

The Earnest Christian

AND
GOLDEN RULE.

JANUARY, 1865.

A RUNNING SKETCH.

BY B. T. ROBERTS.

I HAVE nothing good to say of myself. But the praise of God shall be continually in my mouth. What do I not owe to Divine grace? I am a debtor to the boundless mercy of God to a degree that can never be expressed. My inclinations by nature are to evil. My early associates, many of them, went to ruin. But God's Spirit from my earliest recollections strove with me and restrained me. I never drank wine but once, and that was at a New Year's call. Tobacco I never used, and profanity I abhorred. It was all of grace.

A Presbyterian minister came to me one day when a boy and invited me to go to Sabbath School. I went. I committed many chapters of the Bible to memory. At one lesson I recited the whole of the epistle of James. Years after, I studied law. Many of my associates openly rejected the Bible, but my knowledge of its contents not only kept me from infidelity, but enabled me to expose and refute their sophistical objections. Yet I was far from being a Christian. I was ambitious, proud and worldly. At times I was powerfully convicted, but I thought it was the part of manliness to resist as long as possi-

ble. Conviction left me and my heart became hard.

At length it pleased God to answer the prayer of my friends in my behalf. He awakened me to a sense of my lost condition. The instrumentality was very humble. A pious, illiterate cooper—a very bad stammerer, gave in his testimony at a regular Sabbath afternoon prayer-meeting. I was there by invitation of friends, and his testimony found way to my heart. There was no special religious interest but I felt that it was my duty to become a Christian. I commenced to pray. It was hard work, but God encouraged me to persevere. As the light of the Spirit shone, I gave up one thing after another, but I clung to my profession. For three weeks or more, I plead with the Lord to convert me; but to let me have my choice in the business I would follow. Many who had power with God prayed for me, but I had to yield. Christ demanded an unconditional surrender. I made it. The joys of pardon and peace flowed into my soul. My cup was full, my happiness was unspeakable.

The study of law was abandoned. I completed the college course at Middletown, Conn., in 1848, receiving one of the honors of the class. The same fall I joined the Genesee Conference of the M. E. Church, and was stationed at

Caryville. The society was weak, and the church edifice small. By the blessing of God, there was a good accession to the church, and the house of worship was enlarged. In May of the next year I was married to Miss Ellen M. Stow, of New York. At the close of the year we were stationed at Pike, Wyoming Co. N. Y. Here we labored two years, and God gave us a precious revival. A camp meeting held at Collins, in the year 1849, was made a great blessing to my soul. The subject of holiness received special attention. Rev. Eleazar Thomas, Presiding Elder of the District was then a flame of fire. Mrs. Palmer attended the meeting and labored for the promotion of holiness with great zeal and success. While I was at Middletown, Dr. Redfield held a protracted meeting in the Methodist church. Such scenes of spiritual power I never had witnessed. The convictions I there received never left me. At the camp meeting they were greatly increased. Two paths were distinctly marked out before me. I saw that I might be a popular preacher, gain applause, do but little good in reality, and at last lose my soul. Or I saw that I might take the narrow way, declare the whole truth as it is in Jesus, meet with persecution and opposition, but see a thorough work of grace go on, and gain Heaven. Grace was given to make the better choice. I deliberately gave myself anew to the Lord, to declare the whole truth as it is in Jesus, and to take the narrow way. The blessing came. The Spirit fell upon me in an overwhelming degree. I received a power to labor such as I had never possessed before. This consecration has never been taken back. I have many times had to humble myself before the Lord for having grieved his Spirit. I

have been but an unprofitable servant. It is by grace alone that I am saved. Yet the determination is fixed, to obey the Lord and take the narrow way, come what will.

Our next appointment was Rushford, N. Y. The Spirit of the Lord was with us all the year, and good was done. The next year we were stationed at Niagara st. Buffalo. We found the congregation run down—the state of spirituality low, and the people greatly discouraged. The temptation to lower the standard was strong, but God kept us from compromising. Dr. Redfield was with us several weeks, and held a protracted meeting. A great interest in the community was excited; but we met with unexpected opposition from ministers occupying a high official position in the church, and the progress of the revival was stayed.

While here, my attention was drawn to the evils of the pew system. I saw that the house of God must be free for all who choose to attend, if the masses would be reached and saved. I began to write and preach upon the subject. The Niagara st. church was in debt, and I offered to see the debt paid off if they would make the house free. The offer was declined. Thousands of dollars were afterwards expended in rebuilding and beautifying it—all the modern expedients for raising money—such as re-selling the pews, holding fairs and festivals, and giving popular lectures, were resorted to in order to pay off the indebtedness, but all these efforts were unavailing—the church has passed into the hands of the enemies of Jesus, and is now owned and occupied as a place of worship by the lineal and religious descendants of those who put the blessed Saviour to death. It has become a Jewish tabernacle.

From Buffalo we were appointed to labor in Brockport. The Lord favored us here with a thorough and extensive revival. Many precious souls were brought into the enjoyment of the justifying and sanctifying grace of God. At the close of two years we went to Albion. We followed that man of God, Wm. C. Kendall, under whose labors there had been a most powerful revival. We entered into his labors, and the church enjoyed a good degree of prosperity. While at Albion I wrote an article for the "Northern Independent" entitled "New School Methodism." There was already a strongly marked division among the preachers of the Conference, some of them being committed to the doctrines of holiness and the "old paths" of spiritual religion generally—and others sympathizing with the more popular forms of worship; the leading ones of the latter class belonging generally to the Masons or Odd-fellows. Ministers belonging to the latter class had published what we considered very unkind and unjust things against us. To correct the impressions they were making, I published in the "Northern Independent" the article referred to. I endeavored to write with the utmost fairness. I have looked over the article since with all the impartiality I could command, and can see in it nothing to condemn. One of the bitterest opposers we ever had, said "your article is written in as mild and candid a tone as such facts can be stated in." A bill of charges was brought against me for writing that article. I will not enter into details. But I was voted guilty of "immoral and unchristian conduct," for writing that article. Sentence, "Reproof by the Chair." I received the reproof, and was sent to Pekin. The Lord again favored us with a gracious revival. The work

of God went on the entire year. The action of the Conference did not appear to cripple my influence. At the next session of the Conference I was charged with "contumacy" in publishing a second edition of "New School Methodism." On the trial it appeared that I had no part in getting out the second edition; and had no knowledge that its publication was intended. One preacher testified that I handed him a package. On this charge and testimony I was turned out of the church.* Six other preachers were subsequently excluded from the church on frivolous pretexts. We appealed to the General Conference. Our appeals, with one exception, were disregarded. The General Conference refused to investigate these matters.

Here was a trial such as I never anticipated. But Jesus did not forsake me. I never felt His girding power as on that occasion. Satan told me I would have nothing to do. But his suggestions have all proved false. I have been most sorely assailed; it seemed as if hell would overpower me at times, but Jesus has proved victorious. Bless his name! In Him will I trust and He has promised to keep me to the end.

The experiences through which I have passed, have had a good effect in many ways. They have cured me of sectarian bigotry. I have lost my denominational zeal. I feel a deep sympathy with every enterprise that has a tendency to promote the kingdom of Christ in its purity.

I have learned to rely more fully on God. He does not appear to me as a Being afar off—who anciently felt an interest in those who endeavored to serve him—but who now makes less

* A full account of the trial has been published in a pamphlet of 75 pages, which we will send to any one, postage paid, on the reception of thirty cents.

marked interpositions in behalf of his children. He is to me the ever-present, LIVING GOD. To him I go with confidence, with all my wants, and all my complaints. I endeavor to do my duty and then leave the disposal of events with my Heavenly Father. I have learned from the things which I have suffered, to be extremely cautious in giving countenance to any measures that bear oppressively upon any individual. The exercise of Church Discipline sometimes becomes necessary, but it ought to be the last resort. We should feel a deep sympathy with all, even the erring.

To-day my soul is happy in God. He is leading me by his Spirit. I know but little, comparatively, of saving grace, but I am pressing on. I have commenced anew to seek the Lord, and my business shall be to seek for Him the rest of my days, as earnestly as the covetous man seeks for gold. In Him is fullness of joy. I heed not labors and trials, if I may only have a consciousness of the presence and approbation of my Heavenly Father. He gives me plenty of work, and helps me in doing it. My special mission is to preach the gospel to the poor. I believe that churches should be as free as the grace we preach. The Lord allowed me to be thrust out as I was, because He saw that in this manner this work could be carried on to the best advantage. The work is progressing and I expect to live to see FREE churches all over the land—especially in the cities where the poor are congregated. This is a blessed work! I know that I am at my Master's business. He has compassion upon me. *Like as a father pitieth his children, so the Lord pitieth them that trust in Him: for He knoweth our frame. He remembereth that we are dust.*

THE BROKER AND HIS CLERK.

ONE of the leading brokers of New York had a young man in his employ. The vast amount of money in his hands was a great temptation to him. Small sums were missed day after day; a quarter once, then fifty cents, then one dollar, then two dollars were missed. He was charged with the speculation. The broker showed him how he could detect the abstraction of the smallest sum of money; the young man stammered and confessed. "Now," said the broker, "I shall not discharge, I shall not dishonor you. I intend to keep you and make a man of you. You will be a vagabond if you go along in this way. Now let me see no more of this." He went to his work. He did not disappoint the confidence. He did honor to his employer; and the other day he was inducted into one of our banks in an honorable position, and his employer became his bondsman to the amount of ten thousand dollars.

