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### DR. REDFIELD'S LABORS.

BY REV. B. T. ROBERTS.

DR. REDFIELD has left a full account of the efforts which he put forth for the revival of primitive Christianity. This narrative we hope to give, in the form of a volume, to the public before long. In the brief sketch which we now give, we shall confine ourselves mainly to such facts as fell under our own observation.

We first heard Dr. Redfield preach in the City of Middletown, Connecticut. The state of religion in the church was extremely low. Professing Christians were chiefly distinguished for their conformity to the world. The Methodists had ceased to be persecuted, and were fast becoming a proud and fashionable people. In the university, intellectual rivalry had well nigh supplanted zeal for the cause of God. But a small proportion of the students professed religion, and these exhibited but too little of the power of godliness. Dr. Redfield's preaching created a profound sensation. His deep-toned piety, the Divine unction that rested upon him, his fervent, moving appeals to the Throne of Grace, and his unearthly, overpowering eloquence, disarmed criticism, even in that congregation of critics, and prepared the way for the reception of the searching truths he uttered. Had he lowered the standard to suit the pride and prejudices of his hearers, his popularity would have been unbounded. But, like General Jackson, he never compromised, but always went in for a clean victory or a clean defeat. He

insisted upon the Bible standard of entire conformity to the will of God in all things. The church was crowded, and the people seemed amazed. Such exhibitions of truth they had never listened to before. It was for some time doubtful how the scale would turn. Dr. Olin heard of the commotion. He was unwilling to take the representations of any one, but arose from a sick-bed, and went and heard for himself. His majestic intellect, and deep experience in the things of God, could not easily be imposed upon; and a candid hearing satisfied him both of the sincerity and the soundness of the preacher. "This, brethren," said he, "is Methodism," and you must stand by it." His word was law. The faculty, the official members, and the church received and endorsed the truth. Such a work of God as followed we never witnessed. Professors in the college—men of outwardly blameless lives, saw they were not right with God, frankly confessed it, and, laying aside their official dignity, went forward for prayers. The city and adjoining country were moved as by the breath of the Lord. For some eight or ten weeks, the altar was crowded with penitents—from fifty to a hundred coming forward at a time. The conversions were generally very clear and powerful. Dr. Olin seconded the effort in the university, and went beyond his strength in exhorting the students and praying with them. This great man never seemed so great as in prayer. Then he seemed clothed with the

Awful majesty of man,  
Who talketh often with his God.

Nearly all the young men in the college were converted, and of the converts a large number became ministers of the Gospel. The fruits of the revival remain, and have been multiplying ever since.

Five years after, we were stationed at the Niagara street Church, Buffalo. This was the oldest Methodist Church in the city. They had formerly enjoyed powerful revivals of religion, and a few years before, under the faithful labors of Rev. E. Thomas, the standard of holiness had been raised, and many of the members entered into the enjoyment of this blessing. But for a few years immediately preceding our labors there, a different tone of piety had been inculcated. But few made a definite profession of holiness, and a system of worldly policy had been partially inaugurated. We found the congregation run down, and the membership discouraged. We made an effort for a revival of religion. Dr. Redfield, at our invitation, seconded by the official board, came to our assistance. A deep interest was excited. The members began the work of thorough self-examination, and many were brought out into the clear light of full salvation. Some, then saved, have since proved most efficient laborers in the Master's vineyard. The church was crowded and a deep solemnity pervaded the congregation. Just as every thing betokened a sweeping victory, and a great ingathering of souls, the general anniversary of the Missionary Society was held in that church. For several days, including the Sabbath, the aid of eloquence and wit, and personal, and church rivalry was invoked to raise money. A spirit of levity prevailed, and conviction was dissipated. Ministers occupying a prominent official position, who had come to attend the anniversary, exerted among the members an influence very damaging to the work of God, which had been commenced. When we resumed our meetings, we found that the wheels of the car of salvation were effectually blocked. The work was openly opposed by

official members. Some, who had confessed they were not right, went no farther, but settled down as they were. A few were converted, but it was impossible to restore the battle. Dr. Redfield left, saying in substance to the official members as he turned sorrowfully away, that "Ichabod" was written upon their walls,—that they had opposed God, and he would forsake them, unless they repented before him. The truth of his prediction has been astonishingly verified. After we left, the church began rapidly to run down. Various expedients of a worldly character, were resorted to for the promotion of its prosperity. The house was rebuilt with architectural splendor, gothic chairs were introduced into the pulpit, and a gothic organ into the orchestra,—ministers of acknowledged talent were brought from other Conferences and appointed to preach there. Sociables and festivals were of common occurrence, and to crown all a great "Clam-bake and chowder" party was held, in the interests of the church, but all to no purpose. The beautiful edifice has passed into other hands, and the society,—the oldest bearing the Methodist name in the city, has been scattered. To-day there are not in proportion to the population, one-half as many members of the Methodist Episcopal Church, as there were twenty years ago.

In 1858, Dr. Redfield went to St. Louis, as he believed by Divine direction, to labor for the salvation of souls. Crowds of eager listeners thronged the house to hear the thrilling truths he uttered. He was then a preacher in good standing in the M. E. Church. The preacher in charge of the principal M. E. Church, became jealous. The official board voted, and the preacher concurred in the vote, that the meetings should be placed in Dr. Redfield's hands for the period, I think, of three weeks. He held a few meetings and the Spirit of the Lord continued to work in power. Many became convicted for full salvation, and some received the blessing for which they

sought. While the work was going on in power, the preacher in charge took the meetings out of Dr. Redfield's hands and even refused him permission to preach. The congregation seeing this, left the house, and a large number of the members, without consulting Dr. Redfield, left the Church. They hired a Church edifice on Sixth street, and Dr. Redfield preached the gospel to them there. Many souls were saved.

Application was made to the presiding elder to organize them into a new Methodist Episcopal Church. He gave them encouragement, that he would do so, but afterwards refused to fulfil his promise.

Failing of recognition by the constituted ecclesiastical authorities, and feeling that they could not return to the church which they had left, they sent for us to go and aid them in effecting an organization.

After some weeks we went, and organized the FIRST FREE METHODIST CHURCH that was ever organized in the United States. Such parts of the discipline of the M. E. Church were adopted as were applicable to their circumstances. Non-slave-holding was made a test of membership. On this account several of the more wealthy members left.

This society has met with a succession of misfortunes, but the Lord has given it vitality to live through all, and we trust that a period of prosperity is before it.

This brief sketch of the labors of Dr. Redfield may give those unacquainted with him some idea of his untiring zeal in the Master's service. It will require a volume to do any thing like justice to his evangelical efforts.

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TRUE RELIGION DESPISED.—As the Jews in their state of captivity had to endure the mockery of their foes, so Christians in the state of their pilgrimage have to endure a similar trial. I think that in the round of my own familiar experience, I have met with the most undeniable evidences of a pretty

strong, and I am afraid a pretty general contempt for religion. Why is family worship given up during the residence of a visitor? Is it not because you dread the imputation of being puritanical?—and if you really dread the imputation, is this not a proof that it is actually laid upon all who can hold up their face to the exercises of piety? Let a man be humane and you love him; let him be honest and you confide in him;—but let him be religious, and I do not say that you, but that many in the world would pity or despise him. It is very true that they will allow him a certain degree of respect for his religion; they will grant him a certain degree of indulgence to this peculiarity—but he must take care not to carry it too far. He must not carry it to such a length as would be offensive or outrageous to the feelings of the world. They will allow him all that is sanctioned by fashionable example, but the moment that he begins to distinguish himself, the moment that he steps beyond the limits prescribed to him by the omnipotence of custom, the moment that he becomes more punctual, more zealous, more declared in his attachment to religion and its ordinances than his neighbors in the same rank of society—I say from that moment he must prepare himself for the contempt of the world, and feel that he has to stand on the trial of his firmness. Let him do as others and his religion will be tolerated as decent and inoffensive; but let him do better and more than his neighbors around him, and it is all rant, all enthusiasm, all the weakness of a drivelling and unmanly superstition; and the man who has the intrepidity to announce himself a Christian, and be true to his Saviour and God, is branded as a Methodist, as a man who has transgressed all the rules of moderation and good society, as a man who has in some measure disgraced himself by adhering to an obstinate peculiarity, for which among a great proportion of his fellows, he will meet with no sympathy and no admiration.



## PAYING THE PRICE.

BY P. A. FIELD.

YOU ASK, "What relation did you sustain to God prior to your sanctification? Were you justified or condemned?" My views on the subject of sanctification, when I went to the Illinois Camp meeting, were such as to bring this question directly before my mind. I firmly believed, and had for years, that the doctrine of sanctification as a second, distinct blessing, was all a phantom. And I had gone so far as to say that this doctrine, as taught by the Methodists, was a damnable heresy. I believed it for this reason: that it gave too low a standard of Christianity. That is, that persons might live in a justified state through life, and never seek the blessing of sanctification, and be saved at last; while I believed a person must be sanctified to be saved; and I firmly believed that no man could be justified in the scriptural sense of that term unless he was sanctified. Hence, I believed that the two were concomitants and inseparable. Soon after I reached the ground, I saw that there were persons that possessed something, that I never did. I was convicted by their looks, words and acts. I soon became powerfully convicted for something; and, said I, what is it? I inquired of myself, am I justified? I searched my heart, I prayed earnestly. I found I had love, joy and peace; and could say, my sins are all forgiven, and no condemnation now I feel, but Christ is mine and I am his.

I fought against believing that I was convicted for sanctification; for I thought I was sanctified when pardoned. This made me scrutinize my position closely; for I was resolved not to be deceived in the matter. Thus from Wednesday evening until Saturday afternoon, I was searching, praying, and examining my position, before I made any public acknowledgment of my feelings. And I can truly say, that I know that I was owned and

blessed of God, and felt his presence in my soul. Before I went to the altar for prayers, the devil said, you are a fool to go, for the people will laugh at you; and they will say, out east that Field has really got religion,—just got converted.

I preached, Friday at ten o'clock, and God blessed me; and, after meeting, I heard one person say to another, "That man is full of religion, is he not?" There, said the devil, now see that; They think you are all right, only hold up your head like a man, and work on and you will come out all straight. But if you go forward for prayers and to seek sanctification, they will loose confidence in you. You preached holiness; now stick to it; don't back down. If any poor soul ever was in a tight place and used up, it was myself in Illinois. I finally made up my mind like this: I know I am justified as they preach it; that is, I am not under condemnation. They have something that I have not, I may be wrong. They may be right. I'll be honest and test it; for God knows that I want to be right, and I want all there is for me in the Gospel. I then went and prayed about like this: Now, Lord, I am puzzled; but I lack something, and those brethren say I am not sanctified; and thou knowest Lord that I want to be right, and thou art able to set me right. Now, Lord, teach me. But I will not be deceived in this matter. I must have an evidence that is as clear as my existence. I will not be satisfied with simply obtaining a blessing, and feeling happy. I must have something real, tangible, visible, physical; so that I can never doubt it. I want as clear an evidence as Gideon had; then I will be satisfied, and not without. I am willing to pay the price, if it costs my head. But this matter must be settled, for I cannot, and will not live so.

Soon after I took this position and made it public, I became thoroughly convinced that my old theory was wrong, and that sanctification was a second, distinct blessing from justification.



Prior to this time, I believe I was justified. And if I had died, I should have been saved. But when I reached this point, if I had failed to press on and obtain sanctification, I believe it would have been impossible for me to have retained justification. Hence, I made the remark, "that I saw it plain, holiness or damnation." And I now believe that if I loose the blessing of sanctification, that of justification goes with it. I believe that the idea that a person can loose the blessing of sanctification, and yet for months and years retain their justification, is preposterous, and dangerous in the extreme. And farther, I do not believe that I could hold the theory that I have now embraced, and that nearly every minister in this conference, and I suppose most of the ministers in this connection hold, and have believed for years, that sanctification is a Bible doctrine and a distinct blessing, and God requires us to obtain it, and yet live and preach for years without it, and still be justified.

