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AND

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BY E. BOWEN, D. D.

[Concluded.]

2. Again, secondly, having contemplated the defection of our ministry in reference to their pulpit performances, we shall now inquire how it is with them as to their pastoral oversight and character. Do they make any real pastoral visits among the people of their respective charges—praying with the families on whom they call, and speaking to each member personally on the subject of religion—as formerly? Are they uniformly found at the stated social meetings of the church; there to “reprove, rebuke, and exhort,” as the case may be; giving the requisite counsel, looking after the delinquent, and promoting the spirit of revival among all classes of the community, as their fathers were? Ah, how changed we are become in these respects! These primary institutions, so necessary to the prosperity, if not to the very existence of Methodism, are almost run down upon their hands—a tithe only of the membership attending them at all, and even these, generally speaking, as a mere matter of form, if not for purposes of idle gossip, or the transaction of a little neighborhood business. Instead of making the class and prayer meetings attractive to the brethren and friends, and drawing them together from week to week for purposes of spiritual edification and improvement, as is the pastor’s duty, and calling upon them at their own houses for the same purpose, they are seen leading

off in the jollification of pic-nics, sociables, fairs, festivals, parties of pleasure, with various other religious frolics, even in the house of God, not to mention the Christmas-tree pow-wow which is made to take the place of those appropriate sermons, and other religious services by which the nativity of the Redeemer of the world was formerly celebrated! And, to crown the climax of their deteriorating career, they must desecrate the sacred office, supersede the Christian religion, and wound the honor and feelings of the legitimate children of God, by plunging into those cess-pools of corruption—the soul damning associations of oath-bound, secret societies. It is true, these scenes of jocularly and sport, in which we are incited to participate by the example and recommendation of our pastors, are usually closed with prayer, but how incongruous the association. What solemn mockery to pretend to offer prayer under such circumstances. Nay, what an audacious insult to the infinitely holy God to attempt thus to compromise His character and presence with associations and doings His soul hateth!

And here we must inquire a little with respect to their administration of Discipline; for this too enters essentially into the duties of the pastorate. What then is their custom, compared with our early usage in this respect? How far is the dark picture already drawn of the ministry to be relieved by such inquiry? It would afford us great pleasure to be able to add a few lights here; but alas for us! the Discipline, once a living principle in our hands, guarding the purity of the

Church, and aiding her children to build themselves up in faith and love, has now become a dead letter. And here also our defection from God most clearly appears—the life and power of religion invariably declining, and the spirit of worldliness and corruption taking possession of the Church, in the same proportion as the administration of Discipline is neglected. Formerly, we were in the habit of arraigning offenders, who would not be reprov'd, for trial; expelling the incorrigible, as well for “a breach of our rules of Discipline, as for immoral conduct.” But how seldom is either the one or the other done now! Some, to be sure, are said to be cut off on both these accounts; but are all offenders so treated? Are any of them, except the crime of poverty, or want of influential friends, or of presuming to “obey God rather than man”—very conveniently termed “contumacy”—be superadded to their other offences? These last named sins may not constitute the *ostensible* ground of complaint; but who can say they are not the *real* ground, at least in very many cases, after all; other names being given them merely to save appearance?

Who does not know that the Discipline, perverted from its true intent and meaning, is being largely used for other ends than those of a legitimate character:—as the raising of funds for the support of semi-sinsecure agencies and livings; the advancement of the Church to a position of wealth, popularity, and power, and the crushing out of a living, spiritual Christianity, now branded with the odious epithets of enthusiasm, fanaticism, wild-fire, and the like? Every body must be aware of the rapid change that has been going on in this direction for a few years past. But, prepared as I was, by the history of our late downward career, for some new and startling evidence of deterioration upon the meeting of our last Annual Conference, no tongue could portray the shock I experienced when I saw, as the routine of Conference business proceeded, that the for-

mer examination of the character of the preachers in respect to piety, acceptability, and usefulness, had given place to a long list of carefully prepared statistical money reports—the character of the preachers, and their eligibility to places of preferment, evidently turning upon the amount of funds they had respectively raised for church purposes.

There are some few of the preachers who still linger upon the heels of this almost universal defection—some whose consciences would fain prompt them to meet the requisitions of the Discipline, in accordance with their ordination vows—but they are aware the conference would not sustain them in such a course—aware that it would render them odious and unpopular with the aristocracy whose taste is now to be consulted—and that they would become mere foot-balls, to be kicked from place to place all over the conference as the reward of their fidelity. And how painfully apparent it is, that this handful of honest itinerants among us are fast yielding to the pressure which so many others have proved unable to withstand; and falling into the popular current, sacrificing principle to policy; or associating themselves with other branches of the church, where no obstacles are thrown in the way of the discharge of their duty as church officials. Whichever of these alternatives is adopted, however—and one or the other is almost certain to be adopted, under the circumstances—the effect in regard to church order and genuine piety among us will be substantially the same. In either case, we shall be left without a solitary Disciplinarian in all our borders; “when every man,” as is pretty much the case even now, “will do that which is pleasing in his own eyes.”

3. With regard to Christian character, considered in a more restricted sense, we shall treat of the whole church—preachers and people—indiscriminately; simply premising that here also the ministry, the same as in doctrine and discipline, are found in

the van of defection. Our piety, once deep and earnest, has sunk into mere formalism; and our practical godliness into a loose and easy morality. Look at the two great branches of piety—duty to God, and duty to man—as exhibited in our life and manners for the last half century. Just see what a falling off there has been during that period as it respects our duty to God. The spirit of faith and importunity which used to characterize our devotions,—rendering them availing with both God and man—has lost its wonder-working power, moving neither heaven nor earth by the cold and lifeless forms into which it has degenerated. Formerly, we were a living Church; “worshipping God in spirit and in truth; and in the beauty of holiness.” We then “prayed with the spirit, and with the understanding also;” and we sang in the same manner, as the effect of our devotions sufficiently attested. But where shall we look for much of this sort of worship in these times? Who now gets those answers to prayer that used to be realized in “the pouring out of the Spirit” upon the praying ones “assembled in the name of Christ;” the prostration of sinners under the power, like men slain in battle; and the so filling believers with transports of heavenly joy, as to cause them to appear to the world to be “drunk with new wine?” Usually, our prayers of the present day, being shaped with a view to popular ends, receive no more of a Divine answer than those of the prophets of Baal in their contest with Elijah. We must now be so complimentary to the Deity, and so eulogistic of the audience—telling the Lord how intelligent, respectable, and noble-hearted they are—as to make it apparent to everybody that we “seek the praise of men,” and, verily, “we have our reward.” Our prayers are often puffed by the listless, dozing assembly who could not for their life tell what we had been praying about, and with this we are satisfied.

And as for our church music—the

surest exponent or test of our devotional piety—it can scarcely be regarded as any thing else than solemn mockery. The apostle said, “I will sing with the spirit, and I will sing with the understanding also;” placing the music of the sanctuary precisely on the same ground with prayer—the one equally with the other, belonging to the worship of God; and to be conducted in the same solemn and devotional manner. But what sort of worship is there in our singing at the present time? Do we “sing” the same as we “pray,” with the spirit, and with the understanding, making melody in our hearts to the Lord?” Instead of the grave, soul-cheering music of other days; inspiring a frame of the purest and most lively devotion in genuine Christian worshippers; and softening even the obdurate sinner, into a gracious susceptibility of the preached word, by its moving, melting, all-subduing melody; we are treated to a set of light and frivolous airs—inharmonious, undignified, and dissipating to every thought and feeling of the heart—the merest affectation of music—and so miserably artificial as to exclude every element, as well of nature as of grace, from their composition.

Nor is there any more of “the understanding,” than of “the spirit” in our modern church music; since none can understand one word in ten of the hymn pretended to be sung—the peculiar modification of the voice, or conformation of the vocal organs now cultivated; and the speechless, soulless, Christless bellowings of some sort of musical instrument, rendering the articulation of the performers entirely indistinct.

Add to this the grating, incoherent, fiddle-faddle interlude by which the tune is interrupted at the close of every stanza, the attention diverted from the subject and business of religious worship, and the feelings goaded into a state of irritation and disgust, and Satan himself could scarcely contrive anything more calculated to neutralize the legitimate effect of the servi-

ces of the sanctuary upon the congregation.

And then, the monopoly of this branch of Divine worship on the part of a few—often of the ungodly—by means of the frequent “introduction of new tunes before we are perfect in the old,” in palpable violation of the Discipline, goes to shut out all sympathy between the congregation and the choir, destroy the charm of old fashioned, congregational, Methodist singing, and rob us of an essential element of Christian piety.

But this is not all. Our reverence and love of God—the first great branch of Christian piety, as exhibited above—having sunk into mere formalism, it was to be expected that the second branch also—the obedience due to Him in the various relations of life—would be found to have degenerated into a loose and easy morality. And such we find to be the actual state of things at the present day.

The holy Sabbath is now desecrated among us, very generally, in the ordinary visiting back and forth of friends; in rambling over woodland and field for purposes of recreation or pastime; in taking from the Post Office and in reading our mail—secular and political newspapers not excepted—even more than on any other day of the week; and last, not least, in traveling twenty or thirty miles, more or less, to meeting, particularly in the case of our local itinerants, whose lucrative, secular avocations and the attractions of home leave them no time to go to their appointments on a week day.

With respect to intemperance, we may not have kept pace with the English Wesleyan connection, whom a correspondent of the Christian Advocate and Journal represents as a community of incipient drunkards. They, being a little older than we, might be expected to have got a little ahead of us in their devotion of Bacchus. But, however we may have fallen behind them in the use of wines, beers, and other intoxicating liquors as a beverage, still, in that *nastier* form of in-

temperance which consists in chewing, smoking, and snuffing tobacco, we can scarcely be out-done. With many among us, the use of this poisonous weed has become an inveterate habit, defying all remedy; their appetite, by long and unrestrained indulgence, having gained the complete mastery over them. In vain are they expostulated with on the subject by relatives and friends, and by “their superiors in office,” whose godly judgments they have solemnly pledged themselves to “follow;” all sense of the indecency of the practice, and of its offensiveness to all decent people, having become extinct. Still they continue to bow at the shrine of their Bacchanalian idol, and pay him their eager, filthy, slobbering devotions. The appalling criminality of a practice which has wasted more lives, not to say more time and money, than any other species of intemperance; and of insulting everybody they approach, by compelling them to stand aloof with seeming incivility, or inhale the stinking, pestiferous atmosphere they carry about them, gives them no concern. They even regard their guilty indulgence as an accomplishment, without which they would scarcely be qualified for respectable society; and scoff at the vulgarity and superstition of those who presume to make it a question of morals. None except some poor, old asthmatic, under the delusive notion of the medicinal virtues of tobacco, could be seen using it in the early days of our church without a blush; but now—the Lord have mercy upon us—there are many belonging to the church; of preachers not a few; who can set aside the teachings of physiology, morality, and religion, upon the subject, with a sarcastic sneer; look with an air of self-complacency upon their offensive tobacco-using habits, and “glory in their shame.”

Again, the loose and easy morality, if indeed it be not a gross immorality, into which our practical godliness has degenerated latterly, may be seen in the custom which has obtained for a

while past of raising money by the sale of church seats, or pews, and then repudiating the title by which they were conveyed to the purchasers. Not a few seats, we are informed, have been sold and then confiscated in this way within a few years by church action—the preachers, many of them at least, *approving*, if not *instigating* the abominable fraud—because, forsooth, the annual renting of these seats, when disencumbered of the claim of their owners, would yield a larger and more certain revenue for their support than could be realized in any other way. But of all the victims of this barefaced swindle we have heard spoken of, none presents a stronger claim to our sympathy than the widow of the late Andrew Jackson Crandall, formerly of our own conference; having been stripped of nearly all she had—about three hundred dollars—by the jugglery of these modern church ethics. And what greatly aggravates the enormity of this huge wickedness, is, that ingratitude and cruelty are added to injustice: Ingratitude to our deceased brother, who generously invested his money in pews for the purpose of relieving the trustees, where the investment was made, of an embarrassing church debt; and cruelty to his sorrowing widow, in filching from her a legacy so endeared to her by the memory of him who bestowed it, and so necessary to the maintenance of the dear little ones—the tender and helpless pledges of their conjugal affection—now left upon her hands. Such robbery of the widow and the fatherless may be chuckled over as a matter of shrewd financial policy; but if justice has anything to do with it, this single crime, without repentance and restitution, is enough to consign its perpetrators to an eternal hell.

