, said to him, "You must preach for me next Sabbath morning." He endeavored to excuse himself, but in vain. The preacher had spiritual discernment, and saw that he had a work to do for God. The intervening time was passed in dreadful agony. Sabbath came, and he went to the pulpit, as one would go to meet a fearful fate. He arose, but was too weak to stand, only as he supported himself by the pulpit. He had not strength to hold the Hymn Book. He gave out his text, when he says: "It seemed that an unearthly power seized me and held me up, and gave me volume of voice and sustained me to the end."

He sat down, hoping that this specimen of his preaching would prevent any further invitations. But to his surprise and sorrow, the minister in charge said, "You must preach for me again on such a night. He plead to be excused, but the minister was inflexible, and laid his command's upon him. This service over, he told him he must preach the next Sunday night, and gave notice accordingly. When the time came, the church, a large one in the city of New York, was crowded, gallery, aisles and vestibule. As he took his text, he says: "An unearthly power so lifted me up that it seemed to me that my feet only touched the earth, but my whole head, heart and body were in heaven, and the unearthly thrills of power which I then felt I never can describe. I can only compare it to a sense of power put into my hand for that hour, which could shake a world, or sway an influence

that would move a nation. I had not finished my preaching when, without an invitation, the people arose and rushed up to the altar, crying for mercy. The space around and within the altar was crowded, and when there was no more room, the preacher asked all in the house who desired religion to arise, when it was judged that five hundred arose for prayers, and the numbers converted justified the estimate."

Thus commenced the final efforts of one whose fidelity and power in the pulpit surpassed, beyond all comparison, those of any man to whom we ever listened.

From this time till the hand of disease was laid upon him, he went steadily forward, laboring as an evangelist. He was one of the most successful revivalists in the country. We must reserve for a future number a sketch of his labors.

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**THE DEVIL'S HARVEST.**—Carefully compiled statistics show that 60,000 lives are annually destroyed by intemperance in the United States.

100,000 men and women are yearly sent to prison in consequence of strong drink.

20,000 children are yearly sent to the poor-house for the same reason. 300 murders are another of the yearly fruits of intemperance.

400 suicides follow in this fearful catalogue of miseries.

200,000 orphans are bequeathed each year to public and private charity.

\$200,000,000 are yearly expended to produce this shocking amount of crime and misery, and as much more is lost in time wasted, from the same cause. Is it not time to drive that which produces such results from our country? Can we be human, if we hesitate to lend our aid to such a cause? Do not humanity and religion both demand it as a duty we owe to our race? Let him who reads this, lay it to heart.—**MAINE TEMPERANCE JOURNAL.**

## INSTRUMENTAL MUSIC IN WORSHIP.

BY REV. E. BOWEN, D. D.

MR. EDITOR:—Having been invited to dedicate a church within the bounds of my district, containing an organ, more than twenty years ago, I addressed to Messrs. Root and Lewis, the principal members of the board of trustees, who gave me the invitation, the following letter, a copy of which I here forward to you for publication in the columns of your faithful periodical.

E. B.

Hera follows the letter :

DEAR BRETHREN:—As I am about to address you on a subject of deep and lasting interest to the church of Christ, and one too, which, under the circumstances, involves considerations of the most delicate nature, I dare not proceed in the undertaking without lifting my heart to Him, "whose we are and whom we serve," that he would vouchsafe two things,—first, that I may write, and secondly, that you may read this epistle in the spirit of Christ.

The subject to which I allude is the setting up an organ of music in your new church. And who can say, in almost any view of this subject, that it is not one of deep and lasting interest to the church of Christ, especially that branch of it which holds Methodism and Christianity to be one and the same thing? When the intelligence of this thing came to my ears, it gave me a shock I had not often felt. There was no redeeming circumstance from which I could derive any relief. The thing had been done; it had been done by men of piety—by men of influence—by men whom I had esteemed almost beyond any others of my acquaintance. Indeed, it had been done by men who were the very last I should have suspected of such a thing in all the district! I felt,—I prayed,—I wept.

But all this opposition to church organs, it will be said, perhaps, is the effect of education, of superstition, of

habit; or, at least, of great weakness. But admitting all this, still, as the great body of our people are honestly opposed to instrumental music in churches, and would be greatly injured in their feelings by its introduction there, I submit to your Christian charity whether the consciences of *even weak* brethren are not to be regarded; and whether we are not required by God himself to abstain from anything of this sort "whereby a brother stumbleth, or is offended, or is made weak?" This single circumstance, when you come to look at it, will be a sufficient reason with you, no doubt, as it surely is with me, for discountenancing instrumental music in churches. But there are other reasons for excluding instrumental music from the worship of God, which appeal with equal force to our Christian charity, if not, indeed, to our sense of moral obligation.

1. Mr. Wesley, whom I regard as no mean authority in such cases, peremptorily forbade the use of instrumental music in all his societies.

2. The practice of using instrumental music in the worship of God has been steadily opposed by our church, preachers and people, with the exception of here and there an individual, down to the present time. At least this has been the case in our own country.

3. In 1836 the General Conference passed a resolution, solemnly enjoining upon the ministry to discourage the use of instrumental music in churches, by all prudent means; declaring the practice to be utterly at variance with vital godliness.

4. The use of instrumental music in the worship of God, by David, is most clearly condemned by the prophet Amos. See the Book of this prophet, chapter vi, verse 5, with Dr. Clark's comment upon the passage. And also his note on II. Chron. xxix, 25, to the same effect. The Doctor, in his comment on these passages, shows most conclusively, at least to my mind, that the use of instrumental

music in the worship of God was sinful, even in David's time. But even were we to admit that David was justifiable in using such music, this would no more prove that we may use it under the Gospel dispensation than that we may imitate him in having a plurality of wives, or in offering those sacrifices which were prescribed by the ceremonial law; for if it should be argued that the law of ceremonies and the custom of polygamy were abolished by the express authority of our Lord and his apostles, so was the use of instrumental music in Divine worship forever excluded by their example, as nothing of the kind was ever allowed in their practice.

I know it is said that "instrumental music is an *improvement* on primitive usage." And I know equally well that primitive usage *needs* no improvement; but that all departures from it are of the nature of apostasy, while all improvement consists in returning to first principles, or in coming back to primitive usage from which apostate churches have departed. *Improvement* is the specious name under which all errors and corruptions that ever disgraced the church, have crept in. And I, for one, have grown quite suspicious of this name. I cannot help thinking that those changes by which we "depart from the old land-marks" our fathers have set up in the days of their simplicity are to be recognized, not as *useful improvements*, but as *hurtful innovations*. Let us take a few examples of these *improvements* as they present themselves in the history of the church in bygone days, and we shall learn to adopt them, it is presumed, with great caution; or, rather, to adopt them not at all. It will be remembered that the Jews *improved* the worship of their fathers, until all "appeared beautiful *without*; but *within*, was full of rottenness and dead men's bones." The Papal Hierarchy have *improved* the apostolic worship until not only images, and relics, and saints have come to be adored, but his holiness, the Pope, "opposeth and exalteth

himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God." And some of the Methodist people, particularly in Europe, have *improved* the Wesleyan worship till we see

"The spirit in the letter lost;  
The substance in the shade."

This remark applies, I am well assured by some of our English brethren, to that portion of the British connection especially who have introduced organ-worship into their churches; particularly in the city of Leeds, where this very circumstance occasioned the secession of no less than two thousand members at one time. With *such improvements* before our eyes, is it not time to pause and consider?

"But we shall get more hearers by having a good organ in the church." Aye, and the same might be said of many other expedients, as the introducing of plays, shows, festivals and the like; particularly might one increase the number of his hearers by a compliance with that numerous class who "say to the seers, see not, and to the prophets, prophesy not unto us right things: speak unto us smooth things; prophesy deceits." But,

"Shall I, to soothe the unholy throng,  
Soften God's truth, and smooth my tongue?"

Shall I conform to the world, that the world, through my influence thus exerted, may be conformed to Christ? How lately did I show, in your own chapel, that conformity to the world, as a means of conforming the world to Christ, never did and never can produce that effect? At all events, I dare not conform to the world, for God has forbidden it; and I, certainly, am not called upon to shut myself out of heaven by disobeying him, however I might benefit others by such disobedience.

And now, dear brethren, what is to be done? You have purchased an organ, I am told, and placed it in the church. But will you not consent, af-



ter all, to remove it? Certainly *you* are not conscience bound in this matter, but *I* am. *You* do not deem it *wrong* to worship *without* an organ; but *I*, with many of our people, deem it *wrong* to worship *with* one. And will you not give it up on the ground of *expediency*, if on no other ground? Will you not give it up "for *conscience* sake?" Conscience, I say, not thine own, but his who is grieved with the practice. I hope, I pray, I trust you will; and that God will bless you in that sacrifice of feeling and of pecuniary interest which such a measure might occasion.

But if you feel yourselves called upon, in view of all the circumstances, to retain the organ in the church, still the question occurs, what is to be done? You have kindly invited me to officiate at the dedication of your new church, but, painful as it is to my feelings, and I can assure you that it gives me more pain—such is my respect for you—than anything which has ever transpired in connection with my public ministry; yet, painful as it is to my feelings, I can only accept the invitation on the condition that the organ shall be removed; for, with my present views, I cannot, in conscience, dedicate to the worship of God, an instrument which, I believe, would be unacceptable to him, and one which, I am satisfied, he never designed should be employed in his service; at least under the Gospel dispensation. I say it is painful, extremely painful, for me to decline your invitation, as you are among the last I would be willing to disoblige. But I have looked the matter over; I have made it the subject of much prayer; I have counted the cost, and I take this step from the deliberate conviction that such is the will of the Lord.

I am aware, dear brethren, that you can well enough dispense with my services at your approaching dedication, as almost any other one will be able to do better than myself. I am not vain enough to suppose that you will be led to secure my attendance at a very

great sacrifice; but as you have had the courtesy to invite me, (out of respect to my office, no doubt,) I exceedingly regret that anything should exist to deny me the pleasure of complying with the invitation. And if you can at all consent to remove the obstacle which obliges me to decline the honor you have intended me, it will afford me the most heartfelt satisfaction to bear a part in the dedicatory services of your beautiful church.\*

Will you be good enough to advise me on the subject immediately, that I may be seasonably informed of your final decision.

Yours, respectfully,

ELIAS BOWEN.

\* NOTE.—Suffice it to say, I did dedicate the church in accordance with the invitation, but upon the express condition that the organ should be removed immediately after the dedication, (it being impracticable to do it before,) and that it should be specifically excepted in the dedicatory prayer, which was done. Thus, *my* part of the stipulation was carried out in good faith; but through the advice of two or three Methodist preachers, as I was told,—shame on them,—the organ was never removed. Since that time, other singing machines have been plentifully introduced into our churches, and, O, what a ridiculous bellowing we now have in almost all our houses of worship throughout the land!

