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### CONSECRATION OF SERVICE.

BY B. T. ROBERTS.

There is a great deal said about consecration. Sermons and exhortations upon the subject are common. In taking upon us the baptismal vow we most solemnly promise to devote ourselves to the service of the Lord. Many of the hymns that we employ pledge us to a full consecration of our all to God. We often sing in social meetings,

Though late I all forsake,  
My friends, my all resign.

Many who use these and similar words appear to do it without attaching to them any definite meaning. They give, as they say, their hearts to God, but still love the things which God hates. They in form, present their bodies a living sacrifice to God, but continue to dress and feed and use them according to their own inclination or the fashions of the world. A specific understanding of the obligations we are under is greatly needed.

To the work of making preparation for building the temple, David devoted all his energies. He made ready a vast amount of gold and silver and brass and iron and wood and precious stones. Having thus set the example, he asked the congregation the following question: *Who then is willing to consecrate his service this day unto the Lord?*

This question is an appropriate one at the present time. In the name of our Master we propose it to you who read these pages. Look at the question. It calls for *your service*. You

may have given, as you suppose, your heart to God, but does He have *your service*? What are you doing for him? In what enterprises that have His glory and the advancement of His cause in view are you heartily engaged? He has work to be done, and he calls for laborers—not for genteel idlers who flutter about in gaudy apparel, criticising and ridiculing, or professedly encouraging those who are earnestly toiling in the great harvest field. He has battles to be fought, and he would have—not gaily attired, band-box soldiers, good only for a holiday parade, but valiant warriors who can endure hardness and face death without flinching. The church militant is yet on the battle field, where every victory that is gained is but the prelude to greater conquests.

When she reaches her heavenly home she may, in a becoming manner, celebrate her great achievements. To be a Christian implies something more than giving the assent to a system of doctrines, leading a decently moral life, and going to church on Sundays. To serve God is to work for him. He would have—

1. *Patterns of holy living.*—The world is sadly in need of living examples of the power of Christ to save. One consistent, holy, unselfish, stable Christian, would do more for the cause of God in any place, than whole churches are now doing. It is so. This is no exaggeration. He would keep the whole community under conviction. Men would see what they ought to be. The light going out from him would reveal to them their own delinquencies. In his devout, spiritual

worship, his heavenly conversation, his victory over the world, his power over temptation, his evenness of temper, his loving, uncompromising adherence to the right, others would see how far short they come of being what the grace of God could make them. Will you then consecrate yourself to God—not to follow in the wake of others—but to lead the way, to be an example for this wicked age?

2. *Children trained for him.*—An old orchard properly grafted may be made to produce good fruit; but it will be rough and gnarled in its appearance, and the limbs will be liable to be broken off by their own weight, or the force of storms, and the time that it will bear will be comparatively brief. If you would have a beautiful orchard, of stout, thrifty, long-lived trees, you must bud or graft them when they are young. So men converted in old age, after bad habits have had the ascendancy may do good and gain heaven; but they labor under great disadvantages and are ever liable to fall back into their former course of sin. God's commands are, to commence in childhood. With his ancient people he was very particular on this point. His words were not only to be in their hearts, but they were to teach *them diligently to their children*. This instruction was not to be confided to others; but it was to be domestic;—to commence in early childhood and to go on without interruption through life. *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* Deut. vi. 7. Under the present system, or rather lack of system of religious training of children, no church can ever attain to permanent efficiency as a means of saving souls. Most professedly Christian families are pervaded by an air of worldliness that renders the correct training of children a moral impossibility. Good precepts are neutralized by unwholesome, if not positively vicious examples. The

schools to which they are sent are either non-religious like our common schools, or pious after a worldly, fashionable, soul-ruining manner, like most of our higher seminaries of learning. If ever any great progress is made in the evangelization of the world a Christian system of instruction must be inaugurated, both at home and in the schools. Children must be brought up—not to dazzle and make a show, and gain position in the world; but to live for eternity, to work for God, to do good.

Will you consecrate *your service* to God to train up children for Him? To make your house so much like Heaven that the ungodly when they visit you will get under conviction?

3. *Witness for Him.*—God is true. He has, in his word, made promises of the greatest, grandest, noblest character. The world does not believe them. The church does not believe them. The wicked explain away the threatnings, and professors of religion the promises and so there is but little of the Bible left. God would have you take His word as meaning what it says. He urges you to *prove* him. If you find Him *reliable*—find from actual experience that His word is to be depended on, he would have you publish that fact. Declare his faithfulness. Make known his goodness.

Many practices contrary to His word are common in the church. He would have men who will witness for the truth, who will not hesitate to declare the whole counsel of God—who will not sacrifice everything for the sake of a hollow, short-lived, perfidious peace. Will you consecrate *your service* to God to do this unpopular work? Will you stand by the truth as it is in Jesus if you stand alone?

4. *Make money for Him.*—The gold is His—the silver is His; and the cattle upon a thousand hills belong to Him. He can get along without assistance from any of us. Yet he chooses to let us work for him, for His glory and our good. In the present state of the world many godlike enterprises

cannot be carried on without money. There are those who preach the gospel in its purity, and they should be kept at it. Such men will not consent to receive a support by methods that come in conflict with the spirit of the gospel. They cannot accept of money raised by renting pews or catering to the love of pleasure, or by religious gambling, and those whom God has not called to preach should seek out such men and sustain them. Missionaries who will declare the whole counsel of God with lips baptized with holy fire should be sent to the heathen abroad, and to the heathen at home. Free churches—where the gospel can be preached to the poor—as well as to the rich—for when it is not preached to the former it is not to the latter as a general thing—are needed all over the land. Salvation schools, where the one aim is to train up the children in the nurture and admonition of the Lord, would do an incalculable amount of good.

If you cannot preach then, but can work or do business, you may serve God just as faithfully and effectually as if you had the gift of tongues and could speak from the sacred desk. There is enough to be done if you have a mind to work. *Your service* is called for. You have not long to live and what you do must be done quickly. God is a good master. He takes the best of care of his servants here and gives them crowns of glory in the world to come. Will you, then, set yourself apart to work for God in whatever way he shall direct? Then adopt the language of Wesley:

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

## THE WARFARE.

BY ANNIE E. LEWIS.

Yes, the Christian life is a warfare. We are fighting for souls. You who profess to be soldiers of Jesus, is your armor bright? are you in marching order? are you fighting? Or, are you dreaming of going to heaven on

"Flowery beds of ease,"

without making one effort for the salvation of souls. Would you wear a crown without one star in it? Would you, if you could, gain a seat in heaven, without the sweet consciousness of having tried to save *one* soul from the power of satan?

Oh no, let the language of every soul be,

"Sure I must fight if I would reign,  
Increase my courage Lord;  
I'll bear the toil, endure the pain,  
Supported by thy word."

Let us go forth, "strong in the strength that God supplies," unto victory. Are we fighting for Jesus everywhere, at our business, among our school-mates, in the counting-room, on the cars, among sinners; no matter where; are we instant in season, and out of season? We will never be defeated, no we will come forth "more than conquerors" every time.

"Fear us ye mighty ones of earth; fear us ye demon foes;  
Slay us and think to conquer? the ranks will always close;  
In vain do earth and hell unite their power and skill to try,  
We fight the better for our wounds, and conquer when we die."

Is it not an honor, that we can fight for the Lord? Do you not consider it so? Or have you laid by your armor? have you deserted this glorious cause? if so you are in a dangerous position. Arise, "gird on your armor" anew! Rally around the standard of your Redeemer and "come up to the help of the Lord against the mighty." These are perilous times. Oh, how we need men, that dare do right, that dare defend the cause of the Lord everywhere.

Soldiers of Jesus press forward, do not slumber at your posts for one moment—but live, watch, pray and die on the field of battle.

"It is noble thus to die."

Press forward, and after a few more conflicts and trials, a few more victories and rejoicings,

"We will end this war down by the river."



## LOOK AND LIVE.

BY MRS. E. RAYMOND WELLS.

Father! my soul is struggling to do thy will;  
 It hears thy voice, and fain would follow  
 All thy leadings, but a power unseen  
 Controls it oft, and leads astray.  
 I turn me to thy WORD for help and hear  
 Its legal voice in solemn tones declare: "Curs-  
 ed

Is every one that continueth not in all  
 The things written in the law to do them,"  
 Then Despair with raven wing, settles gloomi-  
 ly  
 O'er my soul and crushes Hope.

I hie me to the *place of prayer*.  
 The place once hallowed oft by holy joys  
 And blest communings; but the tempter  
 Hath hither come, and filled the  
 Soul's sanctuary with dampsoneness  
 And unbelief. My prayers are but  
 The cold utterances of rationalistic  
 Faith, and leave me further from God and  
 hope:

To *Zion's courts* my steps now tracing,  
 That Jacob's God may meet me there;  
 By faith all potent, all prevailing  
 My soul escape the fowler's snare.

But *Zion's lamps* are burning dimly,  
 Her altar fires so near consumed,  
 Her censer's incense pure and holy,  
 Is feebly wafted o'er the gloom.

Alas! the footsteps of the Master  
 Are seldom heard among its aisles;  
 The tinkling bells from priestly vestments  
 Can nevermore my heart beguile.

My soul weary, sick and fainting,  
 Turns in upon *itself* for strength,  
 There sin and doubt are struggling fearfully  
 It cries aloud, No Hope, No Help.

But hark! a voice from yonder mountain  
 Look unto me and be ye saved:  
 Ah! now I see the flowing fountain  
 Of Life and bliss from Jesus side.

My soul is wash'd from all pollution,  
 It bathes afresh in *Siloa's flood*,  
 And gladly now fulfils its mission,  
 And cries "Behold the Lamb of God."

## LED BY THE SPIRIT.

BY REV. T. S. LA DUE.

Let us consider some conditions of  
 being led by the Spirit.

1. *Entire consecration*.—The loss of  
 self in God. The soul must dwell in  
 a quiet atmosphere to hear the "still  
 small voice." When the voice of self,  
 which rages in a fearful storm around  
 the unsanctified heart, is hushed by the  
 presence of Him who alone has power  
 to speak, "Peace," then the whisper-  
 ing of the Spirit can be heard. The  
 clamor for self-ease—for freedom from  
 denial and cross-bearing, for self-  
 gratification, dangerously manifested  
 in neglecting the real labor of soul sav-  
 ing, and in running after mere enjoy-  
 ment or the marvelous, and in an  
 itching to be singular and lead off in  
 some novel path,—all smacking of  
 spiritual pride—must be hushed.

2. *A patient waiting on God* in  
 many cases for a positive knowledge  
 of His will. One of the strongest beset-  
 ments is to hurry. There must often  
 be a set determination to know, like  
 the minister in doubt as to which of  
 two places he should go. He fell on  
 his knees saying, "Lord I will not arise  
 until thy will is certainly made known,"  
 and in a few minutes his course was  
 clear before him as the sun. In this  
 and similar cases the person does not  
 walk by faith simply, or wait for a  
 revelation of God's will through pro-  
 vidence, as in many other cases, for  
 He knows it as certainly as the fact of  
 his acceptance.

An expression of opinion or of ad-  
 vice should often be withheld until we  
 are certain of the Divine will, other-  
 wise we will become confused and  
 vacillate among uncertainties.

3. *Holy carefulness* and fear of of-  
 fending God and our brethren, and at  
 the same time a holy independence in  
 a spirit of Christ-like meekness—the  
 spirit of "the Lion of the tribe of  
 Judah, and of the Lamb as it had been  
 slain."