Had he conducted as some would have done—sent the boy away, proclaimed his dishonor—perhaps he would have ended his days in the State Prison, and been sent to his tomb in the garb of a convict. But a young man was rescued from ruin, who had been placed amid the temptation of money, and for a moment was overcome.

WHEN Christians are delivered from trouble, they are apt soon to forget it; and to lose sight of the holy resolutions formed while under affliction: the strong impressions soon decay. Whereas if we were enabled to *glory in tribulation*—if our consciences were made tender—if more reality were put into our prayers—we should take heed how we give way to an evil heart of unbelief: we should remember, too, how our troubles were brought on us, and the benefits which we received while they continued: we should watch that we might not estimate them falsely: and at all times, we should bear it in our mind, that it is not suffering which hurts us, but sin.

HARMONY OF CHRISTIAN PROFESSION AND LIFE.

BY REV. R. DONKERSLEY.

"Let your light so shine, that men may see your good works and glorify your Father which is in heaven."—*Jesus.*

It has been a long and settled conviction that the holy lives of the apostles and primitive Christians had fully an equal share, as an agency, in the amazingly rapid spread of the religion of Jesus, during the early years of its career, as the powerful preaching of the apostles. Never could those renowned men and women, who were among the early converts to the Christian religion have "turned the world upside down," and thus have placed it right side up, had they not lived so as to be:—

"Mighty their envious foes to move,
A proverb of reproach and love."

Vain had been Paul's logic, Apollos' eloquence, Peter's fervor, or John's pathos, had not their spirit and deportment, as also that of the disciples in general, endorsed and confirmed their preaching. It was the life they lived, and the spirit they evinced, which extorted from an unbelieving world, the reluctant eulogium, "These men are the servants of the most high God, and show unto us the way of salvation." In all periods of the Church's history, since the apostolic days, the followers of Jesus have been the most successful in turning men from darkness to light, and from the power of Satan unto God, when they have been most holy. When the Church of the Redeemer has had more religion in its life than on its tongue—more godliness in its walk than its talk—full as much piety in its living character as in its preaching talent—then, have gainsayers been compelled to feel that it was a moral power in the world. And such must ever continue to be the case. It belongs to those unalterable laws inseparably incorporated with man's mental and moral structure that, in forming judgment upon "Harmony of Christian profession and life," or, the absence of such "harmony" an unbelieving world will make a much freer use of its eyes than its ears. It will

not ask, "What does the man profess to be?—what does he say about religion?" A caviling world does not take cognizance of profession and talk, but of spirit and act, of temper and of conduct.

Volumes of facts might be written, evidencing the deleterious influence upon unconverted men who have been compelled to witness in professing Christians a temper and conduct in direct antagonism with such sacred profession. On the other hand, volumes of facts might be written showing the happy, the saving consequences to thousands, who—failing to be converted through other influences—have been compelled to yield their judgment and their heart, their reason and their will to the reality of experimental religion, as they have beheld it exemplified in its sincere and consistent professors. A few facts of this latter character may not be deemed inappropriate or unprofitable in this place.

Many years ago, a young man, when about to be ordained as a Christian minister stated, that at one period of his life he had been nearly betrayed into principles of infidelity; "but," he added, "there was one argument in favor of Christianity which I could never refute—the consistent conduct of my own father."

When Lord Peterborough lodged a season with Fenelon, Archbishop of Cambray, he was so delighted with his piety and virtue, that he exclaimed at parting, "If I stay here any longer I shall become a Christian in spite of myself."

Some years ago there resided in Western New York an eminently pious woman, of whom it was said that she had been instrumental in the conversion of more sinners than any minister in that region of country. She was once asked how it was that she could speak with all classes of sinners, and yet give no offence to any. Her reply was, "Whenever such an individual comes within the circle of my influence, I at once set my heart upon saying and doing what I can to secure his salvation. As soon as a fit opportunity presents,

my plan is to converse with him on the things which concern his peace. *As preparatory to such an event, my aim is to order my deportment in his presence, so that what I say shall be impressed upon his heart by all that he has previously seen in me.*" Here was the grand secret of this Christian woman's moral power. What was spoken was always in time, and rendered like "apples of gold in pictures of silver," by its correspondence with her entire character. The truly good may properly urge the practice of goodness on all around them. But those who are not themselves good may not do this with any hope of success.

"As I was conversing," says a writer in the *New York Observer*, "with a pious old man, I inquired what were the means of his conversion. For a moment he paused. I perceived that I had touched a tender string. Tears rushed from his eyes, while with deep emotion he replied. 'My wife was brought to God some years before myself. I persecuted and abused her because of her religion. She, however, returned nothing but kindness; constantly manifesting an anxiety to promote my comfort and happiness. It was her amiable conduct, when suffering ill-treatment from me, that first sent the arrows of conviction to my heart.' 'Temper,' he added, 'is every thing.' How important then that we should all pray

"That wisdom, Lord, on us bestow,

From every evil to depart;

To stop the mouth of every foe,

While, upright both in life and heart,

The proofs of godly fear we give,

And show them how the Christians live."

How beautifully our sweet Quaker poet portrays a truly Christian woman:

"The blessings of her quiet life

Fell on us like the dew;

And good thoughts, where her footsteps pressed

Like fairy blossoms grew,

Sweet promptings unto kindest deeds

Were in her very look,

We read her face, as one who reads

A true and holy book."

We often hear professing Christians lamenting that their talents and condi-

tion in life do not qualify them for a more extended usefulness in the Church and in the world. The pulpit, the Sunday school, and the prayer meeting are not the only fields of Christian usefulness. The facts just now cited, afford conclusive proof that the silent, unconscious influence, coming forth from a holy life, and a Christ-like spirit are potent for good. One talent constantly employed in the culture of an upright life, in the formation of a blameless character, will do more for the cause of truth, of righteousness, than can be achieved by ten talents, allied with an anti-Christian deportment, whether in the pulpit or in other departments of spiritual labor. It is better—either for our own sake or for the sake of others—to be good than to be great. Piety is of far greater worth than brain, either for the possessor, or for the well-being of mankind. We can not all be Solomons; but all may—by the grace of our Lord Jesus Christ—become a Zachariah or an Elizabeth. We can do more for the eternal interests of our race, by "walking in the commandments and ordinances of the Lord blameless," than by reigning over the civil interests of a mighty empire.

If God has given to any of our readers ten talents, tremble, lest in consequence of the non-alliance of those ten talents with a holy life, those rare mental endowments prove a curse rather than a blessing to their possessor, and to others. If God has entrusted to the care of some of us, but one talent, let that one talent ever be found in such close alliance with a holy life as that even while our lips are silent, we may constantly be blessing mankind. Let all our readers covet, above all things else, to be good, that thereby they may do good; then shall they sooner or later hear from the Judge of all the earth, the glad plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

"Talk not of talents; what hast thou to do? Thy duty, be thy portion five or two."

Talk not of talents, is thy duty done? Thou hast sufficient, were they ten or one."

Brethren of the Ministry. H 10 15

incumbent upon those who hear us, to exhibit "*Harmony of Christian profession and life*," how much more imperative is that demand upon us. Our hearers will believe us to be sincere in what we preach just so far, and so far only, as they shall see in our spirit, witness in our conversation, and behold in our conduct, a living illustration, and truthful comment upon the teachings of the sacred desk. We cannot raise our Churches to a high condition of personal holiness, however frequently, lucidly, scripturally and earnestly we may preach the doctrine of entire sanctification, while our lives scarcely attain to the moral standard of simple justification. The unconverted members of our congregation will give but little heed to our logical demonstrations of the necessity of regeneration, while they behold in our lives no portraiture of the nature of that great work of the Spirit. A man of but moderate pulpit talents—but whose life is one continuous elucidation of the principles enunciated in the Sermon on the Mount—will be far more successful in winning souls, than will that man who—though of imperial intellect and of enchanting eloquence—whose daily walk is a complete falsification of his sabbatical teachings.

If we would "allure to bright worlds" it is not sufficient that we *point* the way thereto. We must "*lead* the way." A true minister is not a stationary guide-post. A minister whose life belies his preaching, falls far below the character of an *ordinary* guide-post. He is a guide-post that is pointing the unwary traveler in a direction just the reverse of that in which he designs to go.

My dear brethren, let us not one day in seven direct our hearers to the path which leads to glory, immortality, and eternal life, and all the other six days—by example, which speaks louder than precept—call upon them to accompany us to the dark and wretched abode of apostate minds. Suffer one, "not meet to be called an apostle," to give you an apostolic exhortation. "Be thou an example of the believers, in

word, in conversation, in charity, in spirit, in faith, in purity. Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee."

"I must the fair example set,
From those that on my pleasure wait
The stumbling block remove;
Their duty by my life explain,
And still in all my works maintain
The dignity of love."

CHRISTIAN TENDERNESS.

An old writer has truthfully remarked that we may say what we please, if we speak through tears. Tender tones prevent severe truths from offending. Hence, when we are most tender at heart, our words are most powerful. Hence one great reason why our words have so much more power during a revival than at other times. Our hearts are more tender then than they usually are; we feel more, and it is easy for the impenitent to see and feel that our hearts are interested in their behalf. They feel that our words are not mere lip-words but heart-words.

It is then very hard to exasperate us. Men may rail at us as much as they please, but their railing does not hurt us—it does not bring railing in return. They may treat us as they please, but their unkindness brings tears, and not unkindness in return. It is then easier to drive us to the mercy-seat, than to utter harsh, unkind words.