Again, with my present views, I would no more dare to enter the sacred desk to be mouth-piece for the Almighty, and deal with deathless spirits bound to the judgment, with a consciousness that I was unsanctified, than I would dare to curse God and die. And how my brethren that preach this, and believe it, and urge it upon others, and have debated with me upon the subject dare or can live without it, is more than I can divine.

Again you say, "If you were in a justified state, and would have been saved if you had died, then sanctification is not essential to salvation." I always believed, and do now, that sanctification is essential to salvation. I now use the term salvation in the sense of getting to heaven. For nothing unholy can enter there. But I believe a man is judged according to the light he possesses. I was honest, and believed that I was walking up to my privilege; believed that every child of God was sanctified. I have been a professor over twenty years; and I do

not now remember that I ever failed to confess Christ and let my voice be heard in a single prayer or class meeting, or love-feast, since that time. I have had trials, dark periods, and at times but little of the joy of salvation. But I have never allowed myself to close my eyes to sleep, knowing that I was unreconciled to God, since I was converted. I have erred in judgment, been unwise in many things, and have done many things that I have regretted afterwards. But according to my views of theology, religion, and duty, I have made it my first business to obey God with an honest heart. Hence I believe that had I died then, that I should have been sanctified and saved, "yet so as by fire." And I cannot say how much, ignorance may have to do with honest souls; yet I have no doubt that many persons who live in a justified state, and never go beyond that here, will be saved.

But a person that believes it a distinct blessing, attainable in this life, and believes that it is a duty to obtain it, and feels convicted for it, and yet through indifference or any other reason neglects to secure it, I very much doubt their retaining their justification.

You say after all your efforts to understand the subject, you are no nearer a solution of those two questions, namely: "What is sanctification?" and, "How is it obtained?" than you were before. Now then, I have so often found myself in error in my theories, that I am learning to move with caution. All the ministers in the Illinois Conference could not have debated this question with me and convinced me of my error. I presume I sought a solution of this matter directly from God; and the last point I had to decide was this, *I will have it here, and now, or I die on this spot. Here I leave my bones, or here I am sanctified.* It was in the parlor of the Provost Marshal at Marengo, Ill. His wife is pious.

I was there in company with Dr. Redfield, brother Joslyn and their wives, and some others. After dinner they proposed prayer; I knelt and

made the above decision. They began to pray, and I suppose got a little noisy; and the Marshal was in his office, a short distance from his residence, and heard the noise and came immediately over to stop it. He came in apparently excited, and said in a stern voice, "*What is the trouble? I can't have such a row in my house.*" There I was. Dr. Redfield at my right hand, brother Joslyn at my left, God before me, the devil under me, and the Provost Marshal behind me. I was at first a little startled at his voice, but thinks I to myself, the devil shall not cheat me out of this now; here is death or victory.

There God met me, gave me as good an evidence as he did Jacob; for it was not only the thigh, but it seemed as if every bone in my body was dislocated, and I was lame for ten days afterwards. I asked a physical demonstration, and I obtained it. My name and nature were changed. These questions are now clear to me. Justification removes all actual transgressions, pardons all our sins. Sanctification takes the old Adam out; takes out pride, anger, revenge, covetousness, and all inbred sin; makes a clean thing of it. I obtained it thus:

1. I was convicted for it.
2. I said, Lord lead me into it.

3. Lord I will pay the price, cost what it may.

Then the following questions seemed to be put to me as plain as if made by an audible voice:

1. Will you publish what I do for you in the Wesleyan, to the Champlain Conference? Said I, yes.

2. Will you quit the pursuit of worldly enterprises, and make it your business to preach Christ, if you die in the poor-house? Said I, yes.

3. Will you swear fidelity to God, and preach what I bid, if you loose every friend, and stand alone with God? Said I, I will by thy grace.

4. Will you give up going to Minnesota, for the present, and go back to the Champlain Conference and confess your error, and preach this doctrine?

I contested this point one hour; then said, I will.

5. Will you dress plain? Yes, said I.

6. Will you go home, and if you have wrongfully taken anything from any man, will you restore, if it takes the last dollar? Said I, Yes.

7. Will you ever again ask a Circuit or station to pledge you from three to five hundred dollars salary, and tell them you won't come unless they pledge so much, when you feel God requires you to go? Said I, No, I never will.

8. Will you refuse to get your support by popular donations, where the young people play and have their vain recreations? Said I, Yes.

9. Will you refuse to become the pastor of a church that will employ an ungodly chorister and choir to sing the praises of God for them? Said I, I will.

10. Will you refuse to have fellowship with the unfruitful works of darkness, whether it be secret societies or any other combination of men? Said I, Yes.

And lastly, will you have it here, and now, or die on the spot? Said I, Yes.

My brethren that know my former position will not wonder that it took me eleven days to go through with all this. I have made this statement, not that I think all will have to do the same, but this is what I had to do. I hope I have not darkened counsel by bringing in foreign matter; but I have been impelled to write thus. Let me say, dear brother, obtain it or die at the feet of Jesus in the attempt.—THE WESLEYAN.

I did not learn my theology all at once; but I have been searching deeper and deeper into truth, and to that my trials have brought me. Holy writ can never be understood, except by experience and temptations.

ALWAYS in matters of morality, trust your first thoughts.

## PRAYER AND LABOR.

BY REV. R. DONKERSLEY.

IN the successful promotion of the cause of human salvation there is an intimate—nay, there is an inseparable connection between prayer and labor. If labor without prayer is presumption, prayer without labor is as certainly madness. In all our efforts to convert men from the error of their way, the two must ever be harmoniously blended.

Says Bishop Hall, in his quaint style: "Then only can we pray with hope when we have done our best. And, though means cannot effect that which we desire, yet, God will have us use the likeliest means, on our part, to effect it. Where it comes immediately from the charge of God, any means are effectual. One stick of wood shall fetch water out of the rock; another shall fetch the bitterness out of the water. But in those projects we make for our own purposes, we must choose those helps which promise the most efficacy. In vain shall Moses be upon the hill, if Joshua be not in the valley. Prayer without means is mockery to God."

The proposition announced by the heading of this paper admits of abundant illustration from the Divinely inspired page, from historic and biographic record, from daily observation, and from "common sense."

Let the eye which falls upon this paper turn to, and attentively read the 32nd and 33d chapters of the book of Genesis. There is recorded the deeply interesting narrative of the reconciliation between Esau and Jacob, the long alienated twin brothers. Jacob sends forth respectful, kindly, and brotherly messages to his offended brother. No sooner do the messengers report to him that his brother approaches, than he has recourse to prayer. Rising from his supplications, Jacob sends forth other messengers, their greetings are to be of a similar character to those of the messengers

who preceded them. But in this latter instance brotherly greetings are accompanied with numerous and valuable presents. No sooner have the second band of servants gone forth, than Jacob again falls in suppliant form at the throne of grace, when he presents before God that memorable, fervent, persevering and prevalent prayer which ceased not until, at break of day, he received the pledge, from the angel of the covenant, that his messages, his presents, and his prayers, combined, had achieved the desired purpose.

Very near akin to the preceeding example is the account given us in Exodus, 17th chapter, of the contest between the Israelites and the Amalekites. Moses prays, Joshua fights. "Choose out men and go out—fight with Amalek; to-morrow I will stand on the top of the hill with the rod of God in my hand," etc.; verse 9—13.

The shipwreck of Paul and his company, as recorded in Acts 27th, teaches precisely the same lesson. Read from the 21st to the 25th verse, then read the 31st and 32d verses.

But even were the Scriptures silent upon this question, the feeble glimmering light of reason is quite sufficient to make manifest and confirm the soundness of the proposition now under consideration. Says Mrs. H. B. Stowe, "What would you think if a man's house was on fire, and he should sit, praying the Lord that in his mysterious providence he would put it out?"

Who has not read that best of all Esop's fables about the unfortunate waggoner, whose wheels had stuck fast in the deep rut. What reply does the god Jove give to the foolish man, in answer to his prayer for help? "Thou fool! put thy shoulder to the wheel, then call upon Jove to help thee!" Sensible god was that Jove.

What would be thought of the farmer who expected to reap a plentiful harvest by simply praying for it? Would Sabbath School teacher be likely to be very successful who sim-



ply prayed for the conversion of her pupils? With what result would the non-laboring and inconsistent living father pray for the conversion of his sons and daughters? How would you regard the earnest praying, but non-preaching and immoral pastor? What does it avail that we pray and speak for the conversion of the heathen world, so long as we refuse to furnish the means of sending the Gospel to them? A prayer in this behalf, which does not plunge deeply into the pocket, can never ascend to Heaven only as "an abomination." All prayers in this behalf, or for like purposes, must be furnished with pecuniary pinions if we would have them enter heaven and bring the blessing down.

There is great significance and equal propriety in the advice given by Cromwell to his soldiers, and so frequently quoted of late in our distracted land,

"Trust in God, and keep your powder dry,  
Trust in God, and rely upon your pikes."

A professor of Dartmouth College, writing from St. Louis, and speaking of the late flag-officer Foote, says: "He prays as though God did everything, and fights as if man did everything."

During the awful moments of preparation which preceeded the battle of Camperdown, Admiral Duncan called his officers upon deck, and in their presence prostrated himself in prayer before the God of Hosts, committing himself and them, with the cause they maintained, to His sovereign protection, his family to His care, his soul and body to the disposal of His providence. Rising from his knees, he gave the command to make the attack, and achieved one of the proudest victories in the annals of England.

Our own great and good Washington acted upon the same principle. And because he did so, he achieved one of the greatest victories in the annals of the world, *over* England.

In a seaman's prayer-meeting, lately, in New York, one of the speakers

thanked God that he had been a sailor. He had been in some tight places at sea, but he never hid his religion, or lost his confidence in God. He had learned to call on God in trouble, and had not been disappointed. But then, faith must be joined with practice. Praying only, without using effort, is not enough.

"We were once," said he, "driven to great straits in a gale. The wind blew a perfect hurricane, and our ship sprung a leak. It seemed as if we must go to the bottom in a few minutes. Our men worked hard at the pumps. The water gained on us. Death stared us in the face. I ran down below, and on my knees asked Jesus to save us, and give me a token. I opened my Bible, lying before me, and Isaiah xli, 10, met my eyes. The words are these, and the first I saw: 'Fear not, thou, for I am with thee. Be not thou dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'"

"That was enough. I ran on deck and told the men. I said, 'Men, we are going *somewhere*, but we are not *going down*. I reported to them what I had asked of the Lord, and how he had answered me.

"Now," said I, 'men, pump and pray, and pray and pump.' And they did it with a will. And we pumped and prayed our vessel into Cork, as, I believe, in answer to prayer and promise. But what is the use of praying with a leak in the ship, without pumping! It must ever be work and pray, and pray and work."

A missionary party were passing across the prairie to go to their destination, when they halted for a while, and one of their number cried, "Look, look yonder—see, what is that?" A trapper, shading his eyes with his hand, said, "The prairie is on fire—we are lost, lost! The fire travels twenty miles an hour, and nothing will remain of us but our blackened corpses." "Hist, hist," said he, "we must

fight fire with fire. Every man, woman and child of you, work, work for your lives. Pull up the grass in a circle! Lay it by the standing grass. I feel the flush of the heat upon my brow, like the hot breath of the Simoon. Work, work for your lives; within half an hour the fire will be upon us. Bring the fire apparatus. The apparatus was brought, and there were but two matches. They hastily struck one, and it failed; and now they have but one match left. This is their last earthly hope. The fire is raging within twenty miles of them. "Hush!" Pressing his hand upon his brow, the missionary said: "God help us in this our extremity—help us, if it be thy will! This is our last hope; our last hope, but in thee; our last human agency." And reverently bowing and praying, they struck the match—it caught fire—the grass was ignited, and the flames went away from them in every direction; and when the waves of fire met the flood of flame, they mingled together, and leaped up, as if in joy, to heaven, that the noble band had escaped.

"Where is Alick?" asked a minister, one day, of a baker, as he stepped into his shop.

"Alick is below, sir, in the bakehouse," replied the man of bread.

"May I speak with him?" asked the minister.

"Certainly, certainly, sir," said the baker, "walk below, sir."