Another evidence of our religious deterioration is found in our continual oppression of the colored race. True, the Methodist Episcopal Church has always been guilty of this foul abomination; but whereas we formerly practiced it under prohibitory limit-

ations and restrictions; trying, though ineffectually it would seem, to get rid of "the evil" we now plunge into it without restraint—our moonshine, must n't-do-it advice, amounting to a positive license, under the circumstances, for the unmolested continuance of the practice. And all this in full view of the wide-spread desolation it is bringing upon our country by means of the present war.

But the strongest and most lamentable evidence of our defection from God is, that having lost the life and power of religion ourselves, we now persecute it in others. It is by this work of hell, more than anything else, that we become identified with fallen Churches; for these alone assume the prerogative, and possess the disposition, to persecute the truly pious; as they, in their turn, were persecuted when they sustained that character. It is the Church, in her fallen condition, that has forever constituted the great persecuting power; the civil authorities—whether Heathen, Christian, or Infidel—doing comparatively little in this direction; scarcely anything indeed, except by her instigation. Nay, it is *The Church*, whether Catholic, Episcopalian, or Methodist—any one who claims the exclusive right and title of a Church, that constitutes the great persecuting power of the earth. And any denomination engaging in the work of persecution, does it, of course, upon the ground that they are *The Church*, to the exclusion of all other persuasions. All the persecutions, in general, from the foundation of the world, may be traced to *The Church* in this acceptance of her character.

Who persecuted and slew the prophets, the apostles, the Lord of life and glory? *The Church*. Who destroyed the lives of more than fifty millions of Protestant Christians in the sixteenth century? *The Church*. Who drove the Puritans out of England, and the Huguenots out of France massacring many thousands of them in the most barbarous manner—and hung the Quakers at Boston? *The*

Church. Who formerly persecuted the Methodists in the old country, and more recently in this, while they sustained the character of a holy people? *The Church.* And if the question be asked,—Who are now kindling the flame of persecution against the Free Methodists; and all who go in for full salvation, as taught by Wesley, within our own pale, even? The same humiliating answer must be given—It is *The Church.* She it is—no matter what her denominational designation may be; since it is her affiliation with persecutors that gives her this bad eminence—She it is—being fallen to the infernal height of Popish infallibility and exclusiveness—who excommunicates her best members—lay and clerical—ostensibly for contumacy; the stereotyped general charge of all fallen Churches against all reputed heretics; but really for the reason for which Cain slew his brother—"Because her own works are evil, and her brethren's righteous."

And what else could be expected but that the great body of our people, preachers and all, should sink their Christian practice in a loose morality, and their morality in the fashionable sins of the day, when "our chief ministers"—the Bishops—are understood to lead the way? Just look at the example they have set us for a few years past in respect to practical godliness. See one of them, as he mingles in the scenes of a public banquet; given him by the people of the world, "whose friendship," which "is enmity with God," he reciprocated and enjoyed with such evident gusto at a rum hotel. And another, who so far forgot the proprieties of the occasion, not to say the principle involved, as to ridicule a prominent member of the Philadelphia Conference for simply inquiring—as in duty bound—whether a brother whose character was under examination before the Conference, were a slave-holder.

See them, one and all—possessed of vast fortunes, as the most of them are said to be—drawing their heavy salar-

ies from "the proceeds of the Book Concern," made sacred by the original charter of that institution to "the support of the distressed traveling preachers and their families, and the widows and orphans of those who have died in the work; thereby depriving those worthy claimants, in many instances, of the ordinary comforts of life. See them also with eight or nine months of the year allowed them to "travel through the connection at large, and oversee the spiritual and temporal business of the Church"—exclusive of the time necessary to attend the Conferences—yet never making their appearance within the bounds of many of the Conferences during the entire interval of their annual sessions. And see them extending the ægis of their protection over "the sum of all villainies;" by throwing the whole weight of their influence against the impending anti-slavery action of the General Conference, as in their quadrennial address of 1856; and by conferring holy orders upon slave-holding preachers, in utter disregard of the Discipline which they have solemnly vowed to keep and administer.

Above all: See them engage, like Rome and Mecca, in propagating their religion by the sword; availing themselves of the civil arm, if they are correctly reported, for the confiscation of churches, and the extension of their ecclesiastical jurisdiction over the revolted South. Such Episcopal crusade for the recovery of their lost Palestine, is in perfect keeping with that of "Peter the hermit"—its great historic prototype—"into the holy Land." And the confiscation of property presupposes the forfeiture of life in most cases, it may be expected that bloodshed and slaughter will soon follow upon the forcible possession of their houses of worship. Nor can we fail to see the probable destiny so clearly indicated in this clerico-military raid upon the Church South—of all other Churches whom the accidents of war, or of fortune, may place in their power. The seeds of the Holy Inqui-

sition are seen germinating in this miserable Southern project; and the fires of Smithfield dance attendance upon its guilty prosecution. "Perilous times," as foretold by the apostle, are already "come;" and the period draws near apace, when we of the North who fail to do the bidding of our ghostly rulers, will experience the same pious looking after with the Methodist Episcopal Church South.

And now let me say to a people I have so long honored and loved,—“I marvel that ye are so soon removed from him who called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ,”—particularly by alleging its authority for their anti-Scriptural views and teachings on the subject of sanctification; their damnable oppression of the African race, as a dictate of the golden rule;* and their sending out missionaries with the banner of our national flag, rather than of the cross, displayed above the pulpit—as in the case of Dr. Newman to New Orleans—denoting, it would seem, that their authority, or commission, is derived from the State; and that their work consists in “saving the Union.” “But though we, or an angel from heaven, preach any other gospel unto you, than that we have preached unto you”—the pure Wesleyan gospel of full salvation here—“let him be accursed.” Aye, “let him be accursed.”

But we are done. Our task has been one of painful interest; not only because of the pain we have felt in being called upon, in the order of Providence, to present to the Church the ugly portrait of her own character; but more especially for the reason that she was not in a condition to sit for a better picture. We mourn over her defection from God; and from Methodism, which we still love, as ever, with an almost idolatrous devotion. We still love the Methodist Episcopal Church; and mean no disrespect towards her in

anything we have said in this discourse. And if we have felt it incumbent on us to sound the note of alarm, and to admonish her, in this way, of her impending overthrow, it is not because we desire such a catastrophe, but because we fear it. Nothing is plainer to us than that the old Methodist ship, unless she change her course, will inevitably sink—engulphed in her own worldliness and pride—and be irrecoverably lost. But while we grieve over the sinking condition of the old ship, in which we have so long sailed upon the ocean of life, we rejoice in the persuasion that God is preparing a life-boat to take off any passengers who may feel disposed to make their escape before she goes down.

THEODORE PARKER'S AIM AND SUCCESS.

SOME time in 1842 or 1843, Theodore Parker wrote thus to a friend:

“I will study seven or eight months of the year, and four or five months I will go about, and lecture and preach in city and glen, by the road-side and field-side, and wherever men and women can be found. I will go eastward and westward, southward and northward, and make the land ring; and if this New England theology, that cramps the intellect and palsies the soul of us, does not come to the ground, then it shall be because it has more truth in it than I have ever found.”

Mr. Parker lived some seventeen years after this, and he did make the land ring. No man achieved more notoriety, nor gained a wider hearing. No man gave clearer evidence of high intellectual power, nor was more determined to use it for a single purpose. No man received more credit from friends and foes for sincerity of speech and general correctness of life, and scarce ever united the researches of a scholar so closely with the success of the platform. Yet what is the result? What has been accomplished by all his talent, zeal, learning, devotion, purity? The “New England theology,” by

*See Hedding's Address to Oneida Conference.

which was meant, no doubt, the catholic faith of Reformed churches, stands now stronger than ever. Its solid buttresses scarcely show the marks of the skilful workman's tools. Certainly it has not come to the ground, and the reason is just what Mr. Parker said, "It has more truth in it than he found." The truth is there, but a veil was on his eyes. And so he went on his search after the absolute, losing himself and his disciples in the vain pursuit.

Who is the next customer? Who proposes once more to burnish up the old weapons, and try a tilt with the precious faith of God's elect? Here stands our spiritual theology just as it has stood for centuries, calm in the consciousness of strength. If any say that it cramps the intellect or palsies the soul, the field is open to them, either to tear down the existing system or construct a better one. They can have as wide a range as Mr. Parker, be as close students, enjoy as large impunity of speech, attack as many sacred persons and things, and speculate on all points, divine and human. Yet, after all, without the gift of prophecy, we can foretell that the result will show that the catholic faith of Christians has more truth in it than these people have been able to find. And the truth being, the fact that they have failed to find it, is owing not to the truth, but to themselves.—CHRISTIAN INTELLIGENCER.

"UNCLE JOHNSON."

A CORRESPONDENT of the *Evangelist* gives an interesting sketch of a remarkable character—a negro who died recently in Michigan at the age of one hundred and seventeen, and who was as remarkable for his piety as for his age. We extract the greater part of the narrative:

The papers are telling that a few days since the bell in Ypsilanti, Mich., by one hundred and seventeen strokes, announced that "a veritable and venerable ante-Revolutionary relic—a ne-

gro by the name of *Harrison*—had passed away. We have known him well for several years, and have often interested ecclesiastical meetings and Sunday-school conventions, as well as private circles, by narrations concerning him.

His name was *Johnson Harrison*—the *Harrison*, as he said, being his master's name, and *Johnson* his own. Because of this, he preferred being called "Uncle Johnson," and this is the name by which I have been accustomed to speak of him. His first master was an uncle of President Harrison, and lived on James River, Virginia, and belonged to a noted family of that day. The bell indicating his age should have struck *twice more*, according to his account; for he says that he remembers seeing in the old family Bible, where his master kept the names of his servants and their time of birth, opposite his name 1745. In confirmation of the great age which such figures would give him, he states that he was a man grown when his master sent him out with others to throw "fire-balls," because news had been received that the Declaration of Independence had been signed. He also stated repeatedly that he was given his liberty, partly because he was more than a hundred years old, and so ought to go free. He loved to talk of Revolutionary times and incidents, and could name and describe many of the distinguished men who were accustomed to call at his master's. Several times, when we have doubted his correctness, our doubts have been removed by referring to history. He certainly was a wonderful man as an "ante-Revolutionary relic."

But he was still more interesting and wonderful because of his religion. He accounted for his long life in part by saying that he did not work very hard; that for about sixty years his masters used to let him out for about six months of each year, "to blow de Gospel trumpet on de plantations round about, to make de slaves good and 'ligious; an' I tells ye, massa,

when I was in my prime—say about eighty—I could blow de old trumpet so dat dey could hear me for miles.” He said dat he was “quite a chunk of a boy afore he hearn much about ’ligion—afore he hearn much about dis glorious Gospel. Once in ’bout a year one of dem clergy dat com’d over de big water com’d round, and preached up all de funerals of de slaves dat died sen he com’d afore, and sometimes we feels very bad den.” But after a little there came round, as he said, “one ob de big men from de college in de Jar-seys, an’ he telled us ’bout de matter werry solemn.” (This, it would seem, was President Davies.) “An’ den dare com’d along dat man dat died an’ den com’d to life agin; an’ he telled de slaves ’bout dat; an’ tell him more ’bout Jesus. O what was his name? I don’t mind now.” I suggested, “William Tennent.” “O yes, Massa Tennent! Glory to God! I been trying to tink of dat name now many years. I know’d I would know him in glory; but now I will call him by name jus as soon as I see him. After I hears him preach how I did feel! When I was walkin’ on de ground it would keep sayin’, *Unworthy, unworthy*;’ wen I took a bit of bread, or a cup ob water, dey keep sayin’, *‘Unworthy, unworthy*;’ wen I goes into de field all de trees keep sayin’, *‘Unworthy, unworthy*;’ wen I went into de yard all de cattle kneel down afore dey lay down, and I hab neber don dat. O massa, I tought I would die. But bimeby dere com’d along a colored man, who tellnd me dat dere’s no use o’ my libin’ dat way; and he telled me ob de passage dat says, ‘Behold de Lamb of God dat takes away de sins of de world,’ an’ I goes into de woods, an’ all night I cries, ‘O Lamb of God, hab mercy on dis poor colored man; an’ O massa! jus as de light was coming ober de mountains ob ole Virginia de light o’ Jesus shined into dis poor soul; an’ fro’ dat day on—now about a hundred years—I’ve been tryin’ to tell to saints and sinners round what a dear Saviour I have found.”

Yes, and in his last years he could tell this in many ways; we have never known one whose heart would melt so soon at the mention of the name of Jesus. Not unfrequently in his devotions he would utter that dear name over and over, with tones and tears of gratitude and joy. For most of the time during the day he was alone, his wife, being about sixty years younger than himself, having gone out to work. Thus he seemed to have time and opportunity for communion with his Saviour; and often it did indeed seem as if “the form of the fourth” was there.