When we get near to Christ, it makes us tender, and it is then very hard to hurt our feelings. We are then more easily hurt through Christ than through ourselves. We feel indignities which are cast upon Christ; but even they excite in us pity, and lead us to pray for them, rather than utter harsh, unkind words. The farther we get away from Christ, the more sensitive we are, the more touchy, the more easy to hurt our feelings, the more easy it is to exasperate us, and cause us to render railing for railing, harsh, unkind words for unkind words, and to say severe, cutting things.

COMMITTING SCRIPTURE TO MEMORY

—Our own Experience of its
blessed results.

BY D. F. NEWTON.

"The Bible! 'tis a book divine,
Where heavenly truth and mercy shine,
And wisdom speaks in every line."

Soon after the Lord in mercy opened our eyes to behold spiritual things, we commenced committing to memory portions of the inspired volume, carefully, prayerfully, and exactly, word for word, without the slightest deviation from the written letter. First we committed the Sermon on the Mount, the most practical part of the epistles of Paul, Peter, James and John; of the Psalms, Proverbs, and the holy prophets. We then resolved to commit the whole of Matthew's gospel, whole Psalms and whole chapters in the writings of Solomon, and of the prophets. Likewise whole chapters in Romans, Corinthians, Galatians, James and John, 1st and 2nd of Peter, and the letters addressed to Timothy and Titus by Paul. This committing to memory portions of the blessed Bible, was made a daily business. On some days only one verse was committed, on others, two, three, four, six, eight or ten. The passages committed in the morning were often repeated during the day, going out, and coming in; lying down and rising up. While occupied in our usual avocations, or business transactions, these golden gems were turned over and over again, meditated upon, and brought home to our heart. The glorious results of this persevering in meditating and treasuring up these "apples of gold in pictures of silver," are immeasurable and inexpressible. We mention only a few of these blessings.

1. This hiding the word of God in our heart, by these daily committals, assisted us in prayer, not only in using scriptural language, in approaching the "GREAT I AM," but, as whole Psalms and other parts of the Bible were made up of prayer entirely, we could, when in a state of spiritual aridity, and when the heavens were brass over us, and

our own words seemed to rise no higher than our head, then take the words of the Holy Spirit's dictation, and lift up holy hands without wrath or doubting, and soon feel our hearts kindle, with true, spiritual devotion. Often when clouds and darkness were thus around us, the healing beams of the sun of righteousness would dawn.

2. This method of examining the Bible by careful and prayerful commitment of its pages, assisted us very much in ordering our conversation, at home and abroad, in the social circle and around the table. A verse or two, taken from this pure fountain, was introduced on these occasions for elucidation and edifying conversation. Moreover, it aided us equally in giving a happy turn to social or family interviews, when otherwise, precious, golden moments would have been occupied on things of a trifling nature, common-place things, or on things of little or no profit.—Furthermore, when conversation was likely to flag, a passage from this lighthouse, would be introduced for mutual edification, and spiritual enlargement.

3. In our missionary trips from house to house in cities and villages, this familiarity with holy inspiration was of special advantage, also around sick-beds on occasions when the Bible could not easily be come at, we could then have recourse to this stock on hand, treasured in our memory, and repeat verbatim, such passages as would comfort the feeble minded, support the weak, administer consolation to the sick and dying.

4. In teaching Sabbath schools, Bible classes; also in attending meetings for prayer, conference, testimony, and on more public ministrations, this fund of holy "writ" stored for future use, we found incalculably beneficial. Thy word,

"Where 'er it enters in,
Is sharper than a two-edged sword.
To slay the man of sin."

5. In writing for the press, or otherwise, the same blessed results were experienced as when imparting oral instruction.

6. In severe temptation we could apply this "sword of the Spirit," skill-

fully in warding off the fiery darts of the enemy, from the fact of our having so many of the great and precious promises before our mind's eye. Our blessed Lord set an example here, when tempted by Satan, after his long fasting of forty days, what did he say? "Get thee hence, Satan, for it is written thou shalt worship the Lord thy God, and him only shalt thou serve." Math. iv., 10. *Mark well* the purport, "*it is written.*"

7. This hiding God's truth thus, effectually destroyed, and killed out forever, the least and last tendency to silly, nonsensical chit-chat, foolish taking and jesting, and things of little or no profit, so common with many church members. This attempt at witticisms to excite vain laughter, eats out the life and essence of true piety. Whenever you see persons given to light, trifling or frivolous conversation, like the crackling of thorns under a pot, take it for granted such individuals are very superficial in Bible theology, and know but little if anything, of the marrow and fatness of the Gospel.

8. Another exceedingly important item in thus bringing home the spirit of the Bible to our inmost soul, was, it killed or destroyed entirely and forever all relish for insipid, frothy, and ephemeral publications,—the popular periodicals of the day, the fashion-plate magazines and comicals, the multitudinous mixed up things of the bitter and the sweet, God and Mammon, Christ and Belial, Godey's, Harper's, Putnam's, the Ledgers, so frequently advertised and puffed by religious editors! When once the truths of the Bible have taken firm root in the heart, and become more precious than gold, sweeter also than honey and the honey comb, these sugar-coated poisons, snakes in the grass, satanic transformations appear disgusting and heart-sickening, and are repudiated, as the froth and scum of the pot, fit neither for the land nor the dung-hill. Whenever you see persons poring over these "literary serpents" with evident delight, you know certainly, that they have not yet learned the first principles of true discipleship.

"Fill first the bushel with the wheat;
With wisdom—food for souls to eat;
Then chaff, the fiction of the day
Will find no place and blow away."

9. This investigating the writings of holy men inspired, opened our eyes to see the vanity and sinfulness of worldly conformity in dress, equipage, church-building, the pride of aristocracy, the uniting of Christ with Belial in matrimonial connections, religious festivals, and secret, oath-bound societies. When you see the professed disciples of Jesus following the wake of worldly popularity, receiving honor from one another, rest assured that God's word has not done its perfect work.

10. This method of searching the Scriptures, with accompanying influences of the Holy Spirit, eradicated entirely and forever, a sectarian spirit, and the spirit of caste. We were led also, to hate oppression in every form as God hates it, and every holy being must hate it. Every slaveholder has an abolition lecturer within himself, in his own soul; that says to him in the language of Cowper:

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

11. Again, this memorizing, treasuring up daily, the word of life, led us into the secret of higher Christian walks—"Holinase to the Lord,"—to embrace the doctrine of perfect love; that casteth out all fear. We saw clearly from the many passages committed on the assurance of faith, that here was hope, well-grounded, immovable, for every one on the altar Christ Jesus consecrated, that it was his privilege and duty, to "rise and shine," put on the whole armor of God, be strong in the Lord and the power of his might, to be filled with faith and the Holy Spirit, with all the fullness of God, able to comprehend with all saints, what is the breadth, length, depth and height of redeeming and sanctifying, grace, and to know the love of Christ, which passeth all knowledge, "Without holiness no man shall see the Lord."

Beloved reader, are not the blessings here enumerated resulting from treasuring up God's truth in the heart by committing portions of it daily, worthy of your immediate, prayerful consideration? Can you hesitate a moment from following to know the Lord, in this way, till the day dawn and the day-star arise in your heart? "Knowing this first, that no prophecy of the Scripture is of any private interpretation—for the prophecy came not in old time by the will of man—but holy men of God, spake as they were moved by the Holy Ghost." II. Peter, i., 20, 21.

*"Say, would'st thou live? this hallowed book shall tell
Where life's best joys, and purest pleasures dwell.
Say, would'st thou die? consult this sacred lore,
And soar to worlds where sin can harm no more.
Living or dying, this shall sooth each pain,
Whispering—to live is Christ, to die is gain."*

DIES IRA.

*That day, that dreadful day, the last,
Result and sum of all the past;
Great necessary day of doom,
When wrecking fires shall all consume.*

*What dreadful shrieks the air shall rend,
When all shall see the Judge descend,
And hear th' archangel's echoing shout,
From heavenly spaces ringing out.*

*The trump of God with quickening breath
Shall pierce the silent realms of death,
And sound the summons in each ear
"Arise" thy Maker calls! "appear."*

*From east to west, from south to north,
The earth shall travail and bring forth;
As desert's sands and ocean's waves,
Shall be the sum of empty graves.*

*The unchanging record of the past
Shall there be read from first to last;
And out of things therein contained,
Shall all be judged, and fates ordained.*

*No lying tongue, that truth distorts,
Shall witness in that Court of courts;
Each secret thing shall be revealed,
And every righteous sentence sealed.*

*Ah! who can stand when He appears,
Confront the guilt of sinful years?
What hope for me, a wretch depraved,
When scarce a righteous man is saved?
Dread Monarch of the earth and heaven,
By whom salvation great is given,
And since the boon is wholly free,
Oh fount of pity, save thou me.*

*Remember Jesus, how my case
Once moved thy pity and thy grace,
And brought thee down on earth to stay;
Oh leave me not then, on that day.*

*I seek thee, who did'st seek me first,
Weary and hungry and athirst,
Did'st pay my ransom on the tree,
Let not such travail frustrate be.*

*Just Judge of vengeance, in the end,
Now in the accepted time befriend;
My sins, oh graciously remit
Ere thou judicially shall sit.*

*Low at thy feet I groaning lie,
With blushing cheeks and weeping eye,
And stammering lips I urge the prayer;
Oh, spare me, God of mercy, spare.*

*When Mary thy forgiveness sought;
Wept, but articulated nought,
Thou did'st forgive; did'st hear the brief
Petition of the dying thief.*

*On grace thus great my hope is built
That thou wilt cancel, too, my guilt,
That though my prayers are worthless
breath,*

Thou wilt deliver me from death.