As the minister went down the stairs leading to the bakehouse, he heard a voice, saying, "Lord, help me to serve thee! Lord, keep me faithful! Lord, make me a good preacher!"

The voice was Alick's, and when the minister reached the bakehouse, he found the lad with his shirt-sleeves rolled up to his shoulders, kneading dough, with all his might, and praying as earnestly as he was working. No doubt he was well pleased to find the youthful preacher so well employed. No doubt that he felt that the appointment which he wanted Alick to fill would be well supplied.

The Lord soon called Alick from the bakehouse to the pulpit, from which he fed thousands of hungry souls with the bread of life. The young man carried the working and praying spirit which he had in the workshop into the ministry. The result was that God made him a useful and honorable man, for our Alick was no less a personage than the Rev. Alexander Mather, one of the Presidents of the British Wesleyan Conference.

"Come, my soul, thy suit prepare,  
Jesus loves to answer prayer;  
He himself invites thee near,  
Bids thee ask him, waits to hear."

**FORMALITY.**—Let me entreat you to consider the fearful judgement which God has threatened to this very sin, of drawing nigh unto Him with our lips, when our hearts are far from Him. It is the great judgement of being given over to the spirit of slumber and security, the usual forerunner of speedy desolation and destruction, as we may see in the twenty-ninth chapter of Isaiah, from the ninth to the fourteenth verses: "Stay yourselves, and wonder; cry ye out, and cry: They are drunken, but not with wine; they stagger, but not with strong drink; for the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets, and your rulers the seers, hath He covered;" and after, at the fourteenth verse, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Certainly this judgement, if ever it were upon any people, we have cause to fear it is now upon us. For, if the spirit of deep sleep were not upon us, how could we sleep so securely even upon the brink of the pit of pride and sin? How could we proceed on so confidently in our mirth and jollity, nay, in our crying sins, and horrible impieties; now when the hand of God is upon us, and wrath is gone out, and is even ready to consume us.—CHILLINGWORTH.

## PREVAILING PRAYER.

AN aged minister from the interior of this State, says the Rev. S. Prime, in his book, "Five Years of Prayer," related the following facts in the Fulton street prayer meeting :

A brother pastor, who labored near me, was on his death bed. I knew him well,—knew all about his habits of prayer. When he was dying, some one of his brother ministers asked him how he felt in view of his departure.

"Oh!" he said, "I feel happy, and assured of my salvation, as a poor, lost sinner saved through a Saviour's precious, atoning blood." But still there seemed to be something weighing upon his mind. So one of us inquired, "My dear brother, is there anything that is now a cause of anxiety to you?" The dying minister put his hand under his pillow and drew out a piece of paper, on which were written twenty-five names of men, unconverted, leading men in his parish, and, with tears in his eyes, he said, "yes there is one cause of anxiety, and here it is: It is the salvation of these twenty-five men. I have prayed much for these twenty-five men, name by name.

If I could know that these men would be converted, I could then say: "Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation." This was the great burden upon his heart, and so he died.

At a recent meeting of our ecclesiastical body, when the conversation on the state of religion was being held, and the successor of that departed minister was giving in his account, I asked the moderator if I might, through him, ask the brother about those twenty-five men; for we all knew about the case.

The clergyman heard my inquiry, and for some time was unable to speak. Then, with the tears flowing down his cheeks, he said: "*Brethren, every one of those twenty-five men has been converted.*" We believe they were converted in answer to our deceased brother's desires and prayers—perhaps in answer to that burden of desire which

he had for their conversion in the dying hour. Long had he borne them on his heart as the burden of prayer, and all of them, we think, will be stars in his crown of rejoicing in the great day.

## A FALSE HOPE.

Why will you retain that hope which by evident experience you find poisons you? Is it reasonable to think, that a holy hope, a hope that is from heaven, would have such an influence? No, surely; nothing of such a malignant influence comes from that world of purity and glory. No poison groweth in the paradise of God. The same hope which leads men to sin in this world, will lead to hell hereafter. Why therefore will you retain such a hope, of which your own experience shows you the ill tendency, in that it encourages you to lead a wicked life? For certainly that life is a wicked life wherein you live in the neglect of so well-known a duty as that of secret prayer, and in the disobedience of so plain a command of God, as that by which this duty is enjoined. And is not a way of disobedience to God a way to hell?

If your own experience of the nature and tendency of your hope will not convince you of the falseness of it, what will? Are you resolved to retain your hope, let it prove ever so unsound and hurtful? Will you hold it fast till you go to hell with it? Many men cling to a false hope, and embrace it so closely, that they never let it go till the flames of hell cause their arms to unclench and let go their hold. Consider how you will answer it at the day of judgment, when God shall call you to an account for your folly in resting in such a hope. Will it be a sufficient answer for you to say, that you had the charity of others, and that they thought your conversion was right?—EDWARDS.

SATAN steals away our time, by stealing the present.



## EXPERIENCE OF

WM. MCKEARNIN.

My parents were Roman Catholics. I was reared under that influence until I was fifteen years of age, when I went to live with Mr. John Putman. He and his wife belonged to the Presbyterian Church, but were very cold in religion. A revival broke out in Montgomery county, where they lived, and they were revived and joined the Methodist E. Church. We had many arguments on the subject of religion, and they urged me to go with them to meeting, but I would not, for my prejudice was very strong against the Protestants. They soon sold out and moved to West Somerset, Niagara Co., N. Y., and I became so much attached to them that I left my friends and went with them. The second summer, there was a camp meeting in Newfane, the adjoining town, known as "the rainy camp-meeting." I went some. The Lord was there in power, but I thought the people were beside themselves; and I was so full of prejudice I was not moved. But brother W. Cooley, the preacher at Somerset, and his wife were greatly baptised at the camp-meeting, and a revival soon commenced on the circuit and spread in every direction, until about one hundred were converted. The family I lived with tried hard to get me to go to the meetings, but I believed them to be a set of heretics, and would neither be coaxed nor hired to go, but would set up until they came from meeting to take care of the team. One night brother Agur Hall came home with them, and before retiring he prayed, and prayed for me in an earnest manner, and it made me angry. I got up and left the room, and slammed the door, but became so convicted that I could not shake it off though I tried every way I could to do so. I now felt like attending the meetings, and on the Sabbath a young man went with me to the Church. Bro. K. preached, and I now had awful feelings, and felt I ought to go forward for prayers, but

could not bear the cross before this young man, as we had often ridiculed religion together. I said I would not, and the Spirit left me. I passed on a few days, and one evening on going to the Church I found it full and I had to go up near the pulpit to get a seat.— After the sermon, sister Cooley and sister Putman came to me and requested me to go to the altar for prayers; I started, and the first step I took the awful feelings I had before came upon me again, and it seemed that I should be crushed with a sense of my guilt; but Catholic notions were so in my way I did not find peace then. Two nights after this I felt a little better, but was not satisfied, but resolved to be in earnest and not be deceived.— The next night I was sad indeed, but arose to speak in the meeting and my heavy load fell off. I never knew before that the work was done, but I knew it now. I had peace but did not at first have much joy, but it soon came and I was very happy. Glory to Jesus. I now thought that all my trouble was over and I should be happy all my life.

My greatest hindrance now was my ignorance of the Bible, for previous to my conversion I had read only the first Psalm. I was naturally quick tempered, and I found, after a time, the rising of anger in my heart which troubled me, and I found myself giving away to temptations, and found great trouble through my ignorance. But I began to read the Bible and to ask God for light and direction, and felt I was gaining ground, though often I had to repent of my sins. I consented to go to a large party in the neighborhood, as many professors of religion were going, and I had heard no one say it was wrong, but Jesus was not there, and I was very unhappy and promised the Lord I would never go to another party, and bless His name I have never attended one since. The next Sabbath evening in the prayer meeting at the Baptist Church, I bore my testimony against the practice. I now got a victory and felt more free than before and

had a more abiding witness that I lived in a justified state and was doing every duty; but felt I had inward foes;—pride, anger, and love of the world troubled me, and how often I sighed to be entirely free, and now the Bible showed me I might be cleansed from all sin. I attended some meetings where many were being converted and some sanctified. A sister wanted the blessing of a clean heart, and as I loved to work for souls, I commenced praying for her. Something said to me, "The blind trying to lead the blind," and I was powerfully convicted for the blessing myself. The next day I went to the barn and got down on the hay and promised the Lord I would not eat, drink or sleep until I obtained it. I commenced praying low, but I soon was lost in earnest praying, at the top of my voice, and soon the blessing came. I was emptied of all, and then filled with peace, joy, and pure love. O what an hour that was, as I lay on the hay overwhelmed with glory and my strength nearly gone. The witness was clear in my soul, but this temptation came, "It is a great thing to live holy and you had better not profess it until you see if you can live it, and if you can, then tell of it." So I did not definitely confess it but was happy some time, but felt I lacked power. I lived along until the next June, and then I went to the Bergen Camp-Meeting, and in praying for a person seeking holiness, I found I had no spirit of prayer and could not pray and was led to ask God what the matter was. It came to me again, "How can the blind lead the blind?" then it came to me "You have hid your light and it has become darkness."—Then I began to pray the Lord to restore my lost treasure, and promised I would publish it everywhere I go, even among my brethren who were so much opposed to it, and would "follow the Lamb whithersoever he goeth," through persecutions or what might come; and O how the Lord flooded my poor soul with glory, and now I had more power with God than ever

before, and liberty to pray for those seeking holiness. I now took a stand against all sin, and dead formality, and the Holy Ghost helped me to do my duty.

This was five years ago and I feel it yet. Bless the Lord. There has not been one hour since but I could testify that the blood of Jesus cleansed me from all sin. At times I have been much tempted; but Jesus keeps me moment by moment. Several times the Lord has healed my body in a signal manner.

I have been in the United States Army for about eighteen months, and notwithstanding the wickedness around me, Jesus keeps me. The Lord is doing much for me here in the army; though I find much opposition to the life and power of religion. I am the only man in our regiment who professes holiness, and the Lord greatly blesses me in standing up for the truth. My arm was broken in the army, and I prayed the Lord to help me set it myself, and He did, and no physician saw it for two days, and then an officer said the surgeon must see it, but he pronounced it all right. I find that "All things work together for good to them that love God." I have had some of the richest seasons of my life while on guard walking my lonely beat. O how good the Lord is. Glory, Hallelujah!

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SHORT WORK.—"The oath which he swore to our father Abraham, that he would grant unto us, that we, being *delivered* (not grown) *out of the hand of our enemies*, might serve him, without fear, in holiness and righteousness, before him, all the days of our life. This passage is in direct conflict with the idea of being five, ten, twenty, or thirty years in securing purity by a gradual process or by growth. Weeds in a garden are not *grown out* by the growth of useful plants and vegetables; they must be dug or pulled up. Remaining sin in the heart is not removed by the growth of Christian virtues."

BY MARY S. BILLS.

pare for the judgement? Should we not cry aloud, and spare not, and warn the multitude of their danger, although all the hosts of hell should rise up against us in consequence? If God be for us he is more than all who can be against us. Crucified to the world! Is it not to be up and at our Father's business, while sinners are out of hell? What of persecutions? What of the scoffs and frowns of the world? The religion of Jesus will bring persecution but no other will save the souls of men. All hail reproach. Glory to God, the more severe the combat, the greater the victory. We may feel incompetent of ourselves,—feel our nothingness—yea be led to exclaim “who is sufficient for these things?” Yet the word of God assures us that the race is not to the swift, nor the battle to the strong. Is it not duty to tell to the world, that, whereas we were once blind now we see; and that when we received the new birth, old things passed away, and behold all things became new; and that we are going on unto perfection, always crying holiness to the Lord? Is it not to shew to the world by holy lives and Godly conversation that we are obeying God? Is it not to become a peculiar people, zealous of good works and to go about doing good, making ourselves of no reputation? Is it not to lay our children as well as ourselves upon God's altar, and study diligently to bring them up in the fear and admonition of the Lord? Are we groaning, earnestly groaning in the Spirit to see their souls saved? God help us to know our duty and do it heartily not as unto men but unto God. How great the responsibility resting upon us! Are we crucified to the world? Will we bear the cross? Glory to God, the light is shining; and although Satan with all his forces has waged war with the army of God's little ones, yet there are a few who are earnestly inquiring what it is to be crucified to the world. They know in whom they trust; in the Lord Jehovah there is everlasting strength.