One day when we called after he had been shouting and singing, and crying for an hour or two, he broke out: “O massa, Jesus ha’ been here, and I tought I was in glory; but I will be dere bimeby.” I said, “You mean to be faithful to the end, Uncle Johnson?” “O massa, I’s bound for de kingdom; I’s not been holdin’ on all dis way to fail jus at the gate.”

One day while he was at work in his garden, singing and shouting, I said: “You seem happy to-day.” “Yes, massa, I’s jus tinkin’!” “What are you thinking of?” “O I’s jus tinkin’,” (and then his emotions prevented utterance,) “I’s jus tinkin’ dat ef de crumbs dat fall from de Master’s table in dis world am so good, wat will de GREAT LOAF in glory be! I tells ye, massa, da will be nuff and to spare dare.”

Once I said to him, “Uncle Johnson, why don’t you go to Church once in a while?” He answered, “Massa, I wants to be dere, but I can’t have.” “You can’t behave?” “Well, massa, you knows, late years de flesh be weak; and when dey ’gins to talk and sing about Jesus I ’gins to fill up, and putty soon I has to holler, and den dey say, ‘Carry dat man to de door, he ’sturb de meetin’.” “But you should hold in until you get home.” “O massa, I can’t hold in; I bust ef I don’t holler.”

Once, after hearing him pray and sing at midnight while a thunderstorm was passing, in the morning I said,

"Was that you shouting so last night?" "Yes, massa, I spose." "Well, I thought the thunder made noise enough without your hallooing." He looked up, and with astonishment said: "Massa, do you tink I's goin to lie dere on my bed like a great pig, wen the Lord com'd along shakin' de earth and de heavens? No, massa, when I hears de thun'er comin', I says, 'Ellen, Ellen, wake up here, we's goin' to hear from home ag'in.'"

One morning when I had heard him for an hour or two, I went carefully to his door and saw him sitting at the end of his table, with a humble repast before him, while his hands were lifted high in gratitude and praise. I said, "You seem happy this morning?" "O yes, Ellen went away to her work, and so I gets me breakfast and den begins to say grace, an' O, massa, de Lord am *so good*, seems I neber will be done sayin' grace!" What a rebuke to those who sit down to their loaded tables with no thought of their Benefactor!

Once after he had been ill for a few days I said, "Uncle Johnson, I thought your appointed time had about come." "O yes, massa, one day I tought I could see de dust ob de chariot comin' ober de mountains; an' den something said 'Hold on, Johnson, a little longer, I'll come round directly.' Yes, and I will hold on, if de Lord will, anoder hundred years, for I'm bound for Canaan."

We dare not attempt to describe the scene we witnessed the evening his wife died; but a few days after, we said to him, "Don't you feel very lonely since Ellen left you?" He replied, "O yes, but de Lord comes round ebry day, jus as de nuss would, and gives me a taste ob de kingdom wid *de spoon*; but *how I wants to get hold ob de dish!*"

But we will add no more, fearing that our article is already too long. We have not heard of the particulars of his death; but we feel confident that he was ready when the chariot came round, and that "its wheels rolled in

fire" along the same way Elijah rode. As we have marked his manner of life, we have often thought that "One of the prophets had risen again." He had the faith of Abraham, the firmness of Daniel, the fire of Isaiah, the tears of Jeremiah, and he fasted and prayed like them all. His Fridays, for more than seventy years, had been rigidly observed as days of fasting and prayer—days in which, as he said, "I says to de body, *Stand back*, I's goin' to feed de soul to-day." Those, he said, were days in which "I spreads *de great things* afore de Lord and begs." But his prayers are ended, and to us there is a sadness in such a fact when we remember how often he said "I *puts up* for you ebry day."

We feel that a great and good man has fallen in Israel. A great head and a great heart—the one less cultivated than the other—have gone to heaven. Scores of those who have called upon him and marked his peculiarities will rejoice in the doctrine of heavenly recognitions.

MISSIONATING.

BY D. F. NEWTON.

In our last communication in the May number of the *EARNEST CHRISTIAN*, the statement was made that no one was duly prepared to missionate abroad, who was not in heart and life a missionary at home, unless his walk was godly—his soul alive and on fire. "Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil." i. Tim. 3.

Is not this Bible doctrine—that of Jesus Christ the Lord? Was Isaiah prepared to missionate, till the live coal from God's altar was applied to his lips, his iniquity taken away, his sin thoroughly purged? Then, when the call was made, "whom shall I send, who will go for us?" what the response? "Here am I, send me."

The sanctifying process had been received, and the man-fearing spirit

taken away. Take the example of the Apostles, called of God, under the tuition of the Lord Jesus himself nearly three years, and yet they were not fully qualified as missionaries of the cross, to fight the good fight till the pentecostal power was given.

Indeed, they were forbidden to go forth till they had received this special power from on high. When the early disciples were full of faith and the Holy Spirit, they went every where preaching the word, declaring what God had done for their souls. Mark the days of Wesley, Fletcher, Edwards, the early missionaries to Burmah, led on by the immortal Judson, the pioneers to the Sandwich Islands, —where a whole nation seemed born in a day,—the apostle to the Indians also. Read the life of Francis Xavier, who literally flew on wings of love, to pull sinners out of the fires of hell!

Of Francis Xavier it is said:—"Weak and frail as he was, from the days of Paul of Tarsus to our own, the annals of mankind exhibit no other example of a soul borne upward so triumphantly through distress and danger in all their most appalling aspects. He battled with hunger, and thirst, and nakedness, and assassination, and pursued his message of love with ever increasing ardor amidst the wildest war of the contending elements. When, on one occasion, reminded of the perils to which he was about to expose himself by a mission to the barbarous islands of the Eastern Archipelago, he replied, "If these lands had scented woods and mines of gold, Christians would find courage to go there, nor would all the perils of the world prevent them. They are dastardly and alarmed because there is nothing to be gained but the souls of men; and shall love be less hardy and less generous than avarice? They will destroy me, you say, by poison. It is an honor to which such a sinner as I am may not aspire; but this, I dare to say, that whatever form of torture or death awaits me, I am ready to suffer it ten thousand times for the salvation of a

single soul." This is a sublime heroism. Wondrous Xavier! whatever were thy errors, it would be the dregs of bigotry not to admire thy martyr zeal.

It is said of the Rev. Chas. Cleveland, missionary of Boston, that he, with the assistance of his beloved wife, attended in one year no less than two thousand four hundred and eighty-four cases of poverty and want, and applied for their relief, from the private benefactions committed to his disposal, the sum of one thousand two hundred and seventy dollars. The value or amount of spiritual instruction and comfort imparted to these, and a multitude of other subjects of his ministrations, is never to be estimated by man.

This devoted missionary of the cross, being his own voluntary society, very naturally makes his official year coincident with that of his natural life; and in the beginning of this Report, he says: "In the enjoyment of perfect health—with a heart overflowing with gratitude to the Father of mercies—and with an enlarged attachment to my high and holy calling—I have, this day, entered upon the *eighty-first* year of my pilgrimage."

Once more, to illustrate the fact more fully, that no one should offer himself or be accepted as a foreign or domestic missionary, save he is *consecratedly* on the altar Christ Jesus, burning with holy zeal for the salvation of souls around him, we take the case of John Nelson, a devoted follower of Christ, who in the days of Wesley and Whitfield, was urged to keep silence, his answer was decided and firm. "You ought not," said one to him, "to tell the people that they may know their sins are forgiven, for the world cannot bear it." "Let them quake that fear," was his reply. "By the grace of God, I love every man and fear no man; and I will tell all I can, that there is such a prize to run for. If I hide it, mischief will come upon me. There is a famine in the land; and I see myself in the case of the lepers, that were at the gates of Sama-

ria, who found provision in the enemy's camp, and when they had eaten and drunk and loaded themselves said:—"We do not well, for this is a day of glad tidings; let us go and make it known to the king's household." This good man said yet more: "When I found God's wrath removed for the sake of his dear Son, then I saw provision enough for my poor fainting soul, and for the world, too, if they would come for it."

Does not all this apply to us, if we have discovered Christ for our own souls?

John Nelson said on this occasion: "I believe it is a sin not to declare to the children of men, what God has done for my soul—that they may seek the same mercy." Can we expect to realize the hope of the Christian, to be made welcome to the tree of life, and partakers of the joy of heaven, to sit with Jesus on his throne, if we are unwilling to comply with the requirements of the word of God? What! sit down on the throne with Jesus, who humbled himself, and became obedient unto death, even the death of the cross, without suffering any for his sake? Can those who are unwilling to give all, yea, honor, wealth, friends, self, and all, expect a reward so rich? When all is laid upon the altar, our life with the rest, that it is indeed a wonder of mercy for God to accept so poor an offering. Yet for the sake of his dear Son, he will. Praise his holy name.

HOW FARMER ALFORD GOT RELIGION.

"I NEVER knew how it happened that Farmer Alford got religion," said an acquaintance of his, who came to visit in the new house which his friend had made at the West. "When I lived near him ten years ago, he was an old scoffer, and seemed hardened against all religious influence. Now I find him a professing Christian and a sort of nursing father to the Church. I should like to know how so great a change was brought about."

"Why don't you ask him then?" said the storekeeper, where Mr. Alford's old acquaintance was lounging away the morning.

"Why, it seemed rather personal to put such a question to himself," replied the other.

"Oh, you needn't fear; neighbor Alford is very free to tell the story; and here he comes to do it now. Father Alford," continued the storekeeper, as he turned to address him; "Your old friend, Mr. Milton, has been asking me some questions about you which you can answer better than I. He wants to know how you got religion; I am sure you will be willing to tell him."

"Yes," said the old man promptly; "My story ought to be told, if only to show the wonderful goodness of God to an old sinner like me. You knew me, Milton; and know how unlikely a subject I was for grace to work upon. Well, it was just the same here. My wife used to go every Sabbath to the little school-house where the Sunday meetings were held, (you see there was no church here then) and I roamed the fields in dry weather, and when it was stormy read the Farmer's Almanac and the newspapers in doors. My two boys generally went to meeting with their mother; for though I despised such things myself, yet I liked my wife too well to plague her by keeping the boys at home; and besides she had a way of using the Bible, and the preaching, and such things, to make them behave as they ought.

"Well, one Saturday evening, she was telling them about a new minister that was to preach the next day. His name was Clark, she said; and he had been settled some years since in the place where her brother lived, and had attended him upon his death-bed. She made his acquaintance at her brother's funeral, and thought him a very uncommon preacher. So she expected great pleasure in seeing and hearing him on the morrow. All this I heard with my usual carelessness. But when I found next morning that the school-

house had been burned to the ground over night, I did feel a little sorry over Polly's disappointment. We were talking about it at the breakfast table; and one of my boys said that Deacon Jones had been round among the neighbors, (some of whom were church members) to get a chance to hold meeting that day in a private house; but none of them seemed willing to have the trouble of it. A bright thought struck me. I would show them that a man who didn't make any pretense to religion was more generous and accommodating than they were. So I said to my wife, "they might have the meeting in my new barn to-day; it's nice and clean, and big enough to hold the whole town." Polly looked up brightly, and said it was a capital idea, and bade Jamie run right over and tell the deacon about it. The good old man lived in a small shanty himself, and had no accommodations for anything. But he was mightily pleased about the barn, while the boys went the round of the village, to give notice of the matter, the Deacon and I carried in some slabs and fixed them up for seats.

"Well, it was a nice place; and the meetings were held there all summer. Mr. Clark, my wife's old acquaintance, was persuaded to stay and preach. I had a little curiosity to hear him, and I rather wanted to see how a meeting would seem in a barn. So I used to steal around the house to a big apple tree, where I could look and listen without being observed. I heard some home truths in that way; but I shut my heart against them as much as possible.

"One Sunday in August, just after my barn was filled with hay and grain, so that it was difficult to make room for the meeting, I overheard the minister pray that the Lord would protect the bountiful harvest which I had gathered; and would reward me for my kindness to His people by gathering me as wheat into the heavenly garner. I was a good deal touched by the prayer; and when that night a furi-

ous storm came on, and two barns in the neighborhood were consumed by lightning, while mine escaped unscathed, my emotions were deepened into awe. I felt encompassed by the presence of God. He seemed very near to me. And instead of coming as an avenger, to repay me for my long course of scorn and impiety, he appeared to me as a kind though injured friend, waiting to be reconciled, and longing to bless me.