*When thy dividing rod of might
Appointeth stations opposite;
Among thy sheep grant me to stand,
Far from the goats, at thy right hand.*

*And when despair shall seize each heart
That hears the dreadful sound "Depart,"
Be mine the heavenly lot of some,
To hear that word of welcome "Come."*

*I come to thee with trembling trust,
And lay my forehead in the dust;
In my last hour, do thou befriend,
And glorify thee in my end.*

God's providence fulfils his promise.

WESLEY ON SANCTIFICATION,— Manner of receiving it.

BY REV. WM. COOLEY.

MR. WESLEY held it to be an instantaneous work. His language is, "But it may be inquired, in what manner does God work this entire, this universal change in the soul of a believer? This strange work, which many will not believe, though we declare it unto them? Does he work it gradually, by slow degrees; or instantaneously in a moment? . . . I will simply relate what I have seen myself in the course of many years. Four or five and forty years ago, when I had no distinct views of what the apostle meant, by exhorting us to leave the principles of the doctrine of Christ, and go on unto perfection, two or three persons in London, whom I knew to be truly sincere, desired to give me an account of their experience. It appeared exceedingly strange, being different from any that I had heard before; but exactly similar to the preceeding account of entire sanctification. The next year, two or three more persons at Bristol, and two or three in Kingswood, coming to me severally, gave me exactly the same account of their experience. A few years after, I desired all those in London who made the same profession, to come to me all together at the Foundery, that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting.—When met, first one of us, and then the other, asked them the most searching questions we could devise. They answered every one without hesitation, and with the utmost simplicity, so we were fully persuaded they did not deceive themselves. In the years 1759, 1760, 1761 and 1762, their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland, as well as England. Not trusting to the testimony of others, I carefully examined most all of these myself, and in London alone, I found six hundred and fifty-two members of our society, who were exceeding clear

in their experience, and of whose testimony I could see no reason to doubt. I believe no year has passed since that time, when God has not wrought the same work in many others; but sometimes in one part of England or Ireland, sometimes in another;—as the wind bloweth where it listeth;—and every one of these (after the most careful inquiry, I have not found an exception either in Great Britain or Ireland,) has declared that his deliverance from sin was *instantaneous*; that the change was wrought in a moment. Had half of these, or one third, or one in twenty, declared it was *gradually* wrought in them, I should have believed this, with regard to them, and thought that some were gradually sanctified and some instantaneously. But I have not found in so long a space of time a single person speaking thus; as all who believe they are sanctified, declare with one voice, that the change was wrought in a moment. I cannot but believe that sanctification is commonly, if not always, an *instantaneous* work." Vol. ii. p. 223.

As to the manner, I believe this perfection is always wrought in the soul by a simple act of faith; consequently in an instant. But I believe in a gradual work, both preceding and following that instant. As to the time, I believe this instant generally is the instant of death, the moment before the soul leaves the body. But I believe it may be ten, twenty, or even forty years before." Vol. vi, p. 532.

"I find by long experience it comes exactly to the same point, to tell men they shall be saved from all sin when they die; or to tell them it may be a year hence, or a week hence, or any time but *now*. Our word does not profit, either as to justification or sanctification unless we can bring them to expect the blessing while we speak." Vol. vi., p. 688.

"Certainly sanctification (in the proper sense) is an instantaneous deliverance from all sin; and includes an instantaneous power then given, always to cleave to God." Vol. vi., p. 717.

"Till you press believers to expect

full salvation *now*, you must not look for a revival." Vol. vi., p. 761.

"Inquiring how it was that in all these parts we had so few witnesses of full salvation, I constantly received one and the same answer. 'We see now, we sought it by our works, we thought it was to come gradually, we never expected it to come in a moment, by simple faith, in the very same manner as we received justification.' What wonder is it, then, that you have been fighting all these years 'as one that beateth the air.'" Vol. vii., p. 377.

"And you know it was given you in a moment. It was the same case with all whom I have known, that are now enabled to 'pray without ceasing.' To every one that blessing was given in an instant. So it will be given to you again." Vol. vii., p. 95.

"In the success of Mr. Leech's preaching, we have one proof of a thousand, that the blessing of God always attends the publishing of full salvation as attainable now, by simple faith." Vol. vii., p. 195.

"Honest Isaac Brown firmly believes this doctrine, that we are to be saved from all sin in this life. But I wish when opportunity serves, you would encourage him, 1. To preach Christian perfection, constantly, strongly and explicitly. 2. Explicitly to assert and prove, that it may be received now, and 3, (which is implied therein) That it is to be received by simple faith." Vol. vii., p. 181.

"Look out for it then, every day, every hour, every moment! Why not this hour, this moment! Certainly you may look for it now, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works. If by works you want something to be done *first*, before you are sanctified. You think, I must be or do thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it as you are; and if as you are, then expect it *now*. It is of importance to observe, that there is an inseparable connection between these three points: expect it, by faith,

expect it as you are, and expect it *now*." Vol. i., p. 391.

"I have continually testified in private and in public, that we are sanctified as well as justified by faith. And indeed the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith." Vol. i., p. 388.

Mr. Wesley speaks of sanctification being both gradual and instantaneous; and he evidently meant, not that some are sanctified gradually and some instantaneously, but that there is a growth in grace from conversion to the point where faith is exercised, and then the heart is purified instantaneously, and then after that there is a growth in love, faith, humility, knowledge and power. "The old Methodists say, 'it may be attained before we die, a moment after is too late.' Is it so or not? You are all agreed, we may be saved from all sin before death. The substance then is settled; but, as to the circumstance, is this change gradual or instantaneous? It is both the one and the other. From the moment we are justified, there may be a gradual sanctification, a growing in grace, a daily advancement in the knowledge and love of God. And if sin cease before death, there must in the nature of the thing, be an instantaneous change; there must be a last moment when it does exist, and a first moment when it does not. But should we in preaching insist both on one and the other? Certainly we must insist on a gradual change; and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage believers to expect it? and the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their souls; the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. Whereas, just the contrary effects are observed whenever this expectation ceases. They are saved by

hope; by this hope of a total change, with a gradually increasing salvation. Destroy this hope, and that salvation stands still, or rather decreases daily. Therefore whoever would advance the gradual change in believers, should strongly insist on the instantaneous." Vol. v., p. 233.

"Every one, though born of God in an instant, yea, and sanctified in an instant, yet undoubtedly grows by slow degrees, both after the former and latter change. But it does not follow from thence, that there must be a considerable tract of time between the one and the other. A year or a month is the same with God as a thousand. If he wills, to do is present with him; much less is there any necessity for much suffering; God can do his work by pleasure as well as pain. It is therefore our duty to pray and look for full salvation every day, every hour, every moment, without waiting till we have either done or suffered more. 'Why should this not be the accepted time.' Vol. vi., p. 764.

"But does God work this great work in the soul gradually, or instantaneously? Perhaps it may be gradually wrought in some; I mean in this sense, they do not advert to the particular moment wherein sin ceases to be." Vol. i., p. 391.

"A man may be dying for some time; yet he does not, properly speaking, die, till the instant the soul is separated from the body; and in that instant he lives the life of eternity. In like manner, he may be dying to sin for some time; yet he is not dead to sin, till sin is separated from the soul; and at that instant he lives the full life of love. And as the change undergone, when the body dies, is of a different kind, and infinitely greater than any we had known before, yea, such as till then it is impossible to conceive; so the change wrought, when the soul dies to sin is of a different kind, and infinitely greater than any before, and than any can conceive till he experiences it. Yet he still grows in grace, in the knowledge of Christ; in the love and image of God; and will do so, not

only till death, but to all eternity." Vol. vi., p. 505.

PAY THE PRICE.

BY C. P. HARD.

THE laws which govern the moral universe are inexorable. They never remit their demands to accommodate themselves to the condition of man. No exception to this truth can be found in the whole history of God's administration. But did he not waive the claims of strict justice in order to save man from the effects of the fall? Not at all. He gave his Son to die for man; but the very immensity of the offering proves how stern was that law, to ward off the penalty of which required for man so great a sacrifice. The justice of God shines forth as clearly as his love in that transaction by which offending man is reconciled to his Maker. This rule applies to all cases. Would we be saved, we must *pay the price*; not of redemption, but of discipleship. This may sometimes seem to us to be great, but if we fail to do so, we relinquish our hope of being saved. Friends may oppose us in our endeavors to experience the power of earnest Christianity, and to propagate it; we may be obliged to meet a storm of rebuke; but the salvation of our souls is of more importance than the applause of friends. The lesser pleasure must yield to the greater good. "It is enough for the disciple that he be as his Lord." If Jesus wore a crown of thorns and passed a life of sorrow, and by his knowledge of the future, heard for many years that shrill cry of the enraged multitude "Crucify him, crucify him," as the last scenes in his course of suffering rolled back upon his apprehension; if He, who undertook to bear man's burden of guilt, as a voluntary load, endured the mockings of his people, surely we may not murmur, if while for ourselves we seek eternal life we are called to meet the frowns of the avowed opposers of true religion, or those disguised under the attire of Christianity. We are ever seeking for ourselves an easier

way than the Master trod; one not lined with crosses, but strown with flowers; one where the loud acclaims of an applauding company greet our ears, not where the harsh tones of contempt grate upon the finer sensibilities of the soul.