## G E M S.

UNTUTORED minds, or any within which impressions and emotions are little controlled by reason, when powerfully wrought upon by religious excitements, become incapable of discrimination as to the objects that move them. Such minds, while thus agitated, are scarcely conscious of the difference between sensuous imaginative impressions, and such as are moral and spiritual. The imagination, the sensuous faculties, the moral sense, the spiritual consciousness, have all received an impulse together, and these continue for some time in a state of disorderly and commingled agitation.—Hence it is that, in seasons of religious quickening among the uneducated classes, illusions, delusions, and rude excesses abound; and on this ground it is that self-government, wisdom and tact are so much called for in those to whose zeal such movements, instrumentally, owe their origin.

Yet these disorders reach their end safely, and at an early time, if only the religious system, the scheme of doctrine wherewith they are connected contains within itself the true principles of moral and spiritual renovation. Bring to bear upon minds religiously excited the proper objects of genuine moral and spiritual feeling, and there will take place silently, yet speedily, what might be called a spontaneous process of discrimination—a separation of incongruous elements, and a disappearance entire or partial, of the grosser matters, while the pure gain the ascendancy.—ISAAC TAYLOR.

THE HYPOCRITE.—The prayers of the hypocrite tend to their own extinction. In such prayers there is no principle of vitality. Such a person merely wants to gain a smooth opinion of his state, a false peace, the forced quiet of an accusing conscience; sin is felt as alarming but not hated; the hypocrite would have his wound healed slightly; he hopes to be cured, as it were, by his own duty, not by the

blood of Christ; and thus he goes on in an alternate performance and neglect of prayer, in alternate fits of devotion and irreligion; his prayers have a tendency to terminate themselves; they are “like the morning cloud and early dew that soon pass away.”

Are none of you such? Why, then did you leave off prayer? You prayed that you might obtain peace, and no sooner have you obtained it than you ceased to pray. Your prayers only calmed you in vain, lulled you into a more fatal security than ever, otherwise you would have persevered and lived in prayer to the end. The advice to such is, count all your past devotion as nothing; living without prayer you are living without God; begin your religion afresh, by repentance and faith; penitently cry to God for His Spirit, the Spirit that manifests and endears Christ to the heart. Never will you find rest till you find it in His arms; “He only is the way, the truth and the life; no man can come to the Father but by Him.” Then will your prayers be owned and crowned by God.—ROBERT HALL.

A NOBLE ANSWER.—Anelot, one of the most successful Generals of Henry 2d of France, became converted to the Protestant faith. The King, a bigoted Papist, at the instigation of the Cardinal of Lorraine sent for him, and interrogated him about his opinions. Anelot, replied with great firmness: “Sire, in matters of religion, I can use no disguise, nor can I deceive God. Dispose as you please of my life, my property and my appointments, but my soul, independent of every other sovereign, is submitted solely to the Creator, from whom I received it, and whom alone I believe it my duty to obey under present circumstances, as my Almighty Master; in a word I would rather die than go to mass.”

THAT religion which does not make us happy, will not hold us long.—ROBERT HALL.

## LED BY THE SPIRIT.

BY REV. T. S. LA DUE.

This is a most interesting subject, and especially so to numbers who earnestly desire to more perfectly know and do the will of God. Satan, aware that this is the weapon which most effectually demolishes the Sumpter of his rebel kingdom, endeavors by all the means in his power, to destroy it. He inspires many hearts with the fear of fanatism, in regard to being led by the Spirit. May the blessed Spirit so lead us now, that the really fanatical and fearful may be enlightened—the wavering encouraged, and the steadfast confirmed.

We will first consider the various ways by which the Spirit leads.

1. By the Word. This is "our only rule of faith and practice." The fact meets us at the threshold, that the word is a dead letter without the Spirit. A man may have a thorough theoretical knowledge of Bible doctrines, from repentance to entire sanctification, and a holy ministry and church around him to teach and exemplify those doctrines, and still without the Spirit he will go down in darkness and hardness to eternal death. As the Spirit sheds light and imparts an experience, the word shines. The word said, "All have sinned," and I heard it unmoved; the Spirit read the word to me, and then "I loathed and abhorred myself in dust and ashes." The word read, "Christ liveth in me," and it seemed strange and unmeaning; Jesus, the Holy Ghost, took up His abode in my soul, and then that scripture was bread from heaven. We see, therefore, that the Spirit is indispensable to lead us into a saving knowledge of "our only rule of faith and practice."

2. The child of God, who desires to know His will in all things, is often brought into places where the word gives no definite direction concerning the course he should pursue. What shall he do? Nothing contrary to the

letter or spirit of the word. That lays down great general, and all comprehensive principles, and also many specific directions, and we must work within these. But for definite direction in regard to a thousand interests, about which the word is silent, we must rely upon the Spirit to lead us by some other means. This leads us to remark secondly that the Spirit often leads by Providences. The child of God is frequently shut up to a certain course by circumstances beyond his control, such as sickness, death, states of the weather, and what are commonly called accidents.

3. The Spirit sometimes speaks to mortals in dreams and visions. As to Joseph, Mary's husband, in a dream, and to Paul by the vision of the man of Macedonia. And similar cases undeniably occur in this day.

4. The Spirit very often directs to our fellow-men for information, to both the pious and the wicked, who can easily give the desired knowledge, and in such a case we may look in vain for any supernatural direction; for God works very naturally, unless circumstances demand otherwise. So naturally, that the lovers of the marvellous and the cavalier overlook many of His gracious operations. The rule is, go first to God, if the word does not give the definite information required, and if He directs to men for counsel, then go to them. Our Heavenly Father is jealous concerning our communication with and reliance on Him, and we must be careful that, like Jesus, while loving all, and willing, in meekness, to learn of any, we do not unduly "regard the person of men," and that we observe the injunction, "Whatsoever ye do, do it heartily as unto the Lord and not unto men."

5. The Spirit in many instances leads by *impressions*, and due consideration convinces that these instances are the most important in Christian experience. Let us not quarrel about impressions, for our salvation and growth in grace are inseparably con-

nected with them. It is by an impression or conviction of the Holy Spirit that the soul is led to feel its sinfulness, when all holy exhortation and example have failed. How is a soul convicted but by an impression? A glorious impression,—what else is it? of the Spirit witnessing with our Spirit, assures us that our God is reconciled; another, that the heart is cleansed from all sin; another, that it is filled with the Spirit. It is in impressions that the Living God reveals Himself directly to the soul, with a power, sweetness and glory, which, "Eye has not seen, nor ear heard, neither have entered into the heart of man." An impressionless religion is a corpse, a form, stiff, icy, lifeless. That Spirit who impresses or convicts a soul of sin, can just as easily and surely impress or convict that soul concerning anything the Lord would have him do. A brother, lately seeking entire sanctification, was led to certain items of consecration,—one was that he must give up for the present his contemplated journey to Minnesota, and return to New York State, and inform the many whom he had taught, that regeneration and entire sanctification were the same,—that he had been mistaken, for they were distinct states of grace. He consented to this, and to all the other items presented, and clearly obtained the blessing. These points of consecration were evidently presented through impressions of the Spirit. And the Spirit can just as plainly lead by impressions in other directions.

It may be said that man has an understanding or reason, and he should be guided by these. What does God say? "Trust in the Lord with all thine heart, and lean not unto thine own understanding," much less rely on it; and we believe that this applies to all secular as well as spiritual duties. Some of our acquaintance are so dependent on the Lord, that they feel the need of consulting Him about everything temporal, and they have become convinced that this course is according to the Spirit and letter of the word,

both from prayerful study of it, and from the wonderful interpositions of divine help, and the increase of faith and communion with God that attend this course. The verse immediately following the one just quoted, is plain: "In all thy ways acknowledge him, and he shall direct thy paths,"—thy by-lanes, as well as thy highways. He numbers all the hairs of our heads, and if a sparrow falls not to the ground without the notice of our Heavenly Father, surely every motion and interest of our being are important in His sight. Your going to the store to-day may be connected with the salvation of a soul, who shall be convicted through some word you shall drop, or even by your very looks. That little purchase may confirm some soul in pride and extravagance, or lead them to scriptural plainness in attire, or so affect your purse, and mind that you will be weakened in power to do good, or enabled to advance your Redeemer's Kingdom. How little we realize that interests high as Heaven and deep as hell attend many of our little steps. Do we not need then to "walk softly before God," and "acknowledge Him in all our ways," not daring to even lean unto our own understanding. Ask counsel of God "in all your ways," and if He enlighten the understanding follow it. But the rule seems to be that of "trust," or faith, and a faith, too, grounded in love, in the heart. "Trust in the Lord with all thine heart." What a trust is this. A "faith that works by love." The faith of a little child, all ignorance, weakness and dependence, in a parent all wisdom, power and goodness. Jesus says, "I thank thee, O, Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The life of a babe is peculiarly a life of faith and not of reasoning, and to such spiritually, the Father reveals numberless facts of blessed experience, hid from those wise and prudent, who, through fear of violating what is termed solid judgment, shut their eyes to



the sublime path of faith; a path that often leads directly contrary to our human understanding. We are blind in regard to spiritual things, and our calculations about temporal things are exceedingly imperfect and uncertain. The child of God, as he gets nearer to His Lord, learns more fully the meaning of Christ's counsel. "Take, therefore, no thought for the morrow," and he ceases to calculate and plan, and as one blind walks by faith, being led of God, and realizing more and more that, "He leads the blind by a way that they know not of."

### SCIENCE AND CHRISTIANITY.

History and observation teach us the weakness and folly of predicting or apprehending injury to Christianity from scientific discoveries. Such fears and predictions are not uncommon.—On the one hand, the infidel, by a hasty inference, feels confident that the new discoveries will give a deadly blow to what he regards a false system; and he exults in the anticipated discomfiture of the Christian Church. Some intelligent Christians, also become alarmed at the threatening aspect of the new views, and tremble for the result.

But how vain are all such fears and predictions. It is the fiftieth time in which Christianity has seemed to the sanguine sceptic, and the timorous believer, to be in great peril; and yet not even an outpost has been lost in this guerilla warfare. Discoveries in astronomy, geology, chemistry, and physiology have often looked threatening for a while; but how entirely have they melted away before brighter light and more careful study! Moreover, every new assault upon Christianity seems to develop its inherent strength, and to weaken the power of its adversaries; because, once discomfited, they can never rise again. It will be time for the infidel to begin to hope, when he shall see what he has not yet seen, a single stem struck from one of the bastions of this massive

fortress by his artillery. And strange that any believer should be anxious for the future, when the history of the past shows him that every science, which for a time has been forced into the ranks of the enemy, and made to assume a hostile attitude, has, in the end, turned out to be an efficient ally.—HITCHCOCK.

AN EFFECTIVE SERMON.—"*The men of Nineveh repented at the preaching of Jonah.*"—Luke xii. 15.

Jonah was but one man; and he preached but one sermon, and it was but a short sermon either, as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We be many preachers here in England, and we preach many long sermons, and yet the people will not repent nor be converted. This was the fruit, the effect, and the good that his sermon did, that the whole city, at his preaching, were converted and amended their evil living, and did penance in sackcloth. And yet here, in this sermon of Jonah, is no great affectation of words, nor of painted eloquence; it was none other but, "Yet forty days and Nineveh shall be destroyed?" It was no more. This was no great curious sermon, but this was a nipping sermon, a pinching sermon, a biting sermon; it had a full bite; it was a rough sermon, and a sharp, biting sermon: Do you not here marvel that these Ninevites did not cast Jonah into prison. They did not rebuke him; but God gave them grace to hear him, and to be converted and amend at his preaching. A strange matter, so noble a city to give place to one man's sermon!—BISHOP LATIMER.

ONE good reason, modestly propounded hath in it naturally more power and efficacy to convince him that is in a mistake, or to confound him with shame that is guilty of a fault, than ten thousand scoffs and ignominious taunts.