4. *Faith*.—The experience of those



given up to "follow the Lamb whithersoever He goeth," corresponds to the following illustration of Jas. 1st, 2-8. One is brought to a spot where definite Divine direction is needed, and the word does not give it, as in the case of David, related in 1st Sam, xxiii. Read the chapter and reflect on the 2d, 3d, 11th and 12th verses as examples of being led by direct communication of the Spirit, for David could not have found any such direction in the word, even if he had possessed it in all the fulness we do. And reason or human judgment consulting Providence would have rebelled against the risk of the handful going up to Keilah, yea did rebel, as evinced by David's repeated importunity for sure direction, and the reasoning of the men with him. One is brought to such a spot. He beseeches, and the Spirit points. He follows. Presently he finds himself like Abraham, so to speak, in a strange land, not knowing whither he is going, and his course is tending to peculiar and unlooked for results. The world cries "madman, fool." Brethren sigh ominously, "I am afraid he is being led off by the devil by a false judgment." Satan backs them all, and this combined assault, all addressed to his human reason, makes faith totter. What shall he do amidst these mighty temptations? Hear God,—“My brethren count it all joy when ye fall into divers temptations.” “Knowing this that the trial of your *faith* worketh patience.” What a *trial* of faith is this! What need of patient waiting on God! “But let patience have her perfect work, that ye may be perfect and entire wanting nothing.” But, “Oh, how I feel the need of wisdom at this time. I am so afraid of offending God and my brethren and of doing harm.” Well, “If any of you lack wisdom let him ask,” not of the written word now, for that says nothing on the point of direction in question, nor of angels and men, but “of God, that giveth to all men liberally.” Yes, I believe that, but suggests Satan, “You have so often grieved the Spirit and

made crooked paths.” What of that, Satan. The past is all repented of and forgiven, and God “upbraideth” me “not” on account of it, and “wisdom” shall be given even to me “liberally.” “Ah, but the devil and your own infirmities may be leading you astray.” I know that I am not a match for either of them, but I ask in faith nothing wavering,” and I have a holy, childlike confidence that when I honestly ask my Heavenly Father who is able to manage Satan and my infirmities both together, for the Holy Spirit to lead me, that as my earthly father, “being evil” would not give me a scorpion when I ask an egg, so He will not give me any scorpion of a devil or allow any infirmity to lead me astray, but will “make a *plain* path for my feet, because of,” or on the very account of these and all other influences, that are “mine enemies.” Let us beware of the fatal error of having more fear of the devil and our own infirmities, than holy, childlike confidence in our God. He is now through. “Verily,” says the world, and numbers in the church, and human reason, and Satan, “you must have been misled, for the results of your course are not just what might be expected from the guidance of the Spirit.” So it was said of Moses, time and again, by the murmuring children of Israel. And so, doubtless, often reasoned the patriarch under temptation, as he brooded and groaned over the apparently disastrous issues for the time being of some of the courses he was led of God to pursue. So repined Elijah as he fled for forty days in the wilderness. And so the apostles and disciples when Jesus and His cause were quivering in death agony on the cross. But, “Judge not the Lord by feeble sense.” “Blind unbelief is sure to err.” There was a Resurrection. Moses was vindicated in due time by “the severity and goodness of God,” and Elijah borne in glorious triumph home in a chariot of fire. Although thus assailed, still believe God, ye whose meat and drink it is to know and do His whole will. Stop not to

look back and reason, for by so doing you will waver, be "like a wave of the sea, driven with the wind and tossed." You will fear to trust Jesus in the future for guidance, "receive nothing of the Lord," and give proof that "a double minded man is unstable in all his ways."

Who dare to trust God, both in those paths where time is given for sounding every footstep and creeping through on one's knees, and also where action and speaking so immediate and rapid are required, that one cannot stop for measured deliberation, but must move on, confiding in Him who promises that none who trust in Him shall ever be confounded, or put to confusion? Faith is the chief, the fundamental condition of being "filled with the knowledge of his will, in all wisdom and spiritual understanding." "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work." Brother and sister, just stop and think of these Holy Scriptures, what a fullness of wisdom they present. This prayer is offered by the same apostle who prays, "And the very God of peace sanctify you wholly"—and may we not realize an answer to it as certainly and fully as to the other? We of ourselves are no match for Satan, wicked human influences and our own infirmities, but faith in God through our Lord Jesus Christ secures for us the Holy Ghost, and by Him we have a light and strength which make us more than a match for self, earth and hell. O, blessed Spirit! Brethren "Have Faith in God."

### REPENTANCE.

BY REV. JAMES MILLAR.

JOHN the baptist came preaching in the wilderness of Judea saying "*Repent ye.*" Matt. iii, 2. Jesus followed him "preaching the Gospel of the Kingdom of God, and saying, the time is fulfilled, and the Kingdom of God is at hand, *repent ye and believe the gospel.*" Mark i: 15. Those whom Jesus

called and sent forth, "preached that *men should repent.*" Mar. vi, 12. All of God's own ministers are called and sent out to preach repentance: and wherever this is done, there will be more or less of a revival flame.

But what is repentance? The scripture says *Godly sorrow worketh repentance to salvation* not to be repented of." ii Cor. vii, 10. Dr. Adam Clark says, "It implies that a measure of divine wisdom is communicated to the sinner, and that he thereby becomes *wise unto salvation*; that his mind, purposes, opinions, and inclinations are changed; and that, in consequence, there is a total change in his conduct." In this state a man feels deep anguish of soul on account of having sinned against God, forfeited heaven, and exposed his soul to hell. It implies a fixed determination to turn away from sin, *all sin*, and that joyfully: not like some cases we have at our protracted meetings and at other meetings for the salvation of souls.

Genuine repentance is followed by an active appropriating faith, and wherever there is *genuine repentance*, it is an easy matter to believe that God does, in answer to the *prayer of faith*, according to his promise, pardon our sins.

There are many who have felt convicted for sin, who never have repented of sin, and consequently were never pardoned. This accounts for the large numbers who go forward for prayers, join the church, and after a few weeks, are supposed to backslide from God. Their repentance is not genuine, is not "unto salvation."

What are the evidences by which we may know that repentance is genuine? Genuine repentance is followed or attended by a seriousness of thought, conversation, manner or appearance, and action. The one truly repenting of his sins, will not find pleasure in anything in which he could not find it after conversion. His associations will be of a different character from those with which he was contented previous to the time he became convicted for

sin. His sources of amusement are no longer of a worldly character. Jesus is the object of his search; and the heart cries "O that I knew where I might find Him!" and such is the anxiety for pardon and salvation, his business will be to seek until he finds: and he will never be satisfied without the witness of the Holy Spirit, that the work is done. He will not take another's word for it, but cries, "I want to feel it myself!" If any have been wronged, it is the effect of genuine repentance to repair that wrong: and when any one suggests this or that, genuine repentance does not retaliate, but welcomes each and every ray of light, receives every suggestion as being designed for good from whoever it may come.

Genuine repentance is characterized by intense earnestness; and whatever course is laid down in the word of God, to be pursued by the penitent, it is complied with readily.

There are scores of souls, who are convicted for sin, and to a certain degree feel their need of pardon, who profess to have experienced religion, the pardon of sin, without ever, with their voices, calling upon God for what they needed; and consequently they do not publicly call upon Him after their professed conversion!! O my God! When will awakening power attend the word preached to-day as formerly? When those called to the work of the ministry preach "that men should repent." Repentance is indispensable.

How few, without dissembling, confess their sins. They see not their guilt, hence they excuse crimes forbidden by the word of God sufficient to exclude them from the kingdom of grace and glory! How few seem to realize they themselves are responsible for their own soul's salvation or damnation, and hence they can not blame any one because they are not saved. Few are so well acquainted with the way and plan of salvation, as to know the devil himself is not to blame if they are not saved. True repentance is not the work of an hour!

O my God, give us repentance. We preach the doctrine of justification, regeneration, adoption, the witness of the spirit, entire sanctification, but how little, repentance! True repentance and true faith, true salvation. O the thought of passing this point in the process of salvation, without seeing sin in its true light; without being made acquainted with that in us or pertaining to us, which is offensive to God, and hindering our salvation.—What! will not He whose business it is to convince of sin, of righteousness and a judgment to come, reveal unto us that in us or about us and originated by us that God cannot look upon with allowance? Will any speak thus disparagingly of the work of the Holy Ghost! the essential Deity? Oh my Lord save us from such and all similar transgressions!

As a state of pardon is the lowest state of salvation, then we certainly cannot be in that state, if we do that which is forbidden in God's word.—When the light of the Holy Ghost shines upon the heart, the works of darkness are made manifest and everything is seen as God sees it; hence we know what is good and what is evil; and tearing every idol from the heart is our work, but refusing to walk in the light of the Holy Spirit brings darkness, and how "great the darkness." Conviction is knowledge, and gospel conviction implies a knowledge of all sin which brings condemnation, otherwise there would be no justification. Where this is, there is a walking after the Spirit, and the Spirit leadeth into all truth.

But how is this state produced in the heart? By the Holy Ghost. God hath sent his Spirit into the world to strive with us; and that Spirit draws us, and when we feel its drawings upon our hearts, we ought to yield, and yielding, deep, earnest, genuine "repentance unto salvation will be the consequence!" "No man," says Jesus, "can come to me except the Father which sent me draw him;" and how perilous to put God away



from us, by refusing to come to Him ! as if we could presume upon his mercy, and find salvation when we please. To neglect this work is in effect to prefer the "Devil to Christ; sin to holiness; Hell to Heaven." O ! sinner, "Repent ye !" Church-member, "Repent ye !" "Repent ye and be converted !" Amen.

### HOLY CONVERSATION.

BY A. S. COOK.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." He who knowingly breaks one of God's commandments, is, in effect, if not in act, guilty of all ; for if God should be obeyed in one instance, he should be obeyed in all, as the authority and reason of obedience are the same in every case. The spirit of disobedience is the seed of all sin. I believe all agree that it is sin to lie, because it is breaking the commandment which says, "Lie not one to another, but speak every man truth with his neighbor." But when we reprove people for jesting and foolish talking, and tell them it is sin because it is breaking one of God's plain commandments, they begin to cry out, "Nonsense ! We do not believe in going about all the time with our heads bowed down like a bullrush." If you can find pleasure in breaking one of God's commandments, I pity you, and if you cannot find any thing else to rejoice about, I advise you never to rejoice, for it will be better for your soul in eternity. But we are commanded to "rejoice in the Lord always." Mark the expression, in the Lord !

Perhaps some will say it is not a sin to jest, because nearly all professors of religion, both preachers and people, do it. Let God be true if every man is a liar. We will let God decide this matter and then, as honest people, let us abide by the decision, even if it bring us all in guilty, for then there will be a chance to get to

the blood and get right. "But fornication and uncleanness, or covetousness, let it not be once named among you, neither filthiness nor foolish talking, nor jesting." Eph. v, 3, 4.

These things are not so much as to be named among Saints. Reader, are you guilty ? if so plead guilty, and God will forgive you on condition that you will do so no more. "As he which hath called you is holy so be ye holy in all manner of conversation."

1 Peter, 1-15. Here is as plain a commandment as can be found in the Bible. And is there one that reads this that still dares to break this commandment and say, "I have done no evil ?" It is plain that jesting or joking and foolish talking are violations of the above commandment. The words of the Saviour will settle this point forever. May God write the following words on every heart. *But I say unto you that every idle word that men speak shall they give an account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned.* Matt. xii, 36-37. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace to the hearers." Eph. iv, 29. In this verse we find a rule by which to order our conversation. How many hours are spent by professors of religion in talking about things that neither edify or minister grace, but rather tend to the subverting of the hearers. Remember the words of the Saviour, "Let your communications be yea, yea, and nay, nay, for whatsoever is more than these cometh of evil." "If any man offend not in word the same is a perfect man and able also to bridle his whole body."

The Christian always aims to say what he means in plain words. He always speaks candidly, earnestly and pleasantly. He never speaks a word that he would not like God to hear or that he would not like to have found on his lips were he to die the same moment. Such a man is always ready to

die, and equally prepared to live to glorify God. The Christian not only does no evil but abstains from all appearance of evil. Ungodly professors may think such a life a gloomy one, but the reason is because they have not the peace that flows like a river. The Christian's life is hid with Christ in God, therefore the ungodly cannot see it; it is the life of God in man. Reader search thy heart, lest TEKEL be found written on the chambers of thy soul in the day of reckoning.

### ONE BY ONE.

ONE by one the sands are flowing,

One by one the moments fall;

Some are coming, some are going;

Do not strive to grasp them all.

One by one thy duties wait thee,

Let thy whole strength go to each,

Let no future dreams elate thee,

Learn thou first what these can teach.

One by one (bright gifts from heaven)

Joys are sent thee here below;

Take them readily when given,

Ready be to let them go.

One by one thy griefs shall meet thee,

Do not fear an armed band;

One will fade as others greet thee,

Shadows passing through the land.

Do not look at Life's long sorrow;

See how small each moment's pain;

God will help thee for to-morrow,

So each day begin again.

Every hour that fleets so slowly

Has its task to do or bear;

Luminous the crown, and holy

When each gem is set with care.

Do not linger with regretting,

Or for passing hours hours despond;

Nor the daily toil forgetting,

Look too eagerly beyond.

Hours are golden links, God's token,

Reaching heaven; but one by one

Take them, lest the chain be broken

Ere the pilgrimage be done.

### SELF-DENIAL.

BY REV. J. G. TERRILL.