At times every one will be brought to the decision of questions that may cost many a struggle unless the immediate response of the heart be, "Father, thy will be done, whatever be the trial of my faith, the crucifixion of my nature, the crushing of my darling plans,

Nearer, my God, to thee,—

Nearer to thee!

E'en though it be a cross

That raiseth me."

Two ways will be presented: one leading to the seats which a popularized faith points out to the ambitious, the other to the fields of usefulness secured by a devotion to the cause of God which offers self upon the altar of a vital Christianity. Test questions will be presented to the soul. General plans for a life-time will be discussed. The word and Spirit of God urge to a consecration to the thorough work regardless of the trials that may attend that course. Satan says, "Do it, if you want to be laughed at;" the world says, "Be something like us and we will stand by you;" the flesh shrinks from the cross and suggests a milder form of Christian life and activity. Here is the battle ground; upon these issues the contest between an uncompromising and a false edition of Christianity is waged—here the light of gospel truth and the seductive influences of policy are brought to bear upon the soul—here decisions are made, as broad as the fields of Christian endeavor, and lasting as the ages of eternity. Will the individual be true to his convictions of duty, or will he yield to the pressure of outward influences? All within the range of his activities may well listen to the result of the conflict; for if he comes forth from the deliberation, determined to seek the truth, and stand up for Jesus at all times, he will be a man of power, "his sabre will flash

nearer and nearer the dread edge of conflict every time it is unsheathed," and the energy of the Holy Spirit will attend him; if not, he will be a burden to the church, gradually losing even his passive sympathy with the earnest cause, until at last he may be a scoffer at things altogether divine. O, it is a spectacle over which an angel might weep, to see a man leave the path along which stand the great landmarks of Christianity, and allow himself to be pressed into another in which at every step he feels that he is losing his spiritual power, but on which he is borne onward because he has not moral heroism enough to resist the rushing tide. Many who read these lines are acquainted with those whose struggles and decisions are represented in these words; they know some to be shining as lights in the church of God, and others as useless lamps whose brightness has gone out in dense darkness. Much as we would delight to consult our preferences, the words of Jesus ring down through ages to us, "If any man will come after me, let him deny himself, and take up his cross, and follow me." We may not listen to the flesh that cries for ease, to the world that calls for compromise, but to God who decides what shall be the marks of his children. If we are willing to pay the price upon the altar, the heavenly fire will descend and consume the sacrifice in a blaze of holy love.

If at the cross where flows the blood

That bought our guilty souls for God,

we are able to say

Here Lord, I give myself away

'Tis all that I can do,

the shower of grace will descend upon that heart so long panting for the refreshing fall, and the soul in glad exultation shall sing,

'Tis done, the great transaction's done,

I am the Lord's, and he is mine.

Such sacrifice of self, rewards in rich and overflowing measures every one who makes it; beggary is exchanged for riches, feebleness for power, pollution for purity, the finite for the infinite. These are results brought to the soul

in this life. But who shall fathom the riches of eternal joy, who survey and map out the territory of heavenly progress, who paint the glories of the celestial country, who echo to the ear of mortals the strains of angel's music, who tell the raptures of the soul when it gazes upon Jesus, the Redeemer of his people. Until this shall be done, none may tell how glorious is the exchange which man makes, when he abandons self for Christ. What matters it that men frown upon the Christian? He deals with eternal realities, —he lives for all the future. In a little time, we shall "pass to a higher tribunal, and the verdict of approving or reproving millions, the applause of nations, the condemnation of a world in arms against us, will hardly break the silence, or disturb the deep repose of the tomb. The approving and condemning voices will die away in the distance, or be heard but as the faint echo of the wave that lashes some far-off shore." But the decision made shall stand as imperishable as the throne of God, filling the soul with rapture or dismay.

Lima, N. Y.

CHRISTIANITY AND WORLDLINESS.

I CAN never understand that Christianity which alternately goes out to find joy in worldly amusements, and returns home to have fellowship with Christ. In the life of Madame Guyon, who, though professedly a Papist, one must ever receive as being a true child of God, I have read an anecdote something to this effect. She had been invited by some friends to spend a few days at the palace of St. Cloud. She knew it was a place full of pomp and fashion, and, I must add, of vice also; but being over-persuaded by her friend, and being especially tempted with the idea that her example might do good, she accepted the invitation. Her experience afterwards may be a warning to all Christians. For some years that holy woman had walked in constant fellowship with Christ; per-

haps none ever saw the Saviour's face, and kissed his wounds more truly than she had done. But when she came home from St. Cloud, she found her usual joy was departed; she had lost power in prayer; she could not draw near to Christ as she should have done. She felt in going to the Lover of her soul, as if she had played the harlot against him. She was afraid to hope that she could be received again to his pure and perfect love, and it took some months ere the equilibrium of her peace could be restored, and her heart could yet again be wholly set upon her Lord.

He that wears a white garment must mind where he walks when the world's streets are so filthy as they are. He that hath a thousand enemies must take care how he exposes himself. He who hath nothing on earth to assist him towards heaven should take care that he goeth not where the earth can help towards hell. O believer, shun, I pray thee, fellowship with this world, for the love of this world is enmity against God. Now some will say that I am ascetic, and wish you to become Puritans. I wish we were Puritans most certainly, but I am not ascetic. I believe the Christian man ought to be the happiest man in the world, and I believe he is too. But I know that this world does not make him happy, it is the next world. I say that the believer has a more sure and certain right to be a happy and a cheerful man than any other man, but if in this world only we had hope, we should be of all men the most miserable, because this world yields no joys to us.—*C. H. Spurgeon.*

MAN is not taught any thing to purpose till God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view. A man's present sentiments may not be accurate, but we make too much of sentiments. We pass a field with a few blades, we call it a field of wheat; but there is no wheat, no, not in perfection, but wheat is sown, and full ears may be expected. *Rev. John Newton.*

MARTYRDOM OF HUGH LATIMER.

HUGH LATIMER, one of the early English reformers, was born at Thurstaston, near Mount Sorrel, in Leicestershire, about 1472. After taking his degree at Cambridge, he entered into holy orders, and was quite a zealot in behalf of popery. The influence of Thomas Bilney induced him to scan the subject more thoroughly, and to study the Bible. His eyes were gradually opened, and at the age of fifty-three he renounced Romanism. His bold opinions against many Romish errors, soon made him notorious in his own university and elsewhere. He even ventured to remonstrate with Henry VIII. on the sin and danger of prohibiting the Bible in English. Through the patronage of Thomas Cromwell, he was appointed to a living in West-Kinton, Wiltshire, where he preached with great earnestness and fervor the evangelical truths of the Reformation; and he first became chaplain to Anne Boleyn, and then Bishop of Worcester in 1535. When the act of the six articles was passed, he dissented, and proved his sincerity by resigning his bishopric. For his disinterestedness and firmness, he was committed to the Tower, where he lay a prisoner for six years; and though the accession of Edward led to his liberation, he would on no account resume the government of his see. No sooner had Mary ascended the throne than Latimer, as might be anticipated, became a marked object of papal vengeance. He refused to fly from the royal citation, conscious that his hour was come. After a manly vindication of his opinions, he was, along with Ridley, condemned to the flames. On the day of his martyrdom, at Oxford, 18th October, 1555, he appeared in a shroud, and was, with his fellow-sufferer, bound by an iron chain to the stake, and five bags of gunpowder were fastened about his body. The fagots were kindled, and Latimer, turning to Ridley, cried, with prophetic voice: "Be of good comfort, Master Ridley, and play the man. We shall this day light a candle, by God's grace, in England, as, I trust,

shall never be put out." Latimer's sermons which were collected and published, London, 1825, in two octavos, are distinguished by quaint and homely sense, and pointed and vigorous admonition—the offspring of a playful temper, a happy disposition, and a sincere and noble heart.

SINNERS ARE LOSING THEIR SOULS!—Oh! what a stirring thought! It has been burdening my heart, and may it be impressed on all yours. Sinners are perishing daily. It is not a future thing. It is a present act. It is a process that is going on—going on in this meeting—this morning. My dear unconverted friends, every step you take while you are away from Christ is leading you so much nearer to perdition. The "harvest" is passing now—it will soon be passed. The "summer" every day is drawing to an end that will soon be ended, and then where will our souls be? So long as you stay away from Christ, you are losing your immortal soul, and with it all you can lose.

Suppose one of these ladies here had a necklace of pearls or diamonds, and the string should break as she was walking along the street, and jewel after jewel be scattered along the way and be lost, would she not wish those who saw the loss of which she herself was unconscious, to tell her of it? Oh! when I see those every day who are losing *priceless jewels*, losing their *all*, why, oh! why should I not tell them of it! As a man bleeding to death drop by drop, so the sinner day by day is losing his soul—at death the loss will be irreparable—consummated. God help us all to feel this, and act towards sinners accordingly?

If an angel was sent to find the most perfect man, he would probably not find him composing a body of divinity, but perhaps a cripple in a poor-house, whom the parish wish was dead, and humbled before God with far lower thoughts of himself than others have of him.—*Newton*.

REV. WILLIAM TENNENT.

—His Persecutions.