## LOUIS HARMS.

Louis Harms is a plain Lutheran clergyman. In 1848 he was installed in the parish of Hermansburg, on the Luneburger Heath in the kingdom of Hanover. He is a man, according to the reports, of simple, direct nature, full of faith and the Holy Ghost. His parish, in which his father had been pastor before him, is made up of simple country people, and among them, as in most other parts of Germany, a dead orthodoxy had for the most part held sway. Under the new pastor and his earnest and faithful labors, the parish soon began to assume a new aspect. The Christian life began to quicken, and in a short time the reformation became thorough, to a degree unknown, perhaps, in any other similar population in the world. In Hermansburg there are *now* no beggars, no rough street loungers, no drunkards, no ragged straggling children, and no paupers. In every house in the village there is family prayer, morning and evening; no one is absent from church except in case of sickness; the services in the week are as well attended as those of the Sabbath; the workmen have prayers in the fields, and throughout the parish the songs heard are not the common country ditties, but sweet sacred melodies, which joyfully express its Christian life. During the year there are eleven thousand communicants, which must embrace nearly the whole of the adult population. The people live in great harmony, and are good farmers and good laborers. All this has come of the blessing of God inspiring and giving fruit to the labors of a single man.

As was natural, when the parish of Hermansburg was brought to such a state of Christian completeness and efficiency, when it seemed by its character to invite the divine hand to use it for the benefit of the world, it came into the mind of the people to do something for others. A mission to the heathen was suggested. The simple people wanted to be missionaries

themselves, and the suggestion at once took the form of a solemn purpose, and speedily grew into a plan. Twelve persons offered themselves as candidates for the missionary work, and were accepted. A separate house was assigned them as a Missionary Institute, and Harms prescribed a course of training which was to occupy four years. This course embraced much and hard work, especially for peasants without any previous preparation. Besides studying introduction, exegesis, dogmatics, history of missions, homiletics and catechetics, they were required to perform a daily task of manual labor. This work with their hands, as Harms told them, "was to keep them healthy; to enable them, in part, to earn their bread, and to keep them humble, that they might never be ashamed of their work any more than Peter was of his fishing or Paul of his tent-making."

Like true Christian knights they chose the hardest field they could think of. They selected the tribes of the Gallas, on the east coast of Africa, who were said to be "men without being human." True, they have not yet reached these people, but still they are among the heathen doing a good and great work. When the pupils in the Institute were nearly through with their preparatory training, the question necessarily arose as to how they were to be sent out. Where was the money to come from? Harms "knocked," as he says, "diligently on the dear Lord in prayer." But he well understood that the man who prays dare not stand still. Hence he wrote to this and the other great man, but nothing came of it. At last it was said, "Build a ship!" Good, thought Harms, but the money? He prayed on. He remembered that when Duke George, on his death-bed, doubted whether he should go directly to Jesus Christ with his dear merits, or to the Pope with his good works, a trusty courtier said:—"Your Grace, straightforward makes the best runner." That word stuck fast in his soul. He arose at midnight

and said "Forward now, in God's name!" He was assured. The brig was built and paid for; she was supplied for the long voyage with all the needful provisions and comforts from Hermansburg, and lifted her anchor and floated away on her holy, unselfish errand, amidst exulting songs and earnest loving prayers.

And what now? Tell us of the fruit. The results are as wonderful as the means. Harms, it seems, is not a dreamer. His life and his faith are both real. The brig still continues her voyages back and forth between Hamburg and Africa. A hundred candidates are knocking for admission into the Institute; a new Institute building is about to be erected, which will accommodate forty-eight persons; more than a hundred missionaries are already in the field; nine stations have been established, and the result, in the way of converts among the heathen, are larger than usual for the time devoted to the work. And all this, humanly speaking, is the work of one man; one man, without money, without earthly power; of one man, quickening, not a great city, but only an inconsiderable village, and animating its whole population with his own unwavering and all-conquering faith. But we have not yet answered the question as to where the money came from.—The answer is a purely scriptural one: he asked God for the money, and God gave it. He asked no one but God. He would neither beg himself nor allow his people to do it. His sole and continual resort was to the "dear Lord." He prayed to God in secret, and men sent him the money. It came from Australia, from America, from England, and from many parts of Germany; it came, in many cases, in the very nick of time, but never, never came too late.—THE METHODIST.

PREACH TO ALL.—If the Pope himself would lend me his pulpit, I would gladly declare the righteousness of Jesus Christ therein.—WHITEFIELD.

THE CHURCH.—The Church is called *holy*, because it is holy; because every member thereof is holy; though in different degrees; as he that called them is holy. How clear is this!—If the Church, as to the very essence of it, is a body of believers, no man, that is not a Christian believer, can be a member of it. If this whole body be animated by one spirit, and endued with one faith, and one hope of their calling; then he who has not that spirit, and faith, and hope, is no member of this body. It follows, that not only no common swearer, no sabbath breaker, no drunkard, no whoremonger, no thief, no liar, none that lives in any outward sin; but none that is under the power of anger or pride; no lover of the world; in a word, none that is dead to God, can be a member of his Church.

Can anything then be more absurd than for men to cry out, *the Church! the Church!* And to pretend to be very zealous for it, and violent defenders of it; while they themselves have neither part nor lot therein; nor indeed know what the Church is!—J. WESLEY.

OBEDIENCE.—Some say that obedience to God is in the position of the *will*; others teach that it is in *faith*; while others contend that it consists in *works*. Who are right? I think in an important sense, *all* are right. Obedience is in the *will*, when the will is not *surrendered*; in *faith* when we abide in *unbelief*; in *works* when works are *required*. When the will is *surrendered*, but we do not *trust*, then to believe is to *obey*, and when we fully *trust* and *works* are required, then to *work* is to *obey*.—IRA G. GOULD.

A SINFUL thought or feeling is like a spark of fire. It seems but a little thing, and is easily extinguished; but it has a tendency to consume and destroy; let it be fanned by the winds and it will ruin everything destructible in the universe.—PAYSON.



## THE CHRISTIAN AMBASSADOR

BY REV. SAMUEL SPARKES

*Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. 2d Cor., v. 20.*

This wonderful text presents the benevolence and condescension of God in a new and impressive light. Man is a fallen creature—by nature he is restless, insubordinate, and rebellious—he scorns submission to any power, human or divine. Hence, “he is not subject to the law of God, neither indeed can be;” but throws off all moral restraint, disregards all authority, so that the claims of God himself are disputed, his right of dominion questioned, his laws disobeyed, and the spirit of revolt and rebellion everywhere prevails. In such a state of things severity in God would be just, and the destruction, or hopeless ruin of the race might be reasonably expected, as the impartial administration of justice in the divine government affords no ground of complaint, but on the contrary, challenges the assent and approval of all intelligent, virtuous beings.

The offer of pardon, from God, to a revolted province, must fill the empire with admiration of the divine clemency—while the condescension of the sovereign, in sending ambassadors to the rebels, to invite, woo and beseech them to be reconciled, is a manifestation of the divine goodness utterly amazing!

The figure here employed to illustrate the divine benevolence, is that of an ambassador of a great power, commissioned to visit a revolted province with offers of pardon; and while representing the dignity of the Sovereign, and the power of the empire, actually imploring the rebels to be reconciled!

Ambassadors were anciently sent only on particular occasions; as for instance, to negotiate a treaty of peace or alliance, or to complain of wrongs and demand redress.” To such an embassy the Apostle alludes. The ancient powers, duties, and responsi-

bilities of the ambassador are not impaired by modern usages, but defined, systemized and enlarged—throwing additional light on the “ministry of reconciliation,” by the agency of the CHRISTIAN AMBASSADOR.

To be “called of God as was Aaron,” in that divine, clear, and open manner, is not now the lot of the Minister of Jesus. This, call, like the gospel he represents, is more internal than external in its manifestations; and is a work, not of man but of God—the Holy Ghost selecting, preparing, convincing of duty, and moving the person thus called to the work, in a word, “thrusting him out.”

A regular, divinely ordained ministry, reaching from the Apostles to the present time, or an “Apostolic succession,” is a phantom of the imagination—a proud but characteristic assumption of the Papal Hierarchy—palmed upon the credulity and superstition of her people, but utterly unsupported by the word of God, or the history of the church. Who on earth can trace this Apostolic succession, through any branch of the Christian Church? or follow the intricacies of its labyrinth through the first centuries of the Christian era? It is hoped the time will soon come, when sober, thinking men will give up this useless pursuit of an Ecclesiastical *Ignis-fatuus*, and insist rather, that ministers “tarry at Jerusalem till they are endued with power from on high.”

This singular opinion may find favor with a few in the Protestant Churches but can never walk hand in hand with the Bible, which is the Christian ambassador's constant guide, companion and friend. Believing that a sober attempt to refute this dogma of the “Apostolic Succession,” would be a work of supererogation—I leave to men, who, entering God's vineyard with this Papal creed, prefer chasing butterflies, to cultivating “God's husbandry”—we proceed to the following points of inquiry:

1st. What are the necessary qualifications of a Christian ambassador?

2d. What are his powers and duties?

3d. His reception and treatment by the people to whom he is sent.

4th. The duties of the Church to sustain and vindicate him.

We will notice in detail some of the necessary qualifications of the Christian ambassador.

First, he should be a *true man*—either a native of the country he represents, or one duly naturalized. In either case, he should have given ample proof of his fidelity and attachment to his country.

The office of ambassador is too important a trust to be committed to the care of any but true men—hence Sovereigns, or appointing powers, carefully select from their circle of acquaintances, men in whom they can confide the most important matters of State with confidence. Native-born, or naturalized citizens, are usually selected to represent in a foreign court the interests of their several countries—and though there is nothing in the general law of nations, to prevent a man's being accredited by a foreign power, even to the government of his own country, yet any government may refuse to admit such persons in the character of ambassadors—which France and Sweden have in fact done—as they refuse to admit any of their subjects as the representatives of an independent state. By thus refusing improper persons, they escape disagreeable prejudices, and better secure the objects sought. But no untried man—no person whose life does not afford evidences of true and tried patriotism can safely be trusted; and so careful are governments of this fundamental point, that the history of nations, in ancient or modern times, furnishes few instances of unfaithfulness or treachery on the part of their ambassadors—while they afford numerous instances of lofty patriotism, tried devotion, and great abilities.

In proportion to the nature and magnitude of the mission, the power represented, the nation to whom the ambassador is sent, or the general tenor of the mission, is the care of the ap-

pointing power in the selection of its agents for the foreign field.

Now, as the Christian Embassy is from the Court above—its mission, one of mercy and peace to man—the Sovereign that sends it, the King of heaven—and the happiness and eternal interests of millions depend on its results—surely the Christian ambassador should be a choice man. Improper persons through design, or mistake, may enter the ministry, but be assured the Lord hath not sent them, nor can they benefit the people:—they have not entered by the door into the sheepfold, but have climbed up some other way; they are thieves and robbers, and in the last day the judge will say, "I never knew you, depart from me ye workers of iniquity."

He who knows the hearts of all men, knows best whom to appoint to the office of the ministry. The Saviour's knowledge of men, renders a mistake on his part impossible, and since the wisest and best in the Church may err in their selection of men for the ministry—from the nature of the case, there can be no safety to the Church, or the world, only as the Christian minister receives his appointment from the great Head, which is Christ. The good opinion of the people of God, the possession of gifts and graces, and a sincere desire in entering the ministry to do good, and even the "laying on of the hands of the Presbytery," or the Bishop—all, afford no conclusive evidence of a call to the work of the ministry. A man must be "*moved by the Holy Ghost* to its office and work," or he has no right to enter this sacred enclosure. A willingness to enter the field on the one hand, or a reluctance to commence its duties on the other, does not decide this point. A poet has truly said—

“ How willing is the man to go,  
Whom God has never sent,  
How timorous and slow,  
His chosen instrument.”