As there have been differences of opinion as to the extent to which self-denial should be practiced; some shutting themselves up in convents or climbing up steps of stone upon their knees, or abstaining from food until the body, poor and weak, is unable to do its work, while others rejecting it entirely, or abstaining in one direction and indulging in another, have brought its practice into disrepute, it is necessary that we find the Bible standard. Every earnest Christian is anxious for the truth, and will walk in accordance with it. Many have been perplexed as to this matter—have wanted to be right, but have been unsettled as to what was right; while others have interpreted the rule to accommodate their practice. Jesus says, "If any man will come after me, let him *deny himself*."

What am I?

I find in me an animal, mental and moral nature, with faculties, propensities and capabilities of pleasure and pain peculiar to each.

1. An *animal* nature, distinct from the physical, as the brute is distinct from the earth on which it moves, or the grass on which it feeds, or the tree beneath which it rests,—an animal nature like the brutes, having the same faculties and propensities, and capable of the same enjoyments and miseries.

The different *faculties* of the body are intended to supply it with nourishment, and to administer to its comfort, according to certain physical laws. These faculties have their propensities, inciting them to action, as when the body needs food we are hungry, and these invariably move us toward the object of desire. *Pleasure* is connected with the gratification, and pain with the denial of them.

2. I also have a *mental* nature, capable of thought, reflection, etc. It is distinct from the animal in that its desires are different, of a mental charac-

ter, rather than a physical, for knowledge rather than bread; different in that they are opposed sometimes, as the mental will seek for pleasure at the expense of bodily comfort.

It has its peculiar *faculties*, as *memory*, perception, judgment, etc., and these are intended to supply the mind with intelligence and thought; memory from the past, perception from the present, while judgment weighs and decides. It has its propensities, as curiosity, etc., impelling it after knowledge. It experiences pleasure or pain, as these propensities are gratified or denied. Through memory it delights to dwell upon that which pleased in the past, through perception to dig in mines of thought in the present, and through judgment, to classify and arrange what it has thus gathered. It is pained when thoughts conflict, and cannot be harmonized.

3. I also have a *moral* nature, distinct from the animal and mental, in that its office is to treat of right and wrong. While the animal has to do with sensual things, and the mental with ideas, the moral has to do with the moral qualities of both. It is distinct in that it can be in pain when they are at ease, or in peace when body and mind are in distress. The convicted sinner is distressed while gratifying the animal and mental, while the martyr shouts above the crackling of the flames when the body writhes in pain. Job felt at peace with God when sorely afflicted in body, and the mind could not fathom the reason why. It is distinct in that strong and finely cultivated minds are sometimes connected with very bad hearts, while fine morals are sometimes found with weak and uncultivated minds. Training can reform the animal and mental, while nothing but the power of God can change the heart.

It has its *faculties* by which it perceives the moral features of ideas and facts, and decides as to right and wrong. It has its propensities or impulses, impelling us after the object that pleases, and away from that which

is displeasing. Evil inclinations are felt in an impure, and good inclinations in a pure heart. A heart changed by grace, loves that which it once hated, and hates that which it once loved. It is capable of pleasure and pain; there is enjoyment in possession of the object of desire, and pain in being denied.

Self-denial applies to every department of my being. We must absolutely refuse to please ourselves. The will of God must be studied, and we must use these *faculties* only as God intended; to use them for mere pleasure is wrong, and is forbidden by the word of God. The great commandment covers this: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The design of God can be inferred from the use of them. God made man capable of eating animal food to preserve life, and give strength to the body, not that he might become a glutton. And thus with every faculty of our natures we should seek to do the will of God. The capability of pleasure is given that duty might not seem a load, nor worship prove a task. Sometimes for reasons of His own, God requires the suspension of the general use of the faculties, and he must be obeyed. If the animal appetite complains, and the mental nature reasons that there is no harm, the forbidden tree must not be touched. God has said, Thou shalt not eat. And even when the will of God leads in the way that is pleasing, the pleasure of it must not be the motive of obedience. That would be serving the appetite rather than God. Following after animal gratification is considered abominable among men, while reasoning away convictions of duty is by them considered almost praiseworthy, and following moral impulses is religiously done. In either case we may go contrary to the will of God. It is usually granted as to the animal, but as to the mental and moral it is sometimes denied. Reasoning as to duty when God has spoken, is questioning



whether it is right, and the evidence condemning it is always taken from our likes and dislikes. These are always prejudiced in the favor of selfishness. And as to the moral impulses, we may be inclined by them to go or do wrong. Our zeal for God may prompt us to duty out of place, as doing it publicly, when it should be done privately; or in communion with the good when it has the appearance of evil. The sensualist is led by his appetite, the formalist by his reasonings, and the fanatic by his impulses, while the child of God is led by the Spirit. In either case the conviction originates in themselves, while with the child of God, it is the voice of God. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Rom. viii: 13, 14. The standard of self-denial in degree and extent, is the pattern set us by our Lord. "Let this mind be in you, which was also in Christ Jesus, who made Himself of no reputation, and took upon Himself the form of a servant, and became obedient unto death." Phil. ii: 8. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through His poverty might be rich." II Cor. viii: 9. "For even Christ pleased not Himself." Rom. xv: 3. "He that saith he abideth in Him ought himself also to walk, even as he walked." I John ii: 6. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. v: 16.

*Self-denial must be voluntary.*—There is no moral quality in fasting, when I cannot eat food, but there is, when I have plenty and deny myself. It is not to the credit of any one, for God to take away from them the object of affection in order to do them good. If it was necessary, then while in possession they were in danger of hell-fire. And is not this the case of those who are living by naked faith, as it is called?

Was not their inordinate love of inward comfort the first steps back to sin and self? Instead of considering it a deeper type of experience, they should heartily repent, and promise God to do so no more. An exercised faith is a receiving faith, and reception is always conscious. "Where there is faith there is God, and where there is God there is joy." Any degree of return to selfishness is backsliding from God. This denial of self must be *continual*. It is not enough that I gave all up once, it must be a state of the will, a continual yielding to God.

*Self-denial is necessary.* The propensities of our nature urge their respective claims, and the ruling power of the will is to be exercised continually to keep them in their place. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." I Cor. ix, 27. Man fell in this way: and thus they that have been washed, can "return to their wallowing in the mire." II Peter ii: 22. The *dying* that deeply experienced persons experience after sanctification is the closer application of self-denial. It is that God may have more complete control of us and ours, that we may be used more successfully. Where there is entire devotion to God there is moral power.

*Self-denial is necessary,* as God carries on his work very much through suffering. By suffering the will of God we give a practical demonstration of what we teach. When Christians suffer the work spreads. This is the great weapon of God's armory. Jesus redeemed us through suffering. Why there is so little done is because there are so few to suffer: and the reason why there are so few suffering ones, is because there are so few devoted enough to be any honor to God if brought into suffering. That crying, whimpering, murmuring professor of religion will never be called to a martyr's death. *Self-denial* is necessary to become one of the glorious band. "Who are these" that are there pecu-

liarily honored, standing nearest the throne? "These are they that came out of great tribulation, and washed their robes in the blood of the Lamb?" When the Hebrews came out of the furnace without the smell of fire upon their garments, the proclamation was issued for all nations and kindred and tongues to worship the God that saved them. Who will be one of that company? When God asks, Who will go for us? and who shall we send? who will answer, Here, Lord, send me.—Isa. vi: 8.—LEBANON, ILL.

## EXPERIENCE OF

MRS. POLLY HEMSTREET.

FROM the age of nineteen until I was forty-three I was a nominal Christian, having a form, but knowing nothing of the power of godliness, yet I supposed I was a Christian. I knew my experience was not so clear as that of some others, and at times it gave me anxious thought, am I his, or am I not? But much of the time I felt as secure as though I was a real child of God. At one time I was brought, to all appearance, very near the grave, but I was so blind to my situation that death had no terrors. Could I have had my choice I should have chosen death rather than life when I had only to die to be lost—forever lost! My soul shudders at the thought. I was a member of the M. E. Church. I loved the Church as I did my mother. I do not recollect as I ever neglected class or prayer meeting when I could attend. I believe if it is possible to keep the ordinances of God's house blameless without the spirit of Christ in the soul I did it. O what a fatal delusion I was in, dreaming of heaven while I was in the road to hell!

I rested in the outward law,  
Nor knew its deep design;  
The length and breadth I never saw,  
And height of love divine.

I knew nothing of the trials and triumphs of the Christian, neither did I understand the devices of the enemy. But praise the Lord forever, six years

ago last September, at a camp-meeting in the town of Marilla, while listening to a sermon preached by brother Terry on the subject of holiness, I was led to see I was not prepared to die. I did not then think that I never had been converted but I saw the necessity of holiness of heart. I began sincerely to seek the blessing of holiness. I consecrated myself to God as well as I knew how and he did bless my soul. His Spirit bore witness with my spirit that I was his child. O what a change was wrought throughout my entire being. I had such a sense of the goodness and mercy of God that I was all melted down before him and for some time it seemed that my whole head was a fountain of grateful tears. As I returned home crosses began to present themselves, but I was enabled to bear them with a grateful heart, rejoicing that I was counted worthy to occupy any place in the vineyard of the Lord. After a while I was led to see that previous to that time I never had been converted and that the seeds of sin were yet remaining in the heart. The first that I discovered sin was not all destroyed, I spoke a few words in a light and trifling way. How I felt that I had grieved the blessed Saviour who had done so much for me and I was liable to do it again unless sin was destroyed. I prayed and groaned for deliverance, but more especially from that one besetting sin; and deliverance came. Hallelujah to the Lamb! Since that time I have only retained a state of justification, but by praying for entire holiness. Sometimes I sought the blessing very earnestly; I would get a blessing but I did not feel satisfied, my cares were very numerous and they would still distract my mind. After returning from the Akron camp-meeting last year, I saw my cares and labor were increasing, and that I had neither strength of body or mind to endure unless I had more of the Spirit's power. I knew God had said in his word, "As thy days are so shall thy strength be." Also my grace is sufficient for thee. I was resolved by his assistance

to test it. On the evening of the fifth of September, I resolved never to shut my eyes to sleep until I received power from on high to endure without distracting the mind, all I was providentially called to pass through. Glory to God! I did receive it. Heaven came down my soul to greet while glory crowned the mercy seat. O how my soul rested in Jesus. I felt that Jesus had taken all my cares and that I was bathing in the ocean of his boundless love. I had had some foretaste of this love, but never such a fullness. I found it good for soul and body. Praise the Lord.

He led me and I followed on,  
Charmed to confess the power divine,

until I was impressed with the duty of writing this article. Then I began to confer with flesh and blood. I thought the impression could not be of divine origin—that God had never required such a feeble instrument to appear in such a public manner. I seemed to have forgotten that God had chosen things that are naught to bring about things that are. I soon began to feel a loss of power and a decrease of light. When I began to enquire into the cause, I found I had been accusing my blessed Saviour of reaping where he had not sown, and gathering where he had not strewed. I was then willing to discharge this duty but had no power to do it. I promised if the Lord would again fill me with his presence and power I would do my duty in his fear. As quick as thought, he granted my request.

Streaming mercy, how it flows,  
Now I know I feel it.

And I can say not only my feeble pen,  
but

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

Dear reader, examine your foundation. Formalists are thronging the road that leads to death. Brother, sister, are you in the light? Walk in it. Trifle not with the Spirit lest your light become darkness.

## CHURCH AND STATE.

BY REV. A. B. BURDICK.

*"When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn."*

A good government is essential to the well-being of any organization, either ecclesiastical or political.

Three things are necessary to constitute a good government: Wholesome laws; a faithful administration; and loyal subjects. One foundation has been laid by the great Law-giver for both Church and State.

Other foundation can no man lay, and find favor with God. It is the "royal law," the law of love to God and man. "On these two commandments hang all the law."

"Thou shalt love the Lord thy God with all thy heart." "Thou shalt love thy neighbor as thyself." These commands are equally imperative with, *Thou shalt not steal. Thou shalt not kill.* They that keep the first commandment will keep all the rest; for "love is the fulfilling of the law." They that break the first, will break all the rest, for "the carnal mind is enmity against God, not subject to his law," and he that offendeth in one point is guilty of all. "He that loveth not God with all the heart is a thief, for he robs God." "He that loveth not his brother abideth in death," and he that hateth his brother is a murderer.

Herein we see the importance of seeking *first* the kingdom of God and his righteousness.

"If ye fulfil the royal law, ye shall do well."

No man, however high his official capacities, is prepared *faithfully* to administer wholesome laws, either in Church or State; who has not these commandments written on his heart. When Moses came down from the Mount, to administer the law of God written upon tables of stone, and saw the wickedness of the people, he threw down the law, and demanded that they should be slain. But when the law of



*love was written upon his heart* he cried out, "Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book."