NOVEMBER 19, 1863.

SOME PULPITS die of dignity. I take it the greatest dignity in the world is the dignity of converts—that the glory of the pulpit is, if I may use such a metaphor, to have captives at its chariot wheels, to see converts following it, and where there are such, and those from the very worst of men, there is a dignity in the pulpit beyond any dignity which a fine mouthing of words and a grand selection of fantastic language could ever give to it. "The poor have the gospel preached to them."—SPURGEON.

## I WOULD GO HOME.

*"Ich möchte Heim; mich zieht's dem Vaterhaus," etc.*

"I would go home! Fain to my Father's house,  
Fain to my Father's heart!  
Far from the world's uproar, and hollow vows,  
To silent peace, apart.  
With thousand hopes in life's gay dawn I ranged,  
Now homeward wend with chastened heart,  
and changed:  
Still to my soul one germ of hope is come,  
I would go home!

"I would go home, vexed with thy sharp annoy,  
Thou weary world and waste;  
I would go home, disrelishing thy poor joy;  
Let those that love thee, taste!  
Since my God wills it, I my cross would bear,  
Would bravely all th' appointed "hardness" share;  
But still my bosom sighs, where'er I roam,  
For home, sweet home.

"I would go home! My happiest dreams have been  
Of that dear Fatherland!  
My lot be there, in heaven's all cloudless scene.  
Here flits mirage, or sand!  
Bright summer gone, the darting swallows spread  
Their wings from all our vales revisited,  
Soft twittering, as the fowler's wiles they flee,—  
Home, home for me!

"I would be home! They gave me infancy  
Gay pastime, luscious feast;  
One little hour I shared the childish glee,  
But soon my mirth had ceased;  
While still my playmates' eyes with pleasure shone,  
And but more sparkled as the sport went on,  
Spite of sweet fruits and golden honey-comb,  
I sighed for home!

"I would be home! To shelter steers the vessel;  
The rivulet seeks the sea;  
The nursing in its mother's arms will nestle;  
Like them, I long to flee!  
In joy, in grief, have I tuned many a lay,  
Griefs, joys, like harp-notes, have now died away.  
One hope yet lives! To heaven's paternal dome,  
Oh, take me home!"

## RESPONSIBILITY OF PREACHERS.

BY REV. C. S. GITCHELL.

THE responsibility resting on ministers, called of God, is fearful. Eternal destinies are hanging on their words and actions. They are chosen of God to lead sinners to Christ, and the righteous in the paths of peace. Their words, examples, and counsels are grasped by many, and become their law whether they are right or wrong. If wrong, they are dooming immortal souls to endless destruction. Every word, every example, every advice, let out to the world, is irreclaimably gone upon its mission of mercy or misery.

The minister attending one vain amusement, where frivolity has its place, has not only drunk the glass of spirits which calls for another, but given a sanction, which is followed with greediness and handed down to other generations, and ends in eternal torment. His idle words prevent him from accomplishing that for which he was called, and prove fire-brands that burn to the lowest hell. The cold, lukewarm professor, the hypocrite, the man of the world, are seeking to silence their consciences by the conversation and action of the minister; and woe to him that gives the opportunity! Unless the minister is holy, his garments will be stained with the blood of others.

The responsibility of the minister is fearful because it is big with his own everlasting fate. Every neglect and willing mis-step, is tempting the devil to advance his stronger temptations. And every idle word, and the attending of every party where the cause of Christ is not advanced, is a loud call for the wrath of God to be displayed against him. Sporting with these dreadful realities, and persisting in them and seeking an excuse, is but kissing the dagger that is piercing his very vitals. The minister that argues that there is no harm in idle conversa-

tion or amusements, that do not tend, directly or indirectly, to the glory of God, is demanding His vengeance to fall upon him in eternal storms. He that shuns to declare the whole counsel of God, and follows preaching merely as a profession, is preparing himself as fuel for the last day. Where is a minister that is not commanded as was Isaiah to "*Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins.*" O, how fearful are the issues of life! Eternity alone can unfold the responsibility of the minister.

## THE INWARD KINGDOM.

BY MRS. MARION MADISON.

*The kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost.*—Rom. xiv, 17.

How much did our dear Saviour bear, what pains did he take with his first disciples to teach them the nature of his kingdom! Their notions were carnal and worldly—his kingdom is spiritual and heavenly. We are just like them. Blessed be his name, the Lord is the same in patience and love to teach us also. There ever was, and ever will be, a cry, "Lo, here is Christ with us: lo, there is the kingdom of God—it consists in this external mode, that outward rite, ceremony or institution." But what says our Lord! *Behold, take special notice, The kingdom of God is within you.*—Luke xvii, 22. It consists of nothing carnal nor external. Its blessings are inward, spiritual, and substantial: "Righteousness, peace and joy."

*Righteousness.* Glory to Christ. He restores righteousness to us; he gives us a better righteousness than that we lost—we lost but a creature's righteousness—we gain the righteousness of God's dear Son. Satan ruined us by sin. Christ saves us by his righteousness. Hallelujah! The kingdom of God is established in righteous-

ness upon the ruins of sin and Satan; the subjects of this kingdom are all righteous.—Isa. lx, 21. As we possess this kingdom in our hearts by faith, so Christ's righteousness is called the righteousness of faith, for we receive it by faith. We do not work it out, it is, "the gift of righteousness."—Rom. v, 17. O, how gloriously are our souls arrayed in the righteousness of the King of saints. Let us glory in this righteousness *only*; for, the more we believe in our hearts, the more we live in the spirit and temper of righteousness in our lives.

*Peace.* We were once at peace with the world, the flesh and the devil, and at war with God; now, that we are in his righteous kingdom, and righteous in his Son, we are at peace with God, and at war with them; the effect of this righteousness is peace and "quietness, and assurance forever."—Isa. xxxii, 17.

*Joy in the Holy Ghost.* Being righteous in Jesus and at peace with God, the Holy Ghost gives us the joy of this; he teaches us to joy in all that Christ is to us and has done for us; yea, "he fills us with joy and peace *in believing.*"—Rom. xv, 13. "Therefore, we, receiving a kingdom which can not be moved let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Heb. xii, 28. My son be strong in the grace that is in Christ Jesus.—2 Tim. ii, 1. Fight the good fight of faith; lay hold on eternal life.—1 Tim. vi, 12.

Beloved, "*Earnestly contend for the faith that was once delivered to the saints.*" Lord increase our faith. Amen.

WHOEVER overlooks the person of Christ, will never find the true God, and shall only miserably deceive himself.—(John xiv, 1.) Whoever does not find God in Christ, will never find him, let him seek him where he find; and much less will he ever find, out of Christ, what is the Father's will and pleasure.



## ADDITIONS TO THE CHURCH.

BY MRS. L. C. EDELER.

THE inspired apostle tells us that there were daily added to the church such as should be *saved*, and our Saviour says that "if a man will come after me, let him deny himself, take up his cross, and follow me." How is it now? There are great efforts made to add to the *number* of those who are already within the pale of the visible church, but how very few realize, or allow, that they are to "come out from among them," to be henceforth in the world, but not of it, but designed as vessels sanctified and meet for the Master's use! Therefore, there is added to the list, not an humble self-denying follower of Jesus, but a fashionable, worldly-minded professor. The uncircumcised in heart are admitted into Israel, as it is said in the 44th chapter of Ezekiel, "O ye house of Israel, let it suffice you of all your abominations in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house." And, as the minister stands, on the Sabbath, preaching eloquent, toned down sermons, to suit the ears of his congregation, it would be well for him to remember the words of our Saviour, "Wo unto you Scribes and Pharisees: hypocrites: for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." There is no one who should *dare* to lightly unite with the church and take such vows upon himself. It is told us in Eccl., "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God, for God is in Heaven and thou upon earth, therefore, let thy words be few." And, "when thou vowest a vow before God, defer not to pay it, for he hath no pleasure in fools;" it is better that thou shouldst not vow, than that thou shouldst vow and not pay." There is not one who enters the church

according to the Methodist Discipline who does not solemnly promise before the altar, in the presence of God and the angels, to "renounce the vain pomp and vanity of the world with all covetous desires of the same, and the carnal desires of the flesh, so that he will not follow or be led by them." Also, "that they will obediently keep God's holy will and commandments, and walk in the same all the days of their life." These are not man's words, nor do they refer to any one denomination; they are the substance of the numerous injunctions given in the Word where we are so strongly commanded not even "to touch the unclean thing, so that we may be received as sons and daughters of the Lord." How much of such renunciation do we see among professors while they are living as formerly to gratify every natural desire? indulging the appetites even to the use of wine or brandy at their table, not only partaking of it themselves, but bringing up their children to its use. How much of obedience in following the commands while wearing gold and costly apparel which is expressly forbidden; and in desecrating the holy Sabbath by the constant habit of taking a Sunday paper, or riding on the cars, thus encouraging Sabbath breaking in its most glaring forms. How little of consecration of time in looking after the newest fashions, spending hour after hour in making superfluous trimming and embroidery, or in lounging and smoking cigars, or in an endeavor to get gain so as to be able to make more of an appearance in the world? And yet there are numbers of such who call themselves Christians! They lay the flattering unction to their souls that Jesus came into the world to save sinners, and *they believe the promise*. They pretend to call themselves justified, when the word of God plainly and openly condemns them. Oh, how many broken vows are registered; vows which have been lightly pronounced and turned from, to follow the natural desires of the

heart! "To be carnally minded is death; to be spiritually minded is life and peace." And, therefore, numbers who have their names on the church-books are on the road to death, as they yet have the carnal heart which is in enmity with God, and consequently with all demonstrations of true religion. The evidence of the natural man is constantly shown in the ridicule or scorn of those who, having given all for Christ, are trying to keep in the narrow path, and to be not, even in outward appearance, conformed to this world. How many useless prayers are offered by a church composed of such members! The word of the Lord says, "I will not be inquired of you, cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt." Also, "To what purpose is the multitude of your sacrifices unto me, when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear, wash ye, make you clean, put away the evil of your doings from before mine eyes."

Some years ago I thought the church worked so hard, that there was so much effort and so little result that I honestly became extremely doubtful as to whether our God was a hearer and answerer of prayer. He has since taught me, through the above and similar passages, why it is prayers are not answered—why the fire did not come down to consume the sacrifice. There is little use of crying for the baptism of the Holy Ghost while clinging to idols, and lies are being said and sung constantly. There is a decided preference for things which are seen to those which are not seen—prayers are offered for what is not really desired. But, O, to sinners and lookers on, what an occasion for unbelief—what an imputation do *professors* cast upon the character of our faithful Lord, who hears and answers his true children when they call upon him. It is little wonder that there are so many infidels; so many who are sceptical.