Mr. TENNENT was a man of God. His labors were greatly blessed. Among his co-laborers in promoting the great revival that took place in his day, was a Presbyterian preacher named David Rowland. He too, was educated at the "Log College." He was a man of deep piety, and a faithful preacher. Many were awakened under his sermons. These men of God were denounced as fanatics and hypocrites.

There was at this time, prowling through the Province of New Jersey, a noted thief, by the name of Tom Bell. He had a good deal of talent and was thoroughly schooled in crime. In appearance he so closely resembled Rev. Mr. Rowland, that intimate acquaintances could scarcely tell them apart. One evening Bell arrived at Princeton dressed as a preacher. John Stockton addressed him as his friend, Rev. Mr. Rowland, and invited him home. Bell assured him of his mistake—but resolved to turn this resemblance of himself to the celebrated preacher to good account. The next day he went into the county of Hunterdon where Mr. Rowland had preached a few times. He introduced himself as the Rev. Mr. Rowland. He shared for nearly a week the hospitality of a gentleman of the congregation, and was invited to preach the next Sabbath. Riding to church in the family carriage, he suddenly discovered that he had left his notes in his room. He proposed to the gentleman to ride back on the elegant horse on which he was mounted. The proposal was accepted—the gentleman took his seat in the carriage and Bell mounted the horse, went back, robbed the house, and rode off the horse. Wherever he stopped, he palmed himself off as the Rev. David Rowland.

At the time this took place, Messrs. Tennent and Rowland, with a Mr. Joshua Anderson, and Benjamin Stevens, had gone into Pennsylvania or Maryland. As soon as they returned, Mr. Rowland was charged with the robbery. He gave bonds to appear at court at

Trenton, and the affair made a great noise throughout the colony. The judge, an opposer of religion, charged the jury with great severity. At first, they refused to find a bill, the judge threatened them with severe punishment, and after being sent the third time, they brought in an indictment. On the trial, Messrs. Tennent, Anderson and Stevens appeared as witnesses and testified positively, that at the time of the robbery Mr. Rowland was in another part of the country. The jury accordingly acquitted him without hesitation, to the great disappointment and mortification of his persecutors, and of many other enemies to the great revival of religion that had recently taken place; but to the great joy of the serious and well disposed.

The spirits hostile to the spread of the gospel were not, however, so easily overcome. In their view, an opportunity was now presented, favorable for inflicting a deep wound on the cause of Christianity; and they resolved that no means should be left untried, no art unemployed, for the destruction of those distinguished servants of God. Many and various were the circumstances which still contributed to inspire them with hopes of success. The testimony of the person who had been robbed was positive that Mr. Rowland was the robber: and this testimony was corroborated by that of a number of individuals who had seen Tom Bell personating Mr. Rowland, using his name, and in possession of the horse. These sons of Belial had been able, after great industry used for the purpose, to collect a mass of evidence of this kind, which they considered as establishing the fact; but Mr. Rowland was now out of their power by the verdict of *not guilty*. Their vengeance, therefore, was directed against the witnesses by whose testimony he was cleared; and they were accordingly arraigned for perjury, before the quarter sessions in the county; and the grand jury received a strict charge, the plain import of which was, that these good men ought to be indicted. After an examination of the testimony on one

side only, as is the custom in such cases, the grand jury did accordingly find bills of indictment against Messrs. Tennent, Anderson and Stevens, for willful and corrupt perjury. Their enemies, and the enemies of the gospel, now began to triumph. They gloried in the belief, that an indelible stain would be fixed on the professors of religion, and, of consequence, on religion itself; and that this *new light*, by which they denominated all appearance to piety, would soon be extinguished forever.

These indictments were removed to the supreme court: and poor Mr. Anderson, living in the county, and conscious of his entire innocence, could not brook the idea of laying under the odium of the hateful crime of perjury, and demanded a trial at the first court of Oyer and Terminer. This proved most seriously injurious to him; for he was pronounced guilty, and most cruelly and unjustly condemned to stand one hour on the court house steps, with a paper on his breast, whereon was written, in large letters, "This is for willful and corrupt perjury," which sentence was executed upon him.

Messrs. Tennent and Stevens were summoned to appear at the next court; and attended accordingly, depending on the aid of Mr. John Coxé, an eminent lawyer, who had been previously employed to conduct their defence. As Mr. Tennent was wholly unacquainted with the nature of forensic litigation, and did not know of any person living who could prove his innocence, (all the persons who were with him being indicted,) his only resource and consolation was to commit himself to the divine will, and, if he must suffer, to take it as if from the hand of God, who he well knew, could make even the wrath of man to praise him; and, considering it as probable that he might suffer, he had prepared a sermon, to be preached from the pillory, if that should be his fate. On his arrival at Trenton, he found the famous Mr. Smith of New York, one of the ablest lawyers in America, and of a religious character, who had voluntarily attended

to aid in his defence; also his brother Gilbert, who had brought Mr. John Kinsey, one of the first counselors of Philadelphia, for the same purpose.

Messrs. Tennent and Stevens met these gentlemen at Mr. Coxé's the morning before the trial was to come on. Mr. Coxé requested that they would bring their witnesses, that they might examine them previously to their going into court. Mr. Tennent answered, that he did not know of any witnesses but God and his own conscience. Mr. Coxé replied, "If you have no witnesses, sir, the trial must be put off; otherwise you most certainly will be convicted. You well know the strong testimony that will be brought against you, and the exertions that are making to accomplish your ruin." Mr. Tennent replied, "I am sensible of all this, yet it never shall be said that I have delayed the trial, or been afraid to meet the justice of my country. I know my own innocence, and that God whose I am, and whom I serve, will never suffer me to fall by these snares of the devil, or by the wicked machinations of his agents or servants; therefore gentlemen, go on to the trial." Messrs. Smith and Kinsey, who were both religious men, told him that his confidence and trust in God, as a Christian minister of the Gospel was well-founded, and, before a heavenly tribunal, would be all-important to him; but assured him it would not avail in an earthly court, and urged his consent to put off the trial. Mr. Tennent continued inflexible in his refusal; on which Mr. Coxé told him, that since he was determined to go to trial, he had the satisfaction of informing him, that they had discovered a flaw in the indictment, which might prove favorable to him on a demurrer. He asked for an explanation, and, on finding that it was to admit the fact in a legal point of view and rest on the law arising from it, Mr. Tennent broke out with great vehemence, saying that this was another snare of the devil, and before he would consent to it he would suffer death. He assured his counsel that his confidence in God was so strong,

and his assurance that He would bring about his deliverance some way or other, was so great, that he did not wish them to delay the trial for a moment.

Mr. Stevens, whose faith was not of this description, and who was bowed down to the ground under the most gloomy apprehensions of suffering, as his neighbor, Mr. Anderson had done, eagerly seized the opportunity of escape that was offered, and was afterwards discharged on the exception.

Mr. Coxé still urged putting off the trial, charging Mr. Tennent with acting the part rather of a wild enthusiast, than of a meek and prudent Christian; but he insisted that they should proceed, and left them in astonishment, not knowing how to act, when the bell summoned them to court.

Mr. Tennent had not walked far in the street before he met a man and his wife, who stopped him, and asked if his name was not Tennent. He answered in the affirmative; and begged to know if they had any business with him. The man replied, "You best know." He told his name, and said that he was from a certain place (which he mentioned) in Pennsylvania or Maryland; that Messrs. Rowland, Tennent, Anderson, and Stevens had lodged either at his house, or in a house wherein he and his wife had been servants, (it is not now certain which,) at a particular time which he named; that on the following day they heard Messrs. Tennent and Rowland preach; that some nights before they left home, he and his wife waked out of a sound sleep, and each told the other a dream which had just occurred, and which proved to be the same in substance; to wit: that he, Mr. Tennent, was at Trenton, in the greatest possible distress, and that it was in their power, and theirs only, to relieve him. Considering it as a remarkable dream only, they again went to sleep, and it was twice repeated, precisely in the same manner, to both of them. This made so deep an impression on their minds, that they set off, and here they were, and would know of him what they were to do.

Mr. Tennent went with them immediately to the court house, and his counsel, on examining the man and his wife, and finding their testimony to be full to the purpose, were, as they well might be, in perfect astonishment. Before the trial began, another person, of a low character, called on Mr. Tennent, and told him that he was harrassed in conscience for the part he had been acting in this prosecution, that he could get no rest till he had determined to come and make a full confession. He sent this man to his counsel also. Soon after, Mr. Stockton from Princeton, appeared, and addressed his testimony. In short, they went to trial, and, notwithstanding the utmost exertions of the ablest counsel, who had been employed to aid the attorney-general against Mr. Tennent, the advocates on his side so traced every movement of the defendant on the Saturday, Sunday, and Monday in question, and satisfied the jury so perfectly on the subject that they did not hesitate honorably to acquit Mr. Tennent, by their unanimous verdict of *not guilty*, to the great confusion and mortification of his numerous opposers. Mr. Tennent said, that during the whole of this business, his spirits never failed him, and that he contemplated the possibility of his suffering so infamous a punishment as standing in the pillory, without dismay, and fully determined to deliver a sermon to the people, in that situation, if he should be placed in it.

IN spiritual things, this world is all winter-time so long as the Saviour is away. To them that are in Christ, there are some sweet glistenings of his countenance, there are meltings of his love, and the sweet song of the turtle-dove when his Holy Spirit dwells in the bosom; still it is but winter-time till our Lord shall come. But then, "to you that fear his name, shall the Sun of righteousness arise with healing in his wings." And if before he comes we should go away where he is, still we shall enter into a perpetual summer.—we shall behold His first glory.