God commended the choice of King Solomon, when he asked wisdom and knowledge, to go out and in before the people, in preference to "riches and honour, or the life of his enemies." Well would it be, if the priests and rulers of our day, would make a like choice. In these perilous times of wide and growing departure from the "royal law," sectarian and political efforts are made to suppress every thing that does not bend to serve a selfish and party end.

The suffering cause of Christ demands a holy daring to be right. And though the high priests and elders; the captains and rulers be gathered together and command not to speak at all, we answer, "Whether it be right in the sight of God to hearken unto them more than unto God, judge ye."

True loyalty consists not so much in silent submission to *changeable usages and customs*; as in fidelity to God, and a strict integrity to *first and right* principles. The scriptures enjoin loyalty, or subjection to principalities and powers, to obey magistrates, to be ready to every *good* work. But where spiritual wickedness reigns, "we *wrestle against* principalities and powers, although they be found in high places." Loyalty to Church and State should always be second to loyalty to God, and subjection to the "higher powers" on condition that those powers be ordained of God. This is the light in which Mordecai regarded the authority of wicked Haman. As a child of God, the terrors of the gallows, though fifty cubits high could not intimidate him to bow to that proud tyrant. The result was, God vindicated his integrity, and Haman, his enemy, soon swung from the lofty scaffold he had prepared for another.

Long years ago there were found *three men in one church* that would not bow to the sound of ungodly, instrumental music. And when commanded

to *bow* at the peril of being cast into devouring flames; their answer was, "Our God whom we serve is able to deliver us from the burning, fiery furnace, and will deliver us out of their hand. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." Such is true integrity, such is true loyalty. Fire could not burn such men, while the form of the Fourth was with them.

Great and good men have periled their lives for freedom—labored to frame a constitution of wholesome laws, extending *free and equal rights to all*. Legislation and administration were left to other heads and hands, and ere the fathers had fallen asleep, they were living under *another* constitution; under *another* government.

Holy men labor, pray, sacrifice and suffer to raise the Bible standard of religion. While lingering on the shores of time, hoping to witness the farther spread of that *inward and outward* "holiness, without which no man shall see the Lord;" their gray hairs are brought down with sorrow to the grave, to learn they belong to a church they organized not! nor ever joined!

Such is the tendency to apostatize, to degenerate from *first and right* principle. If God's displeasure rested on the armies of Israel, and the battlefield before Ai was marked with shameful defeat for the covetous disobedience of *one man*, what shall a nation expect which is given to covetousness, with thousands of Achans both within and without the camp, whose sole object is to *plunder and hide* the spoil? If *hiding* the wedge of gold and Babylonish garment, was a crime punishable with being stoned and burned, can God smile on a professedly Christian people who *display* such a profusion of outward adornings, both in "gold and costly apparel?" Shall Christians be more daring than Achans? Knowing the plain commands of God, shall they unblushingly approach the altar, freighted with jewelry, and clothed with Babylonish (worldly) garments; to com-

memorate the death and sufferings of Him who was *meek and lowly of heart*?

If God brought a whole family of his chosen people into Egyptian bondage for many generations, till they numbered 600,000 men, beside women and children, for the sale of one brother, what reward is adequate to a wholesale traffic in human flesh and blood of both black and white? Not only has southern slavery been tolerated, encouraged and defended with all its cruelties, by Church and State, but many of our white brothers and sons have been *thrust into the market*, bought and sold, not for the cultivation of cotton! but for the *slaughter and hardships of war*! at prices ranging far above that paid for Joseph or Christ! Joseph was sold into bondage for "twenty pieces of silver!" but our Saviour to the *slaughter* for "thirty!" But speculation stops not here.

Men's principles are sold to the highest bidder, and scarcely does an aspirant for office gain his desired position, but *money, fraud and rum put him there!*

With such a state of affairs before us, is it to be wondered at, that *gambling, intemperance and wantonness* are not only winked at, as "necessary evils;" but are ACTUALLY LICENSED INSTITUTIONS! ENCOURAGED AND DEFENDED!

These filthy, national reservoirs, like so many low land mud pools, have a thousand inlets, which are daily drawing the rising generation within their unhallowed embrace, to send them forth reeling with intoxication! poisoned with vice! scattering *licentiousness and crime* in every direction!

Each of these sink holes of sin must have a sewer or out-let through which to pour its revenues into the laps of our *civil, religious and martial* officers, to meet their enormous salaries.

What! though widows and orphans go mourning up and down our streets, filling our ears with their heart-rending cries?

What! though speculators hold the

staff of life, above the reach of God's suffering poor?

What! though *intemperance* is making wretched, thousands of once, peaceful, happy homes?

What! though *licentiousness* is setting on fire, the course of nature, and blasting forever the characters and hopes of the rising generation?

What of all this if our leading men can still boast of prosperity?

We are called a *Christian* people with *liberal* views!

We can find every thing in the Church that can be found in the world! Never were Church and State officials under *better pay!*

There is a wonderful charity that calls black, white; and puts darkness for light. While God says "He that saith to the wicked, thou art righteous; him shall the people curse, nations shall abhor him."

"Though justice near thy awful throne  
Attends thy dread command,  
Lord hear thy servants, hear thy Son  
And save a guilty land."

## WESLEY ON SANCTIFICATION —ITS NATURE.

BY REV. WM. COOLEY.

WE will not attempt to give all that Mr. Wesley has said, in explaining and defending this doctrine, as his works abound in such remarks. He held it to be a second and distinct work from conversion. He says: "How naturally do those who experience such a change (meaning conversion) imagine that all sin is gone; that it is utterly rooted out of their hearts, and has no more any place therein? How easily do they draw that inference. 'I feel no sin, therefore I have none; it does not stir, therefore it does not exist; it has no motion, therefore it has no being.' But it is seldom long before they are undeceived, finding sin was only suspended, not destroyed. Temptations return, and sin revives; showing it was but stunned before, not dead. They now feel two

principles in themselves, plainly contrary to each other: the flesh, lusting against the Spirit; nature opposing the grace of God. They cannot deny, that, although His Spirit still witnesses with their spirits, that they are children of God, yet they feel in themselves sometimes pride or self will, sometimes anger or unbelief. They find one or more of these frequently stirring in their hearts, though not conquering; yea, perhaps thrusting sore at them that they may fall; but the Lord is their help. Vol. i, p. 385.

"There are in every person, even after he is justified, two contrary principles, nature and grace, termed by St. Paul, the flesh and the spirit. Hence, although even babes in Christ are *sanctified*, yet it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet, in a degree, they are carnal. Accordingly, believers are continually exhorted to watch against the flesh, as well as the world and the devil. To this agrees the constant experience of the children of God. While they feel this witness in themselves, they feel a will not wholly resigned to the will of God. They know they are in him; and yet find a heart ready to depart from him, a proneness to evil in many instances, and a backwardness to that which is good." Vol. i, p. 115.

"From what has been said, we may easily learn the mischievousness of that opinion; that we are *wholly* sanctified when we are justified; that our hearts are then cleansed from all sin. It is true, we are then delivered, as was observed before, from the dominion of outward sin; and, at the same time, the power of inward sin is so broken, that we need no longer follow, or be led by it; but it is by no means true, that inward sin is then totally destroyed; that the root of pride, self-will, anger, love of the world, is then taken out of the heart; or that the carnal mind, and the heart bent to backsliding, are entirely extirpated.— And to suppose the contrary is not, as some may think, an innocent, harm-

less mistake. No, it does immense harm; it entirely blocks up the way to any farther change." Vol. i, p. 124.

"But what is the perfection here spoken of? It is not only a deliverance from doubts and fears, but from sin; from all inward as well as outward sins; from evil desires, and evil tempers, as well as from evil words and works. Yea, and it is not a negative blessing, a deliverance from all evil dispositions, implied in that expression, 'I will circumsise thy heart,' but a positive one likewise; even the planting all good dispositions in their place, clearly implied in that other expression: 'To love the Lord your God with all your heart, and with all your soul.' " Vol. ii, p. 410.

Speaking of the testimony of some, he says: "That they feel no inward sin; and, to the best of their knowledge, commit no outward sin: that they see and love God every moment, and pray, rejoice, give thanks evermore: that they have constantly as clear a witness from God of sanctification as they have of justification. Now in this I do rejoice, call it what you please; and I would to God thousands had experienced this much; let them afterwards experience as much more as God pleases." Vol. iv, p. 56.

"Entire sanctification, or Christian perfection, is neither more nor less than pure love; love expelling sin, and governing both the heart and life of a child of God. The refiner's fire purges out all that is contrary to love, and many times by a pleasing smart." Vol. vii, p. 82.

"I was with two persons who believe they are saved from all sin. Be it so, or not, why should we not rejoice in the work of God, so far as it is unquestionably wrought in them? For instance, I ask John C.: Do you pray always? Do you rejoice in God every moment? Do you in every thing give thanks? In loss? In pain? In sickness, weariness, disappointments? Do you desire nothing? Do you fear nothing? Do you feel God continually in your heart? Have you a wit-



ness in whatever you speak or do, that it is pleasing to God? If he can solemnly and deliberately answer in the affirmative, why do I not rejoice and praise God on his behalf." Vol. iii, p. 323.

"In the moment we are justified, the seed of every virtue is then sown in the soul. From that time the believer gradually dies to sin, and grows in grace. Yet sin remains in him; yea, the seed of all sin, till he is sanctified throughout in spirit, soul, and body." Vol. v, p. 201.

"First. We not only allow, but earnestly contend, that there is no perfection in this life, which implies any dispensation from attending all the ordinances of God, or from doing good unto all men, while we have time, though specially unto the household of faith. We believe that not only the babes in Christ, who have newly found redemption in his blood, but those also who are grown up into perfect men, indispensably obliged as often as they have opportunity, to eat bread and drink wine in remembrance of Him, and to search the Scriptures; by fasting as well as temperance, to keep their bodies under, and bring them into subjection; and above all, to pour out their souls in prayer, both secretly and in the great congregation. We, secondly, believe that there is no such perfection in this life as implies an entire deliverance, either from ignorance or mistake, in things not essential to salvation, or from manifold temptations, or from numberless infirmities where-with the corruptible body more or less presses down the soul. . . . 'But whom then do you mean by one that is perfect?' We mean one in whom 'is the mind which was in Christ, and who so walketh as Christ walked;' a man that hath clean hands and a pure heart; or that is cleansed from all filthiness of the flesh and spirit. . . . This man can now testify to all mankind, I am crucified with Christ; nevertheless I live; yet not I, but Christ lieth in me. . . . Indeed his soul is all love, filled with bowels of mer-

cies, kindness, meekness, gentleness, long suffering; and his life agreeth thereto, full of the work of faith, the patience of hope, the labor of love. And whatsoever he doeth, either in word or deed, he doeth it all in the name, in the love and power of the Lord Jesus." Vol. v, p. 257.

Mr. Wesley speaks of it as a second work: "Sanctification, the last and highest state of perfection in this life. For then are the faithful born again in the full and perfect sense. Then is there given unto them a new and clean heart; and the struggle between the old and new man is over." Vol. v, p. 264.

Speaking of the fruits of holiness, he says: "Does every believer experience this? I will be bold to say not one in a thousand. I suppose not one upon earth, unless he has another gift, widely from what he received when he was justified. At least I know of no one in the three kingdoms, who comes up to this experience, (besides a few in their first love,) unless, after justification, he has found a second change wrought in a moment." Vol. vii, p. 553.

Writing to one, he says: "It is exceeding certain that God did give you the second blessing, properly so called. He delivered you from the root of bitterness, from inbred, as well as actual, sin." Vol. vii, p. 45.

### GENERAL HAVELOCK.

At a meeting of the Hibernian Bible Society, held in Belfast, the Rev. Mr. Graham of Bonn, mentioned this fact: He had to tell them that Gen. Havelock, who was so distinguished in India, although a Baptist, was a member of his (Mr. Graham's) missionary church at Bonn, and his wife and daughter were members of it for seven years. He could also narrate an anecdote regarding the great and good man, which he had heard from the lips of Lady Havelock. When General Havelock, as colonel of his regiment, was travel-

ling through India, he always took with him a Bethel tent in which he preached the gospel; and when Sunday came in India he usually hoisted the Bethel flag, and invited all men to come and hear the gospel—in fact, he even baptised some. He was reported for this at head-quarters, for acting in a non-military and disorderly manner, and the commander-in-chief, Gen. Lord Gough, entertained the charge, but with the true spirit of a generous military man he caused the state of Colonel Havelock's regiment to be examined. He caused the reports of the moral state of the various regiments to be read for some time back, and he found that Colonel Havelock's stood at the head of the list; there was less drunkenness, less flogging, less imprisonment in it than any other. When that was done the Commander-in-Chief said, "Go and tell Colonel Havelock, with my compliments, to baptize the whole army."