All the arguing in the world about these points will not so establish the truth as it will to see it lived out in the lives of those who in this way might be living epistles. A man will be convinced more powerfully by one illustration of an humble, trusting, believing soul, than by a thousand assertions that these promises are true, if he yet sees none who by their lives appear to believe them. Our *blessed, holy religion which fills the heart with joy unspeakable*, and lifts one far above the transitory things of time, leaving no room to desire the enjoyments of this world, is judged of by the conduct of those who *profess* but do not *possess* it, and often longing, half-convicted souls turn away, feeling that they do not want a religion such as that. And so the work goes on; numbers are *merely added* without being *saved*, as in the season of a protracted meeting, they are glad to have found such an easy road to heaven, without having to make any sacrifices, without cutting off any right hands, or plucking out any right eyes. A backslidden church which cries peace, peace, when there is no peace, is taken for an example, and the word of the Lord, with its admonitions and warnings, is *neglected*. Then, in turn, these unawakened, worldly *converts*, as they are called, serve as examples for others, and they follow each other like a flock of sheep; not taking the word for their guide, they will not allow that their worldliness is wrong, because this or that member does the same. It is to be feared that they will, one day, awake to the consciousness that they are *awfully* deluded, that their feet take hold on the road to perdition, as they are still in the gall of bitterness and the bonds of iniquity. If there is one who feels that he must be faithful to the souls of the people, and stands up for the truth—if he dares to obey God and do his duty in this respect, he is quieted by worldly-minded, backslidden ministers who prefer the honor which cometh from man, and who are not willing that these plain truths

should reach the ears of the congregation. They fear that they would be offended, and would leave the church, and so there would not be the same proceeds arising from the renting of pews; and then what a position the minister would be in, since he relies upon man and not upon God. The truth is kept back, and the people left to slumber on, rather than to be awakened to a true sense of their lost condition; the demonstrations of the Spirit and of power are shut out, and Satan left in undisturbed possession. Oh, if the power of God was let into these formal assemblies, "sinners in Zion would be awakened, and fearfulness would surprise the hypocrites." May the Lord help, and ministers be awakened to a sense of their responsibility, and the terrible account they will have to give for not having done their work thoroughly, and as for the judgment.

### INTEMPERANCE.

THE Washington correspondent of the *Independent* says:

THERE was a sight to be seen in broad daylight a few days ago in front of the Presidential mansion which gave those who witnessed it a shocking idea of the onward strides which the vice of intemperance has made in "good society" during the last few years. A woman clad in the richest and most fashionable garments, with diamonds flashing from her slender fingers in the slant western sunshine, sat upon the stone balustrade, unable to proceed on her homeward walk without betraying herself. At last she rose and started on, swaying to and fro, and yet soon rested again, utterly unable to proceed. The carriage of a foreign minister passed by—the poor woman was noticed—and it turned, stopped, took in the lady, and carried her to her luxurious home. For the lady is wealthy and occupies a high social position, but she was drunk in the streets of Washington! Drunkenness pre-

vails almost everywhere, in camp and court. It is that vice, above all others, that cripples the army. The poor soldier drinks, gets drunk, and is disgracefully punished for it. The officer does the same thing, and is not even reprimanded. It would astound some of the sober, devout people of the free States to learn how many young men, officers in the army, have already been ruined by strong drink. The War Department is making every effort to prevent intoxicating liquors from going to the common soldiers, but why does it not prohibit drinking among officers? One half the brigadier generals now on pay know far better how to swallow prodigious quantities of whisky than to manage a brigade of troops upon the field of battle.

PERSECUTION.—We abhor the spirit of persecution, and maintain, as an indisputable truth, that every rational creature, has a right to worship God as he is persuaded in his own mind. But are we true to our own principles. So far, that we do not use fire and faggot, we do not persecute unto blood those that do not subscribe to our opinions. Blessed be God, the laws of our country do not allow this; but is there no such thing to be found, as domestic persecution? The saying or doing anything unkind to another for following his own conscience, is a species of persecution. Now are we all clear of this? Is there no husband who, in this sense, persecutes his wife? Who uses her unkindly in word or deed, for worshipping God after her own conscience? Do not parents thus persecute their children—do not masters or mistresses their servants? If they do this and think they do God's service therein, they "must not cast the first stone" at the Roman Catholic.—J. WESLEY.

GOD HAS, in his word, laid before us two ways,—one which by faith leadeth to salvation; the other, by unbelief, to damnation.



## CHURCH SITTINGS.

BY GAIL HAMILTON.

THAT system can not be right which shuts out the poor from hearing the Gospel. When the disciples of John would know from Christ's own lips whether he was indeed the Messiah, the Deliverer, he gave them certain signs whereby they might judge for themselves. One of these signs was, "the poor have the Gospel preached unto them." If that was a criterion in the days of Christ, I know no reason why it should not be a criterion now. But if it is, there are many churches whose creed may be profoundly orthodox, yet whose practise, in this respect, would not entitle them to be called Christian churches.

If, when these structures are built, they are accessible only to the rich, they are not the temples of the Lord, but the temples of the men that built them. I do not see how they can be any thing else but an abomination to the Lord. A majority of Christians profess to believe that the ordinances of the Sabbath day are an especial and paramount means of grace. If, then, Christians build costly churches, and cause that "Every door is barred with gold, and opens but to golden keys," what are they doing, but practically and effectually, on their own showing, shutting poor people away from the means of grace. Combining the doctrines and customs of such churches, we can but arrive at the conclusion that it is easier for a camel to go through the eye of a needle than for a poor man to enter into the kingdom of heaven. Why should we send money to convert the heathen abroad, and shut church-doors in the faces of poor Christians at home? We do it. Pew rents in several—I think in many of our churches in our large cities are such as to render it impossible not only for the impoverished, but well-nigh impossible, for any but the rich to obtain seats. A mechanic moving

into the city from a country village, with a family to support, a clerk with a salary of a thousand dollars, a young merchant struggling for existence, cannot take a pew and go to church with his family. And if he stays at home, and gradually loses the distinctiveness of Sunday, if his children grow up without any church-home, or any of the influences and associations that always do, and always should, cluster around a church home—am I my brother's keeper?

How must these things look to those who are shut out? The industrious and respectable mechanic, who has been trained under religious influences though he has not wholly yielded to them, and who, coming from the social and home like country into the city, naturally seeks among the first requisites, a place where his family may weekly worship according to their wont,—what does he think, how does he feel, as he turns away from one and another church because the expense will not permit him to enter? The poverty-stricken, squalid, houseless, friendless poor—do such customs tend to induce in them the belief and the faith that Christianity is the common blessing of all mankind? How long shall the right hand baffle the left? How long shall we declare that the Gospel is to be the redemption of all, that the good tidings of great joy shall be to all people, and then stall up the very place where that Gospel is dispensed, the very place where those good tidings are proclaimed, as closely and exclusively as if salvation were the prerogative of moneyed men? How long will it take to convert Boston, New York, and Baltimore at this rate?

I have heard of churches where pews are locked, and only their owners suffered to enter them. May they stay locked to all Christian men! O, my soul, come not thou into their secrets. Unto such assemblies, mine honor, be not thou united! These pew-owners, it must be concluded, expect to get into heaven through a private entrance. They have made a gravel path outside

the strait and narrow way, along which they may walk with stretched-forth neck and wanton eyes, walking and mincing as they go, and so be happily apart from vulgar travelers toward the celestial city. There is a postern-gate remote from the thronged portals, which opens only to their touch. They have rented beforehand the stateliest of the many mansions, and will meet only their own set in the golden streets. Is it religion or is travesty?

I suppose there must be some justification, some cause for this thing. If there is, I wish it could be brought forward. I am utterly at a loss even to conjecture it. To me it looks eminently and only unchristian—directly and sharply opposed to the whole spirit of the Gospel.

It is said that provision is made for the poor; that chapels are built, in which they are invited to worship without any expense. But, God be thanked, the great majority of honest, hard-working northerners have too much dignity and self-respect to accept alms. They have a sensitiveness as delicate as that of the millionaire. They will not live upon his charity any more willingly than he will upon theirs. And this feeling—call it pride or what you will—is both a beneficial and honorable one. It is a bulwark against evil, and he intends a mischief who would do any thing to pull it down. A great majority of these people would choose to stay away from church altogether rather than become the recipients of charity, and who can blame them? Moreover, even if they were willing to go to the churches provided for them, the defect would not be remedied. We don't want—the world does not want—one church for the rich and one for the poor. We want a church where the rich and the poor meet together; the Lord is the Maker of them all. In other respects there may, and often must be, distinction, but here every man stands—a naked soul before God. Christ died for all alike, heaven beckons to all. Alas! is not hell from beneath moved for all to meet them at

their coming? In this matter, neither circumcision availeth any thing or un, circumcision; but whosoever is athirst, let him come and drink freely, without money and without price. Learning, leasure, wit, wealth, may be the boon of the few, but the Gospel is the legacy of humanity. Christianity cannot be broken into grades by earthly distinction without detriment. At the feast of the passover, the master and slave alike partook; is Christianity more exclusive than Judaism? Is the salvation of the world a less powerful solvent than the salvation of the first-born of the families of Israel? If Christ could have washed the feet of his disciples, can not those disciples tolerate each others' presence?

I believe in the very utmost leveling, the thorough radical democracy of the Bible. The only degrees it knows are degrees of holiness. Among them that are born of women, there may be none greater than John the Baptist, yet he that is least in the kingdom of heaven is greater than he. I do not believe religion will be aggressive in any community when it is not allowed free course to run and be glorified.

The more I think of it the more it seems to me that our system—the system of building churches and selling, or renting the pews is a wrong system. The appearance of it is selfish. The idea of personal property is prominent. Surely every church ought to be a beacon to every way-farer. Surely, there should be no self-intruding into social worship. As things are now, if a stranger moves into your parish, you cannot invite him to your church and your church hospitalities, without laying yourself open to the charge of catering for your own interests. You want to help out your society, you want his money to pay the expenses of the parish. Your hands may be ever so clean, but they will not look clean to a wicked and perverse generation.

Why cannot the whole matter of church taxes be abolished, and the church rest entirely upon free-will offerings? Why not let every man be

accountable to God alone for what he shall do—shall I use that common phrase—"to support the Gospel?" No, for wrong words, even if they do not spring from wrong ideas, tend to originate and perpetuate them. People do not support the Gospel; the Gospel supports them. The Gospel will live whether they do or do not pay their five or fifty or five hundred dollars to uphold it. The Gospel will live whether they attack, neglect or cherish it; but without the Gospel, the good tidings, there is for them no life neither in this world, neither in the world to come. Our work is not to support the Gospel, but to spread the Gospel and drive it in.