PUT OFF THE OLD MAN.

BY REV. E. G. RIBBLE.

WE are taught by the word of God that justification is a work done for us, and that sanctification is a work done in us. One who is justified is free from all condemnation. One who is entirely sanctified is not only free from all condemnation but from all unholy thoughts, passions and tempers. One that is justified cries "who shall deliver me from the body of this death." One that is entirely sanctified says "He giveth us the victory through our Lord Jesus Christ."

One that is justified prays for grace to keep the old man down. One that is entirely sanctified has the old man cast out and his goods destroyed. One that is justified is conscious of sin yet in the heart—while he lives without sin. One that is entirely sanctified has the evidence that the blood of Jesus cleanseth from all unrighteousness, and lives every moment without committing sin, or even feeling its motions. To get the blessing of justification we are to repent of all our sins, forsake them all, hate them all, and make a covenant with God never to sin again. Then give ourselves entirely to him. Then exercise faith in our Lord Jesus Christ, and we are justified. To keep in a justified position we must do every duty, bear every cross, *watch and pray*, and look every moment for our entire conformity to the will of God, not forgetting to believe that faith is the only condition of salvation.

Thus we get the blessing of entire holiness. First by the Spirit we are convicted for it. Then we are shown what it will cost to get it and retain it. Then we count the cost—again lay all on the altar. Then faith takes hold on the merits of Jesus Christ, we believe in our hearts, and that moment,

"Redemption in his blood we have,
And spotless love and peace."

To retain it, keep all on the altar, do every duty, be led by the Spirit, having strong faith that the blood now cleanseth from all sin and keeps me clean.

TRUST.

Plant the ivy anywhere;

By the rock that's bare and bleak,
Where the balmy summer air
Ne'er can bend to kiss its cheek;
Where no sound of brook or bird
'Mid the solemn gloom is heard;

Leave it clinging by the wall,

Where the wintry winds may beat,
Where the sunbeams never fall,
And the breath of blossoms sweet
Never floats among its leaves
All the summer morn and eves;

Yet 'twill flourish, green and fair;

Twine and wave with sweetest grace,
Fling its tendrils to the air,
Glorify the bleakest place;
Never losing, day by day,
If December or if May.

So the soul that bears within

Faith in God and perfect trust,
In this wilderness of sin,
Travel-worn, and stained with dust;
Wet with rains and chilled with snows;
Scorned by friends and bruised by foes;

Tempests pouring out their wrath

On his weary, aching head;
Thorns upspringing in his path;
All his fair hopes crushed and dead;
Not a word or note of cheer
Falling on his lonely ear;

Yet how little careth he.

With that sweet trust in his breast.
Near him soon, ah! soon I'll be,
"Where the weary are at rest,"
Singing thus, pursues his way,
If December, or if May.

Be entreated, O wavering soul, to settle the question of your salvation now. Why halt ye between two opinions? It is most unreasonable to be undecided about the things of an endless eternity in such a world as this, with such frail bodies, with such a Saviour stretching out his hand, and such a Spirit of love striving with you.—*Mc Cheyne.*

SANCTIFICATION POSSIBLE.

BY REV. R. V. LAWRENCE.

Is anything too hard for the Lord? Gen. xviii. 14.

If not, then your entire and immediate sanctification is "not too hard for the Lord." And yet it seems to be thought very hard for him to do this blessed work in the soul. True, the declarations in his word, that he will sanctify the believer, are about the plainest and most emphatic of all the declarations that he has made to man, and yet it is thought to be hard for God to do it. How this idea has floated around in the church from age to age; been refuted again and again, and yet whenever you would think about the entire sanctification of your soul, up comes this old thought, that it is a hard thing to be done. How is it that this thought is so much in the way of him who would be holy?

It is a suggestion of the devil. All your thoughts, in opposition to holiness, are furnished you by the devil. Many of them are so cunning and subtle, that you could never forge them out, but the old thinker down there in hell, originates and furnishes them to you free of charge. I have known persons of very ordinary gifts and attainments to present arguments against the immediate sanctification of the soul, that it required somewhat of thought to overthrow; and I wondered how such ordinary minds could present such subtle arguments; but I think I understand it now; these arguments smell of brimstone, they are of satanic origin, and he foists them into your mind so adroitly that you think them your own. Satan says it is "too hard" a thing for the Lord to sanctify your soul just now.

You have tried in your own strength to repress and subdue the unholy risings of passion in your heart, and have failed. You might just as well have tried to hold a lid on the crater of Mount Vesuvius in the time of an eruption. Having failed to cleanse your heart, you are about ready to think it "too hard for the Lord."

You have fed your unbelief in watch-

ing others. You have watched those who make profession of holiness; have taken their infirmities and mistakes and called them sins, and hence inferred that they had not been made perfect in love. Your next step was to consider that inasmuch as those whom you had been watching were not sanctified, that God had not, and so could not, sanctify any. It is "too hard for the Lord."

Or perhaps you earnestly sought the blessing of the Lord, but you did not make an entire consecration. There was a bow, or a frill, or a flower on your bonnet, or dress, or a costly something about you, a coat, a house or table, or carriage, or store, or speech, that pride loved to have so, that you did not lay down at the foot of the cross, and yet you sought long and ardently for the blessing of holiness; of course you did not obtain it, became discouraged, and are now willing to say "It is too hard for the Lord." But "is anything too hard for the Lord?" When did he undertake a work and fail? David was a man whose passions sometimes burned like furnace fires, but God sanctified him so that he was a man "after his own heart." Saul headed the gang that with stones murdered the holy Stephen, and yet Jesus' blood made him a holy man. John Bunyan had a heart that glowed with unholy fire, and a brow that hung black with sin, and yet, through sanctifying grace, he became a lamb of purity, and for many a year before his death, fed in the green pastures of Beulah's land. Benjamin Abbott had a rowdy's spirit, a rowdy's arm, and a rowdy's fist, and yet God transformed him into a saint, whose face of love, it was a blessing to see. Away with such unbelief; get on thy knees, and say with a little girl that tried to quote the text at the head of this article, "There is nothing too hard for the Lord to do."

—♦♦—
We are surprised at the fall of a famous professor, but in the sight of God he was gone before; it is only now that we have discovered it. "He that despiseth small things shall fall by little and little."

SAINT PATRICK.

In a small Christian village of Scotland, on the banks of the Clyde, once there lived a pious deacon, who had a little son called Succat. Succat was a bright boy, fond of frolic and of having his own way,—much, I suppose, like many boys now-a-days. His mother liked to see him happy; therefore she tried to lead him to the Lord Jesus, for she well knew her son could be truly happy only as he possessed the obedient and loving temper of the Son of God. In the morning she taught him to pray by her side; and in the evening she told him “that sweet story of old,” which was just as sweet and tender a thousand years ago as it is now, nor has it lost any of its sweetness in passing through the ages. Succat was born more than a thousand years ago, in the year 372, or thereabouts, when the light of the gospel in England and Scotland glimmered in only a few believing hearts and pious households scattered about. The rest were heathen, dark—very dark.

Succat turned his back on his mother's instructions, and became wild and wayward. At length the family removed from Scotland and went to Bretagne, where they lived by the sea-side. Succat and his sisters loved to play by the sea-side. One day, as they were at play some distance from home, a boat full of pirates landed near them. The pirates stole Succat, and, in spite of his cries, hurried him on board their boat and sailed away. They took him to the Irish coast and there sold him. Ireland was heathen then. Succat was a slave in a dark and cruel land. Poor boy! His master sent him into the fields to look after his pigs. While alone in those wild, solitary pastures, with only swine for company, Succat remembered the lessons of his pious mother. He thought of the sins of his youth and cried bitterly. He thought of his mother's Saviour, and wondered if the Lord Jesus would take pity on him. He fell on his knees and prayed for forgiveness. Did God refuse to hear him? Oh, no. God

spoke peace to him, and Succat felt his hard, thoughtless heart leaving him, and a tender, penitent, humble, believing heart taking its place. That is the “new heart” spoken of in the Bible. Succat had no Bible. There was no printed Bible in those days—no minister—no pious friend—nobody to instruct or comfort him but God. God was his teacher. It was his holy Spirit which enlightened the lad's mind.

“The love of God increased more and more in me,” said he, “with faith and fear of his name. The Spirit urged me so that I poured forth as many as a hundred prayers in one day; and even during the night,—in the forests and on the mountains, where I kept my flock,—the rain, the snow, and frost, and sufferings which I experienced excited me to seek more and more after God.”

So that preachers or priests, or sacraments or rites, are none of them *indispensable* for the forgiveness of sins, and that peace of mind which comes from God alone. God can give it to the penitent soul anywhere.

At length Succat found means of escape, and made his way home. You can well imagine the joy of his parents, not only at his escape from slavery, but from the worse bondage of sin.

He did not, however, stay long. He felt an unconquerable desire to go back and preach the gospel in Ireland. His friends tried to divert him from it; it was in vain—Succat's mind was made up. He found his Saviour in Ireland; he found forgiveness and true joy there; and now, above all things, he wanted to tell the Irish what an Almighty Saviour had died upon the cross to redeem them. And Succat went, carrying his whole heart into the work. He landed again on their shores, not as a slave, but as a Christian freeman, with truth that could *make* them free. Everywhere he told the simple story of the cross. He collected the Pagan tribes in the fields and hollows by the beat of a drum, and preached Christ. His short and simple sermons touched their hearts; many souls were convert-

ed, and many a precious little company dotted the Emerald Isle.