### CHARACTERISTICS OF THE BIBLE.

THE WHOLE BIBLE IS—The soul's food.—*Athanasius*. The common shop of soul-physic.—*Basil*. The invariable rule of truth.—*Ireneus*. The divine balance.—*Augustin*.

*In respect to the Dictating*—It is the library of the Holy Ghost. Christ's aphorisms. The acts and statutes of the Highest's parliament. God's mint-house. The signet of God's right hand. The epistles of God to the world. The court-roll of God's fines and amercement.

*In respect of its worth*—It is a stately palace. A fruitful field. The true Hesperides. The inestimable pearl.

*In respect to its utility*—It is the touch-stone of error. The key of the sheep-fold. The glass of life. The weather-glass. The Christian's Magazine. The armory.

*Genesis*—The cabinet of greatest antiquities.

*Exodus*—The sacred rule of law and justice.

*Leviticus*—The holy ephemerides.—*Numbers*—God's arithmetic. *Deuteronomy*—The faithful monitor. *Joshua*—The holy war. *Judges*—The mirror of magistrates and tyrants. *Ruth*—The picture of a pious widow. *Samuel* (Kings)—Sacred politics. *Chronicles*—Holy annals. *Ezra and Nehemiah*—An idea of Church and State reformation. *Esther*—The great example of God's providence. *Job*—The school of patience. *Psalms*—The soul's soliloquies. The little Bible—The anatomy of conscience—The rose garden—The pearl island. *Proverbs*—Divine ethics, politics, economics. *Ecclesiastes*—Experience of the creature's vanity. *Canticles*—The mystical bride-song. *Isaiah*—The evangelical prophet. *Jeremiah*—The pathological mourner. *Lamentations*—The voice of the turtle. *Ezekiel*—Urim and Thummim in Babylon. *Daniel*—The Apocalypse of the Old Testament. *Hosea*—Sermons of faith and repentance. *Joel*—The thunderer. *Amos*—The plain dealing prover. *Obadiah*—Edom's whip. *Jonah*—The prophetic Apostle to the Gentiles. *Micah*—The wise man's star. *Nahum*—The scourge of Asshur. *Habakkuk*—The comforter of captives. *Zephaniah*—Preparation for sad times. *Haggai*—Zeal for God's house. *Zechariah*—Prophetic hieroglyphics. *Malachi*—The bound-stone of the two Testaments. *Matthew, Mark, Luke, John*—The four trumpeters proclaiming the Great King. *Acts*—The treasury of ecclesiastical story. *Romans*—The principles of Christian faith. *1st Corinthians*—Apostolical reformation. *2d Corinthians*—A pattern of just apologies. *Galatians*—The epistle of the Romans epitomised. *Ephesians*—The opening of the great mystery of salvation. *Colossians*—A brief rule of faith and manners. *1st Thessalonians*—Practical theology. *2d Thessalonians*—Polemic theology. *1st Timothy*—The sacred pastoral. *2d Timothy*—The title of the Scripture pleader. *Titus*—*Agenda*, or Church orders. *Philemon*—The rule of relations. *Hebrews*—A commentary upon Leviticus. *James*—The golden

alphabet. *1st Peter*—A theological summary. *2d Peter*—The encouragement of a spiritual warrior. *1st John*—The glass of love or charity. *2d John*—The pattern of a pious matron. *3d John*—The mirror of hospitality. *Jude*—A picture of false prophets. *Revelations*—*Daniel redivivus*. The opening of the treasury of future events.

From a scarce tract, by Samuel Forshell, Chaplain to Charles 1st, and Tutor to his children. J. M.

### EXPERIENCE OF C. H. SAGE.

WHEN a boy of ten years, I lay around the pool but no one helped me in. At other times between that age and fourteen my heart was softened; but at about the age of fourteen I was found, at Spencerport, N.Y., a widow's son, bowed at the altar, a weeping penitent. There, while the children of God were praying for me, I was enabled to give God my heart; I found a sweet peace in believing in Jesus; I know that I was converted. Thank God I had his Spirit to witness with mine that I was a child of God. I was weak and timid but loved to do duty, and often was I heard to say "I mean to be a Bible Christian." As I became older I was put forward in prayer and class-meetings. When I was appointed a class leader in Wisconsin I saw that I could not be a successful leader unless I was sanctified; I could not say to others "go on to perfection" unless I went on first. I could not exhort others to seek the blessing of a clean heart unless I could put my hand on my own heart and say the blood of Jesus cleanses me, and I know that it will cleanse you if you will let it be applied.

I began to seek, but as numerous as Methodists were, there was only once in a great while one that loved God with the whole heart. How I longed for some one to take me by the hand and lead me into the fountain. I would start out and say, "by the grace of God I will follow the Bible." I would then

invariably begin to grow and exhort my class to come up, and as often would some of the gray headed brethren or sisters say, by words or actions, he is over anxious, he is a fanatic, or he is young and will know more when older. Then I would begin to reason and look at myself, and soon loose my zeal for God and his cause. I dared not be right—dared not sell all out to God, but was fairly sold out to the good-will of others. In this way I spent many years; a part of the time enjoying religion and sometimes enduring it—for the most part enduring it. About two years ago last August I was in the land of gold and there I made a solemn promise to God that I would venture out on the Bible, friends or no friends. It was a struggle, but when I signed the writing with my own hand and heart, God took me at my word and gave me the witness of the Spirit that it was registered on high. I was then justified before God. The Bible had a new luster—it was my book. I began to grow in grace and in the knowledge of the truth as I never had before, only at short seasons.

Now I had started to live on justification—before I had lived beneath it. Now came the cutting off of right hands and the plucking out of right eyes, leaving off joking, vain talking, getting angry, pride of heart, caring for the speech of people. I could not shave, black boots, or write letters on the Sabbath. Then came a thousand duties up before me that I had left undone—little duties, for I had never neglected going to church, paying the preacher and attending prayer or class meetings. I had observed outward forms, but now I was aiming at being just right—having a conscience void of offence towards God and man. Then came confessions—clearing up the way, getting upon a good foundation. This all done I began to lead out. In came persecution from my own brethren. The devil opened upon me with all of his artillery, but by the grace of God I was able to stand. The old man was chained, but, oh, how



he struggled to get loose. I had peace,—I had victory—but such fighting to hold the ground.

Then I saw that I needed the blessing of holiness—I needed to have the old man crucified with his deeds, mortified, destroyed, cast out. I began to seek it. I looked the ground of sacrifice all over—seemed to have all upon the altar, but still faith could not act just then. In a short time it seemed to come to me, as plain as if spoken, “If I should call on you to leave the church of your choice and join a few poor and inferior people, would you go willingly?”

I stopped and looked, for it was the last thing that I could have thought of, for I was married to the M. E. Church, but my heart was so intent I said, yes! Lord, here I am, a living sacrifice. Then all was on the altar. Then it came to me, can Jesus save me just as poor as I am—no property, no reputation with all of my peculiar besetments and something seemed to say to me, he is Almighty, He can save to the uttermost all that will come to him. “He can, but when will he do it?” “When you believe; according to your faith it is done.” Here it all hung on simple faith; I said, Jesus! Jesus!—Jesus saves me now. My heart believed it. The work was done, bless God. A heavenly peace came in. I was saved. There was a great calm. Jesus had said, “peace, be still,” and the raging billows had ceased to roll. Since that time I have ceased from my own works and trusted all in the hands of the Lord. I am doing all that I can to spread scriptural holiness, and the Lord is blessing my efforts, feeble as they are. I cannot preach—I wish I could—but I am on the altar, and whatever my hands find to do I am doing with my might. I saw, in Wisconsin, a few of the despised ones that I was showed in my sacrifice, but I have found none as yet in Michigan. May God speed the time when there shall be a starting point here—when a preacher shall dare to come here and be free. I long

to join them. As it is I shall labor as best I can. I have taken the Earnest Christian the past year and it has proved a friend, indeed.

### SAILING TO THE LORD.

An officer on duty at Ship Island lately descried a little skiff drifting towards the shore from the main land. As it drew near, it proved to contain two women, with a baby; they had run away from Biloxi, and had floated all night upon the Gulf, in the open skiff, and had landed twenty miles distant from their starting place! One of them was an old woman of seventy, but still, “right smart.” She had been a slave all her life, and “thought she would like a little rest for herself before she died.” The other was a married woman of about forty, active and quite intelligent. “I asked them,” writes the officer, “whether they were not afraid to cross the water alone; the old lady answered, “Yes, massa, we was skeered; but den you know we had radder go to de Lord in de sea, than stay wid de rebs.”

What a sublime faith is here! Without oar, without sail, without rudder, without compass, in an open boat, pushing out to sea, there to drift to the Lord! They might drown but God was in the sea, and it was better to go to Him through the deep, than to stay in the house of bondage. Sometimes God's providence brings us into straits, from which there is no escape but by going to Him in the sea. To stay where we are is spiritual bondage, degradation, death. And yet there is nothing before us but an unknown sea, with no chart to guide us, with no visible arm to steer us. Nevertheless, let us launch forth into the deep; we can but go to God in the sea, and he may come to us, walking upon the waters. Why do ye doubt, O ye of little faith?—*Congregationalist*.

Among the Indians, the terms for madness and drunkenness are identical.

UNITY OF CHRISTIAN GRACES.

MRS. E. R. WELLS.

Love is the foundation of all religion, its only basis; without it the superstructure totters and falls; with it, it is as enduring as the everlasting hills. Love to God and our neighbor is the chief element of Christianity, the soul and spirit of all piety, the Alpha and Omega of all true religion. Towering in its grandeur it stands alone, the embodiment of Divinity, for God is love.

All the Christian graces revolve around love, the sun—and draw their light and beauty from its refulgent rays. They cannot exist without it; and where its beams are shed, there every other fruit of grace luxuriates in constant freshness. The apostle enumerates them, 'Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, Temperance;' but the one first mentioned combines them all. The rest are but the exponents or representations of Love, in varied forms, but all enhancing the beauty and glory of this one great source or principle. In these defined forms it is beautiful to trace love beaming forth from every exhibition of the other graces, as the great motive power, the all-pervading spirit.

We see it welling out from overflowing Joy. It is the stream, dancing in very gladness, gushing forth in torrents of blessedness; swelling and enlarging into the broad and mighty river, impetuously rushing on to the ocean of divine Love. It is Love luxuriating in excess of bliss, and glorying in its exhaustlessness. Yea, more, it is Love triumphing. It is love viewing the promises, so broad, so exceeding precious, so enduring, that exultingly he sings and shouts. It is Love in the heart of fallen but renewed man, meditating upon the perfections of Godhead, and at the thought that the All-wise, All-Good, and All-glorious One is his Father; crying out in ecstasy, 'My Lord and my God.'

And if Joy is Love triumphing, PEACE IS LOVE RESTING. It is Love with folded pinion on downy couch reposing. It is Love in green pastures and beside still waters, sweetly reclining. It is Love shed abroad in the heart, filling with quietude and holy content. It is that great calm which the soul feels when it views the atonement wrought out by blood-shedding, as its own. Ah, it is the quiet of the mighty deep, whose waters no more cast up mire and dirt, for Jesus says, 'Peace, be still.'

The apostle speaks of "enduring hardness as good soldiers; then is not LONG-SUFFERING, LOVE ENDURING? Ah! it is Love baring its bosom to the storm. It is the bruised reed bending, but not breaking beneath its load. It is the shorn lamb with untempered wind, ceasing its moan. It is the stricken one, kissing the hand that holds the rod. It is the sheep before her shearers, opening not her mouth. It is giving the cheek to the smiters, answering not again. It is forgiving seventy times seven, even as Christ forgives us. Oh, it is following the Master in being a man of sorrows and acquainted with grief, if so be, God is glorified. Yea, it is following Him to prison and to death, for the love we bear toward Him. Ah! it is following him 'fully' until he says, 'It is enough, enter into thy rest.'

GENTLENESS, Dr. Clarke says, is 'benignity, affability.' Then is it not LOVE IN SOCIETY? It is love with cordial hand grasping his fellow. It is the beaming eye that speaks of a heart glowing with affection's flame. It is that tenderness which fears to offend, and smoothes the asperities of life with a softened hand. It is that delicacy of feeling that studies another's wish and another's taste. It is that refinement of heart that prompts to true courtesy and quiet Christian affability. It is that unassuming bestowment of favors that seems to say the giver is the obliged one, and not the receiver. It is "being kindly affectioned one toward another, with

brotherly kindness, forgiving 'one another in love.' Oh! it is a matchless grace! one that Paul does not apply to himself; but he says, 'I beseech you by the GENTLENESS of Christ.'