The Gospel is no pauper, but a king. We are not to dole out to it a fitful pittance, but march under its banners, conquering and to conquer.

I would have the whole matter of church rates taken out of mercantile, and put upon missionary ground. Here is a Christian community; it has built a costly church. If that costly church is open only to those who can afford to buy a pew in it, it would much better have been a pine shanty or even a canvass tent. If the mission of a church is to be subordinate to its architecture, then architecture is a device of the adversary. Let a community build a church, and then throw its doors wide open to every body—yes, to every body, native and foreign, black and white, beggar, brigand, pickpocket—the worse they are the more they ought to be in church—and then architecture may become the handmaiden of the Lord. Make your church beautiful, if so, you may better express your love to God, your appreciation of, and your gratitude for, the beauty which he has lavished; make it attractive, if so, you may better lure outcasts into the fold, but let not ostentation, or rivalry, or ambition reign where only devotion should dwell; for so you shall have no cherubim, with outstretched wings, hovering over the mercy-seat, but only a golden calf.—**RELIGIOUS TELESCOPE.**

## SAVING GRACE.

BY NOAH STOWELL.

CAN a justified person be saved in heaven without being sanctified wholly? We answer, no! But as the forgiveness of sin changes the relation from a condemned to a justified state, and a measure of the Holy Spirit is given to witness the fact; if the soul, thus pardoned, improves the light as it is given, justification will be retained. Should such a person be called to die, God would sanctify him unconditionally through the atonement, the same as infants, idiots, and even the heathen, who have not the law or even the Gospel. No doubt these may be saved, if they improve the light of nature and of God's Holy Spirit, which lighteth every man that cometh into the world; "for the Judge of all the Earth will do right." But all who have the light, and are taught so as to see clearly that it is their duty and privilege to be made holy in this life, and neglect it, lose their justification; for, "to him that knoweth to do good and doeth it not, to him it is sin." And, "he that committeth sin is of the devil." All who die in this state, being unrighteous, cannot be saved: but we need not live in doubt as to this matter; for "it is the will of God even our sanctification." God has said, "He will do it," and we may believe it and receive it. Glory to God for full salvation, and for a power that will "preserve us blameless until the coming of Christ."

LET US not lose the Bible, but with all diligence, and in God's fear, read and preach the same, for if that remaineth, flourisheth, and is taught, then all is safe. This is the head and expression of all faculties and arts.

AS LONG as Christ sits at the right hand of God, we shall also be lords and masters over sin, death, devils, and all things.



## THE POWER OF PRAYER.

BY REV. R. DONKERSLEY.

"ELIAS was a man subject to like passions as we are, and he prayed earnestly that it might not rain and it rained not on the earth by the space of six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."—*St. James.*

"O, wond'rous power of faithful prayer!  
What tongue can tell the Almighty grace?  
God's hands or bound, or open are,  
As Moses or Elijah prays,  
Let Moses in the Spirit groan,  
And God cries out,—'Let me alone.'"

"Blessed power of prayer! Able, after a sort, to transfuse a palsy into the arm of Omnipotence.—Trapp.

"Prayer conquers the unconquerable, and binds the Omnipotent. This violence is pleasing to God."—*Tertulian.*

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the sun in its rapid race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of man, and routed and destroyed vast armies of proud, blaspheming, daring atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven! What has not prayer done?

Miracles of goodness, mercy, and grace are being daily wrought through the prevalence of prayer. God has prescribed no limits to what, on proper occasions, we may ask in prayer, neither should we. Prayer addresses itself to the Lord of the universe. Not an angel exists but ever stands ready to do His bidding in serving the interests of those who supplicate his aid.

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Bars and bolts—guards and keepers—human passions and prejudices—legislative enactments, or monarchial decrees—oppose no successful barrier against the victorious achievements of believing prayer.

On a certain occasion a messenger was sent to Luther to inform him that Melancthon was dying. He at once hastened to his sick bed, and found him presenting the usual premonitory symptoms of death. Luther mournfully bent over his friend, and, sobbing, gave utterance to a sorrowful exclamation. This roused Melancthon from his stupor—he looked into the face of Luther, and said, "O, Luther, is this you? Why don't you let me depart in peace?" "We can't spare you yet, Philip," was the reply. Turning around, he threw himself upon his knees, and wrestled with God for the recovery of the sick man for upwards of an hour. He went from his knees to the bed, and took his friend by the hand. Again Melancthon said, "Dear Luther, why don't you let me depart in peace?" "No, no, Philip, we can't spare you yet from the field of labor," was the reply. He then ordered some soup, but when the sick man was pressed to take it he declined, again saying, "Dear Luther, why will you not let me go home and be at rest?" Again, Luther replies, "We can't spare you yet Philip. Philip, take this soup, or I will excommunicate you." He took the soup—he began to grow better—he soon regained his wonted health, and labored for years afterwards, in the blessed cause of the Reformation. When Luther returned home, he said to his wife, with joy, "God gave me my brother, Melancthon, back in direct answer to my prayer."

We cull the following from "Methodism in Earnest":

A young lady, a few weeks since, arrived in this city, (Dublin,) from England, on a visit to her friends; shortly after she was induced to attend the services. The word reached her heart, and after a severe and deep repentance, God spoke peace to her soul.

In the simplicity of her heart, she wrote an account of her conversion to her mother in Liverpool, and desired liberty to unite herself with the Methodist Church, little suspecting the natural enmity of the unrenewed heart. Her mother, a high spirited and unconverted woman, felt an instant indignation against her daughter, wrote her immediately, ridiculed the revival, forbade her uniting with the Methodists, reproached her for her weakness of mind, and ordered her home. The young lady, alarmed at the tone of the letter, sent a note to the pulpit, stating the case in a very delicate way, and requesting my (Rev. James Caughey) prayers, and those of the congregation, for the conversion of her mother. We fell down before God; faithful and united prayer was offered, in which, I believe, every pious soul joined. A few days after, a letter arrived from Liverpool, giving an account of the mother's conversion. On the night the prayer of faith was offered to God, she was awakened to see herself a sinner on the brink of hell. "During the night," said she, "I felt as if I was in a furnace of fire." The next morning God converted her soul. In that letter she humbly asked forgiveness of her daughter, the same of me, although she had never seen me, but it was on account of what she had said against the revival; and concluded by giving her liberty to join the Methodists as soon as she pleased, as she intended to do the same.

The destruction of the French armament, under the Duke d'Auville, in the year 1746, ought to be remembered with gratitude and admiration by every inhabitant of this country. This fleet consisted of forty ships of war—was destined for the destruction of New England—was of sufficient force to render that destruction, in the ordinary progress of things certain, and sailed from Chebucto, in Nova Scotia, for this purpose. In the meantime, our pious forefathers, apprised of their danger, and feeling that their only safety was in God, had appointed a

season of fasting and prayer to be observed in all the churches. While Mr. Prince was officiating in his old South Church, Boston, on this fast-day, and praying most fervently to God to avert the calamity, a sudden gust of wind arose—the day had till then been perfectly calm—so violent, as to cause a loud clattering of the windows. The reverend pastor paused in his prayer, and, looking around upon the congregation, with a countenance of hope, he again commenced, and with great devotional ardor, supplicated the Almighty to cause that wind to frustrate the object of our enemies, and save the country from conquest and Popery. A tempest ensued, in which the greater part of the French fleet was wrecked on the coast of Nova Scotia. The Duke d'Auville, the principal General, and the second in command, both committed suicide. Many died with disease, and thousands found a watery grave. The small number that remained alive returned to France without heart and without spirits. The enterprise was abandoned, and never again resumed.

About fifty years ago, there was living, towards the eastern end of Long Island, a woman of sterling mind and good sense, a devoted Christian and praying mother. She instructed her children in the word of God, and prayed for and with them. After her decease, there was found in her diary this language: "This morning I rose very early to pray for my children, and especially that my sons may be ministers and missionaries of Jesus Christ." All of that mother's children—eight or nine in number—became hopeful Christians, all her sons became gospel ministers, one of whom is the Rev. Henry Ward Beecher.

"Come, in thy pleading Spirit down  
To us who for thy coming stay,  
Of all thy gifts we ask but one,—  
We ask the constant power to pray:  
Indulge us Lord in this request,  
Thou canst not then deny the rest."

My dear readers, God's threatenings are God's doings.

## WALK CIRCUMSPECTLY.

BY MRS. CLARISSA MACOMBER.

DEAR brethren and sisters, who have but recently experienced the great blessing of entire holiness, to you is the word of this salvation sent. How often it is remarked, "I want to take the Bible for the man of my counsel." Allow me to speak a word of my experience. On one occasion when I was alone with God, seeking the path of righteousness, and pleading with Him to be instructed in the way, suddenly I seemed pointed to a very narrow path just at my feet, on which lay the precious Bible. It was open near the centre; as I looked upon it, for my eyes were riveted to it, these words were forcibly applied: "A lamp to thy feet and a light to thy path." "He may run that readeth." For a moment I looked away upon the narrow path upon which this word of God lay, and I saw it was an ascending path. Just then the Bible began slowly to move along upon it, apparently half raised so that I could read as I followed hard by it, and the place I read was this: "Write the vision and make it plain upon tables, for the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry. I saw also this narrow way was guarded; nothing could by any means get upon it that would defile, or work abomination, or make a lie, because that blessed volume of God's inspiration was placed there for its defence. I saw that none could possibly gain admission into the celestial city but by following that blessed Guide in that narrow way. The prophet describes it and says: "It is a highway and a way, and it shall be called the way of Holiness. No unclean thing shall pass over it; but it shall be for the way-faring, and the redeemed shall walk there." Glory be to God.

Dear brethren and sisters, You now have a clearer, purer light than

ever before, for the light of sanctifying grace is shining upon you. In the weakness and gentleness of Christ, I would give a word of caution. You have felt the need of becoming pure in heart; you have sought a clean heart; you have obtained that for which you sought. You now see where others stand, more clearly than ever before; so you will need much of the wisdom that is from above, in bearing testimony for full salvation—especially when in the presence of your brethren who do not come directly up to the standard of Gospel holiness, as you see it, and have experienced it, avoiding giving them occasion to suppose that you feel yourself better than they, and that you are judging them as being altogether in darkness. After all your sincerity and earnest endeavors to avoid giving occasion for any to speak reproachfully, there may be some who will be disposed to sit in harsh judgment upon your innocent spirit. Then there will be times when the enemy will leave no place untried about the citadel of your heart—where he can hope to make an inroad. You will need to be especially guarded here, for that Holy Spirit is very tender—a word, a look, a tone of voice, will not unfrequently grieve it, so that it will take its flight. You must learn with meekness to bear reproach for Christ's sake. Another important point to be observed is the impression that we cannot be correctly instructed in the way of Holiness, but by those who are walking directly in the light of sanctifying grace. On this rock your humble correspondent well nigh split, when young in the experience of the blessing. O, how many have cut down the tender plant of holiness, by indulging in a spirit of retaliation. We ought to be especially aware of this when, perhaps, for the time being, in our sincerity we really think we are doing God service.