"I went alone into my barn, and, hiding my face, cast myself upon my knees, with the cry, 'God be merciful to me a sinner.' And there He found me—my long-neglected Saviour. There He showed me His love—love so great that it could save the chief of sinners—and gave me faith to believe and to accept Him.

"When the little church which we were building during the summer was finished and dedicated, I, brought in thus at the eleventh hour, a brand plucked from the burning, was permitted to offer myself publicly to the Lord. And soon my two boys, and not a few of neighbors, followed me into the kingdom."—*The Congregationalist*.

HOW TO OBTAIN SPIRITUAL POWER.

WHEN John in the Apocalypse saw the Lamb on the throne, *before that throne* were the seven lamps of fire burning, which are the seven spirits of God, sent forth into all the earth; and it is only by waiting before that throne of grace that we become imbued with the holy fire; but he who waits there long and believing truly will imbibe that fire, and come forth from his communion with God bearing tokens of where he has been. For the individual believer, and above all, for every laborer in the Lord's vineyard, the only way to gain spiritual power is by secret waiting at the throne of God for the baptism of the Holy Spirit. Every moment spent in real prayer, is a moment spent in refresh-

ing the fire of God within the soul. We said before that this fire cannot be simulated; nothing else will produce its effects. No more can the means of obtaining it be feigned. Nothing but the Lord's own appointed means, nothing but "waiting at the throne," nothing but keeping the heart under "the eyes of the Lamb," to be again, and again, *and again* penetrated by his Spirit, can put the soul into that condition in which it is a meet instrument to impart the light and power of God to other men.

When a lecturer on electricity wants to show an example of a human body surcharged with his fire, he places a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct fire—the electric fluid; were it not for this, however much might be poured into his frame, it would be carried away by the earth; but when thus isolated from it he retains all that enters him. You see no fire, you hear no fire; but you are told that it is pouring into him. Presently you are challenged to the proof—asked to come near, and hold your hand close to his person; when you do so a spark of fire shoots out toward you. If thou then wouldst have thy soul surcharged with the fire of God, so that those who come nigh to thee shall feel some mysterious influence proceeding out from thee, thou must draw near to that source of fire, to the throne of God and of the Lamb, and shut thyself out from the world—that cold world which so swiftly steals our fire away. Enter into thy closet, and shut to thy door, and there isolated, "before the throne," await the baptism; then the fire shall fill thee, and when thou comest forth holy power will attend thee, and thou shalt labor, not in thine own strength, but "with demonstration of the Spirit, and with power."

As this is the only way for an individual to obtain spiritual power, so is it the only way for Churches. Prayer, prayer, all prayer—mighty, importunate, repeated, united prayer; the

rich and the poor, the learned and the unlearned, the fathers and the children, the pastors and the people, the gifted and the simple, all uniting to cry to God above, that he would come and affect them as in the days of the right hand of the Most High, and imbue them with the Spirit of Christ, and warm them, and kindle them, and make them as a flame of fire, and lay his right hand mightily on the sinners that surround them, and turn them in truth to him. Such united and repeated supplications will assuredly accomplish their end, and "the power of God" descending will make every such company as a band of giants refreshed with new wine.—*Arthur's Tongue of Fire.*

THE FIRST BLOOD OF THE REFORMATION.

The inquisitors of the Low Countries, thirsting for blood, scoured the neighboring country, searching everywhere for the young Augustines who had escaped from the Antwerp persecution. Esch, Voes, and Lambert, were at last discovered, put in chains, and conducted to Brussels. Egmondanus, Hochstraten, and several other inquisitors, summoned them to their presence. "Do you retract your opinion," inquired Hochstraten, "that the priest has no power to forgive sins, but that that power belongs to God alone?"—and then he went on to enumerate the other Gospel truths which he required them to abjure. "No: we will retract nothing," exclaimed Esch and Voes, firmly; "we will not disown God's word; we will rather die for that faith!"

The Inquisitor. "Confess that you have been deceived by Luther."

The Young Augustines. "As the apostles were by Jesus Christ."

The Inquisitors. "We declare you to be heretics worthy of being burnt alive; and we deliver you over to the secular arm."

Lambert was silent. The prospect of death terrified him: distress and

uncertainty agitated his heart. "I request four days' respite," said he, in stifled emotion. He was taken back to prison. As soon as this respite was expired, Esch and Voes were degraded from their priestly office, and handed over to the council of the reigning governess of the Low Countries. The council delivered them, bound, to the executioner. Hochstraten and three other inquisitors accompanied them to the place of execution.

Arriving at the scaffold, the young martyrs contemplated it with calmness. Their constancy, their piety, and their youth drew tears from the inquisitors themselves. When they were bound to the stake, the confessors drew near, "Once more we ask if you will receive the Christian faith?"

The Martyrs. "We believe in the Christian Church, but not in your Church."

Half an hour elapsed. It was a pause of hesitation. A hope had been cherished that the near prospect of such a death would intimidate these youths. But, alone tranquil of all the crowd that thronged the square, they began to sing psalms—stopping from time to time to declare that they were resolved to die for the name of Jesus Christ.

"Be converted—be converted," cried the inquisitors, "or you will die in the name of the devil." "No," answered the martyrs; "we will die like Christians, and for the truth of the Gospel."

The pile was then lighted. Whilst the flame slowly ascended, a heavenly peace dilated their hearts; and one of them could even say, "I seem to be on a bed of roses." The solemn hour was come—death was at hand. The two martyrs cried with a loud voice, "O Lord Jesus, Son of David, have mercy upon us!" and then they began to recite their creed. At last the flames reached them; but the fire consumed the cords which fastened them to the stake before their breath was gone. One of them, feeling his liberty, dropped upon his knees in the midst of the flames, and then, in worship to

his Lord, exclaimed, clasping his hands, "Lord Jesus, Son of David, have mercy on us!"

Their bodies were quickly wrapped in flames; they shouted "*Te Deum laudamus.*" Soon their voices were stifled—and their ashes alone remained.

This execution had lasted four hours. It was on the 1st of July, 1523, that the first martyrs of the Reformation laid down their lives for the Gospel.

All good men shuddered when they heard of these events. The future was big with fearful anticipations. "The executions have begun," said Erasmus. "At length," exclaimed Luther, "Christ is gathering some fruits of our preaching, and preparing new martyrs."

VOICE OF THE GALLOWS.

A few years ago a young man by the name of Brooks was murdered in Dubuque, Ia. He was the son of poor parents, dependent upon him for a livelihood; and it was known that he had earned and saved a considerable sum of money, and this led to his death in this wise:—Brooks was invited by a number of new made associates to go to the saloons in the lower part of the city, along the wharf. Here he drank freely, treating and being treated in turn. Finally he refused to drink or treat longer—was followed by a number of the company, and next morning, was found upon the side walk, murdered. Arrests were made—three several individuals were convicted, and the extreme sentence of the law pronounced against them. Whilst they were awaiting execution, many visitors went to see them. Among these, one day, was Mrs. B., of Ohio. She recognized one young man, condemned to die, as one who had formerly resided in the same town with her. His mother, a poor old widow, resided there still, and he was her only son. Mrs. B. started in surprise, and naming him, said, "Does your fond old mother know you are here? and for

such a crime?" He answered, "Yes! I had a letter from her yesterday, she's dying with grief." And with this he burst into a pitiful wailing, his groans pierced the hearts of all who heard him,—he trembled like a man in an ague fit, great tears rolled down his cheeks, and drops of sweat stood upon his forehead.

The mention of his mother quite overcame him; his thoughts were carried back to the innocent days of his childhood, when his boyish gambols had so awakened the heart of that mother whom he loved, who doted on him—idolized him,—and whose old heart was now breaking. Oh! what a sight he was in his terribly penitential grief! When he grew calmer, he said, "Oh! Mrs. B. I never killed Brooks, but was present at his murder. *If I had not been drunk I would not have been there!* it is not dying that unman's me so; but Oh, to die on the gallows! a murderer's death, if not a murderer, a drunkard's death!—the penalty of strong drink! And oh! to kill my poor mother—to break her heart! and disgrace all my relatives!" And then he called on all who heard him to live soberly! to urge men everywhere not to touch the accursed thing.

"Oh!" said he, "would to God I could write the sign over every grog shop in the land to caution men, I would write in big letters that all might read:

"THIS IS THE ROAD TO HELL! THIS IS THE ROAD TO HELL!"

And, covering his face in his hands he sank down quite exhausted.

As the words of a doomed and dying man, these words sank deep into the hearts of all who heard them; as the words of a doomed and executed man, shall they not sink deep into the hearts of all who read them now? From the high hill overlooking the river his gallows speaks to us to-day.

He that doeth Righteousness, is righteous, even as He is righteous.

AVOID SIN.

A soul is so greatly valued by God, that we are not to venture the loss of it to save all the world. For, therefore, whosoever should commit a sin to save kingdoms from perishing—or, if the case could be put, that all the good men and good causes, and good things in this world were to be destroyed by tyranny, and it were in our power, by forging, to save all these, that doing this sin would be so far from hallowing the crime, that it were to offer to God a sacrifice of what he most hates, and to serve him with sinners blood; and the rescuing of all these from a tyrant or a hangman, could not be pleasing to God upon these terms; because a soul is lost by it, which is, in itself, a greater loss and misery than all the evils in the world put together can outbalance, and a loss of that thing for which Christ gave his blood a price. Persecutions and temporal death in holy men, and in a just cause, are but seeming evils, and therefore, not to be bought off with the loss of a soul, which is a real, but an intolerable calamity. And if God, for His own sake, would not have all the world saved by sin, that is, by the hazarding of a soul, we should do well, for our own sake, not to lose a soul for trifles, for things that make us here to be miserable, and even here also to be ashamed.

—JEREMY TAYLOR, A. D. 1650.

PROXY WORSHIP.—In a secular paper is seen that "a masked ball was given in Chicago, Ill., to help pay for an organ in the church house."

It was bad enough when professed Christians gave up the "teaching and admonishing one another in psalms, hymns, and spiritual songs "to the organ and hired choir." But now the devil, who furnished these proxies, is called upon to come in and help support them.

Duty and to-day are ours; results and futurity belong to God.

CARNAL WISDOM.

BY MRS. L. C. EDELER.

"Be not wise in your own conceits."

ONE of the greatest hindrances to true Spiritual holiness in these days is, that people generally know too much—are as the Bible terms it, "Wise in their own conceits." They lean to their own understanding, and substitute human inclination, and judgment for the written word of God, and launch out into endless arguments to sustain the idea that Christians may encroach upon, or deviate from the written command to gratify their own wishes; intimating that it is not to be received literally. One is continually brought into contact with these wise ones both among ministers and professors. They come, not in fear and trembling to teach about Jesus and the cross but with excellency of speech and enticing words of man's wisdom. The second and true wisdom which the Holy Ghost teacheth, and which is only attained by becoming a fool, they have not got down low enough to obtain. We read in the Bible that there were giants in those days, mighty men who came out with great words against the children of Israel, so the true children of God come into contact with giants in the present day, men who having raised for themselves a pedestal of carnal eloquence, supported and upheld by the honor which cometh from man, stand thereon, and strew the road to Heaven with the flowers of rhetoric, and imagination; they are so far beyond it, that they overlook the strait gate, and narrow path marked out by the Master. The path of self denial, and self abasement, the crucifixion of self by dying on, and by the cross is never hinted at. The door of worldliness and self indulgence is flung open to young converts, who, often trusting in the supposed superior knowledge of their spiritual advisers, enter therein, and assisted by the adversary and the inclinations of their own heart, are soon overborne by the anxieties and pleas-

ures of the world. Christ is concealed from their view and they fall in with the tide of back-slidden professors. Surely such knowledge and such teaching is not according to Scripture, which speaks of "striving," of "keeping yourself unspotted from the world," of persecution, of reproach. When brought into contact with these advocates of formality and half-heartedness, the safest way to meet them is to remember the words of Jesus where He says, "My kingdom is not of this world; if my kingdom were of this world then would my servants fight," and keeping low at His feet in humility, use the weapon which Satan hates; "the sword of the Spirit which is the word of God." Imitate David who when going forth to meet Goliath in all his preparation and magnitude, said, "Thou comest to me with a sword and a spear and a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel."

How good it is to have the voice of self quieted, and to listen only to the voice of God, to be simple enough to take the teaching of the word and the Spirit just as He gives them to us; to have such an implicit, and childlike confidence that we believe Him to be the best judge of our spiritual and temporal happiness, and follow the path He marks out.