No man can doubt the call of Moses to the office and work of a Prophet,

and leader of Israel—yet hear him plead with God to be excused from it. "And Moses said unto the Lord, O my Lord I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant; but I am slow of speech, and of a slow tongue." "O my Lord send I pray thee by the hand of him whom thou wilt send." Exodus, I, 10, 13. The Prophet Jeremiah also, received a clear call to the prophetic office, but evidently shrank from its responsibilities, and pleaded thus:—"Then said I, Ah Lord God! Behold I cannot speak; for I am a child."—But his fears were removed by the assurance that He who gave him the commission, would strengthen him to perform it. "Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord." Jeremiah i, 8. Paul, the Apostle, was necessitated to preach, and said: "Woe is me if I preach not the gospel." 1st Cor. ix, 16. On the other hand, there are others, who, when called to preach the gospel cheerfully leave all and follow Christ.

It is strange that any man believing he must stand before the judgement seat of Christ, to answer for his conduct, should thrust himself into the ministry unbidden; yet multitudes do it to their shame and eternal dishonor, and to the injury of our sacred religion. To enter the ministry with no higher object than a comfortable, respectable living, is disreputable in the highest degree. It is better to be a shoe-black, or toil as a slave, than to assume the "care of souls" uncalled and unprepared. How awful the condition of that man, to whom the pulpit becomes the way to perdition, instead of the gate to heaven.

A call from the Lord to the work of the ministry, is generally as distinct and convincing as the testimony of the Spirit to our justification. It is the work of the Spirit to call men into his vineyard—and he who with a *single eye*, seeks light on this subject, "will not walk in darkness," but be led into all truth relative to this point. "The Holy Ghost said, separate me Barnabas

and Saul for the work whereunto I have called them." Acts, xiii, 2. But this *public call*, of the Church, followed a call Paul had before *personally* received from the Lord. The experience of the Apostle and the Church at Antioch, is the ordinary experience of the true Church and its true ministers. In all ages, with few exceptions, the *body* of true believers have recognized and received those preachers whom the Lord has called to the work.

It is doubtful if God ever calls an unconverted man to preach a faith he does not possess. When the Rev. John Wesley complained to Peter Bohler, the Moravian Preacher, that he had not Christian faith, and asked if he ought to preach a faith he did not enjoy—he was advised to preach faith till he obtained it. But this was a rare case, and it is difficult to conceive how Mr. Wesley, though *destitute* of the joys of salvation, could be also destitute of *saving faith*. He himself thought different in after life of his condition as a Christian minister at that time.

Christ will have "Ambassadors of peace" to preach his word—true men to minister in holy things. A world in arms against God cannot be led to a state of reconciliation and allegiance but by the instrumentality of a true and devoted ministry. "Can the blind lead the blind?" Men of God, who, as the agents of the Church, send forth the missionaries of the cross to publish the word of reconciliation—"Lay hands suddenly on no man"—look well to your work, and let no *drones* enter the Lord's vineyard, and while you allow not wealth, talents, friends, or station, to warp your judgment and shape your course, see that you do not overlook the humble and unassuming; these without great care, will be unintentionally passed by.

'Shall Ministers, whose business it is to preach the gospel to a perishing world, be selected with less care than is usually taken in the choice of a minister to a foreign court? God forbid! Can the Church commit the "care of



souls," "for whom Christ died," into improper, unworthy, and wicked hands—into the hands of men who make merchandize of blood, wolves in sheep's clothing—men who under the shadow of the cross trample under feet the blood of its victim, and fatten on the miseries of their own race? It is impossible for the Church to do this and be guiltless!

Each State selects its native, or adopted citizens to represent its negotiations with the same zeal and ability as its own citizens. The same reasons will apply to the Christian Ambassador. How can a man who has never felt himself a sinner, nor fled to Christ for pardon—preach with any success "repentance toward God, and faith in our Lord Jesus Christ?"

If the tried and known citizen can alone be trusted to represent the national interest—we think the tried and known Christian can alone be trusted in the pulpit, and on the distant mission. "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." 1st Tim., iii, 6. Can a person lately converted, be a useful preacher? or is there any analogy between a "babe in Christ, and a teacher of the mysteries of the kingdom of God?" "Can the blind lead the blind," or a person "unskilful in the word and doctrine," be safely trusted to teach others? We want tried men—Christians, whose faith and experience, have been tested by temptation and time, and whose loving zeal has been tempered by knowledge. The more careful selection of men to fill the sacred desk, would save the Church from many a cursing Peter, and many a treacherous Judas. Apostasies among preachers would be few and far between, and the ministry be a yet greater honor to the Church, and blessing to the world.

**KEEP LOW.**—A tender foot will be galled and lamed if you set it going in rugged paths; a weak head will turn, if you place it high or upon the

brink of a precipice; a soft spirit cannot well comport with boisterous employment; he that naturally affects calm and quiet, must not expect to come off well, if he engages himself upon affairs exposed to abundance of care and tumults nor will he, if he be well studied this way and rightly understands himself, adventure thereupon. It was as well according to wisdom as to modesty that David could say, *My heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters or in things too high for me.*—BARROWS.

## BEARING WITNESS.

BY G. P. BASSETT.

Jesus said, "As long as I am in the world, I am the light of the world." But now his disciples are the media through which he lets light shine to those who sit in darkness. As the sun sets in the west and withdraws his visible presence from our earth, the moon and stars are left as witnesses of that light still shining; so it was when Jesus went to the Father, he left his disciples to shine by reflection upon a ruined world. He prayed, not that they should be taken out of the world, but that they should be kept from the evil of it. He prayed for their Christian love, their perfect oneness, that the world might be convinced of the fact, that the Father sent the Son, and that he loved them even as he loved the Son. When we take upon ourselves the profession of Christianity, we in effect say to the world, look on us for an example of what Jesus Christ can do for fallen man. If our lives do not harmonize with our profession, we leave a false impression upon the minds of those who look to us for a pattern, and frequently the whole blame is thrown upon the cause of the Redeemed. This kind of living, instead of leading sinners to the cross, only leads them to the ditch, and plunges them into ruin! How many there are in the land who

have set themselves up as lights to those who are in darkness, while at the same time they are darkness itself! Should their example be followed, it would lead to utter ruin. If the blind lead the blind, both will fall into the ditch. God wants living witnesses of his ability to save. Christianity at the present day, has more abettors than living witnesses. How many are there now among us having a name to live, who, in the day of judgment, when the false coverings are torn off, and the refuges of lies are swept away, will find that they have been fearfully deceived;—who will awake to the dreadful fact that their portion is with the fearful, the unbelieving and with hypocrites! Then there will be no place for repentance. It is far better to count the cost, pay the price, and get right now, though it takes right eyes, and right hands.

### MAKING A HOBBY OF HOLINESS.

THE Bible gives prominence to the subject of holiness. All the standards of Methodism—the Discipline and the Hymn Book—give prominence to it. Why, then, is it censurable for a minister to give it prominence in the pulpit and pastoral labor? It is undeniable that multitudes in our ministry but seldom preach a sermon *specifically* on the subject of holiness, notwithstanding, thousands in the church are but partially sanctified, and the church is suffering for want of purity and power. I believe there is a class of temporizing, tobacco-chewing, and cigar-smoking ministers getting into the pulpit, who neither preach nor enjoy much religion, but are very ready to utter this accusation against any who may profess or preach Christian holiness. This manifest and unhappy fact cannot be *palliated* or *concealed* by the stale, silly, and unmeaning cry of "Croaker!" If I address any such, let me suggest to you the following interrogations:

1. What is the grand object of Christianity? Holiness.

2. For what did Jesus shed his precious blood? "Who gave himself for us, that he might redeem us from *all iniquity*."

3. What is the great present want of the church and of the world? Holiness.

4. What will fully prepare men for the responsibilities, trials, and duties of probation? Holiness.

5. What constitutes the great prerequisite of heaven? Holiness.

6. Do I enjoy the blessing of Christian holiness?

7. When I was ordained to the work of the ministry, I declared I was *groaning* after it. Have my groans been turned into *shouts of victory*? or am I still groaning? or have my groans given place to *indifference* or *opposition*?

8. How many times have I preached upon the subject of holiness *specifically* during the past year?

9. How many believers have been led into the light of perfect love under my ministry?

10. Am I following Mr. Wesley's advice, and do I make "Holiness to the Lord" my motto; and "preach perfection to believers *constantly, strongly, and explicitly*?"

11. If myself and so many others do not enjoy it, and are almost *silent* upon the subject, ought I to find fault with those who are following the Discipline and the advice of Wesley, and are trying to do the best they can to give due prominence to the subject, and lead the church of God up to her glorious privilege and solemn duty?

12. Is it right for ministers of Christ to deliver every year a long series of sermons or lectures upon "the Life of Christ," or "the Prophets," or "the Apostles," or "the Book of Romans," or "the Epistles," &c.? If so, is it wrong for a faithful Methodist preacher to present from six to a dozen sermons a year on the subject of *personal holiness*. Is it right in the one case to regard the minister as a *symmetrical*

preacher, and in the other accuse him of making a *hobby of holiness*, and of being a man of one idea? Judge ye!—Wood's PERFECT LOVE.

### A DRUNKARD'S FATE.

"A graduate of one of the universities of Great Britain came to me shaking and trembling. He said he had 'come to me as he would go to a physician.' I said, 'You must stop drinking.' 'I cannot.' 'You will die.' 'I am afraid I shall; I give it up? I cannot.' My wife and two gentlemen were present. I said, 'What good does the drink do you?' 'No good.' 'Why do you drink?' 'I must have it.' Thinking that being an educated man he might give me some ideas, I asked him, 'Will you tell me how you feel before you begin to drink, and afterwards?' 'I shall never forget! He stood up and said, 'All I can say is, I must have it.' 'Why?' 'I feel as if there were *insects in my veins!* Oh! it is horrible, horrible! I touch my coat, I touch my hands, and I jump! Oh! I shall go mad—mad—mad! If I could not get it without having a sound tooth torn out of my jaw, bring the instrument and wrench it out; I must have the drink, you see; so I get it. And then I stand still, that I may not disturb its effect. That's what I want, I want relief; and I feel it. Quick, quick, hot, it sends the blood through my veins; the insects are gone and I begin to perspire. Yes, I am better, better, better! it's what I want,—it's coming, it's coming, it has come to me,—relief,—like a flash of summer lightning, and it has gone, and I get another.' 'Then,' I said, 'you will die.' 'I am afraid I shall; can you save me?' 'Not unless you stop drinking.' 'I cannot die; I have not offered a prayer to God for sixteen years.' 'You must give it up.' 'I cannot.' I said, 'God will help you.' 'No, he won't.' 'I will,' said I; 'my wife and I will take care of you for four days, if you will. I have just four days to spare for you.' We took him, though we could ge no

promise from him. We nursed him night and day. The third afternoon he sat with me, his hand in mine, and I spoke to him of God, and Christ and eternity. He said, 'I am a man of some common sense, I believe; and am very well aware that I can never be happy in another world.' He then went out and cut his throat from ear to ear. Oh, my friends, shall we not try to save our fellow-men from such a fate?'—GOUGH.

PURITY—One that is rich in grace at all times, by night and day, continues in a perfect state, free and pure. . . These degrees, if any man attain to, he is come to the perfect love of Christ, and to the fullness of the Godhead. . . For when the soul is thoroughly cleansed from all its corrupt affections and is united by ineffable communion to the Spirit, the Comforter, and is thoroughly mixed with the Spirit, then it is all light, all eye, all joy, all rest, all gladness, all love. As a stone in the bottom of the sea is everywhere surrounded by water, so these are everywhere drenched with the Holy Spirit, and make like unto Christ himself. . . Sin is rooted out by the coming of the Holy Spirit, and man receives the original formation of Adam in his purity. Through the power of the Spirit he comes up to the first Adam; yea, is made greater than he. . . To those who say that it is impossible to attain to perfection, and the final and complete subjugation of the passions, or to acquire a full participation of the good Spirit, we must oppose the testimony of the divine Scriptures, and prove to them that they are ignorant, and speak both falsely and presumptuously.—MACARIUS ÆGYPTIAN, HOMILIES, A. D. 301 to 391.