We ought in the most scrutinizing manner to try the Spirits by which we are actuated—we may have the Spirit of the Blessed Master, but we shall



have to labor with the utmost sincerity for it. God hath said: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you, and ye shall seek me and find me, when ye shall search for me with all your heart. Let us labor incessantly for all the mind which was in Christ Jesus our Lord. Let us examine closely that we do not in any wise suffer as evil doers, but if we suffer as Christians, let us not be ashamed, but glorify God on this behalf. Amen and Amen.

### ANECDOTE OF JOHN WESLEY.

DR. CAMPBELL, in the *British Standard*, of October 30, gives the following anecdote, saying: We vouch for its truth, as far as evidence can sustain anything. The ever-to-be-remembered Wesley, when preaching one evening to a crowd in Dublin, said, 'All crimes have been laid to my charge of which a human being is capable except that of drunkenness.' The great man, having uttered these words, paused, and in a twinkling a short, squat damsel, with somewhat tattered garments, and a red plaid wrapped around her head, started, and, at the top of her voice, screamed, 'You old villain, and will you deny it? Didn't you pledge your bands to Mrs. — for a noggin of whisky, and didn't she sell them to our parson's wife?' Having stated her case, she sat down amid a thunderstruck assembly. Mr. Wesley, unmoved, merely 'thanked God that his cup was full,' and, in his own gentle way, said, 'My good woman, speak to me at the close of this service.' The hardened wretch had the courage to do so, when Wesley, with eyes that penetrated the depths of humanity and pierced the human heart, looking directly and as lightning into hers said with a smile, 'How could you make such a statement?' and, without waiting for her reply, he put a guinea into her hand and left her. The poor thing

went home, and her first act was to sew the guinea into her bodice, which modern ladies call stays. Having done that, she went about her affairs as usual till a few days after, when she was suddenly taken ill. Then she sent for a 'swaddler,' as the followers of Wesley were called. She exclaimed on seeing him, 'Good little Wesley! good little Wesley!' She then said, 'He gave a guinea, which I sewed in my bodice, to buy my coffin. If you take them there, and cut them up, you will find it. Be so kind as to carry out my wishes.' She again broke out, 'Wesley! O, Wesley! Good little Wesley!' Thus, ever and anon, she cried out, with slight intervals, 'O, Wesley! Good little Wesley!' till she breathed her last.

READ YOUR BIBLE SLOWLY.—Take time, even if you have but little time. A great mathematician once said, if his life depended upon solving a problem in two minutes, he would spend one of the two in deciding how to do it. So in reading the Scriptures; if you are pressed for time, (and this ought to be a rare case,) then spend the precious moments on a portion of a chapter. When you feel that the mind and heart begin to drink in the sentiment, even of a single verse, then stop and drain the heavenly chalice, because the Divine Spirit is filling thy cup. It is a true, solemn, and interesting thought, that we are to wait, to linger, to tarry for the blessing to come from the word before us.

THE GREAT art in preaching is simplicity. Our Lord, in his preaching, speaks of tilling the ground, of mustard-seed, of vines, of sheep, and trees, etc., thus making use of common and simple similitudes.

THE LORD's prayer suffers more abuse and contumely than the greatest martyr on the earth.

## VARIETIES OF CHRISTIAN CHARACTER.

THERE are three classes of Christians who seem to be easily distinguished from each other. The first class are those who, destitute in a considerable degree of any marked spiritual manifestations and joys, may yet be said to possess faith. And in the possession of faith, they undoubtedly have the effective element of the inward life. Their faith, however, is weak. Their language is, "Lord I believe, help Thou mine unbelief." They have but little strength. In general, they move feebly and slowly, and in some instances, scarcely show signs of life. Some, however, exhibit a little more strength and activity than others; and God honors them by employing them in the smaller charges and duties of his church. These cases are not without their encouragement. Such persons are often characterized by the trait of humble perseverance. They grow in grace, though not rapidly; and frequently become strong in the end. As a general statement, they have not much to say in any period of their experience; but they are not wanting in sincerity, and they cling to the cross of Christ as the foundation of their hopes. It is seldom that they make a strong impression on the world; but their example is generally salutary. These are not those that have been caught up to the third heavens, and have seen wonderful things.

The second class are those who have had striking manifestations in the way of strong convictions and of subsequent great illuminations. From time to time, a remarkable impulse, a divine *afflatus*, if we may so express it, seems to come upon them, and they are borne on in a gale. Then comes a calm; and they temporarily make but little progress. Sometimes they have great darkness; but it is alternated with gleams of light. Nor is the light which they have always—pure and calm light, which is of heavenly origin; but sometimes the red, meteor-

like glare of an earthly fire. They may be said to have a considerable degree of faith, but they evidently have less faith than feeling. Their mental history, however, under its various changes, partakes, in no small degree, of the marvellous. These persons are generally the marked ones—the particular and bright stars in the church: They often have great gifts; they labor for God, they attract attention. They overwhelm by their eloquence, startle by their new and sometimes heretical views; are denunciatory, argumentative, prophetic, just as the occasion may call. But their movements are not always clear of self; and pride sometimes lurks at the bottom. They are "many men in one;" without true fixedness and simplicity of character; but exhibiting themselves in different aspects, according as the natural or spiritual life predominates. Sometimes they sink deep in their own nothingness, through the influence of the Spirit of God; and sometimes they are up in the airy mind of nature's inflation. They are undoubtedly very useful, aiding themselves and others in the things of religion, but it can hardly be said of them that *their life is hid with Christ in God*. They think too much of their own efforts and persons; they place too high an estimate on human instrumentality; they do not fully understand the secret of their own nothingness; nor do they know, in their own experience and to its full extent, the meaning of self-crucifixion. Hence their confusion when in their own view things do not go right. Hence their evident dejection when the voice of the multitude is suddenly a little averse to them; hence their plans, their contrivances—too much like the plans and calculations of human policy. They are not destitute of Christian graces, but they need more lowliness of heart, and more faith. Nevertheless, they have had much experience of the divine goodness; and their memorial is often written in multitudes of grateful hearts.

A third class are those whose life

may emphatically be said to be a life of faith, attended with an entire renunciation and crucifixion of self. Faith is not perfect until self is crucified, and the perfect converse is equally true, that perfect faith necessarily results in entire self-renunciation.

In the second class of persons, which has been mentioned, the spiritual life mingles more or less, and perhaps in nearly equal proportions, with the tendencies and activities of nature. The fire which blazes up from their hearts, and which often casts a broad light upon the surrounding multitude, is a mixed fire, partly from heaven and partly from earth. The natural, unholy principles are not extinct; but can only be said to be partly purified, and to be turned into a new channel. Hence they will oftentimes fight for God with the same zeal, and almost in the same manner that worldly men fight for their temporal and worldly objects; with great earnestness, with an unquiet and turbulent indignation, and sometimes with a cruelty of attack which vents itself in misrepresentation, and which persecutes even to prison and death.

But the class of Christians, to whom we are now attending, having their souls fully fixed in God by faith, cannot consent to serve their heavenly Father with the instruments which Satan furnishes. They sow the seed; but their faith is in the God of the harvest, and they know that all will be well in the end. They are not inactive; but they move only at God's command, and in God's way; and are fully satisfied with the result, which God may see fit to give. At the command of the world, or of a worldly spirit, they would not "turn upon their heel to save their life." But to God they hold all in subjection; and they rest calmly in the great central power. These are men of a grave countenance; of a retired life, except when duty calls to public action; of few words, simple manners, and inflexible principle. They have renounced self; and they naturally seek a low place, remote

from public observation and unreach-  
ed by human applause. When they are silent to human hearing, they are conversing with God; when they open their lips and speak, it is the message which God gives, and is spoken with the demonstration of the Spirit. When they are apparently inactive they are gaining strength from the Divine Fountain; drinking nourishment into the inmost soul. And when they move, although with a quiet step, the heart of the multitude is shaken and troubled at their approach, because God moves with them. There is no thunder, but the still small voice; no smoke, but consuming fire.

These are the men of whom martyrs are made. When the day of great tribulation comes, when dungeons are ready, and fires are burning, then God permits his children, who are weak in the faith, to stand aside. Then the illuminated Christians, those who live in regions of high emotion, rather than of quiet faith, who have been conspicuous in the world of Christian activity, and have been as a pleasant and loud song, and in many things have done nobly, will unfold to the right and the left, and let this little company, of whom the world is ignorant, and whom it cannot know, come up from their secret places to the great battle of the Lord. To them the prison is as acceptable as the throne; the place of degradation as the place of honor. They eat of the "hidden manna;" and they have the secret name given them, which no man knoweth. Ask them how they feel, and they will, perhaps, be startled, because their thoughts are thus turned from God to themselves. And they will answer by asking, what God *wills*? They have no feeling separate, from the will of God. All, high and low, all joy and sorrow, all honor and dishonor, all friendship and enmity, are brought to a level; and are merged and lost, in the great realization of God present in the heart. Hence chains and dungeons have no terrors; a bed of fire is a bed of down.



It is here in this class that we find the great grace of sanctification—a word, alas, too little understood by the church. These are they, who, in the true spirit of self crucifixion, live by *faith and faith only*.—UPHAM.

## THROUGH DEATH TO LIFE.

HAVE you heard the tale of the Aloe plant,  
Away in the sunny clime ?

By humble growth of an hundred years  
It reaches its blooming time;

And then a wondrous bud at its crown  
Breaks out into thousand flowers :

This floral queen, in its blooming seen,  
Is the pride of the tropical bowers.

But the plant to the flower is a sacrifice,  
For it blooms but once, and in blooming dies.

Have you further heard of this Aloe plant,  
That grows in the sunny clime,

How every one of its thousand flowers,  
As they drop in the blooming time,

Is an infant plant that fastens its roots

In the place where it falls on the ground ;  
And as fast as they drop from the dying stem,  
Grow lively and lovely around ?

By dying it liveth a thousand-fold

In the young that spring from the death of the old.

Have you heard the tale of the pelican,  
The Arabs' *Gimel el Bahr*,

That lives in the African solitudes

Where the birds that live lonely are ?