Many voices are hearkened to, other than the voice of Jesus—the voice of loved friends who do not want us to walk in the narrow path, the voice of self which shrinks from crucifixion, the voice of the world which will court and caress us as long as we cleave to its maxims and fashions, and the voice of the tempter who whispers, God does not mean what He says in His word, "He never meant it as it stands recorded there, that you should really give up all these beautiful vanities and baubles which help to increase your happiness while you are here." This last suggestion must be often admitted; it is so often used as an argument by professors, arrayed in all the fashion, all the pride of the world, standing

complete in satans livery. They say God is too good to have us deprive ourselves of all these essentials to our happiness. Oh what a reproach upon true religion, to think that our Heavenly Father who has created our immortal souls for the enjoyment of Himself both in time and eternity should leave us to seek happiness in such things as these, which are only as obstructions to hide Him from our eyes. In the midst of all these false teachers, these conclusions admitted, the Holy Ghost calls out clearly and distinctly, "Come out from among them," "Touch not the unclean thing," "Separate yourselves," "Whoso loveth the world hath not the love of the Father," "I have called you out of the world," "Be in it but not of it," "To be carnally minded is death, for the carnal mind is enmity against God," "Ye cannot serve God and mammon," "Whoso doth not bear his cross and come after me cannot be my disciple." Yet there are numerous other injunctions, which although they are as clear as the noonday sun, are unheeded and not believed; people talk about their faith and yet believe scarcely any of their Father's commands, do not allow that He expects them to live and act like Christians, and condescends to teach them the way. Our first parents exercised faith in the wisdom of the serpent. The command was "In the day ye eat thereof ye shall surely die." But Satan said "Ye shall not surely die;" and they discovered when too late that it was a sad thing to deviate from the imperative command. When Noah was building the ark, no doubt there were many wise ones who mocked and sneered, and chose to continue in eating and drinking and following after their own pleasure, but their fate, and the escape of Noah and his family, certainly proved that the safest plan was to adhere to the rule laid down, and had he even leaned to his own understanding and made the ark one story higher or lower, he might possibly have been lost, for God meant just what He said, and expected to be obeyed. In our ignor-

ance and weakness, we are warned against a multitude of words, but our Heavenly Father in His infinite wisdom knew what He intended by every sentence and every word. Moses was commanded to make everything according to the pattern in mount. We do not read that he concluded a slight alteration occasionally would suit his own ideas and those of his friends better. The New Testament enjoins the need of Christian holiness and gives a pattern of the lives we are to live, so that we may each be as polished stones in the temple of the new Jerusalem. The precious blood of the covenant is designed, not that we may use our liberty as an occasion to the flesh, or to absolve us from keeping the commands, but to give us a fleshly heart, so that keeping the law will no longer be a difficult outward observance, but written upon these fleshly tables we shall be living epistles read and known of all men. "I will put my law in their minds and in their hearts will I write them." This is to become a true child of God, to have the blood so applied that it becomes an easy and delightful work to do His will. The Holy Spirit becomes an inward teacher. This is faith, to resolutely abstain from fleshly lusts which war against the soul; to live to our blessed Saviour; to trample under foot everything which would hinder our progress. There is a human wisdom existing in these days which clamors for self-indulgence, and the world lives in and enjoys it, talking at the same time about their faith—that Jesus died for them. O what avail is this if the blood has not been applied so as to root out all the remains of the carnal mind? The possessor of a true faith will constantly see Him who is invisible, follow in the same path, for if we suffer with Him here we shall reign with Him above. True faith is not to have the doctrine in the mind, and at the same time constantly plead for Baal, but believing the commands will accept them as the revealed undeviating will of that God whom they profess to serve. Faith will let our Hea-

venly Father lead us in His own way, trusting with childlike confidence in His judgement. Professors who will lower the Bible standard, and think that they may interpose their own judgment by making the path broad and smooth, which Jesus says shall be narrow, are walking after the imaginations of their own heart; and it is to be feared that their steps are taking hold on hell. God means what He says, and until we have some revelation from Heaven to the contrary, the only way is to accept just what is now given us. Let us cease from man whose breath is in his nostrils, let us cease from our own judgment which is often turned so as to suit our desires, and let us believe God, and obey Him, and live, act, and look like Christians, having the mind of Christ, or we are none of His. Let us not allow Satan to deceive us to our soul's undoing, because we are so familiar with the life, death and sufferings of our blessed Saviour, and can talk fluently concerning them. Great multitudes went with him, so that they often trode one upon another, but he turned and said, "If any man come unto me and hate not his father and mother, and wife and children, yea and his own life also he cannot be my disciple, and whosoever doth not bear his cross and come after me cannot be my disciple."

THE CROSS.

THE cross is at once the Christian's burden and his treasure. By the cross of Christ, divine justice has been satisfied and man's debt cancelled; and in the path of the cross disciples most frequently meet with their Saviour, and are most generally throughout their pilgrimage called to walk with Him. As Christ expired on the cross for sin, so are His disciples in one sense called upon to tread in the path which He trod, by each taking up his own individual cross. In so doing, for his sake, we shall find the richest reward of grace; viz: communion with

Him, and increase in peace and joy in the Holy Ghost, in which the kingdom of God consists, and which can only be enjoyed in proportion as our carnal affections are crucified. Whither shall we go to learn the mysteries so incomprehensible to earthly wisdom but to the cross of Christ. It is by the cross Heaven is open to us, it is by the cross earth is crucified to. "Blessed are they that are persecuted for righteousness sake for theirs is the kingdom of Heaven."

Jesus Christ would only become our Saviour by the cross, and we can only be His disciples by the same means; let us then love the occasions He presents of suffering for Him, as He loved the will of His Father which called him to suffer for us.

It is nothing to know Christ merely according to the flesh; how many Jews daily saw Him in Jerusalem and ate and drank with him, and witnessed His miracles, and heard His discourses, who never became more holy. If we have courage to suffer for Him who endured such unparalleled griefs for us, it will then be time enough to say with St. Ignatius at his martyrdom, "Now I recognize the road my Master trod; now I begin to be a disciple." We are only Christians in proportion as we are faithful in renouncing the world, we were solemnly engaged to do so at our baptism; but we only in fact execute that engagement when we endure with joy being treated by the world, as that same evil world treated our Master. The friendship of the world is enmity with God; and he who has the friendship of the world has the most serious ground to apprehend that he cannot be in the spirit of Him who though without sin was crucified by that world by which we would fain be carressed and flattered.

We wish to go to Heaven; let us then walk diligently in the road that leads there. It is impossible to enter it without violence to nature, it is equally impossible to persevere in it without a perpetual crucifixion of the natural man. It is a fatal mistake to

believe we love Christ if we cannot quit self for him. "If a man hate not father and mother, husband and wife, ~~may his own life also,~~ and take up his cross to follow Christ he cannot be His disciple. . . . Let us blush at our own contradictions: we wish to be godly; we acknowledge the natural mind is enmity against God, and yet we are astonished when we find the path of godliness involves a sacrifice to nature. . . . We know that the world lieth in wickedness, that the world crucified Christ, yet we are tried and astonished, and think it very strange when the world does not admire and honor the followers of the master, they persecuted to death. Let us not deceive ourselves, "Woe unto you when all men shall speak well of you, for so did they to their fathers the false prophets; if ye were of the world, the world would love his own: I have chosen you out of the world, therefore the world hateth you." Let us learn practically what we have long acknowledged theoretically, that the religion which the world does not crucify is not the religion that will serve us. The godliness which is not a living reproach to the ungodly is not that which Jesus laid down His life to exhibit. On the contrary we have reason to fear that the virtue the world admires is a mere external virtue, and that the esteem and peace which accompany it will be all its reward. Oh Lord the world is indeed at enmity with Thee.

We know Christ loved us because He laid down His life for us; let us then shew the truth of our love to Him, by laying down our will and inclination for Him, and like Abraham, making our faith manifest, by that which is the test of faith, action.—*Memories of Port Royal.*

DEEP THOUGHTS.—If a man be gracious to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins them.

MASONRY.

BY E. P. HART.

In this article I propose to scrape a little of the whitewash from the outside of this sepulchre of death, promising, if necessary, to hereafter let light upon the *dead men's bones* and *the all manner of uncleanness within*. "By their fruits ye shall know them" is a plain, simple, but certain test, which addresses itself to our common sense, and which we cannot reject, whether we profess to believe in the word of God or not.

NOT CHARITABLE. — There is not a redeeming feature about this fraternity, view it in what light you will. Some of its advocates claim that it is a charitable institution, but it is no more of a charitable institution than is any insurance company of the land.

1st. It receives no proper subjects of charity within its pale. The candidate must be a sound man—no cripple can be initiated into its mysteries. Women, cripples, old men in their dotage, slaves, fools and idiots are placed on the same platform.

2d. The candidate is required to pay an initiation fee of twenty-five or thirty dollars to make the three degrees of a master mason's lodge, and a certain sum yearly thereafter (the amount to be fixed by the by-laws of the lodge,) as *dues*.

It is true they sometimes defray the funeral expenses of a deceased member, but this is no charity, for the man paid twenty or thirty dollars upon his admission into the lodge, and has paid dues of five or six dollars every year since—certainly sufficient to bury one man, even with all the heathenish honors of masonry—but that the money expended in this way bears a very small proportion to the amount received, may be seen from the fact that so large a surplus is left on hand, to be laid out in refreshments wines, cigars, etc., after lodge hours.

ANTI-CHRIST. —I charge upon this

institution the very spirit of anti-Christ, from the fact that it cannot be proper, according to masonic usage, to pray to, or acknowledge Jesus Christ in a lodge of masons* and for this reason: They tell us that this is a universal brotherhood, and that men of almost every land and clime (except Africa,) are to be found within the borders of speculative masonry—very well. Let us call a Grand Lodge to be composed of delegates from all parts of the globe. Here we have Jews, Mohamedens, Heathen and *professed* Christians, duly assembled, and now lodge is to be opened by prayer (for they boast that they pray in Masonic lodges)—but to whom shall our petition be addressed? Certainly not to Jesus Christ or to God through him, for to this Jew, Mohameden and Heathen would all object. The Jew claims to pray to the God of Abraham, Isaac and Jacob, the Mohameden calls upon the great prophet, and the Heathen bows down to a God of wood or stone. The only possible way in which to settle this matter is to compromise a little, and each give up their peculiar notions, and in their prayer say “O God” without any definite idea attached to the word—in short the Jew must leave the God of his fathers—the Mohameden must leave the great prophet, the Pagan must leave his wooden God, and the Christian (?) must leave his Jesus outside the lodge door while they all pass in to labor in the mysteries of the craft; lodge closed, they come out again, the Jew may have no difficulty in taking up again with his idea of God, the Mohameden may find the great prophet, and the Pagan pick up his God of wood, *but there will be no Jesus there. He does not remain outside to tyle Masonic Lodges while his professed followers having discarded him are inside.*

CONCLUSION.—In conclusion let me inquire how can any man professing to

be a follower of the Lord Jesus Christ, be connected with such an institution, which I have clearly shown, *must necessarily* discard the Christian's only hope and foundation, Jesus Christ the righteous? Yet we are often met with the assertion that good men belong to the masons. If you accept of the definition of a good man, given in Acts ii, 24, I positively deny the assertion, for if a man is full of the Holy Ghost and of faith, what can he want beside? I am aware that thousands of professed Gospel ministers in our land belong to this association; but instead of their elevating masonry, it drags them down to eternal ruin.

There are but two reasons why preachers join the masons, support and influence. They change the exclamation of the Psalmist slightly by saying, “The masons are my shepherds, I shall not want.” I hear Jesus inquiring of his early preachers, “When I sent you without purse and scrip and shoes, lacked ye anything?” Think of Peter's answering, “No, master, for we joined the lodge at Jerusalem, took our parchments with us and have been fed, and clothed all the way round the circuit by the masons.” As for influence it may give them some in Conference by which to guide matters according to their own liking (see the Genesee Conference difficulties of 1857-58). It may give them influence with the Cabinet by which they may secure a good appointment. A young preacher in a Michigan Conference once said to an older member, “I wish I knew where I am to be sent to this year.” The other replied, “I know where I am going.” “How did you find out?” O, so much for being a mason was the reply. It may give them this stamp of policy working, wire-pulling influence—but this is not the influence spoken of by the apostle Paul—mighty through God to the pulling down of the strongholds.

WE have always some new lesson to learn, some new duty to perform, some new snare to avoid.—BRIDGES.

*The Question. Is it proper to pray to Jesus Christ in a Lodge of Masons? was once sent to an editor of one of the leading masonic journals of this country, to which he answered, No, for the reasons above given.

"THE SUM OF VILLANIES."