IT CANNOT be otherwise, than that where Christ is, there must be a Judas, Pilate, Herod, Caiaphas, Ananias, and also his cross, or there is not the right Christ.



## DEATH OF A MILLIONAIRE.

JUST now a rich old man has dropped out of the city into his grave, and left nobody to shed a tear over it. He was worth a hundred thousand dollars the minute he was born into the world, and a million or more the minute before he went out of it. He was educated at Columbia College, and was in the front rank among its scholars, an excellent mathematician, and a strong nervous thinker and writer. He studied law, and was admitted to the bar in this city. In his youth the love of money for its own sake became his ruling passion. To add to his store, already large enough for any young man's wants, he began to hoard. As rivers run into the ocean, two hundred thousand dollars more flowed, by inheritance, into his treasury. But he wanted more, and he spent nothing. Then came a personal calamity. He was smitten with paralysis in his lower limbs. He was confined to the house, and walked with crutches, taking daily exercise, back and forth, till he wore the floor out, and had it renewed and wore it out again and again, and he made a calculation and found that he had walked, on his crutches, in that room, more than the distance around the globe!

Shut up in his house with little company, he took no newspapers, but bought them occasionally, spending his time in taking care of his investments, and managing the investments of others; for he was shrewd, honest, and correct. To get anything from him for charity, was next to impossible. He had no heart to give. His whole soul was to get.

He lived in his house alone, except his servants, who rushed out into the streets and told the passers that their master was dying. These strangers came in and found him in the last struggle with the King of Terrors.

Worth a million and dying unwept and alone!

His will was opened in the midst of a large circle of relatives, all rich, and

to whom he left nothing; they needed nothing. He gave his property to trustees to found and build a hospital. What could he do with his money when he came to die? It had done him no good, and no one else any good while he lived, and now that he is dead and gone, let us hope that it will some day be a blessing to the children of want and sorrow in this great city.

What a specimen of poor human nature is this? How much good this poor, rich man might have done with his money while he lived! How many sources of enjoyment for himself and others might it have opened! But he lived alone, and died alone, and what then!—NEW YORK OBSERVER.

## LOVE OF CHRIST.

THE meanest beggar, the vilest wretch, the most loathsome, depraved, abandoned sinner, is perfectly welcome to the arms and heart of the Saviour, if he comes with the temper of the penitent prodigal. To all who come with this temper, he ever lends a gracious ear; he listens to catch the first penitential sigh; he watches their first feeble step towards the path of duty; he prevents them with his grace, hastens to meet them, and while they are ready to sink at his feet, with mingled shame, confusion and grief, he puts underneath them his everlasting arms, embraces, cheers, supports and comforts them; wipes away their tears; washes away their stains, clothes them with his righteousness, unites them to himself forever, and feeds them with the bread and water of life. Thus he binds up the broken reed, enkindles the smoking flax, and, like a most tender, compassionate shepherd, gathers the helpless lambs in his arms, and carries them in his bosom. Thus, by the condescending grace of our Immanuel, heaven is brought down to earth; the awful majesty, and inaccessible glories of Jehovah, are shrouded in a veil of flesh; a new and living way is opened for our return to God; and

sinful, guilty worms of the dust may talk with their Maker face to face, as a man talketh with his friend.

Trembling sinner, desponding Christian, permit me to take you by the hand and lead you to Jesus. Why do you linger? Why do you hang back? It is to Christ, it is to Jesus, it is to the Babe of Bethlehem, to a man like yourselves, to the meek and lowly Saviour of sinners, that I would bring you. Here are no terrors, no flaming sword, no burning throne to appal you. Come, then, to his feet, to his arms, to his heart, which overflows with compassion for your perishing souls. Come, and contemplate the glory of the only begotten of the Father, full of grace and truth, and receive of his fulness grace for grace.

—PAYSON.

#### PHYSICAL EFFECTS OF RELIGIOUS EXCITEMENT.

THE most singular fact about them is, that for a considerable time the superior ardor and eloquence of Whitefield did not produce them, while under the calmer and more logical preaching of Wesley, people dropped on every side as if thunderstruck. It is also note-worthy, that from the date of his return from Germany down to this time, not one of his texts, as recorded in his Journals, was of a severe or terrific character; but they were, as in most of his life, selected from the "great and precious promises," or related to the nature and means of personal religion. Yet under such preaching did hardened, as well as sensitive hearers, fall around him like men shot in battle. While preaching on the common, at Bristol, from the words, "When they had nothing to pay, he frankly forgave them both," a young woman sank down in violent agony as did five or six persons at another meeting in the evening. Many were greatly offended at their cries. The same offence was given during the day by one at Theaner's Hall, and by

eight or nine others at Gloucesterslane. Bold blasphemers were instantly siezed with agony, and cried aloud for the divine mercy, and scores were sometimes strewn on the ground at once, insensible as dead men. No sooner had Whitefield begun to invite all sinners to believe in Christ, than four persons sank down close to him, almost in the same moment. One of them lay without either sense or motion. The third had strong convulsions all over his body, but made no noise but by groans. The fourth, equally convulsed, called upon God with strong cries and tears.

At Cambuslang, he preached three times on the day of his arrival, to many thousands. The third discourse was at nine o'clock at night, and continued until eleven, and such a commotion, he says, as scarcely ever was heard of. A fellow clergyman relieved him at eleven, and preached on until one in the morning. All night the voice of prayer and of praise could be heard in the fields. "The people," he writes, seem to be slain by scores. They are carried off and come into the house like soldiers wounded in and carried off a field of battle. Their cries and groans are exceedingly affecting. From this time I trust we shall all suffer God to carry on his own work in the way that pleaseth him.—STEVENS' HISTORY OF METHODISM.

**HUMILITY.**—Those showers of grace that slide off from the lofty mountains, rest on the valleys and make them fruitful. He giveth grace to the lowly: he loves to bestow it where there is most room to receive it, and most return of ingenious and entire praises upon the receipt. Such is the humble heart, and truly, as much humility gains much grace, so it grows by it.

WE SHOULD pray in the church, with the church, and for the church. Three things preserve the church—faithful teaching, diligent prayer, and patient suffering.

## THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, FEBRUARY, 1864.

### GAIN THE VICTORY.

Nothing is of so much consequence as the salvation of the soul. But men generally are more alive to every other interest than this. Most persons manifest a fearful indifference as to what is to be their eternal destiny. By the blessing of God upon the efforts of His servants, one is occasionally awakened. He expresses, in some manner, a desire to flee from the wrath to come. This is a critical moment in the history of an immortal soul.—If properly improved it will insure his eternal bliss; if misimproved the result is remediless ruin. Probably there are but few who have grown up under Christian influences but that have repeatedly come to this first stage of religious experience.

Why do these dawnings of spiritual life so often end in disappointment and gloom? Why are genuine conversions so rare, when convictions are so numerous? One reason is, awakened souls are not taught to appreciate how great a blessing it is to feel the drawings of the Father. They imagine that they can embrace religion when they will. They forget that they will have no inclination to turn unless God gives it. Instead of embracing the opportunity, as one which may never return, they allow it to pass unimproved; thinking that some subsequent time will answer just as well, and be more convenient. If God visits again with conviction welcome the gracious visitation. It is an invitation to drink of the waters of life—to bask in the sunshine of the favor of God here, and to enjoy His glorious presence eternally. Accept the invitation. Come to Jesus. Confess and forsake your sins. Plead with God until the blessing is obtained. Lay aside every care and every interest until the victory is gained.

Another reason why so few who are awakened, become permanent Christians, is found in the deleterious influence by which they are surrounded. The atmosphere of the world tends to produce spiritual sleep. Whoever breathes it will feel drowsiness stealing upon him. No one can retain his convictions and

mingle freely with the frivolous and worldly. He must come out from among them and be separate if he would be saved.

An awakened soul needs help. Saul of Tarsus, religiously trained, and overwhelmingly convicted was sent to Ananias for instruction. He was thoroughly saved. *The course taken with sinners under conviction often tends to dissipate their convictions.* Before they come to the altar they are told, and truly told, that their eternal destiny may hang upon the decision they now make. For half an hour the brethren pray frequently with them and give them good counsel. Then the interest begins to flag. The seeking souls may be as much in earnest as ever. But nine or ten o'clock has arrived—or if at Camp Meeting, the hour of adjournment has come, and the meeting must be closed, and the sorrowing souls, sad and disappointed be sent away. They go and Satan plies them with the suggestion that perhaps there is no necessity of their being so urgent about getting salvation. "These brethren," he tells them, "know best. They are humane men, and good Christians. If there was any immediate cause of alarm, they would be willing to wait and pray with you." As they leave the altar their old companions seek them out. They are plied with argument and ridicule. Too weak to persevere they are not found again at the altar; or if so are not as much in earnest as before, and inwardly resolve to postpone for the present the work of getting salvation.

This is all wrong. When you get souls to the altar you should, as a general rule, stand by them and pray for them until they either get converted or give it up. Never leave them as long as they are willing to follow the scriptural directions which you may give. If by spending half the night in prayer you can secure a star in the crown of your rejoicing you may consider the time as well employed.

In going home you may be obliged to pass some of the places where Satan is holding his protracted meetings. He keeps up many of them in all our cities and towns the year round. Do his servants close the drinking and gambling saloons because it is time to retire to rest? Does the music of the ball room cease at the hour when young men and young women should be at home? Why, the harvest of death has then but just commenced. As long as fresh victims can be obtained, the min-



isters of Satan keep at their dreadful work. And shall Christians be less persevering? Shall we labor with less diligence to save men than they do to destroy them?

We must go at the work of soul-saving with greater earnestness! If sacrifices of time and comforts are called for let us cheerfully make them. The day is far spent. The night is at hand. Let us work while we may.

#### WATCH.

Saints of God you must never be off your guard. You are in a territory of which the enemy has possession, Unrelenting foes are on every hand seeking an opportunity to destroy you. Satan will most fiercely assail you if he ever finds you with your armor off. Expose yourself unnecessarily and you are certain to be wounded. If he tells you that you are now saved from sin and you need not be afraid of exposing yourself to temptation do not listen for a moment to the suggestion.

Nehemiah would not go down upon the plains of Ono to parley with his enemies. Imitate his example. Keep to work. We once heard a converted Indian give his testimony in a love feast. *Brethren, said he, I love the Lord and mind my own business.* Do this and you will be safe. But never go where you will be exposed to temptation unless God sends you; deliver his message and get away as soon as you can. If the man of God sent to reprove Jeroboam for his idolatry, had returned home after he delivered his message as God commanded, he would have reached Judah in safety, but stopping to eat, at the solicitation of an old prophet, he was devoured by a lion. We are never so completely saved on earth that sin cannot be revived in the heart. Avoid as far as possible everything that will have a tendency to call it into being. A young man of intemperate habits was clearly converted in this city. For months he stood firm, and became an active useful Christian. His habits were correct, and God had taken away his appetite for strong drink. An old friend, a candidate for some office, met him one day, and with cordial greetings and smooth words drew him into a political conversation. It was chilly standing on the street so they stepped into a saloon. After conversing a while his friend proposed that they should drink, and, not to appear rude, he

consented to take a glass of cider. Sin revived and he died. A long period of transgression and suffering followed. He entered the army. We have heard a good report of him since, and trust that he will reach heaven at last. What anguish would have been spared by watching! If you would gain heaven; if you would avoid suffering, watch.

#### LABOR IS REST.

The past month has been one of incessant toil. But it has been rendered pleasant by the presence and blessing of Him whose we are and whom we serve.

During the month of January we travelled over 2,800 miles, preached eighteen times, provided matter for the February number of the *EARNEST CHRISTIAN*, read the proof, besides writing letters and attending to other duties. Of course we had no time to spare. We could not meet one-half the calls upon us and have been obliged to let many things go undone which we would have been glad to have accomplished.

Sabbath, the 3rd of January—We preached twice at Buffalo. It was a very cold, stormy day. The congregations were much larger than we expected; and God is with this people. The papers report two women as frozen to death in this city in the recent storm.—They were victims of the liquor traffic—were intoxicated—started for home, fell down by the way and froze to death.