Have you heard how it loves its tender young,  
And cares and toils for their good ?

It brings them water from fountains afar,  
And fishes the seas for their food.

In famine it feeds them—what love can devise !—

The blood of its bosom, and feeding them dies.

Have you heard the tale they tell of the swan,  
The snow white-bird of the lake ?

It noiselessly floats on the silvery wave,  
It silently sits in the brake ;

For it saves its song till the end of life,

And then, in the soft, still even,  
Mid the golden light of the setting sun,

It sings as it soars into heaven !

And the blessed notes fall back from the skies :  
'Tis its only song, for in singing it dies.

You have heard these tales ; shall I tell you  
one,

A greater and better than all ?

Have you heard of Him whom the heavens  
adore,

Before whom the hosts of them fall ?

How he left the choirs and anthems above,

For earth in its wailings and woes,

To suffer the shame and the pain of the cross,  
And die for the life of his foes ?

O Prince of the noble ! O Sufferer divine !

What sorrow and sacrifice equal to thine ?

Have you heard this tale—the best of them  
all—

The tale of the holy and true ;

He dies, but his life, in untold souls,

Lives on in the world anew ?

His seed prevails, and is filling the earth,

As the stars fill the skies above ;

He taught us to yield up the love of life,

For the sake of the life of love.

His death is our life, His loss is our gain,

The joy for the tear, the peace for the pain.

Now hear these tales, ye weary and worn,  
Who for others do give up your all ;

Our Saviour hath told you the seed that would  
grow,

Into earth's dark bosom must fall—

Must pass from the view and die away,

And then will the fruit appear :

The grain that seems lost in the earth below

Will return many fold in the ear.

By death comes life, by loss comes gain,

The joy for the tear, the peace for the pain.

—HENRY HARBOUGH.

AT THE late meeting of one of the Conferences in Massachusetts, an essay was read, on "The duty of Christians to make visits among their brethren, and in the surrounding country, for religious purposes." The reporter adds :—"The novelty of the subject, and the happy manner in which it was treated, secured the attention of the audience, and prepared the way for a lively and protracted discussion." Nothing more than this is needed to show how far churches have departed from the primitive type of piety, when Christians "went every where, preaching the word." Now this is a "novel subject !" We hope it will not be such long.

## HOLINESS TO THE LORD.

BY REV. D. F. NEWTON.

SUPPOSE, brother ministers, you continue to hush the question of "holiness to the Lord," and let your people go on, as they have been, in a cold, formal, state—sinning and repenting, resolving and re-resolving—what do you gain by this policy? Will things grow better? Will the people, over whom you preside as pastor, make any advances in the divine life, while you are thus halting between two opinions, neglecting a known and positive duty? Have you not waited too long already? Had you commenced, in the outset of your pastoral labors, to preach holiness to the Lord, and brought home to every heart, *powerfully*, the indispensable duty, the glorious privilege of living *wholly* for God—of giving up *all* for Christ—would you not have accomplished *infinitely* more in the cause of truth, in the salvation of sinners, and the building up of Zion in her most holy faith? Would not Christ have been more highly honored, and you and your charge enjoyed in a far greater degree the grace and smiles of your Heavenly Father?

"Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

Brother, do you know there is something wanting in the churches, *every* where? That God's professed people, *generally*, are in a back-slidden state, living far beneath their privileges? That Zion languishes, and few, comparatively, come to her solemn feasts? Very many professing Christians are dissatisfied with their present attainments; they feel and know there is something better for them in the Gospel, that it is an evil and a bitter thing to sin against God. They look into the Gospel record and mark the foot-steps of Paul and the primitive disciples flying on wings of faith and hope and love. They hear the language of Paul to the Thessalonians, saying, "the very God of peace sanctify you wholly; and I

pray God your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ." "And this is the will of God, even your sanctification." On reading these, and a multitude of similar passages on the subject of entire and *unreserved* devotedness to God's service, they are constrained to believe that Jesus Christ did, in very deed, come to destroy the works of the devil, and that it is their privilege and duty to accept this offered mercy.

This inquiring spirit, in regard to the blessed doctrine of holiness, is increasing more and more in every evangelical denomination of Christians. The hand of the Lord is in it. The church must arise, shine, and put on her beautiful white robe. The world calls for it. All heaven—all earth—cries out, "Awake to righteousness and sin not." Brother, why delay; why hesitate a moment to embrace, with *all your heart*, this super-abounding grace, and to publish it? God is waiting for this! your people need this heavenly manna. There may be some at this very time in your congregation, hungering and thirsting after this inner life, this tongue of fire—longing and praying for you to open your lips wide in declaring "*all the words of this life*." Beloved, will you do it; will you obey God *now* in this matter—commence this very day, this very hour, to honor God by preaching holiness to the Lord, entire sanctification, or perfect love? Will you be in earnest about it, definite, positive, heart-searching? Make it a special, *indispensable* thing—something to be done *now*? Will you bring it home to every heart with power; pour in the liquid *flame* of holy inspiration touching this question—come life, come death? Will you let your people know, and sinners know, that your soul is alive and on *fire* with this glorious truth?

Will you publish this blessed Bible doctrine, sound it out, and keep sounding it out, till heaven and earth shall hear?

## FAITH TRIED.

BY REV. IRA G. GOULD.

O, Glory to God! I am saved; and, O, the meaning of that little word. I am filled with salvation, and it clothes me about as a garment. It is righteousness, as the waves of the sea, and peace that flows as a river, past understanding, and joy in the Holy Ghost, which is full, perfect and abiding. O, this is life! Life eternal. "He that believeth on me hath everlasting life." This is Christ within, the hope of glory. I have been in the furnace of trial, for some time past. O, how my faith has been tested. I never before had such a severe and constant trial of it. But, bless God, He gives me grace to stand, to lie quietly in his hand, as clay in the hand of the potter; yea, to rejoice evermore, to pray without ceasing, and in everything to give thanks. This is proving an increase of my faith. I am proving that the trial of faith is more precious than gold. The trial of my faith worketh patience. It sets patience to work, and by exercise it becomes stronger. It lets it have perfect work, all she can do,—her hands full.

Patience sets experience to work. I am getting a richer experience than I ever had before,—an understanding of the way. This sets hope in exercise. An expectation of more grace is inspired. This makes me not ashamed of my confidence in God, and assures me that they that trust in Him, shall not be confounded, for just at this point of experience, the love of God is shed abroad in my heart by the Holy Ghost, which is given unto me. How wonderful the ways of God! The more faith I have, the more of the Spirit I receive; for faith is always receptive, and in proportion to its capacity. The greater the faith, the greater the blessing, and the greater the trial, the greater the faith. Faith feeds and fats on trials. Give it none, and it soon becomes weak and dies for want of nourishment. Those

Christians of the severest trials are the most remarkable for faith, while those professors of religion that have no trials of faith—have no faith. Faith is the bond of connection, between the *soul* and *Christ*. God strengthens this bond by letting the devil *pull* upon it. Thus He makes the wrath of the devil to praise Him. He sometimes permits the devil to pull so severely and protractedly, that it seems it would be snapped in twain, and we be severed from Christ. But He knows the strength of that bond, and will not suffer us to be tempted above what we are able to bear; He says to the devil, "Thus far shalt thou go and no farther." The trial of our faith, then, is an index to our grace. If we be tried severely, it is because we have much grace and strong faith. God never mistakes and suffers the devil to try us above our strength. Is there not reason then for heeding the Apostles's exhortation, "My brethren, count it all joy, when ye fall into divers temptations."—Jas. 1., 2. The trial of faith is an evidence of faith, and of union with Christ. Shall we not then rejoice in trial? And if the trial be the severest, shall we not rejoice the most? Is it not through much tribulation that we are to enter into the kingdom of heaven? When do we grow in grace faster than when in trial? This is the means of grace, for it enlarges our faith. Hold still, then, in trial, wait patiently on the Lord, and when He sees his own image reflected from your heart, He will take you from the furnace, pure gold, settled, established, strengthened, and thoroughly furnished unto every good work.

THERE are some philosophers who, in the matter of Christ and Belial, say, that on both sides there should be yielding. Let them try, and do what they can, and do not grudge them their pains; for if they make the devil religious, and one with God, they will be the first who could.



## G E M S .

**BEATEN OIL.**—Satan proposes to abate the activity of a minister of the gospel, whose powerful preaching is making a breach in "the gates of hell." He has vainly endeavored to stop him, in his work, by discouragements, by vain glory, by the hatred of the world. He then has recourse to Scripture, and says, Man of God, why are you at so much pains about the spiritual food which you should give to your people. Can you not say things true, holy and wholesome, without thus wasting strength over your Bible and your books? Go more simply to work. Trust to the fluency of speech God has given you, surrender yourself up to the Holy Spirit, and say what he puts in your heart. Thus will you honor the Lord more, to say nothing of the extra time you will gain for His service. It is written, "It shall be given you in that same hour what ye shall speak, for it is not ye that speak, but the Spirit of your Father which speaketh in you." This, my friends, is a snare nicely adjusted to your natural indolence. If you fall into it, you will have reason to fear lest your preaching should be struck with imbecility, as has been the case with so many of God's servants, who, under specious pretexts, dispense with troublesome work, in order to indulge in spontaneous effusions which cost no effort. But here is your deliverance. Answer: "It is also written, Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee; take heed unto thyself and unto the doctrine; for in so doing thou shalt save thyself and them that hear thee."—MONOD.

HE THAT doubts in his heart while he prays, tempts God, for he doubts the willingness and grace of God; his prayer is nothing; he gropes after God like the blind man after the wall. Concerning confidence of faith, John speaks in his 1st Epistle (v, 14, 15,) "And this is the confidence we have in

Him." With these words he describes how certain a believing heart is in prayer; he thinks, verily, that he has been heard and his petition granted. This is true: but such faith and certain confidence the Holy Ghost must give; therefore, without the Holy Ghost, no right prayer is offered.

**HOLINESS.**—We know, indeed, that wrong opinions in religion, naturally lead to wrong tempers, or wrong practices, and that consequently, it is our bounden duty to pray, that we may have a right judgment in all things. But still a man may judge as accurately as the devil, and yet be as wicked as he.

Something more excusable are they, who imagine holiness to consist in things that are only a part of it, (that is when they are connected with the rest, otherwise they are no part of it at all,) suppose in doing no harm, and how exceedingly common is this? How many take holiness and harmlessness to mean one and the same thing? When, whereas, were a man as harmless as a post, he might be as far from holiness as heaven from earth. Suppose a man, therefore, to be exactly honest, to pay every one his own, to cheat no man, to wrong no man, to hurt no man, to be just in all his dealings. Suppose a woman to be uniformly modest and virtuous in all her words and actions: Suppose the one and the other to be steady practicers of morality; that is, of justice, mercy and truth: yet, all this, though it is good, as far as it goes, is but a part of Christian holiness. Yea, suppose a person of this amiable character to do much good wherever he is, clothe the naked, relieve the stranger, the sick, the prisoner, yea, and to save many souls from death, it is possible he may still fall short of that holiness, without which no man can see the Lord.—J. WESLEY.