*Thoughts on Slavery, Selected from
Various Sources.*

BY REV. R. DONKERSLEY.

I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinners bought and sold have ever earned.
—COWPER.

Our Father.—CHRIST.

As ye would that men should do
unto you, do ye also to them likewise.
—JESUS.

God hath made of one blood, all
nations of men for to dwell on all the
face of the earth.—ST. PAUL.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their CREATOR with certain inalienable rights, that among these are LIFE, LIBERTY, and the pursuit of HAPPINESS.—JULY 4TH, 1776.

No man desires more earnestly than I do to see slavery abolished. There is only one proper way to do it, and that is by legislative action, and for that my vote shall never be wanting.
—WASHINGTON.

One hour of American slavery is fraught with more misery, than ages of that which we rose in rebellion to oppose.—JEFFERSON.

Slavery is an atrocious debasement of human nature.—FRANKLIN.

Slavery is a dreadful calamity, imbecility is ever attendant upon a country filled with slaves.—MADISON.

Slavery has preyed upon the vitals of community, in all the States where it has existed.—MONROE.

Natural liberty is the gift of the beneficent Creator of the whole human race.—HAMILTON.

It (slavery) ought not to be introduced, nor permitted in any of the new states.—JOHN JAY.

Consenting to slavery is a sacriligious breach of trust.—JOHN ADAMS.

It perverts human reason, and induces men endowed with logical powers to maintain that slavery is sanc-

tioned by the Christian religion.—JOHN QUINCY ADAMS.

Slavery is a curse; a curse to the master; a wrong, a grievous wrong to the slave; it is all wrong, and no possible contingency can make it right. They must blow out all the rural lights around us, and extinguish that greatest torch of all, which America presents to the enlightened world, pointing the way to their rights, liberties and happiness. And when they achieve all these purposes, their work will yet be incomplete. They must penetrate the human soul and eradicate the light of reason and the love of liberty. Then, and not till then, when universal darkness and despair prevail, can you perpetuate slavery, and repress all benevolent efforts among freemen in behalf of the unhappy portion of our race doomed to bondage. So long as God allows the vital current to run through my veins, I will never, never, by thought, by mind or will, aid in submitting one rood of free territory to the everlasting curse of human bondage.—HENRY CLAY.

Sir, I envy neither the heart nor the head of that man, from the North, who rises here (in Congress) to defend slavery from principle.—RANDOLPH.

Our opposition to the further extension of local slavery in this country or to the increase of slave representation in Congress, is general and universal. It has no reference to limits of latitude or points of compass. We shall oppose all such extension and all such increase, in all places, at all times, under all circumstances, even against all inducements, against all supposed limitation of great interest, against all combinations, against all compromises.—DANIEL WEBSTER.

It (slavery) impairs our strength as a community, and poisons our morals at the foundation head.—Judge GASTON of N. C.

The evils of this system, (slavery,) cannot be enumerated.—GEORGE W. SUMMERS.

The sweat of a slave poisons the soil upon which it falls; his breath is

mildew to every green thing, his tear withers the verdure it drops upon.—**H. MANN.**

The world has been thousands of years and not learned the first two words of the Lord's prayer; not until all tribes and nations have learned these, will his kingdom come and his will be done, on earth as it is in heaven.—**MRS. HARRIET B. STOW.**

We do not believe with Mr. Calhoun, the Declaration of Independence to be "a rhetorical flourish!" We do not believe it to be what Mr. Pettit pronounced it, "a self-evident lie." We do not believe it to be, "an eloquent and passionate manifesto of a revolutionary war," "mere glittering and surrounding generalities of natural right." We believe it to be a living truth, from the pages of the New Testament, expressed in the Declaration of Independence, and embodied in the Constitution of the United States. We believe the maintainance of that truth everywhere under the exclusive jurisdiction of Congress, to be the constitutional and imperative duty of Congress.—**H. WILSON.**

Slavery is a system of outrage and robbery.—**SOCRATES.**

Slavery is a system of the most complete injustice.—**PLATO.**

Not only does the Christian religion but nature herself cry out against the state of slavery.—**POPE LEO X.**

We further reprobate by our Apostolic authority, all the above offences (traffic in slaves and holding them in slavery) as utterly unworthy of the Christian name.—**GREGORY XVI.**

Those are men-stealers who abduct, keep and sell or buy slaves or freemen.—**GROTIUS.**

Every man has a property in his own person; this nobody has a right to but himself.—**LOCKE.**

It (slavery) is so odious that nothing can be sufficient to support it but positive law.—**LORD MANSFIELD.**

It is injustice to permit slavery to remain for a single hour.—**WM. PITT.**

Slavery is contrary to the fundamental law of all societies.—**MONTESQUIEU.**

Slavery in all its forms, in all its degrees, is a violation of Divine law, and a degradation of human nature.—**BRISSET.**

Slavery is detrimental to virtue and industry.—**BETTIE.**

While men despise fraud and loathe rapine, and abhor blood they will reject with indignation the wild and guilty phantasy that man can hold property in man.—**BROUGHAM.**

Slavery is a state so improper, so degrading, so ruinous to the feelings, and capacities of human nature, that it ought not to be suffered to exist.—**BURKE.**

No man is by nature the property of another.—**DR. JOHNSON.**

A system (slavery) which is not only opposed to all the principles of morality, but as it appears to me, is pregnant with appalling and inevitable danger to the republic.—**BARON HUMBOLDT.**

American slavery! the vilest that ever saw the sun.—**WESLEY.**

Slavery—that is holding men and women—is a crime. Slavery ought to be abolished; slavery must be abolished; slavery shall be abolished; slavery will be abolished by this war. If to believe that and work for it is abolitionism, then I am an abolitionist.—**DR. TYNG.**

"O, from the fields of cane,
From the low rice-swamp, from the trader's cell,
From the black slave ship's foul and loathsome hell,
And coffee's weary chain;
Hearse, horrible, and strong,
Rise to heaven that agonizing cry,
Filling the arches of the hollow sky,
How long, O God, how long?"—**WHITTIER.**

FOLLOWING JESUS.

BY MISS LOIS FINCH.

And a certain scribe came and said unto him, "Master, I will follow thee whithersoever thou goest," and Jesus saith unto him, "The foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay his head."—**Mat. viii, 19, 20.**

Jesus has always had his followers. Many were found running in the train,

while the multitude was crying, "Hosanna to the Son of David."—Mat. xxi, 9. After the scene changed, the same multitude were crying for his blood.

Thus has it ever been, and thus it will continue to be, till Christ shall come to judge the world in righteousness. There will be enough to go in the throng, but alas! how few there are to follow alone up Calvary. So earnest was Jesus to impress on their hearts, that the true object of his mission was to seek and to *save* those who were lost, that he did not attempt to increase the number of his followers, by painting beautiful pictures to captivate the fancy and make it appear an easy thing to follow him. At once he tells the inquirer in language too plain to be misunderstood, Mark viii, 34, 35. "Whosoever will come after me, let him deny himself and take up his cross, and follow me; for whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel, the same shall save him." The scribe having just witnessed his miracles, was undoubtedly, expecting some mark of honor, or, perhaps, like Simon the sorcerer, to increase his own gains by declaring his willingness to follow Jesus; but he is quickly undeceived by the Master's telling him that though the meaner animals are well provided for, the Son of man hath not where to lay his head. Who will follow me now? As we hear no more of the scribe it is probable, he, like thousands after taking one step after Jesus, went back and walked no more with him.

The life of Christ from his manger cradle to his bloody cross, was one of almost uninterrupted labor, humility, weariness, reproach and suffering. He was once on the mount of transfiguration, but how much in watchfulness and prayer; and oh! what matchless, suffering love, filled his guiltless heart, as night's lone vigil found him pleading for fallen man—Luke vi, 12.—He that will follow the Lamb whithersoever he goeth, must walk the same

path. Wesley says: "To abandon all, to strip one's self of all, in order to seek and to follow Jesus Christ naked to Bethlehem where he was born; naked to the hall where he was scourged; and naked to Calvary where he died on the cross, is so great a work, that neither the thing nor the knowledge of it is given to any, but through faith in the love of God." We read Matt. xx, 20, of a certain woman anxious for the promotion of her sons to a seat at the side of the Redeemer in his kingdom, but he says: "ye know not what ye ask," ye understand not that the way into my kingdom is paved with suffering and blood. Can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with? a cup of bitter anguish and temptation; a baptism of reproach and cruel martyrdom. Those alone who are thoroughly crucified to the world with its affections and lusts, and where lives are led with Christ in God, know the deep meaning of the Spirits sympathy.

It is easy for those who have followed the Master but a little way, to rejoice when everything goes well, to get blessed, sing of Heaven and long to be there, but when comes the "tug of war," they shrink from the blood-stained cross, and fail to follow the crucified to prison and to death. Oh, I pray God to increase the number of those who shall follow him whithersoever he goeth willingly to suffer as he suffered, to endure as he endured, to love as he loved, and to die as he died.

WESLEY ON SANCTIFICATION.

BY REV. W. COOLEY.

MR. WESLEY witnessed much of the sanctifying power of God, and we have thought it would be of some benefit to have published in a condensed form some leading points on this doctrine, as given by himself in his works. Any who may have Mr. Wesley's

Journals, bound in two volumes by themselves, will find volume first of his Journal, to be volume third in his works, and volume second to be volume fourth in his works—the paging is the same. We make the best selections we are able to :

EXAMPLES OF ITS ENJOYMENT.—“Upon examination I found three or four-and-forty in Dublin, who enjoyed the pure love of God. At least forty of these had attained it in four months.” Speaking of Limerick, he says : “Last night his power was present indeed, another was assured that God had cleansed him from all unrighteousness. There are now ten women and thirteen men who witness the same confession and their lives agree thereto.”

Speaking of Parkgate, he says :—“Never was the society in such a state before. There was nothing but peace and love among them. About twelve believed they were saved from sin; most of the rest were strongly athirst for God and looking for him continually. . . . The next morning I spoke severally with those who believed they were sanctified; they were fifty-one in all; twenty-one men, twenty-one widows or married women, and nine young women, or children. In one of these the change was wrought three weeks after she was justified; in three, seven days after it; in one, five days; and in Samuel Lutwich, aged fourteen, two days only.” One wrote to Mr. Wesley from Balton, the following: “There have been seven justified and six sanctified at one meeting. Two of these were, I think, justified and sanctified in less than three days.” Vol. vii, p. 380.

One wrote to Mr. Wesley from Macclesfield, saying: “Many believed that the blood of Christ had cleansed them from all sin; I spoke to those, forty in all, one by one; some of them said, they received that blessing in ten days, some seven, some four, some three days after they found peace with God.” Says Mr. Wesley: “On Saturday I spoke to those at Manchester, who believed God had cleansed their

hearts; they were sixty-three in number; to about sixty of whom I could not find that there was any reasonable objection.” Vol. vii, p. 381.

“Very many have found peace with God, and in London only, I believe full two hundred have been brought into glorious liberty.” Vol. vii, p. 382.

Mr. Wesley says of Grace Paddy: “Such an instance I never knew before, such an instance I never read; a person convinced of sin, converted to God, and renewed in love, within twelve hours.” Vol. vii, p. 219. “I met the select society at Whitby, consisting of sixty-five members. I believe all of these were saved from sin, and most of them still walked in glorious liberty.” Vol. vii, p. 388.

Speaking of Weasedale, he says:—“I desire to speak with those who believed God had saved them from inward sin. I closely examined them, twenty in all, ten men, eight women and two children; Margret Spencer, aged fourteen, and Sally Blackburn, a year younger. But what a contrast was there between them? Sally Blackburn was all calmness; her looks, her speech, her whole carriage was as sedate as if she had lived three score years. On the contrary, Peggy was all fire, her eye sparkled, features spoke; her whole face was all alive, and she looked as if just ready to take wing for heaven.” Vol. iv, p. 375.

Speaking of the work in London, he says: “Not trusting to the testimony of others, I carefully examined most of these myself; and in London alone, I found six hundred and fifty-two members of one society, who were exceedingly clear in their experience, and of whose testimony I could see no reason to doubt.” Vol. ii, p. 223.

“I buried the remains of Joseph Norbury, a faithful witness of Jesus Christ. For about three years he has humbly and boldly testified that God had saved him from all sin; and his whole spirit and behaviour in life and death made his testimony beyond exception. Vol. iv, p. 165. “Accordingly we see, in fact, that some of the

most unquestionable witnesses of sanctifying grace were sanctified within a few days after they were justified. I have seldom known so devoted a soul as S— H—, at Macclesfield, who was sanctified within nine days after she was convinced of sin. She was then twelve years old, and I believe was never afterwards heard to speak an improper word, or known to do an improper thing. Her look struck an awe into all that saw her. She is now in Abraham's bosom. Vol. vii, p. 14."