The 4th of January—We started for the West via the Great Western and Michigan Central Road. The storm raged furiously, but through the skillful management of these roads we escaped by the blessing of God all serious accidents. We were obliged to stop over one day in Detroit, and we improved the time by a visit to the excellent Public Library there, which is easily accessible, and kept open every day. The fruits of this visit our readers will reap in some choice selections from old Divines of acknowledged soundness and purity. You will see it is no new religion which we teach.

The 7th of January we preached at Clintonville, Ill., where we found some souls alive to God. Several preachers were especially baptized.

At Freeport, Ill., we preached on the 10th, to a large, intelligent and attentive congrega-

tion. The truth of God was received by some we trust, and we hope the fruit will be seen after many days. This is a large, flourishing town of some 8,000 inhabitants.

At Ransomville, Niagara County, N. Y., we held a Quarterly Meeting on the 16th and 17th. We do not remember ever to have attended a better meeting, anywhere. The people seemed all alive to God, and a delightful spirit of Christian love and fellowship prevailed. The Wesleyans not only kindly gave us the use of their house, but they made themselves at home amongst us. Fifteen persons united with the Free Church and the circuit is in a prosperous condition.

At Barnerville, Schoharie County, N. Y., we held a Quarterly Meeting on the 20th and 21st. We found a superior community,—intelligent and warm-hearted. God has blessed the labors of Brother A. Burdick there to the salvation of souls. We organized a society of fifteen who have solemnly vowed to live wholly for God. May He add to their numbers as such as shall be saved. On our way to the cars we visited HOWE'S CAVE, a natural curiosity of surpassing interest. We went in only about two miles, though we were told by the gentlemanly proprietor, who acted as our guide, that it had been explored to the distance of 13 miles. Stalactites and stalagmites abound. A small creek flows along the bottom for quite a distance. We took a ride upon it in a skiff. It seemed wonderful to get in so short a time into another world where darkness forever reigns.

In New York City we spent the Sabbaths, the 24th and 31st. Some were seeking the Lord, and all gave us a hearty welcome. We long to see a great work of God there.

#### SANCTIFICATION.

The following plain thoughts on sanctification are from Lee's Theology:—The state of entire sanctification does not place the sanctified beyond the power of temptation from influences without; it only subdues and expels all the foes within. Adam could have had no foes within until they were admitted from without, and so may it be with those who are sanctified wholly in spirit, soul and body. In this state all is right and peaceful within. The will is right at the moment of regeneration, and it must remain right or wilful sin will be the result, and justification will be lost; but

while the will is right, the propensities, passions and appetites may struggle against the decisions of the will, and keep up a warfare within, and these must be subdued. The will can and does resist them in a regenerate state, but it cannot silence them, renew, or change their direction by an act of volition. These belong to the soul, and must be brought into harmony with right and the sanctified will, before the whole soul can be said to be sanctified or to be entirely consecrated to God. When this work is wrought, then the war within will cease, and there will be a development of all the Christian virtues in such a state of strength and maturity as to exclude the opposite vices; there will be love without hatred, submission without rebellion, faith without unbelief, humility without pride, meekness without anger, patience without impatience, and peace without contention, strife or wrath.

This state of entire sanctification does not preclude a further growth. It ends the warfare within, and leaves the whole soul, with all its passions, to be led on in the path of holiness, while increasing intelligence points out the way as it obtains clearer and higher views of human duty and destiny, and the regenerated will presses the whole soul on to know and enjoy more of God. When the embarrassments are thus removed out of the soul itself, progress will be more rapid, every virtue may increase in strength and brightness, and the will may become stronger and stronger in its determination in the direction of holiness.

#### RELIGION ONE OF THE FINE ARTS.

The *Springfield Republican* says that there is a form of liberal Christianity gaining ground at the present day, which treats religion as a graceful accomplishment, the highest branch perhaps, of aesthetic culture. Its creed is eclectic. It skims lightly over the law and the prophets, gathering from those dim traditions, gleaming through the mists of antiquity, here and there a striking fancy or picturesque fact. It glides daintily through the Gospels, culling charming moral precepts as a child culls violets from the meadow, smiling gently at superstitions and mistakes, approving much and ignoring more. Its theology is appropriately embodied in elegant extracts, Beauties of the Bible in a superb holiday vol-

ume, embellished with engravings in the highest style of art. Its eloquence flows from magnificent pulpits, uttered with the trained enunciation of a Kean or a Siddons, embellished by artistic graces and statuesque positions, the tragic muse elevated from the sock and buskin to the cossock. In silver waves it descends to the high toned occupants of stately pews, first families who import their mythology and millinery from Paris, and are sheltered from vulgar intrusion by barricades of damask and rosewood and the artillery of a well-bred stare. They sit beneath the stained light of gorgeous windows, fanned by airs heavy with perfume and the rich music of the preacher's voice. All around them are light, warmth, odor, melody, beauty; the way to heaven is a primrose path, between clipped hedges, and bordered by well-kept turf; few there be that find it, it is true, for the elect are the *elite*. Yet it may be, indeed it must be, that crime, poverty, disease, and death are skillful lapidaries only, that shall polish the rough diamonds of society, not presentable now and here, into gems that shall sparkle in celestial crowns.

Now, this rose colored religion is about as much like that of the "Man of Sorrows" as art is like nature. It is martyrdom in marble and not in throbbing human hearts, blessing while they break. It is the crucifixion in a gilded frame, cunningly portrayed upon canvas with oil and pigment, and not the mingled agony and meekness and love which conquers death. Its central idea is self-cherishing, not self-sacrifice. It seeks to save its life, not by losing it. The elements of its communion symbolize nectar and ambrosia, not the perfect love that "lays down its life for its friends." Its Christian is a pagan gentleman with all the modern improvements, educating amid earthly amenities for the gates of pearl and golden streets. His uprightness is a trellis on which to train the roses of his devotion, thornless roses, which he cultivates as a matter of taste. He accepts but one miracle—that a Galilean carpenter and a group of illiterate fishermen should found a school of manners unapproached for two thousand years. He does not see that religion is beautiful just as honesty is politic, and that he who seeks them from motives of taste or prudence will find neither the one nor the other—the beauty and the policy being accidents merely, and not essen-

tial traits. He does not know that Christianity underlies the stubborn facts of life, itself the most stubborn of them all; that its music is won from discords, its peace from conflict, its beauty from ashes, and its joy from a conquered sorrow.

#### RICHARD WEAVER IN PARIS.

This successful evangelist has entered upon a new field of labor. He was formerly a pugilist, became converted, and preached with great success among the masses in London. The Wesleyan Church, of which he is a member, is said to have discountenanced him, probably for the same reason that they refused their pulpits to Caughy; but leading men of the established church encouraged him in his labors of love. He was sent for at Paris to labor among the neglected and wicked English population. This he did with marked success. The Paris correspondent to an English periodical says: "Truly his speaking was the blast of the hurricane, the blow of the sledge hammer, and between whiles the most exquisite touches of human and sublime affection, which stirred the heart to its very foundations. The extreme originality, too, and the singing of the preacher, at times alone, to the audience, all was calculated to excite, command, and rivet attention. Finally, it was determined to try the experiment of interpreting his words into French in a small meeting of working people. The experiment succeeded beyond all expectation, and from that day the French have flocked to hear him wherever he preached; and invariably hearts have been stirred, tears of penitence have flowed, and men and women have stayed either to seek more earnestly the way of salvation, or to declare, with joyful countenance, that peace through a dying Saviour had taken possession of their broken hearts. The love which our working men and women feel for him is boundless; they feel his heart beating with theirs; he has struck the chord of sympathy.

#### ENGLISH BAPTISTS AND FREE COMMUNION.

Most of the Baptist Churches in England now practice free communion. This change is attributed by a correspondent of the *Watchman and Reflector* mainly to the influence of the late Rev. Robert Hall, "who showed how a silent revolution might be effected by a careful attention to the indoctrination of their



public teachers in free communion views." Several of the churches he says, have changed their practice in this matter, some of them more than once. "Out of 208 churches founded before 1800," he says, "only 97 have remained unchanged. Of the 111 that have changed, 86 have changed once, 16 twice, 8 thrice, 1 four times. The whole number practicing open communion at first was 50, now it is 136." He says that John Bunyan's chapel at Bedford, where free communion was practiced, "was not registered as a Baptist but as a Congregational chapel; and it was his own statement that not only Episcopalians, Independents, and Presbyterians, but even Roman Catholics, were equally welcome to be received to complete membership in his church." Another article says that the whole number of Baptist churches in England at the close of the last century was 500 and that it was now increased to 2,150. Of the later churches the proportion which exclude from communion all but those who have been immersed is much less, we believe, than in those of earlier origin.

#### MAHOMMEDAN MISSIONARIES IN BRITISH COLONIES.

The Mandega and other Moslem visitors have proselytized many of the liberated Africans at Sierra Leone, have built two mosques and regularly keep their Ramazan. They are to be met with at Accra, they are numerous at Lagos, and they are gradually extending upon this coast towards the southern hemisphere. It is the same at Cape Town,—despite the labors of the good Bishop there. The best conducted part of the population may be found among the Mohammedan working people, servants and laborers, and these are readily taken as husbands by English girls who arrive out, and who can see the advantages of comfort and sobriety they are likely to enjoy in their new home. These young wives, of course, adopt the religion of their husbands, mount the fez cap, and observe the Friday Sabbath with cheerful serenity.—*Athenæum*.

#### RAISING FUNDS.

The following plan, says the N. Y. Methodist, appears among the communications in the Methodist Recorder, an English paper. It sounds as strange to us as it doubtless does to English ears to hear of American Methodists holding their fellow men in bondage, and working or selling them to raise funds for missionary purposes:

"Let every Methodist resolve that, during the Jubilee Year, he will abstain from all intoxicating drink, and devote the amount usually spent on that article to the Jubilee Fund, and our highest hopes will be far exceeded. There are in Great Britain about 350,000 members of our Society; and there are at least double that number of constant hearers; this will give over one million persons identified

with Methodism. The average amount spent yearly in this country for drink amounts to more than two pounds for every man, woman, and child. Allowing that Methodists spend only half as much as other people, this will give a total of at least one million pounds expended by Wesleyan Methodists annually on strong drink.

"Let this sum be given to the Jubilee Fund, and we shall, indeed, 'make a covetous world stare, and a dying world hope.' And why should it not be given? It would make no man one penny poorer, while it would add materially to the health and happiness of thousands. I know it will be a sacrifice for some persons to make; but let us remember the object, and that we bear the name of one who gave up all for us.

"The question to be decided is very simple. *Shall the Methodists of England give this year one million of money to Christ, or shall they expend it on an acquired appetite?*"

#### PROSPECTS OF THE EARNEST CHRISTIAN.

Our friends often inquire after our welfare. We are happy to be able to state that by the blessing of God on their kind efforts we have the prospect of a larger subscription list this year than we ever had before. We need this, for though we do not raise the price of our Magazine or reduce its size yet the expenses to us of our publication is increasing. We can yet supply new subscribers with the January number of this year. Our January No. of last year is out. We have broken sets of back numbers which we will send to any of our subscribers at the rate of 50 cents per dozen. They are as good as new to any one who has not read them.

REV. WELCOME SMITH, of the Susquehanna Conference, has been greatly afflicted. He was, himself, sick, nigh unto death for about seven weeks. As he began to recover, his wife was taken sick, and after an illness of four weeks, died in peace.

JOHN H. WALLACE, formerly of the Genesee Conference of the M. E. Church, died at the residence of his daughter, in Winnebago, Ill., on Wednesday, the 13th of January last, where he had gone on a visit the Saturday previous. He was for many years an eminent minister of the Gospel, but some ten years since grievously fell. He again sought the Lord with great earnestness, and gave every evidence of having been restored to his favor. His daughter writes: "He saw he was going, and said: Perhaps the Lord sees I would wound some soul by laboring, and he sees best to take me and hide pride from man. I have sinned, I know I have. I would love to write to many, and tell the whole story; but God forgives and makes it doubly sure. I have had of late such sweet communion with God for hours together." She adds: "He fell asleep like a tired child, without a struggle or a groan."