I WOULD wish you to have that religion which makes conscience of a word, a look, a tone of voice!

## THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, JANUARY, 1864.

### PREACH THE WORD.

Men need the Gospel. They are dying for want of it. There never was as much eloquent, learned, and instructive preaching in the land as at the present day. Yet comparatively but little is effected. Sin is daily growing bolder and more aggressive. Vice obtrudes itself at every corner. Vital godliness is rarely to be found. A vast multitude outside of the churches, and inside of the churches, is going down to the regions of dark despair. A form of godliness is made to take the place of a living Christ within the soul, and money given through some of the various organized channels of benevolence, serves as a substitute for the fruits of the Spirit. Thus the conscience is quieted, and the poor, self-deceived, lukewarm professor passes on in a respectable manner down to hell.

If a reformation is effected, it must be through the agency of the preaching of the Gospel. This works every necessary outward reform, by touching the springs of action. If the affections are sanctified, the will subdued, and the intellect illuminated by the Holy Ghost, the outward life cannot be essentially wrong. Let a man be so saved that he is ready any moment for heaven, and he can be depended upon for any of the ordinary or extraordinary duties of life. Inward salvation is the great want of the church. The tree of evil is of luxurious growth, and while the preacher is lopping off a branch here and there, others still more unseemly, are growing and hardening on the opposite side. The only proper way is to lay the axe at the root of the tree. Salvation from all sin should be insisted upon.

The great, fundamental doctrines of the Bible must be proclaimed in thunder tones. In the days when the pulpit controlled, and in a great measure, formed public opinion, the preacher had an excuse for dwelling upon the popular topics of the day. But now the newspaper is common. It is read much more than the Bible is. The people are much better versed in politics than they are in theology.

When they go to the house of God they should be made to feel that they have interests at stake of far more overwhelming importance than the success of armies, or the establishment, or the overthrow of nations. Heaven and hell should be presented as realities, in which every one has a deep and abiding interest. How little are the teachings of the Bible respecting man's future destiny understood, and appreciated by the mass of attendants upon even orthodox churches! It is astonishing how readily they drink in error upon this subject, especially when apparently sustained by an array of Scripture texts!

We are not of those who think that religion has nothing to do with a man's conduct in political or commercial life. It has everything. He who does not serve God at the counter, and at the ballot-box, does not serve him anywhere. But we object to making honesty, or temperance, or anti-slaveryism, a substitute for the Kingdom of God within us. All our duties should be considered in the light that comes from above, and as affecting our destiny forever.

Men need to be converted. They must be born of the Spirit, or be damned. There is, there can be no doubt about this matter. Human nature is corrupt, and it must be regenerated. Not a day passes but that human depravity is most fearfully exemplified before us, but still the doctrine is stoutly denied. Many are dying of self-complacency. They admit that they are not quite as good as they ought to be, but deny that they are bad enough to be lost, unless they become new creatures in Christ Jesus. Let us have clearly presented the teachings of the Bible upon this subject.

O, for ministers baptized with the Holy Ghost to preach the word! If they are educated, so much the better; but if they can barely read their text, and know the way to the cross, and how to lead men there, let them go forth weeping, bearing the precious seed, and they shall, doubtless, come again with rejoicing, bringing their sheaves with them.

### JUSTIFICATION AND SANCTIFICATION.

These are not so far apart as many imagine. They bear about the same relation to each other, that a weed cut off, does to a weed pulled up by the roots. The one may be compared to a piece of land just cleared off with the stumps still remaining, the other to a field

from which every root has been extracted. Both bear fruit of an equally good quality, but the latter is more easily cultivated, and yields the more abundant harvest. The justified soul does not commit sin, but he feels sin still remaining, against which he is compelled to fight that he may retain the mastery. The sanctified is delivered from all evil tempers—no wrong temper—none contrary to love remains in the soul. All his thoughts, words and actions are governed by pure love. The temptations of the sanctified, for they are often most fiercely assailed,—are of external origin. A skillful general desires most the destruction of those forces that can harm him most. Satan is an able and artful warrior. He lays his deepest plots, and exerts his mightiest energies for the overthrow of those who are seeking to follow the Lord fully, knowing that through them his kingdom suffers its greatest losses. If any one in probation supposes himself beyond the reach of temptations, he is either already within the grasp of Satan, or he is most wofully deceived. But he whose "life is hid with Christ in God," feels secure, though Satan rages. The merely justified has to meet, not only the onsets of Satan, but is compelled to struggle against the remaining corruptions of his own heart. The one has both a civil and foreign war to carry on at once; the other has a foreign war alone. Beloveds, hasten to the fountain that is opened for sin and uncleanness. This is the will of God, even your sanctification. Give yourself no rest until you know and feel that the blood of Jesus cleanses you from all sin.

#### THE NEW YEAR.

To all our readers we wish a happy New Year! May Heaven bless you with all needed blessings for soul and body!

The past year has been an eventful one for our country. The most gigantic civil war that the world has ever witnessed, has been, and still is, raging among us. But God has in wrath remembered mercy. The cause of our nation has, on the whole, greatly advanced, and the power of the oppressors has been terribly weakened. Our arms have probably met with as great success as was consistent with the welfare of the enslaved. God has undertaken to free the bondmen, and He will never give peace to the nation until this is accomplished. He has heard their cries

and groans, and will lead them into freedom, if it be through a sea red with blood.

Many who, one year ago, were joyous with life, have finished their course. Some who stood with us in battling for the cause of God, have received the summons, "Come up higher." Many have fallen on the field of battle in defence of our beloved country.

Who of us shall finish our work before the close of this new year? Let us renew our vows to live more entirely for God. Make a more complete surrender to the blessed Saviour, look to have the cleansing blood applied, and let every hour of the remainder of life be employed, as will please the Judge before whose bar we must shortly stand.

Everywhere, sanctified men and women are needed to represent Jesus and plead his cause before a dying world. Will you be wholly the Lord's? Commence, then, from this very hour. Get upon your knees and never leave them until you are endued with power from on high.

#### MEETINGS IN NEW YORK.

We held meetings about two weeks last month in a hall on Eighth Avenue, between 20th and 21st streets, New York city. We found a people hungry for a gospel that shows no respect to persons, and proffers to save, to the uttermost, all who embrace its gracious provisions. Though proclaimed in weakness, it was made the power of God to the salvation of precious souls. The kindness of the people we shall never forget. The Lord accomplished a good and gracious work, and the fruit will, we doubt not, be seen after many days. New York, like all our large cities and towns where the churches have run into a religious aristocracy, greatly needs a revival of primitive Christianity. Here is the most promising field we ever saw, ripe for the harvest. According to the *Christian Advocate and Journal* there are not quite one half as many Methodists in New York now, in proportion to the population, as there were forty-three years ago. Then one out of every thirty-eight of the population was a Methodist; now only one out of every eighty-two. Then they were a plain, humble, persecuted people,—the churches were free and the poor were welcome. Now they have splendid edifices, almost boundless wealth, and fashionable congregations; but where is the power to reach the masses and lead them to Christ, that they



had forty years ago? The religious destitution of our large cities should excite the deepest sympathies of our natures. Nothing but the Gospel in its purity and power can save us from a state worse than common heathenism. This can never be had in pewed churches, controlled, as they are, by money. We must have free churches, where rich and poor can meet together and worship the one Lord, in Spirit and in truth.

#### TO CORRESPONDENTS.

We feel obliged to our friends who favor us with articles suitable for our columns. We have a few suggestions to make. Write compactly. After your article is finished, look it over and see how much pruning it will bear. Leave out everything that does not contribute to deepen the impression you would make. One of the best English writers says: "As a general rule strike out one half of what you have written; you have no idea what vigor it will give to your style." See if your introduction cannot be omitted altogether. Introductions are often to an article what a scaffold is to a building; necessary to work from, but to be taken down when the edifice is completed. Take pains. The *EARNEST CHRISTIAN* is not a newspaper, read hastily and thrown aside; it is a book, in many cases, if not most, bound and preserved; and we desire to have it filled with articles of permanent value. In writing for it, then, do the best you can. Rewrite your article, if necessary. It is said that Pascal, one of the best writers of the last century, re-wrote some of the *Provincial Letters*, so justly celebrated, seventeen times.

2. Write in the Spirit. Ours is not a literary magazine merely. We do not publish any articles for the amusement of our readers. Our one desire is to make them better—to lead them to live wholly for God. If you help in this work, you must draw your inspiration from the throne.

3. We have a large number of long articles on hand. We shall select from them as our space will permit. Short articles to the point are in place always. We must give a variety. It would not answer to fill our pages with experiences however good they may be. One or two in each number will be all, perhaps, that would be profitable.

4. We have had quite a number of obituary notices sent us; some in prose, and some in

verse. We should love dearly to gratify our friends, but unless there is something remarkable, either in the life or death of an individual, few, but the personal acquaintances of the deceased would feel an interest in the perusal of obituary notices. Will our friends appreciate our situation in this respect, and send us nothing for insertion, that they think would not be of general interest.

5. In all cases give your names. No respectable journal pays any attention to anonymous communications. It may not be necessary in all cases to publish the names of the writers, but it is necessary to give them to us.

#### THE EARNEST CHRISTIAN.

We feel humbled in the dust before the Lord, in view of all he is doing through the instrumentality of these pages. Thanks be to His name! We will be more faithful to his grace, and strive, by His assistance, to make this Magazine a greater blessing to souls.

One writes us from Illinois:

"I send you three dollars for the *EARNEST CHRISTIAN*, the best paper I ever saw, except the Bible. I trust to more than double that number soon. L. A. S.

An old pilgrim writes us from Ohio:

"Beloved Brother:—I send you a few lines to let you know that I want your paper continued, for I would not give it for a dozen circuit preachers. There is so little religion in the world that I fear you cannot stand it much longer. Were one-tenth that is spent to do no good, applied for the support of your work, it would be well sustained. If I could spare the money, I would take a score of them and give to my neighbors.

"I hope the mighty God will keep you till your work is done, and you arrive safe home in glory, and I hope to meet you there."

R. D.

CAMP NEAR NEW IBERIA, LA., }  
Dec. 9, 1863. }

Dear Bro. Roberts:—I love God and he saves me today. I have been able to receive the *EARNEST CHRISTIAN* ever since I have been in the war. I send two new subscribers, and will, by the help of God ever be trying to do good.