John Nelson wrote to Mr. Wesley as follows: "We have had four triumphant deaths lately, of three men and one woman. The woman was Hannah Richardson, of Brestfield. When Enoch Williams preached there, she was the bitterest persecutor in the town, and vowed if ever he preached there again, she would help to stone him to death. But he never went to try. The only one of this way in the town was Ruth Blacker; against her she was violently enraged till Ruth went to her house, reasoned the case, and at length persuaded her to go to Dwesbury, to hear Mr. Charles Wesley. That day God begot her by his word, so that she could never rest till she found Christ in her own heart; and for two years she has been a steady follower of him. By her zeal and circumspect walking, many have been stirred up to seek the Lord. 'As soon as she was taken ill, she began to praise God more than ever, for the work he had wrought in her soul. She said, "at first I thought I had no will, and that God's love was all that was in my heart; but when my little child gave a sudden shriek, I found my heart was not free, and it damped the love of God in my soul for two hours. But the Lord is come again, and now I am fully assured he does take up all the room in my heart. He has sanctified me throughout, body, soul and spirit; I am a witness for Jesus Christ, that he is a greater soveriegn than Adam was a sinner. Vol. iii, p. 648.

"Thence I went to Rotherham, and with five men and six women (as

I had done with many others before in various places,) who believe they are saved from sin. And this fact I believe that they rejoice evermore, pray without ceasing, and in every thing give thanks." Vol. iv, p. 41. But the peculiar work of this season has been what St. Paul calls the perfecting of the saints. Many persons in London, Bristol, York, and in various parts, both of England and Ireland, have experienced so deep and universal a change, as it had not before entered into their hearts to conceive. After a deep conviction of inbred sin, they have been in an instant filled with faith and love. Sin vanished, and they found, from that time, no pride, anger, desire, or unbelief. They could rejoice ever more, pray without ceasing, and in every thing give thanks. . . It is possible, some who spoke of this were mistaken; and it is certain some lost what they received. A few (very few compared to the whole number) first gave way to enthusiasm, then to pride; next to prejudice and offence; and at last separated from their brethren. But although this laid a huge stumbling block in the way, yet the work of God went on. Nor has it ceased to this day in any of its branches. God still convinces, justifies, sanctifies. We lost only the dross, the enthusiasm, the prejudice, and offence. The pure gold remained; faith working by love, yea increased daily." Vol. vii, p. 384.

"Many years ago, my brother frequently said, 'Your day of Pentecost is not fully come; but I doubt not it will; and you will then hear of persons sanctified as frequently as of persons justified.' Any unprejudiced person might observe, that it was now fully come; and accordingly we did hear of persons sanctified, in London, and most parts of England and in Dublin, as most other parts of Ireland, as frequently as of persons justified; although instances of the latter were far more frequent than they had been for twenty years before." Vol. vii, p. 381.

THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, JULY, 1864.

CAMP MEETINGS.

These are, by no means, of modern origin. In their essential features they are older than the Christian church. They were established by the express command of God, and occupied a prominent position among the institutions of *Moses*. On the fifteenth of the month *Tisri*—the month corresponding to our September, all true Israelites left their houses to dwell in booths, and their secular callings, to devote a week to the solemn worship of the Most High. In that dry climate no rain was apprehended, so their booths or tents were made of "the boughs of goodly trees, the branches of palm trees and the boughs of thick trees, and willows of the brook." It must have been a grand, sublime sight—to see the entire population of city and country thus leaving their dwellings and their work for seven full days, for a "holy convocation," "a solemn assembly" to offer an offering made by fire unto the Lord. Every seven years, at this feast of tabernacles, the people were to be gathered together, men, women, children and strangers, that they might "hear and learn, and fear the Lord their God and observe to do all the words of his law." It was thus intended to promote a revival of religion; to impress the minds of the people deeply with a sense of their dependance upon God, and of the importance of their keeping His commandments.*

Modern Camp Meetings commenced in the year 1799 among the Presbyterians. They were purely providential in their origin. The Rev. Mr. McGready, a Presbyterian minister, was holding a Sacramental occasion. Several ministers were present, among them Wm. McGee, a Presbyterian, and his brother John, a Methodist preacher. John was invited to preach and did so with great liberty and power. His brother, the Presbyterian minister, followed, and then Mr. Hage, another Presbyterian preacher. Tears were shed in abundance and while he was preaching one woman was so powerfully wrought upon that she broke through all restraint, and shouted

forth the praises of God aloud. Such was the excitement among the people that some of the preachers left, but the McGees waited, watching the movement of the waters. Wm. McGee soon felt such a power come over him that he, not seeming to know what he did, left his seat and sat down on the floor, while John sat trembling under a consciousness of the power of God. Great solemnity and weeping prevailed all over the house. John McGee was expected to preach, but he arose and told the people that the overpowering nature of his feelings would not allow of his preaching; but as the Lord was evidently among them, he earnestly exhorted the people to surrender their hearts to him. Sobs and cries showed the deep feeling that prevailed.

This great and unusual work so excited the attention of the people that they came in crowds from the surrounding country to inquire what these things meant. They came with horses and waggons, and brought their provisions and bedding. Some built temporary huts or tents. Such were the good results of this meeting that others were appointed.* Since that time Camp meetings have been kept up all over this country. That a vast amount of good has been accomplished through their instrumentality, no one in sympathy with vital godliness, who is acquainted with the religious history of the country can deny. God has signally set the seal of his approbation upon them.

They are needed now much more than they were when the country was new. They were never designed as a substitute for the ordinary means of grace. Then the pride of the churches did not practically exclude the masses from the houses of worship. The school house, the private dwelling, or the humble chapel, where the man of God delivered his message, was open to all. Pew rents were never demanded; costly apparel was not deemed necessary to secure respectful treatment in worshipping assemblies. Now, many perhaps, would never hear the Gospel at all but for Camp Meetings and similar gatherings in places not consecrated, save by the earnest exhortation, the tear of penitence, and the cry of smitten hearts anxious to become reconciled to God. Then no fear of offending wealthy pew-holders, kept the preacher from declaring

*See Lev. xxiii, 24-44. Deut. xvi, 13.

* Banga history of Methodism, vii page 101.

the whole counsel of God. Now, many who regularly attend orthodox places of worship are entirely dependent upon Camp Meetings for the opportunity of hearing the Gospel preached in its purity. But for the light that here shines upon their minds they might go on, white-washed formalists, to everlasting destruction. At these gatherings the piety of the surrounding country is assembled, and it is hardly to be supposed that all will be so entirely backslidden that there will not be some clear and distinct testimonies given in favor of the thorough work of God.

We need to take a week in the busy season of the year, and set it apart to the solemn worship of God, that we may not become engrossed with the cares of the world, or be led away, like others, with deceitfulness of riches. To be thus reminded that we are pilgrims and strangers, that we are journeying to the land of promise, tends to produce the most salutary effect.

The success of a Camp meeting depends very much upon the way in which it is conducted. There is nothing so good in itself *but that it can be spoiled by bad management.* Dwelling in tents will not make men religious. A sermon preached under the inspiration of vanity will not be likely to accomplish any more good from the stand than from the pulpit. A camp meeting should be conducted on precisely the same principles as a protracted meeting. The aim should be an immediate revival of the work of God. The Bible standard of piety should be raised. Men should be appointed to preach who have spiritual discernment, and who can so present the truth to the people as to get them under conviction. Great, dry, historical, metaphysical and transcendental sermons should be reserved for some other occasion when nothing is expected to be accomplished. Let the plain-searching truth of God's word be poured red-hot upon the conscience. Get the people to confessing their sins and breaking down before the Lord. The first and constant effort should be to secure an outpouring of the Spirit. And this can never be realized until there is a sincere getting down in the presence of God. If the laborers at a Camp Meeting feel that they are "rich and increased in goods and have need of nothing," but very little of permanent value will be likely to be effected. Phariseism in the woods is as unproductive of good as pharisee-

ism at home. The Bible standard of religion should be so clearly presented and so candidly maintained from the word of God, as to carry conviction to every honest mind. Many have backslidden so gently as to be unaware of the fact. Others, who once had the power of godliness are clinging to the form and the profession with the tenacity of death, though the vitality of spiritual life is fled. The light should be thrown upon such minds. They stand, perhaps, in their respective localities as the representatives of the religion of Jesus, and unless they can be brought, in their experience and their lives, to the Bible standard, the converts added to the church through their instrumentality will be feeble and helpless.

If you have any—preachers or people, men or women—whose lips have so recently been touched with a live coal from off God's altar that they have not become cold, set them to work, at the Camp Meeting, especially at its commencement. Give them a fair chance to labor for souls. Stand by them as long as they are sustained by the Bible. What if Satan does rage. Do you suppose that hell can be stormed and devils be kept good natured? Let the Spirit of God have free course upon the camp-ground, even if formalists should go so far as to pull up their tents and go home. If the holy Spirit is among you in power you will not want for people. They will come flocking in as they did at the day of Pentecost—as they did at the first camp meeting held in this country. The Holy Spirit exerts a strange fascination even over those who refuse to yield to its influence. Unsaved men—in the church still more than out—will fight against the operations of the Spirit; but neither pride nor prejudice nor interest will suffice to keep them from the place where the manifestations of this unseen power may be witnessed. A greater mistake can hardly be made than to lay hands upon the work of God, because some, perhaps sincere, good people, become afraid and think it is going too far or too fast. Some may have, as did the preachers, through whose agency the work began at the first Camp Meeting—but others will be raised up to take their places. The oxen that draw the cart on which the ark of God is borne may be clumsy and stumble, but do not put forth your hand to steady it, but keep it moving and God will take care that it does not fall. Where the Spirit of the Lord

is, there is liberty. Take away the liberty to move according to his dictation and He leaves. God loves freedom. He makes his children free. Like the native born sons of the American forests, they pine away in servitude and die.

Camp Meetings should not be suffered to degenerate into religious pic-nics. The end of their appointment—the salvation of souls should be constantly kept in view. To this one object all the prayers and exhortations and sermons should tend. No side issues should be introduced. No minor matters, however important in themselves, should be allowed to engage the attention. Let the time be scrupulously devoted to getting nearer to God yourselves—and to getting believers sanctified and sinners converted. If the church members generally, who attend a Camp Meeting, can be brought out into the clear light of full salvation or into the enjoyment of even justifying grace, a great work will have been accomplished—one that will affect more favorably the prosperity of Zion than would the conversion of hundreds to a standard of purity that falls below justifying grace, while old professors remain cold, and proud and worldly. The good effects of deep ploughing do not all appear at once. *Break up the fallow ground sow to yourselves in righteousness and in due time you shall reap if you faint not.*

SANCTIFICATION IN THE ARMY.

God bless the soldiers! They need the fulness of salvation. One of them writes us from Little Rock, Arkansas:

DEAR BROTHER ROBERTS.—About the first of December I came in contact with the doctrine of perfect love, by hearing others testify to the power of God sanctifying the soul and body. This doctrine seemed to take deep hold on Brother B. and myself. We visited those whom we heard testify to this doctrine. They soon gave us satisfaction in regard to the reality and power of a glorious work of God. They furnished us with one or two numbers of the Earnest Christian, which I believe was a strong means of my salvation. Many passages of scripture were pointed out to us, such as these: I John iii, 5, 6, 7. I Thes. iii, 4. Eph. v, 2, 7. Heb. x, 22, ix, 28. By reading these and many other promises and also John Wesley on perfection, with words of instruction and en-

couragement from those brothers, my mind was fully awakened to a sense of duty both to God and my own soul. The more of Scriptural light that I received on the subject the more deeply I felt the depravity of my heart. I felt that without this preparation of soul I should be miserable forever. My whole system was in anguish, nothing would give relief. I searched the Scripture, not in vain, for I found many promises there that buoyed me up in this trying hour. I sought diligently, day and night, with many tears, yet my way grew darker and darker. For three weeks or more I labored in this way and had no relief save a few minutes at a time. This only seemed to save me from giving up in despair, but thank God for those gleams of day upon my mind. I pressed on with strange determination never to give up the struggle until I obtained the prize for which I sought. One brother quoted a promise which reads like this: "Whatsoever ye ask in my name believe that ye do receive it and ye shall have it." Thank God for that promise! These words often came to my mind and produced a great effect. I came to the conclusion to try God with this promise, and see if he would not bless me. I began to believe, and just as soon began to receive. But Satan was at hand. He came as a spirit of light, telling me that some other time would be better, and to hold what I had obtained and after church go to the secret place and have the work completed. At that time I was in the church at Little Rock. Here was the darkest time in the struggle. I struggled hard for a few moments when God set my soul at liberty, and poured in the oil of gladness, until there was not room enough to continue it. I felt that he had cleansed me from all sin, and for the first time made me whole in Christ my Saviour. Thank God for a living faith; a faith that says it shall be done. This work must be wrought by faith in God. I thank the Lord for a free, full, and present salvation. What a blessed thing to know that you are entirely the Lord's—consecrated soul, body and means and all that you are. Oh, the peace of mind that I now enjoy! What earnestness and zeal I feel in the cause of Christ. How much more interested I am in the salvation of others, and especially of my fellow soldiers in the field. There are others here, now, seeking this blessing. May God help them to lay

hold on his promises with mighty faith that they may receive what they ask for! May God grant that this work may spread far and near in the army and at home among our friends.