GOODNESS, says the same author, 'is the disposition to do good to the souls and bodies of men.' Then is it not LOVE BEARING BURDENS?—Love loading itself with blessings and scattering with liberal hand? Love burdened with kindnesses and dispensing to all who need?—Love in the highways and hedges, compelling by gentleness the wanderer's return?—Love spreading the banquet, and inviting all to come; yea, seeking the houseless and homeless, and making him his honored guest? Is it not feet for the lame, and eyes to the blind; food to the famishing, and medicine to the dying? Love at the 'Five Points,' and on the lone mountain; in the prison and in the camp, in the hospital and in the cell; crossing oceans and burning deserts; surrounded by heathen children and savage men; seeking and saving that which was lost. Oh! it is Love everywhere, going about like the Master, 'doing good.'

FAITH IS LOVE AMID CONFLICTS AND CLOUDS. It is Love when the voice of the Commander is lost amid the war of elements and clash of arms, firm at her post. It is love pursuing duty's path amid cloud and tempest without moon or stars. It is Love, constant at the helm in darkest night, when surges rise and billows roll, and no beacon is seen to guide his bark. Ah! it is Love offering Isaac and hiding Moses. It is Love crossing the Red sea with steady tread, and 'choosing affliction with the people of God, rather than enjoy the pleasures of sin for a season.' It is Love approaching the heated furnace, confident the 'form of the fourth will be there;' and with unblanched cheek entering the den of lions, assured of safety. It is Love daring to do right in face, of prisons, fagots, chains and death. It is Love never flinching, never failing, when all

is periled and firmness most is needed. It is Luther at Worms, and Wesley shut out of the English churches. It is being singular for Christ's sake, when devotion is costly, and zeal occasions great reproach. Yea, more, it is Jesus in the garden and on the cross. O, it is leaving all and following Christ, not knowing whither we go. It is to us in place of sight, 'the SUBSTANCE of things hoped for, the EVIDENCE of things not seen,' and produces the same effect.

MEEKNESS is Love humbling itself; sitting at the saint's feet; in honor preferring another. It is lowliness of mind and quietness of spirit. It is patience having its perfect work; and humility unconscious of its dignity and worth. It is Moses deaf to the flatteries of kingly courtiers, and calmly listening to the clamorings and murmurings of an ungrateful band. It is Jesus led as a lamb to the slaughter, giving 'His cheek to those that plucked off the hair,' that He might give gifts to men. O, it is the sum of gentleness, goodness, patience and humility. It is an unrivaled grace, rarely perfected, and has its embodiment only in the meek, lamb-like Son of God.

TEMPERANCE IS LOVE DENYING SELF. It is love subduing passion, and controlling carnal desire. It is slaying appetite, and crucifying the flesh. It is Love with closed eye to things forbidden, and deafened ear to pleasure's syren song. It is keeping the body under subjection as unto Christ. It is refusing idols' meat, and subsisting upon pulse. It is living as Christ lived, devoid of luxuries and pomp. It is in 'all things' copying the Master.—GUIDE TO HOLINESS.

USEFUL ADVICE.—A transcendental preacher took for his text, "Feed my lambs." A plain farmer very quaintly remarked to him on coming out of the church, "A very good text, sir, but you should take care not to put hay so high in the rack that lambs can't reach it."



## KEEP TO THE ISSUE.

BY REV. A. A. PHELPS.

THE world is sadly out of joint. It has long been in a state of revolt from God, and of deadly opposition to every element of purity. All efforts to get saved or keep saved are sure to conflict with the spirit of this world. Moral reform is always up-hill work. When the car of progress attains a desirable point in the ascending path, it is in great danger of sliding back to the dead level of a pseudo-conservatism. The Christian Church is battling her way through an enemy's land. The devil is constantly seeking to cripple her energies and obstruct her pathway to usefulness. Sometimes he tries to buy her with flatteries, and sometimes to awe her with frowns. To maintain her position she must row up-stream, against the swift current of worldliness and the stormy blast of persecution. It is far more easy to float down with the current; hence the constant tendency of the church is to lower the standard of piety and vary her course to suit the times.

The Free Methodist Church, though without honor, wealth, or numerical strength, has dared to take a position somewhat in advance of the current notions of the religious world. We have started out under peculiar circumstances, to lift up the banner of the cross, and wage an aggressive war against the powers of darkness. *To promote an earnest Christianity*, as distinguished from the accommodating religion of the day, is our great and only work. It is of the utmost importance that we keep distinctly before us the vital issue that gave us birth. It is not our mission to exert all our energies in promoting a single branch of Christianity, while others of equal magnitude are quite ignored. Our professed aim is *to advance the work of salvation, in all its moods and tenses—in all its parts and degrees*. Whatsoever, therefore, belongs to the pure religion of Jesus, ought to belong to

the creed of every genuine Free Methodist.

While this is our platform, stated in general terms, there are some peculiarities appertaining to the F. M. Church which it may be well to enumerate, with a few practical suggestions. Our success as a church will very largely depend upon our faithful adherence to the doctrines and usages which we profess to have adopted. We always assume that the Holy Ghost is indispensable to give efficiency to all our movements. Without his presence and sanction we are only beating the air. Let us be true to our own convictions and principles, and thus prepare the way for the Spirit's coming "in power and great glory" among us.

1. *Free Seats in all our Churches.*—The pewed system can never be made to harmonize with the genius of the gospel. It builds up a moneyed aristocracy in the church, and practically shuts out the poor. Such partiality never receives the approval of that God who invites "the poor and the maimed and the halt and the blind" to the sweet banquet of redeeming love. The prevailing sentiment of our church is strongly in favor of free seats. The free-seat system is also based on positive disciplinary law. May that sentiment never be changed, nor that law repealed. In order that free churches may be multiplied, let due regard be paid to *plainness and economy*. Overgrown and extravagant church edifices are greatly out of place. Again: While our churches are *free* they ought not to be free for *everything*. They should never be turned into places of festivity, mirth and speculation—the usual accompaniments of concerts, shows, church festivals, and political harangues. Nor should they be free for the indiscriminate use of loafers, loungers, tobacco-spitters, and disturbers of religious meetings.

2. *Congregational Singing.*—This is in keeping with original Methodism, and with every sensible view of religious worship. Praise is as truly a part of

devotion as prayer. There is no good reason why the former should be monopolized any more than the latter. In some churches both prayer and praise seem to be done by proxy. We believe in having *all hearts* uplifted in prayer, and *all tongues* employed in praise. There is doubtless great room for improvement in all our congregational singing, and in some instances a very loud call for it. There is not enough variety in our music. We learn a few tunes and then wear them threadbare. It would be well to make ourselves more familiar with the principles of sacred music. Another common fault is to drag out our tunes beyond all propriety, not to say beyond endurance. We convert our spirited music into funeral marches. We should sing faster and more "lustily."

3 *Lay representation.*—As we do not believe in letting a choir monopolize the singing, so we are opposed to letting the preachers monopolize the talking and planning connected with the church. Assuming the correctness of our position on this subject, we wish only to say, let us have what the terms fairly import—*lay representation in fact*. We want something more than lay delegates—these might only take up the room of better material and act as clogs to the wheels of progress. We want *lay representatives*. This implies two things: (1.) That the delegate be chosen by the *laity*. No preacher has any right to mould a man into a special favorite, and then use his influence to get him elected. Almost any minister, with a little cunning and forethought, might secure an election to suit himself. If all the preachers were to stoop to such electioneering meanness, it is easy to see that the lay delegates sent up to our annual gatherings, would be little more than tools to carry out the plans of the ministry. *Let the laity carry on their own election, without the preacher's advice.* (2.) It implies also that the chosen delegate shall be a *faithful representative of the Society or Circuit as a whole*. No narrow-souled party man is fit for a delegate to an ecclesiastical body. If the church is divided into cliques and clans, let the dele-

gate be a man (if such can be found) who is free from prejudice and partiality. He ought to be a man of liberal views, sound judgment, moral independence, and fervent piety.

4. We claim to be thoroughly *anti-slavery*. Undoubtedly we are. Certain it is that no slave-holder has any place among us. Our disciplinary rule prohibits "the buying, selling, or holding of a human being as a slave." While we have all subscribed to this doctrine, it must be confessed that a few have drifted among us whose anti-slavery sentiments are not as strong as could be desired. Some have been identified with the old Democratic party so long that it seems a little difficult to get the pro-slavery leaven entirely purged from their moral system. Let us not even *apologize* for the hellish institution of chattel slavery. We must *pray* for freedom—*talk* for it—*vote* for it.

5. We are pledged to renounce all connection with *secret societies*. It is difficult to see how any church, claiming to be in sympathy with spiritual religion, can affiliate with such oath-bound societies as have risen up to curse the world. Investigation will convince any candid inquirer that Odd-fellowship and Freemasonry embody principles which can never be reconciled with the claims of Christianity. A volume might be written on the subject, and still leave the dark depths of corruption partially unexplored. It is time to speak and act on this growing evil with a *will*. Sound out the truth. Let us not be afraid or ashamed of our principles. If we are truly the children of "light," let us send a few scorching rays through the dark chambers of iniquity, and lay open the horrors of the system to the gaze of humanity.

6. *Plainness in Dress.*—We have been trying to get back on Methodist and Scriptural ground. We have made a good beginning, but the work is far from being done. After all that has been said on the subject, some seem ever casting a wishful eye upon the vanities of the world; and there are sorrowful instances of those who did run well, but

were at length enticed from gospel simplicity and entangled in worldly fashions. Amid so much outward display, it requires great moral courage to pursue the narrow path of plainness and self-denial. The relapse into worldliness is generally by slow degrees. The eyes are gradually blinded and the taste gradually vitiated, until the ruin is complete. This is no time to open the flood-gates of worldliness. The goddess of fashion must not be enthroned. We profess to be a plain people. Let us stand our ground and drive the battle on. Will not the sisters help us, by discouraging the use of variegated ribbons, feathers, wheat heads, and all such substitutes for artificials and jewelry?

7. *Christian Perfection.*—This is the great distinguishing doctrine of Methodism. We have reaffirmed our belief in the old doctrine, and have gone out to scatter the holy fire and raise up witnesses of full redemption. We must not forget our mission. Let us stand by the old land-marks. Never may we allow our interest to flag, or the definite testimony to be lost in generalities! We have taken high moral ground, and now let us maintain it. O, shall we ever take down our colors and suffer the bloody banner to trail in the dust? Shall we give up the issue which we have joined with the abominations of the world and the spiritual death of the churches? How our responsibilities tower to the heavens! "Who is sufficient for these things?" Lord God Almighty! Pour down thy Spirit on all that weep over the desolations of Zion, and nerve them up to vindicate thy cause, till they shall hail thy coming o'er the bright hills of gladness, and repose their weary heads on thy bosom of love!

#### MR. SPURGEON'S CONVERSION.

The Rev. C. H. Spurgeon, preaching at Ross, recently, gave an account of his "conversion." He stated that, in early boyhood, he was the subject of many impressions, and those of so painful a nature that he might truly say he was a miserable wretch. So at last he

determined to attend three times on the Sabbath in the house of God, and to go to every chapel in the town in which he lived, to seek a balm for his wounded spirit. It was not without prayer he formed this resolution; and day after day he cried to God—but had never heard the Gospel preached. He said this without disparagement of the ministry of his native town: for they were good men and true; but one preached the experience of the child of God, and he had nothing to do with that; and another told of the future blessing of the regenerated, and that did not apply to him: on one Sunday the text would be, "Be not deceived, God is not mocked;" and again, "The wages of sin is death;" he only became worse and worse after hearing discourses which drove him to despair; and then came the text for good people, but not a word for him. At last he found a Primitive Methodist chapel, of which he had only heard before, that the singing was so loud that it split people's heads. Well, he went there: and he did find that they sung quite as loud as he liked to hear. But the text was, "Look unto me, and be saved, all ye ends of the earth." Now, that was what he wanted to hear. He knew that it was intended for him; and indeed the preacher fixed his eye upon him and pointed him out with his finger, and said to him, "Young man, you are under great distress of mind—(and, sure enough that was true)—and you will continue so. Look, look," he added, in a voice that he (Mr. Spurgeon) should never forget, and whose tones of thunder made his own sound weak—"look to Jesus now, and be saved." "Are you lightened of your burden?" said he; and he felt that he could have sprung into the air, for he had looked, and his burden of sin had left him.—*English paper.*

THESE are two things which ought to teach us to think but meanly of human glory; the very best have had their calumniators, the very worst their panegyrists.



## THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, AUGUST, 1864.

### HUMILITY.

We should note the rocks on which others have made shipwreck and carefully avoid them. If we would walk in the narrow path we must keep our eyes open. We should study the examples recorded in the word of God; and the examples that are transpiring around us, and learn the lessons they are designed to inculcate. Have some, under great disadvantages, and against fearful odds, fought successfully the battle of life and won a conqueror's crown? What was the secret of their success? Have others, who bid fair for Heaven, fallen out by the way? Let us observe the causes of their lamentable failure and shun them in season.

We are satisfied that those who have had a deep religious experience lose their grace through a want of humility, more than in any other way. Pride is usually the first sin that Satan succeeds in introducing into a sanctified soul. It is so subtle, so insinuating, that it makes its way where no other sin could find admission. It feeds upon our graces, and fastens its fetters upon us in the midst of our rejoicings for victory. It is the domestic traitor that binds us and betrays us into the hands of the Philistines when we fancy that no enemy is near; it greets with salutations of friendship, but sends the dagger to the heart; it invites us to a feast, but mingles poison with our food.

For want of humility young converts become puffed up, and think they are wiser than their teachers, and are led on, step by step, into the cunningly devised snares of the devil. Plants that grow with a rapidity that astonishes, wither and die when the North wind touches them with his icy breath; while the trees that survive the winter and strike deep their roots and bear precious fruit for years, are more modest in their aspirations. All supposed growth in grace is specious and deceptive, without a corresponding growth in humility. Unless a tree throws down its roots unseen and unpraised into the soil, as far as it does its branches into the air, it becomes top-heavy and falls before the blast; so, unless we grow

as fast in genuine meekness and lowliness as we do in knowledge and utterance and boldness, our overthrow is almost certain. A moderate gale will capsize a ship, however well-built, that does not carry ballast in proportion to her sails.

Those who have been long in the way and have enjoyed striking manifestations of the favor of God, are in special danger from the assaults of pride. They have power with God, and almost unconsciously take some credit to themselves for what God has been pleased to do through them. Or they begin to feel that they are of consequence, and can do something. Moses was the meekest of men, yet once, the subtle enemy successfully assailed even him. "Ye rebels, must ~~ice~~ fetch you water out of this rock?" If Moses thus displeased God let none of us think that we are in no danger. The truth is, many have been shorn of their strength in just this way, yet do not seem to know it. God used them—Satan tempted them to pride and they yielded to the suggestion. Many promising young preachers have thus been crippled for life. They grew too fast. They died of a revival. Success killed them. The land is full of ministers and laymen—of men and women whom, for want of humility, God has laid aside, like useless tools. There are enough of this class to shake the nation, under God. They occasionally bluster about but find they can do nothing, and so lay it to the times. The real trouble is with themselves. They are occasionally convicted of this, but will not admit the fact. They refuse to humble themselves and so God cannot exalt them. As they are, they are worse than useless. Full of themselves they are stumbling blocks in the way.

If you will be at the pains to investigate you may know whether or not you are lacking in humility. The symptoms need not be mistaken. A want of it is evidenced.

1. *By too great forwardness.*—There is such a thing as being too backward, especially in social meetings. We may yield to the fear of man which bringeth a snare. But we may occupy time that belongs to others. The Spirit may be grieved by our talking as well as by our sitting still. If you find yourself inclined to take a very prominent part in every meeting, instructing every body that speaks, or criticising their tea-

timony, no matter who has the lead of the meeting; or, if not feeling as well as usual, you occupy the attention by long, detailed soul-less confessions for yourself and others, you may set it down that this fundamental grace is wanting. This is evident to every body except yourself. There can be no mistake about the matter. Your greatest need is humility.

2. *Impatience of contradiction.*—If you have genuine meekness you can bear opposition even when you know you are right. You will not act as if you thought that every one who does not concur with you is fighting against God. You will not unchristianize those whose views may differ from yours.

3. *A self-sufficient, positive, dogmatic spirit.*—When a man gets where he knows it all—when he cannot take advice from any one, he is in a dangerous position. Satan is almost certain to lead him astray. Moses talked with God face to face, yet, when his father-in-law came to him with advice, not professedly from God, but as a man and a friend, Moses did not repel him, but incorporated the wise suggestion among the laws of the Commonwealth. When the wolf would destroy a sheep it first separates it from the flock, and so when Satan would lead a soul astray, he first induces him to close his ears against those who may have all the requisite gracious qualifications to give him good advice. God leads his people. But he often leads them through others. When we are not merely led—but even filled with the Spirit—we are enjoined to *submit ourselves one to another in the fear of God*. We may be mistaken. Satan transformed into an angel of light may deceive us. He has deceived those who possessed more wisdom and grace than ourselves. Let us not be high-minded but fear.

4. *Ostentatious display.*—Where there is a smoke there is a fire somewhere, though it may be covered up. "The putting on of gold and costly apparel," contrary to God's word, shows that there is a want of genuine humility. So does a display of fine words. Wesley said, he would no more dare to dress up his sermons than he would his person. Any thing that savors of "showing off" our education, or wealth, or good standing, evidences a want of humility.

Do you see, beloved, that you are wanting

in humility? The lack is a serious one. Get it supplied or through this one defect all the grace you have will leak away. The difference between a Christian and a Pharisee is simply a difference in humility. Without this grace salvation is impossible. If you would obtain it ask God for humble love. A lack of humility always proves a lack of love. Charity is not puffed up.

The Saint that wears heaven's brightest crown,  
In deepest adoration bends,  
The weight of glory bows him down  
Then most, when most his soul ascends;  
Nearest the throne itself, must be,  
The footstool of humility.

#### BE PLEASANT.

If you really enjoy religion, every body you come in contact with, will be the gainer by it. You will carry with you a pure and holy atmosphere that will diffuse happiness among all with whom you mingle. Take pains to have it so. By unvarying kindness, in actions, words and looks, show that pure, celestial love has taken up its abode in your heart. Let it be seen that grace can control the natural disposition and outward circumstances. But if you vary with your surroundings;—if when you feel poorly in body and tempted in soul, you are morose, sullen, or cross, what do you more than others? Do not even infidels have their amiable moods? Getting blessed at times, is no substitute for an even, consistent, godly, loving walk, in every day life. You may get so much grace that however you may be tempted, you will still be patient and amiable, and kind. Unless you are, do not profess holiness. The reality is wanting. Put on *therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another; if any man have a complaint against any, even as Christ forgave you, so also do ye.*

#### SIGNS OF THE TIMES.

A spirit of wild speculation prevails throughout the country to a fearful extent. The great desire is to make money; the chief study how to turn to one's own personal advantage the disasters of the nation. Gambling in stocks, in gold, in grain, and in other articles, is common. Nominal Christians are quite as zealous as worldlings in this service of Mammon. Many prominent members of prominent churches have engaged in specula-

ting, even in whisky! What devotion to the god of this world does this exhibit! What hypocrisy! To go from the courts of Him who has said, "If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen," to traffic in that which brings death, temporal and eternal, to those who use it! *In the last days men shall be covetous.* Are they not pre-eminently so in these days? Is not the patriotism on which we so much pride ourselves covetousness in reality? When was there ever, since the world stood, a war carried on at such an enormous expense as that which is draping our land in mourning?

Saints of God, be on your guard. Iniquity abounds. The love of many is waxing cold. Unless you watch and pray as never before, you will drink in, from the papers you read, the society in which you mingle, and from the very air that surrounds you, the spirit of the age—a spirit of worldliness, and of spiritual death. If you gain heaven you must strive against the current. Be sober,—be vigilant! The coming of the Master draweth near!

#### THE DYING SERGEANT.

The following affecting narrative we transfer to our columns from the *Northern Independent*. It was written by the late Brigadier General Rice, who has himself, since bravely finished the march of life. Our nation is paying a fearful price for its complicity with sin.

It was, perhaps, ten days after the second battle of Manassas, that I visited one of the hospitals, near Washington, for the purpose of ascertaining if any of the disabled of my own command had been borne there, and, if so, speaking to them a kind, cheerful word, always so grateful to a wounded soldier. As I was passing through the numerous wards, viewing with feelings of sympathy and pride the mutilated, but patriot and uncomplaining sufferers, two strangers—a sister and an aunt of one of the young heroes—accosted me, and asked if I would be so kind as to come to the couch of their relative, and stand by him while the surgeon should amputate his limb, which they told me had been amputated a few days before, but, on account of the arteries having commenced to slough away, the physicians had decided upon this as the only hope of saving his life. I followed them to the

couch. They were both weeping, but the wounded soldier, although suffering intensely, met me with a smile, and saluted me. I sat down by his couch, and took his hand in mine. He told me that he was a sergeant in the Fifth New York (Duryea's Zouaves); that he was wounded late in the action, and left upon the field; that he remained where he fell from Saturday until the following Wednesday, "with no food, save a few hard crackers, left in my haversack, and with no water, except that which God gave me from heaven, in rain and dew, and which I caught in my blanket."

The sergeant continued his story, after a moment's pause, occasioned by his suffering, by saying, "You know, colonel, how God always remembers us wounded soldiers, with rain, after the battle is over, and when our lips are parched and our tongues are burnin' with fever. On Wednesday, I was found by one of our surgeons, who dressed my wound, and placed me with other disabled soldiers in an ambulance, to be sent to Washington. I arrived here late on Thursday evening, when my limb was amputated, and I"—The Sergeant again paused in his story, and I begged him not to go on. I noticed that his voice became weaker, and his face more death-like, and a moment afterward I observed blood trickling down upon the floor from the rubber ponchon on which the sergeant was lying. I at once called the surgeon to his bedside. He examined the limb, and, after consulting with other surgeons in attendance, told me they had decided that it was impossible to save his life; that re-amputation would be useless; that the soldier was fast sinking from exhaustion; and that, in all probability, he would not survive the hour; and desired that I should make known their decision and apprehensions to the aunt and sister.

With such language as a soldier might command, I informed them that the Sergeant must soon rest. Tears filled their eyes, and they sobbed bitterly; but their grief was borne as Christian women alone can bear such sorrow—for they heard the voice of the elder brother speaking to them, as to Martha, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." The sister, wiping away her tears and taking a small prayer-book from her dress, asked me if I would tell her brother how soon he must



die, and if I would read to him "the prayer for the dying." I went again to the couch, and stood beside the dying soldier. "Sergeant," I said, "we shall halt soon—we are not going to march much further to-day."

"Are we going to halt, colonel," said the sergeant, "so early in the day? Are we going into bivouac before night?" "Yes, sergeant," I replied; "the march is nearly over—the bugle-call will soon sound 'the halt.'" The sergeant's mind wandered for a moment, but my tears interpreted to him my words. "Ah, colonel, he said "do you mean that I am going to die?" "Yes, sergeant," I said; "you are soon to die." "Well, colonel, I am glad I am going to die—I want to rest—the march has not been so long, but I am weary—I am tired—I want to halt—I want to be with Christ—I want to be with my Saviour." I read to him "the prayer for the dying," most of which he repeated; and then the sister kneeled beside the couch of her dying brother, and offered up to God, a prayer full of earnestness, love, and faith. The life blood of the dying soldier was trickling down from the bed-side and crimsoning her dress, while she besought the Father that the robes of her dying brother might be "washed and made white in the blood of the lamb." The prayer was finished. The sergeant said "Amen." We stood again by his bed-side. "Sister—  
aunt—do not grieve—do not weep, for I am going to rest in heaven. Tell my mother, sister"—and the soldier took from his finger a ring and kissed it—"tell my mother, sister," said the sergeant, "that this is for her, and that I remembered her and loved her, dying;" and then he took another ring from his hand, kissed it, and said, "Sister, give this to her to whom my heart is pledged, and tell her—tell her to come to me in heaven." "And, colonel," said the sergeant, turning to me, and his face brightened with the words, "tell my comrades of the army—the brave Army of the Potomac—that I died bravely, died for the good old flag." These were the last words of the dying soldier. His pulse now beat feebler and feebler, the blood trickled faster and faster down the bedside, the dew of death came and went, and flickering for a moment over the pallid face, at length rested—rested forever. The sergeant had halted. His bivouac now is in heaven.

J. C. R.

## GIVING TO THE LORD.

The following shows how, when there is a disposition to give to the cause of God, the means will not be wanting. Doubtless this Sister could have found other ways to have used this money, but she wisely dedicated it to the Lord, and she will not lose her reward. Beloved, do you gain all you can, save all you can, and give all you can? If you would give money to good advantage, you can assist in paying off the indebtedness on the Free Church in Buffalo. Read the statement on the cover. It is nearly paid for; but we want the indebtedness all removed. Other cities need similar churches, and as soon as this is paid for, we shall see what can be done elsewhere.