Yours, in Jesus,

ISAAC O. BREWSTER.

FORT MCHENRY, BALTIMORE, MD.  
Dec. 8, 1863.

*Dear Bro. Roberts:*—This evening I have been reading that blessed little book, the *Earnest Christian*, which I take and have taken ever since it has been published. There are many in the regiment who love to read it. Mine is read until they are almost worn out. Religion is pretty low in this regiment, but glory to God, there are a few of us even here in service, who have not defiled our garments. Jesus is with us, but we have to take him with reproach.

As for myself, Glory to Jesus! he has kept me all this time, and to-night I can realize that the blood of Jesus cleanses me from all sin. It is my honest conviction that if I had been only justified when I came into the army I would not have been able to stem the tide of sin, together with all the roots of evil that were in my own heart previous to the time I experienced the blessing of sanctification.—I shall praise God for holiness as long as I live; I believe he will preserve me blameless till his coming. Glory to Jesus for the application of his blood day by day.

WM. MCKEARNIN.

#### REVIVALS.

OGLE, ILL., Dec. 12, 1863.

*Dear Brother Roberts:*—I have just returned from Truxton, where we are, by the blessing of God, having a glorious revival of old fashioned religion. God is doing the work; consequently, it is being done thoroughly. When I left, some forty had been saved, and still the work was going on. Stout hearted sinners are nightly coming to the altar of prayer, weeping and crying for mercy. Cold hearted professors acknowledged that their professions of holiness had been a refuge of lies, and that instead of enjoying the blessing of perfect love, they were not even enjoying the blessing of justification. "Praise the Lord, O, my soul," and all that is within me, praise His holy name. People come eight or ten miles, and after the house was crowded to its utmost capacity, from thirty to fifty wagon loads would have to go home. Last Sabbath night they built fires out side of the house and stayed as many, or more than were inside. The Lord is working mightily, and the devil is marshalling all his hosts. They want

protracted meetings in three or four other places around there.

Truly yours, U. C. ROE.

RANDOLPH CENTER, N. Y.

*Dear Bro. Roberts:*—You remember I declared at the Cazenovia Camp Meeting that God had revealed to me that he would revive his work at Higly Hollow, one of the places where we had meetings. He has graciously been pleased to do so. We have seen signal displays of God's power. Fifty, or over, have professed to be converted, or reclaimed, and several sanctified, and the work, against much opposition, is still progressing slowly. To God be all the glory.

Yours in Christ,

MARY Y. BLATCHLY.

HAMMOND GENERAL HOSPITAL, }  
Point Lookout, Md., Dec. 15, 1863. }

*Dear Bro. Roberts:*—I feel it my duty to inform you what the Lord is doing in this place. Soon after I came, I was informed that there was a prayer meeting in the grove, started by Bro. Huie. I was happy to attend and to form an acquaintance with him. His great inquiry appears to be, "How can I most successfully prepare for a happy state after death?" He carries the Holy Spirit with him wherever he goes. Professors of religion were stirred up to a sense of their duty, and became interested in these meetings. The Divine influence spread; and we are now experiencing a great revival of religion. Many of those who, to all appearance, were beyond the reach of hope, have been brought to the foot of the cross. Sinners are coming to the Lord daily. Roman Catholics are finding that they can have their sins forgiven without going to the priest. The old chaplain has left. There was too much of the power of God manifested to suit him. He was afraid it was catching.

Tell the readers of your *EARNEST CHRISTIAN* that soldiers are not only being justified, but they are being saved from all sin. Glory to God for this salvation that can save to the uttermost. While I write I feel the cleansing blood coursing through every avenue of my heart. We, poor soldiers, beg an interest in your prayers, and in the prayers of God's true children.

Your brother in Christ.

C. B. RHODES.

A Soldier—a beloved Brother in Jesus writes:

VICKSBURG, Miss., Nov. 15, 1863.

Rev. B. T. Roberts:—Dear Bro. in Christ: Of late a few of us belonging to the 1st brigade of Gen. Logan's fighting division, assembled and organized what we called a Union Army Church. When we first met we had only five members. But now we number upwards of fifty in the class, and some new born souls. Praise the Lord. To God give all the glory. We meet every Sunday and Wednesday evenings for prayer. Sabbath afternoon we have a Bible class. Every time we meet, the Lord blesses us. Yes, praise his name; others come in; souls are converted, professors renewed, and all feel encouraged to still persevere. I have been now over two years in the service, and have endured many hardships, incident to a soldier's life,—have passed through some hard battles, and escaped unharmed in them all, with the exception of a flesh wound through my left arm, which I received on the battle field of Shiloh. Surely, the Lord has been my shield and support. I have trusted in him, and found grace to help me in every time of need. I have often heard it remarked that a person could not have religion in the army. Yet, bless the Lord, the throne of Grace is just as easily approached by prayer here as at home in the quiet church or closet. Yes, Jesus is to be found here in our midst, although we are surrounded with many temptations, vices and evil influences in our camp. Still all this we must expect, if Christians. God will have a tried people.

The EARNEST CHRISTIAN is prized highly, and read with deep interest, by many. Occasionally it meets the eye of some old, dead professor, that cannot stand under the doctrine it teaches, and he tries to pick flaws in it. But the command is: "From those professing godliness, but denying the power thereof, turn away."

Our meetings are still prospering, and much good is being done. I trust we shall have your prayers to aid us in this glorious work. Pray for me, that I may have so much of Jesus in my heart as to reflect his image on all those around me.

Truly, your brother,

R. T. F.

PROSPECTS.

Our prospects are good for another year.

Some discontinue, but new subscribers are coming in, and we hope, by the blessing of God upon the efforts of our friends, to publish a larger number the coming year than we have ever done before. We want the truths we publish to have as wide a circulation as possible. Our expenses are increasing—paper is very high and advancing—but if our friends will stand by us and renew their own subscriptions and get all the new subscribers they can, we shall be able to get through without embarrassment.

The following letter from a preacher who sends us \$31 for 31 new subscribers, shows how they were obtained:

"Dear Bro. Roberts:—I have not, as yet, made any extra exertion for the EARNEST CHRISTIAN, but I have made this a rule, that I would carry one or two copies of the E. C. with me in my pastoral visits. I have frequently found in them something that was adapted to the wants of the people, far better than anything that I could give them without it. In this way I have got 31 new subscribers. I give God the glory, for I believe that thirty one families will be benefited. You may look for this list to be enlarged in the month of January.

"I think I can see that the Lord is blessing my feeble efforts to advance our earnest Christianity; I know that the Lord blesses my soul from day to day.

"Yours in Christ forever,

"J. D. H."

A beloved Father in Israel writes:

GLENCOE, Belmont Co., O., }  
Dec. 13, 1863. }

DEAR BROTHER ROBERTS: A short space of time only is left me in this world, and it would be almost inexcusable in me not to express, before my departure, my gratitude for your kindness to me. It is very gratifying to me in my last days, to reflect upon the sympathy and affection, that you and many others of my old, true Christian friends, have had and have manifested towards me in the days of affliction and trial. No personal, selfish interest moved you, but a higher, nobler, Christian principle; such as will be a test in the day of judgment. My views upon the subject of slavery, my brother, are the same as yours, and unchanged.



May God in his mercy bless and preserve you!

Yours in Christian Love,

B. WILLIAMS.

GONE HOME.

ELIAS H. BURCHARD died in the town of Benton, Yates Co., N. Y., September 14, 1863.

He was converted to God, in the spring of 1860, was baptized and united with the Free Methodist Church, in August following. This occurred in Allegany, N. Y., under the ministry of Rev. A. F. Curry. In September of the same year he attended a social prayer meeting, where he sought and obtained the blessing of perfect love; in the light of which he walked in life, and under the blessed influence of which he was supported, in his severe and somewhat protracted illness; and which gave him triumph in the final hour.

Bro. B. came into this town, about a year since, and united with the M. E. Church, on the Bethel charge, where, by his earnest piety, and consistent devotion, he secured the confidence and esteem of the community, and of his fellow Christians. He leaves a widow and several children to mourn his absence; though stricken in heart, yet she confidently trusts in the widow's God, and to Him she commends her fatherless children. May they all finally reach the blessed land.

Benton Center, Dec. 24, 1863.

D. LEISENRING.

MRS SARAH BURDICK was a member of the True Wesleyan Church. I think she was one of the purest minded women I ever knew. But she has gone to join the ransomed on the other side of the river. She died in July, 1863. She was a faithful friend, a true, earnest Christian—a woman of great power in prayer and exhortation. Her end was peace.

JOHN THOMSON.

GEORGE T. WHALEY, of the 5th N. Y. Cavalry, died in the hospital near Washington, the 25th of November, 1863. After two years of severe toil and hardship in camp, and on the battle field, he was torn from the fond embrace of an affectionate mother, and three sisters, who deeply mourn his loss.

M. J. W.

LORETTA JANE COLE died in Buffalo,

December 3d, 1863. She gave good evidence that her sins were washed away. Her life was one of heavy trials, but her end was peace.

"HOME THRUSTS."

Bro. D. F. Newton is about to issue a book with the above title. It will be neatly executed with engravings. He says respecting it:

"This volume of nearly 400 pages is an epitome or synopsis of some seventeen years of editorial labor; containing the best, choicest—the most pointed, live giving, and cheering, reformatory articles inserted in the Golden Rule, and other Periodicals, during the space of seventeen years. These articles on various subjects of light, life and salvation, have been revised, many of them re-written, put anew into the Gospel crucible, and in a condensed form, giving merely the cream, the marrow, the soul, the life, the power, the essential parts of the whole, in as small a compass as practicable.

In addition to the foregoing is "The Family Circle," a goodly number of recently written, original articles, on the subject of Parental Discipline, the duties of husbands and wives, parents and children, ministers and people;—education in its various branches, courtesy, politeness of manners, temperance in all things, health of body, mind, and soul; 'holiness to the Lord;—modesty, purity of thought, word, and action."

It will be sold probably at \$1 25 per volume at retail. Agents wanted. Address D. F. Newton, 189 W. 20th street, New York.

DEDICATION.

The Free German Church in Batavia will be dedicated to the worship of God on Thursday, the 11th of February next, at 11 o'clock, A. M. The Rev. B. T. Roberts is expected to preach on the occasion. Preaching in German in the evening. The friends of Earnest Christianity, both English and German, are invited to attend. The meeting will continue over the Sabbath.

A FOUR DAYS meeting will be held, the Lord willing, at the "Shop," in Porter, Niagara County, N. Y., commencing Thursday evening, January 14, and holding over the Sabbath.