J. H. F.

EARNEST CHRISTIAN BAND.

The following account of one of these organizations, already productive of much good in the army, is sent us by a brother in the Lord. Similar organizations might do good in many other places besides the army.

For nearly two years and a half, there was not so much as an attempt made to organize a society in our regiment, even of those that were disposed to stand by the "Banner of Christ," and sermons were few and far between, and to talk of a revival of religion in the army was considered very absurd. The consequence was, that we found but a glimmering spark remaining, and unless something was done, and done speedily, there was great danger of that too, being forever extinguished. Accordingly we, the remaining few, adopted the following for a foundation.

At a meeting of a part of the professors of religion of the 18th Regiment of Illinois Infantry, Volunteers, on the night of the 19th of October, 1863, it was deemed necessary that a series of resolutions be drafted for the government of that class. For this purpose a committee of three was appointed, who respectfully submitted the following, which was adopted.

Whereas, It being deemed necessary that said professors of religion be organized into a society, therefore, be it

Resolved, That this society be denominated, "The Earnest Christian Band;" and that it be governed by the following resolutions:

Resolved, That one be elected by the Band to serve permanently as Leader, whose duty it shall be to appoint meetings on all proper occasions.

Resolved, That it shall be the duty of each member of the Band to meet him at the stated time and place appointed for holding meetings, and to take up the cross on all necessary occasions. In any case of refusal or non-attendance, it shall be the duty of the Leader to investigate the case.

Resolved, That it shall be the duty of all members of the Band to use their utmost endeavors, by their daily walk and conversation,

to warn sinners of their impending danger and to lead them to the cross of Christ.

Resolved, That the members of this Band are invested with the authority to expell any member guilty of immoral or irreligious conduct not becoming a true follower of the "Lord Jesus Christ."

Resolved, That we, the members of this Band, do not tolerate the unnecessary and evil practice of using spirituous liquors, or the evil and unfruitful practice of novel reading or gaming of any kind, such as pitching quoits, playing marbles, chequers, dominoes, etc., or foolish and idle conversation, jesting and levity, knowing that such habits are not becoming those professing godliness.

Resolved, That we, the members of this Band, hold that perfect love or sanctification is indispensable in the Christian life, and therefore earnestly urge its importance upon all professors of religion.

Resolved, That no person will be received as a member of this Band who is not willing to be governed by these rules, and no member will be received except by vote of a majority of the members present.

JAMES WHITEKER,
ALFRED W. WRIGHT,
BENJAMIN F. SMITH,
Committee.

Little Rock, Arkansas, }
October 20th, 1864. }

NAMES OF MEMBERS.

James Whiteker, Class Leader, Co. A.
David Sprouse, Co. F.
Benjamin F. Smith, Co. F.
William W. Anderson, Co. F.
William C. Sadler, Co. F.
William J. Magatagan, Co. A.
Jacob Eichenberger, Co. A.
James Moglin, Co. C.
William Smith, Co. C.
Alfred W. Wright, Co. E.
Jacob Geisman, Co. D.

You can read some of the proceedings of this "Earnest Christian Band" in the next number.

B. F. S.

RELIGIOUS MEETINGS.

GROVE MEETINGS.—On Sabbath, the 12th of June we attended a Grove Meeting in Monroe Co., Mich., about fifteen miles west of the city of Monroe. It was a blessed, profitable meeting. The congregation was large, attentive and serious. The word and the Spirit had free course. Some professed to be saved and many were convicted. Brother

Edward Hart has been laboring in this region for a few months past and God has greatly blessed his labors. A fire has been kindled which, we trust, will yet burn all over that beautiful state.

ST. CHARLES CAMP MEETING.—So many of the men of Illinois have gone to the war, and labor is so high, and it is so difficult to obtain suitable help for the farm, that many anticipated a small gathering at this annual Feast of Tabernacles. But the attendance was larger than it ever was before. The meeting commenced in the Spirit and went on in power. Earnest Christianity is not dying out in Northern Illinois. We heard many express the opinion that it was the best meeting that has ever been held upon that ground.

From the reports of the preachers and from our own observations we gathered that the work in the West was in a prosperous condition. With more of the missionary spirit among both preachers and people the work of God would spread more rapidly, and more good would be accomplished. If established societies would do their own preaching a part of the time and send their preacher to places where spiritual death reigns, all would be the gainers. He that watereth others, shall himself be watered.

ADRIAN COLLEGE.—We rejoice that our Wesleyan brethren are succeeding so well in their efforts to establish a first class institution of learning under a strong religious influence. Its location is excellent. Adrian is a beautiful city in the finest portion of Michigan.

Rev. A. Mahan, formerly of Oberlin, well known for his writings on sanctification is President. He is assisted by nine professors and teachers. The course of study is full and comprehensive. In addition to the usual college course there is a preparatory department and a theological department. Young ladies, as well as young men are admitted to the full college course, and are allowed to take their degrees, when they earn them.

From the Annual Catalogue for 1864 we learn that they have 56 students in the college course, and 257 in the other departments, making a total of 313 students.

BROCKPORT TENT MEETING.—We were unable to get to this meeting until Tuesday morning. The attendance was large—fully equal, we were told, to that of years previ-

ous. Pilgrims were there from different sections of the country—from New York city, Albany, Troy, Vermont and from the West. Rev. Messrs. Coleman, Pomeroy, and Rose of the Troy Conference of the M. E. Church, Hosmer and Armitage of the East Genesee Conference, and other preachers to the number of thirty-two in all, we were told, were in attendance, and labored to promote the prosperity of the meeting. The best of all, the Lord was with the people. There was a getting down, a solemn consecration of all to God, a running together of hearts that must favorably affect the cause of God for years to come. We shall be greatly disappointed if this does not prove in its results to be the best meeting that has been held for many years in western New York. The Rev. Mr. Pomeroy—an old veteran in the cause of God publicly said: "I think I never saw so much of the power of God as at this meeting." The tact of brother Purdy in conducting such a meeting is unequaled. It is the prayer of many hearts that God will push him out to labor constantly in the great harvest fields of souls that are whitening all around us. The meeting closed with marching around on Thursday morning and taking the parting hand. At the depot, while waiting for the cars, the sweet songs of Zion were sung, the Spirit of the Lord came down and many were greatly blessed. Father Hall—known as "Happy John," knelt down upon the platform and offered up a fervent prayer. It was a happy closing of a blessed scene.

MEETINGS TO BE HELD.—Providence permitting, meetings will be held as follows:

AT LYNDONVILLE, Orleans Co., N. Y., a Grove Meeting conducted by Rev. B. T. Roberts, the 23d and 24th of July.

AT CHARLOTTE, Niagara Co., N. Y., eight miles north of Lockport, a Camp Meeting, to commence on the 18th of August.

AT GOWANDA, N. Y., on the old ground, a Camp Meeting, conducted by Rev. D. W. Thurston, to commence the 31st of August.

THE ST. LOUIS Camp Meeting is to commence on Tuesday evening the 6th of Sept.

THE NORTHERN ILLINOIS Camp Meeting is to commence on Wednesday the 14th of September.

DYING TESTIMONIES.

RACHEL PATRICK, wife of James Patrick, died Dec. 13th, 1863, in Winnebago, Illinois.

She was born in England in 1825 and moved to this country in 1846. For a number of years past she has been the subject of much affliction, and having means at her disposal she tried many and various sources for comforts and happiness, but in vain. About the 1st of March, 1863, she found the forgiveness of sins through faith in the Lord Jesus Christ, during the labors of Bro. Tyrrell in this Circuit. She in a few weeks after, sought and found the blessing of *entire* holiness, and it was an entire work. The high strung ambition of her nature—like the apostle of the Gentiles—now found its appointed field in the service of the master. A worker indeed! knowing nothing among men but Jesus and him crucified. None entered her door without learning the fact, that the religion of the Lord Jesus Christ was not merely a system of ethics and doctrinal truths, but a living vital principle of the inner man; hidden in soul as the leaven in the meal. It may indeed be said of her "many daughters have done virtuously, but thou excellest them all." Especially may this be said of her love of prayer. When her health really demanded that she should tarry at home, she yielded not to feebleness, but was found at the prayer meeting. When prayer meetings were held at her house during the last few weeks of her earthly existence, from off that death bed was heard the feeble voice, mingling with those of the loved ones in Christ. Just ere she passed over, her husband, desiring to have and record her dying testimony, said unto her, "Rachel is this the way." Her joyous spirit leaped within her, and she answered emphatically, This is The Way!!!

And clapt her wings and soared away,
And mingled with the blaze of day.

J. T.

VILE INGRATITUDE.

A Brother writes:—"Brother Roberts: I am under the necessity of informing you that I cannot take the *Earnest Christian* another year, on the account of my son's refusing to pay me any money this year. The circumstances are these: I gave my farm to him, and took a bond mortgage for my maintenance, and that of my wife, some money, horse and carriage. My wife died in the year 1860. He says I may foreclose the mortgage, but as I am 73 years of age, and desire to do the will of the Lord, I think it wisdom to wait and see the salvation of God."

Yours truly in Christ,

A CONSCIENTIOUS MAN.

A brother who earns his living by the labor of his hands, writes as follows:

Brother Roberts—I send you \$1 50 to pay for the *EARNEST CHRISTIAN* from January, 1864, to January, 1865. Although you still hold it at \$1, yet if that is as low as it could be afforded formerly, I can't see how you can afford it at that price now. If I would do as I would be done by, I must be as willing to *give* a fair price for what I *buy*, as to *ask* a fair price for what I *sell*, and as I am getting about fifty per cent. more for a days work than formerly, I feel it to be my duty to send you the amount I do for my year's subscription. I am not a member of the Free Methodist Church, but wish I could whisper in the ears of your patrons so as to *wake up* the above religious principle, if it is slumbering in them.

Yours,

W. C.

How many are willing to listen to this whisper, and to walk in the light of this Bible principle? How many pray over their buying and selling? How many are sincerely and earnestly seeking for a Bible conscience? "A conscience void of offence towards God and towards man." A conscience which practically endorses the Golden Rule. Beloved, this we want above everything else. This is religion. This will stand the test. All besides is spurious. You who get fifty or a hundred per cent. more for your work; you, who get the same, or a greater advance for your produce, think, whether you can safely follow the Brother in his conscientiousness.

W. H.

MISTAKES.

In conducting the business of the *Earnest Christian* we endeavor, to the best of our ability, to avoid mistakes. We would much rather give to any one double of what belongs to him, than not give him his due. So if you discover any mistake, do not get tried over it but inform us at once and we will rectify it to your satisfaction. Beloved, can you ask more? In the last number we sent blank receipts to those who are not credited on our books for the pay for the current year, as well as to those whose subscription expires with the July number. If you find from one of these that you are not credited as you should be, please inform us and we will make it right.

We are anxious to avoid all mistakes and that we may, we ask the co-operation of our subscribers.

1. When the period for which you have paid has expired, write us at once inclosing a dollar for renewal. If our subscribers knew how much trouble and expense their neglect to send on the money promptly, occasions, few would delay. If you must discontinue let us know at once and not wait until some numbers have been sent you and then return them. This is not right.

2. In all cases give the name of your Post office and State. Write all proper names distinctly.

3. If you forward money for others be particular in giving the names and Post office of those it is for. State whether they are new subscribers or renewals.

If these particulars are attended to but few errors will be committed.

DR. BOWEN'S SERMON.

We shall publish Dr. Bowen's sermon in tract form. It will be furnished at as low a rate as the enormous cost of publishing in these times will allow. Those desiring copies can address us, sending on a dollar and we will send its value in this admirable discourse.