REV. B. T. ROBERTS:

Dear Brother—I enclose ten dollars, sent by Sister M—— W——, to go towards meeting the claim against the Free Methodist Meeting House in Buffalo. Her husband gave her a young calf some time ago, and she kept it until it was worth ten dollars and then sold it, and sent it to you to give to the Lord. With it she sends to you her best regards—wishing you great success in your efforts to build up the cause of God—bidding you God speed. This ten dollars she gives freely unto the Lord. She is comparatively poor.

J. A. W.

## LOVE FEAST.

We propose to let our Subscribers enjoy, through our columns, a monthly Love Feast. In writing us, give us for publication, as concisely as possible, a sketch of your present religious experience. Give a definite testimony and tell us if you are saved from all sin. We shall, of course, in all cases give the names of those who speak in this great meeting. We do not think it is right to publish the experience of any one who is not willing to be responsible for it before those who know him. Profess all God does for you and then see that you live up to your profession. "Then they that feared the LORD spake often one to another; and the LORD hearkened and heard it; and a book of remembrance was written before him, for them that feared the LORD, and that thought upon his name."

A SAD WARNING.—A few years ago, says the Boston Journal, a young woman left her

happy home in Maine; father, mother, sisters, brothers, a large circle of friends, among whom she was respected and esteemed, and came to Boston. The tempter had whispered in her ear, and she had listened to his voice to her own ruin. She came to this city forewarned, with good resolutions of reform, and determined, when her shame was concealed, to return home and sin no more.

But want soon overtook her. Unable to earn a support by reputable means, too proud to beg, too honest to steal, she fell another step, to that grade of ruin from which so few ever recover themselves. Then her course was down, down, down, from a gilded palace of sin to a hovel, from costly apparel to dirty rags, from the society of those who had at least pretensions of respectability, to be shunned by all except men and women steeped in crime, who did not feel disgraced by the companionship of a poor, degraded, painted, dirty harlot.

And now comes the end, such an end as threatens all who choose to start on this path. Yesterday this woman was arrested as a common drunkard, and fell in a fit while being taken up to the Court room from the Tombs. She lingered until five o'clock this morning, receiving the best of care from the city physician and the keepers of the Tombs, but dissipation had done its work, and she died without being able to reveal the address of her parents, or give her real name. There it is—death in prison, of the delirium tremens, under an assumed name, with the following record of the end of one who was capable of shining in society and of loving and being loved:

Died, in the Tombs, Dec. 22d, 1863, of delirium tremens, Mary Black, common drunkard, aged 24.

#### "DYING WELL."

Brother Ashbel Tyler, well known in Clarkson, N. Y., whose house was for many years a pilgrim's rest, has gone home, "to die no more." He received pilgrims here, and now has been himself "received up into glory."

His death was almost sudden, but he was ready. The day before, his companion enquired of him whether he was sorry for the step he took, in leaving the church of his early choice, and uniting with the Free Methodists. "No," he answered, "I could not but stand

by those who were persecuted for righteousness sake, I should do just so again under like circumstances." The next morning he arose as usual, although quite feeble, and came out to breakfast. His wife observed an unusual palor upon his face, and said to him, "I am afraid you are going to die." He answered calmly, "I do not know." She then inquired, "Is all well." "Yes," said he, "all is well." In a few moments he exclaimed, "Glory to God for a free and full salvation," and without a struggle or a sigh entered into rest.

Thus one after another goes rejoicing home, from the Battle to the throne. J. M.

#### LIVING TESTIMONY.

"From a member of our little band, now in the army before Petersburg."—J. M. UTICA.

"I have an abiding witness that I am saved, and know from day to day that my feet stand on solid rock. Forward is my motto, and with God's glory as my aim and object, I never shall retreat. I realize that I have no strength of my own, yet I believe that through Christ I can do all things, and with his assistance I mean to fight on until I stand entire among those who by bearing the cross have obtained the crown.

#### BARNERVILLE CAMP MEETING.

This was among the best meetings we ever attended. There was but a small number of tents, but the attendance was large; and the congregations serious and attentive. The order was excellent throughout, showing that the community in which the meeting was held was one of intelligence, sobriety and respectability. There were many trophies of saving grace, and the good results of the meeting will long be felt.

#### PRICE OF SUBSCRIPTION.

We started the Earnest Christian with the sole object of doing good. Our aim was, to hold up and maintain, without compromise, the Bible standard of salvation. We intended to give no countenance to sin in any of its popular forms. The prospect of a Magazine being sustained on this basis was not very flattering. We issued a circular and sent it to those whom we thought might be favorable to the enterprise, and requested them to form an association and assume the responsibility of the proposed publication. We received no favorable responses. But one person that we

knew of was willing to assume any such risk. We felt called of God to take it personally and did so cheerfully. We had means of our own to carry it through one year at least. We commenced without patronage and without a single subscriber. God has blessed the undertaking. The Earnest Christian has been made a blessing to thousands of souls. God has used it to convert sinners, sanctify believers, strengthen the weak and confirm the wavering. It finds its way to every free state of the Union—to the Rocky Mountains and the regions beyond, to our brave soldiers in the field, in camp, and in hospital.

Thus far we have been enabled to get along without diminishing the size or raising the price. As the expense of publication has increased we have worked harder and economized more closely, determined if possible to keep it at the price with which we started. But this is no longer possible. The last great advance in the price of every thing has placed it beyond our power to publish at the same rates as before. Paper is about three times the price it was formerly. It is but just that our subscribers should help us bear this burden. Divided among them it would be but a trifle for each—left for us alone it is a crushing weight. You get a corresponding price for every thing you have to sell. Some of our subscribers have already sent us—some 25 cents, some 50 cents, and some one dollar, to help us meet our increased expenses. If you will generally do this, we can get along without cutting down the size. Shall it be done? We trust to your sense of justice—to your love of the truth. You can send the advance now, which would suit us best, or when you renew your subscriptions.

We shall continue to do all in our power to make this Magazine an instrument of good. We know it is needed now more than ever, and we doubt not it will be sustained. Will each of you do your part?

#### NEW SUBSCRIBERS.

We trust our friends will continue to send in new subscribers to commence with the July number. We are at a loss to know what to say about the price for another year. We are in hopes that the present inflation of prices will not long continue. But if it does we shall have to do the best we can. We would rather have new subscribers at \$1 00

a year at a venture than not at all. It is worth something to be permitted to have a hearing for the truth in these times of religious declension.

#### LITERARY NOTICES.

"CHORAL ECHOES from the Church of God in all ages. A collection of Hymns and Tunes, adapted to all occasions of Social Worship. By B. W. Gorham, Boston.—Henry V. Degen, 23 Cornhill; 1864."

Singing is a very important part of public and social worship. To allow it to be monopolized or conducted by a few vain and irreligious persons called a choir, is one of the greatest absurdities ever adopted. All who can sing, should sing; and sing with THE SPIRIT, and with the understanding also. Singing should be devotional. The words should be such as to express the emotions of devout hearts. Our happiness and our conduct will be very much affected by what we sing, and how we sing.

Bro. Gorham has given us a good Hymn Book in the work before us. It is well adapted to those who enjoy religion and who desire to enjoy it. You will find hymns appropriate to every state of religious experience, from conviction to joyous longings to depart and be with Christ.

The selections have been made from some twenty-five standard works. There is a good supply of popular spiritual Songs. For the unusual metres, etc., there are suitable tunes in the latter part of the book. Each hymn has an appropriate title. There is an index of first lines, and also a full index of topics.

We are much pleased with the work, and we hope it will be extensively used. We can fully endorse what the author says in the introduction about congregational singing.

"It is the duty and privilege of the Church to sing; a duty which she can no more perform by proxy, than she can pray, or repent, or believe, or hope, by proxy. No body of Christians, so long as they feel they have any thing to say to God in the house of prayer, will consent to stand or sit silent, and employ a few thoughtless and giddy persons to perform in their name,—or rather in their stead,—a part of the devotions so near akin to the worship of the celestial host. I have not doubted for many years that the exclusive performance of sacred music in the church by a few select, professional singers, is at once to



defraud the church of her privilege, and to offer an insult to the Almighty."

The book is well got up, and contains 334 pages. It may be had of the author or publisher, Boston, Mass.

#### "HOME THRUSTS."

We are glad that this excellent book is going far and wide upon its mission of truth and love. It inculcates sound doctrine and godly precepts. It administers faithful rebuke to sin in all its popular forms. If you have not a copy send and get one. Address D. F. Newton, 189 West 20th street, New York, inclosing \$1 50 and you will receive a copy in return.

#### DR. BOWEN'S SERMON.

We have published this faithful, eloquent sermon in tract form. It should be widely circulated and generally read. At the close of the sermon we have published an article from the New York Chronicle, giving the editor's view of the contrast between the Methodist E. Church of to-day and that of forty years ago. The whole makes a tract of 16 pages of the size of the Earnest Christian. We furnish 20 copies for one dollar, or send 18 copies by mail and pre-pay the postage.

#### IN ARREARS.

Some of our subscribers are yet in arrears from the 1st of January last. We have been vainly expecting to hear from them every month. We cannot, at present rates, afford to send the E. C. to such persons until they pay up, and shall consequently discontinue sending it to them until we hear from them. *He that is unjust in little, is unjust in much.*

#### RELIGIOUS MEETINGS.

**CAMP MEETING.**—There will be (D. V.) a Free Methodist Camp Meeting in West Butler, Wayne Co., N. Y., two miles south of Wolcott village, and eight miles north of Savannah Depot, to commence on Thursday, the 25th of August, 1864, and hold one week. Rev. B. T. Roberts will have charge of the meeting. We wish as many of our brethren in the ministry, and also as many of the laity on the three districts including New York and Rochester, as possibly can, will rally to this meeting. Every convenience will be had.

#### M. N. DOWNING.

Rose, Wayne Co., N. Y.

**CAMP MEETING.**—There will be, the Lord willing, a Camp Meeting on the old ground at Gowanda, Catt. Co., N. Y., commencing on Wednesday the 31st of August. Rev. D. W. Thurston will have charge of the meeting. Expresses run daily from Angola station on the Lake Shore R. R., and from Perrysburg and

Dayton on the N. Y. & Erie R. R. The friends of Earnest Christianity, generally, are invited to attend. LEVI WOOD.

**CAMP MEETING.**—There is to be (D. V.) a Free Methodist Camp Meeting at Charlottesville, Niagara Co., N. Y., commencing August 18th, and to continue one week. Rev. B. T. Roberts is to have charge of the meeting. Rev. D. W. Thurston, Rev. Asa Abel and other faithful ministers are expected. A cordial invitation is extended to all lovers of the *thorough work of God*. Charlottesville is 8 miles north of Lockport. A daily stage leaves Lockport for Charlottesville about 3½ o'clock, P. M.

There will be teams at Lockport to meet those that come on the morning trains the first and second days of the meeting.

Those wishing to rent Rochester tents for the meeting, can do so at the usual price, by sending their orders to me.

#### J. B. FREELAND.

Wilson, Niagara Co., N. Y.

A CAMP MEETING will be held in the middle district, Genesee Con., on ground belonging to Clark R. Reynolds, about two miles from the village of Attica, towards Darien, commencing Thursday, the 8th of Sept., and continuing till the morning of the Thursday following. The 4th quarterly convention for the district will be held during the meeting. Laborers, both lay and clerical, in the great work of *soul-saving*, are cordially invited to be present from far and near. Persons wishing Rochester tents may order them of me at North Bergen, Genesee County, N. Y.

#### A. ABELL.

**CAMP MEETING.**—Providence permitting, there will be a Camp Meeting at Garden Prairie, Boone Co., Ill., commencing on Wednesday, the 14th of Sept. next.

THERE will be, Providence permitting, A TENT MEETING, about five miles north of Byron Station, on the N. Y. C. R. R., in Genesee Co., commencing with a three days love feast, on the evening of the third day of October next. The children of God from every where are earnestly invited to attend. Come with or without tents as may be most convenient. Ample provisions are made for all. Those coming from a distance will be conveyed from the depot at Byron, between 9 and 10 A. M. and 6 and 7 o'clock P. M., and also at Holley, between 4 and 6 o'clock P. M., on the first day of the meeting *only*, free of charge, by writing to H. G. Bull, of Byron Center, Genesee Co., N. Y., at least three days before the meeting. All tents must be put up on the first day of the meeting.

Order tents of G. R. Doud, Byron Center, Genesee Co., N. Y.

#### G. R. DOUD and H. G. BULL.

**BASKET MEETING.**—There will be (D. V.) a four days Basket Meeting at Lebanon, Ill., commencing on Thursday, the 8th of September, and holding over the Sabbath.