This was the beginning of Christianity in Ireland, and Succat was he who afterwards was celebrated as Saint Patrick.

DIFFERENCES.

Fall not out upon the way ;
Short it is, and soon will end ;
Better far to fly the fray,
Than to lose the friend.

Christ hath sent you, two and two,
With a mandate to return :
Can ye meet the Master's view,
If with wrath ye burn ?

If thy brother seemeth slow,
Jeer not, but thy quickness slack ;
Rather than divided go,
Keep the wearier track.

Quit not, as for shorter line,
Ancient ways together trod ;
Joy to read at once the sign
Pointing on to God.

Teach each other as ye walk,
How to sing the angels' song ;
Fill the time with homeward talk,
Then 'twill not be long.

Gently deal with those who roam,
Silent as to wanderings past ;
So, together at your home
All arrive at last.

SANCTIFICATION.—*Is it consistent to profess to be in a justified state, and yet be indifferent to Holiness or Sanctification?* I think not. It is very inconsistent. It agrees not with the essential elements of justification, which imply a *change of nature*, as well as *forgiveness*; and a change from the love of *evil* to the love of *good*—from a love of *sin* to the love of *holiness*. It is therefore a *contradiction*. Was it not on the same principle St. John passed that decision. "And every man that hath this hope in him, *purifieth himself* even as he is pure." 1 John, iii., 3.

He designed it as the grand *criterion* of our state, of the *genuineness* of our *hope*, that we use all the means within our reach to get *purity*, and equally so to keep it; that this is the true, *habitual characteristic of every one who is born of God*—of every one who is not *deceived* in his *conversion*. It is also a notable evidence of his sincerity, as an excellent Calvinistic divine remarked: "He is not *sincere* who *desires* not to be *perfect*; and he desires not *sincerely* who is not *willing* to be at the *labor* and *cost* necessary to the obtaining of the thing desired." That is speaking right up to the mark of truth and consistency.—*Caughy*.

SAYINGS OF JOHN NEWTON:—A Christian in the world 'is like a man transacting his affairs in the rain. He will not suddenly leave his client because it rains, but the moment the business is done, he is off: as it is said in the Acts, "Being let go, they went to their own company."

God's word is certainly a restraint, but it is such a restraint as the irons which prevent children from getting in to the fire.

God deals with us as we do with our children: he first *speaks*, then gives a gentle *stroke*, at last a *blow*.

While the mariner uses the loadstone, the philosopher may attempt to investigate the cause; but after all, in steering through the ocean, he can make no other use of it than the mariner.

Satan will seldom come to a Christian with a gross temptation: a green log and a candle may be safely left together; but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.

Contrivers of systems on the earth are like contrivers of systems in the heavens, where the sun and moon keep the same course in spite of philosophers.

I endeavor to walk through the world as a physician goes through Bedlam; the patients make a noise, pester him with impertinence, and hinder him in his business; but he does the best he can, and so gets through.

Editorial.

REVIVAL PREACHING.

Preaching, to promote revivals should be scriptural. One plain text proves more than a dozen arguments. Logic can be met with logic, but from the word of God there is no appeal. Your opinion will convict nobody; your say-so's possess no authority; your thoughts may be profound, but no one will expect to be damned for not receiving them; but a **THUS SAITH THE LORD** will arrest the attention, disarm logic and, if anything will, bring the sinner to his knees. Metaphysical dissertations may confound the intellect; historical disquisitions may instruct; rhetorical flourishes may captivate the imagination, but the conscience will remain untouched. Give the people the simple word of God. Explain it clearly, apply it faithfully and with the authority of Heaven, and with the unction of the Holy Ghost, and men will quail and tremble before you. If you are an ambassador of God, talk like one. Your business is, not to give currency to your own views, but to make known the requirements of your Master. Tell us the nature of his demands and the consequences of non-compliance. You cannot coax men to become saints. You may induce them to come to church by flattering their pride, in giving, for a suitable consideration, a prominent pew, where, Sabbath after Sabbath, the gay attire of the family may be displayed for admiration. You may induce them to assume the profession of a Christian by persuading them that little or no self-denial will be required, and that such a step will be, in every respect, greatly for their advantage, but what has the cause of Christ gained by your seeming success? You have deceived souls—it may be to their eternal ruin. You have made hypocrites, and not Christians. You have betrayed Jesus into the hands of his enemies. *For whosoever will be the friend of the world is the enemy of God*, and you have filled the church with those whose friendship for the world has never abated one jot or tittle. And yet you report a glorious revival! Such revivals have made the Romish church what she is, and are in a fair way of bringing the Protestant churches

into a state of formalism far less respectable than hers, and equally damning.

The commands of God should be proclaimed. They are still binding. The moral law has never been repealed. The ten commandments, as expounded by our Saviour, reaching to the purposes and thoughts of the heart, are still in force. Their vigor is not weakened by age, nor lessened by distance. Their demands for obedience upon us is as imperative as when they were first proclaimed amid the thunders and lightnings of Mount Sinai.

Men should be made to feel that the love of God is binding upon them, *without any regard to their professions*. Sinners think they are under less obligation to obey God because they do not profess to obey him. This is a great mistake. It is adding rebellion to transgression. Yet the preaching of the day often produces this impression. It should be removed. Press it home upon the consciences of all that God must be obeyed; that his authority is paramount to all other, and that it extends to *all* his creatures, whether in the church or out of the church. A rebel is none the less a rebel because he boasts of his treason—nor is a sinner's guilt lessened by his glorying in his shame. It is painful to witness the blindness of even intelligent Christians in this respect. They talk as if they thought that the measure of their duty was the exactions of the church to which they belong instead of the word of God. Cite them to plain commands of the Bible which they habitually violate; and the reply is, "O, our church, or our minister does not think it is necessary to be strict on that point." What nonsense! Is the church, authority, where it allows practices which conflict with the word of God? If you think so you should go to the Romish church! You have no business in a Protestant communion. Does your minister's approbation sanctify an act which the Almighty forbids? Then you should install him as a priest and invest him with the attribute of infallibility! We need a revival of Protestant Christianity. The claims of God should be insisted upon with all earnestness and authority. Make sinners feel that pardon is a free gift of boundless magnitude, and that in seeking the

Lord they do not confer any favor upon him, but are themselves the recipients of the most amazing grace. If there are any converts under this preaching there will be a strong probability of their being converted to God and not to you. They will not need to be petted and put into office and made a good deal of to keep them along. The religion of men who will not be religious unless they can be made prominent, and have their own way, is worth but little. It is of no account whatever, as far as saving the soul is concerned.

Men should be taught that God's law can be obeyed. It was meant for us and not for angels. It was proclaimed after the fall, so that, when it was enacted by our compassionate Heavenly Father, He took fully into account our degenerate condition. He knew all about our temptations from within and without. He framed its provisions to suit our condition as a race. When men endeavor to make out that the law of God is something so high, and wonderful, and mysterious that nobody ever did or ever can keep it, they in reality, though without designing it, prove that God is a great tyrant. For is not that tyranny to enact laws that cannot, by any possibility, be kept, and then affix the most fearful penalties for their violation? This is not the character of our Heavenly Father. He is just and merciful. His law is holy and just and good. The very existence of an enactment made by Him is of itself proof of the most conclusive kind that it can be obeyed by those for whom it was designed. Let men see that God's law can be kept, and ought to be kept, and then they may become scripturally convicted for sin. The terrors of hell will get hold of them. They will find themselves in trouble, and they will be glad to be helped out. They will not need a great deal of persuading to induce them to come to Jesus. Not until men discover that they are sick do they want a physician—not until they are slain by the law, will they seek to be made alive by Christ. But when they see that they are totally and eternally ruined unless a mighty deliverance is wrought out in their behalf, and when they realize that there is help for them in no other source but in the Gospel, they will glad-

ly come to the Saviour, and will not seek to make their own conditions. Their agonizing cry is, "*O, wretched man that I am, Who shall deliver me from the body of this death?*" They will accept the Gospel as gladly as the ship-wrecked mariner hails the life-boat sent for his deliverance.

For declaring THE LAW, we have the fullest warrant in the New Testament. Our Saviour says, "Think not that I am come to destroy the law and the prophet, I am come not to destroy, but to fulfill." But not to preach the law as binding, is to destroy it. Paul preached very plainly the doctrine of salvation by faith. Yet he asks the question, "Do we then make void the law through faith? God forbid. Yea we establish the law." But not to preach the law is to make it void. It is practically to assume the authority of repealing it altogether. And St. James declares that "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." And the Revelator cries out, "*Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city.*"

We need a sturdier class of Christians. We shall never see them, until the law of God is again proclaimed. Sentimental preaching makes sentimental Christians. They will do to swell the numbers and make a show, but for colonizing Heaven they are worthless. As to self-denial, they are strangers to it. They can no more endure hardness as good soldiers of Jesus Christ than a child can endure the rigors of a military campaign. Place them in positions where there is a conflict between their worldly interests and the commands of God, and self invariably has the preference. Too many such disgrace the Christian name. They are not the men of whom martyrs are made. Heaven has none such within her borders. If you would see converts that are not ready to yield to every little difficulty; who will refuse compliance with customs and fashions, however popular, that are contrary to the word of God—men and women of principle who can be relied upon in an emergency PROCLAIM THE LAW OF GOD, AND INSIST UPON ITS CLAIMS.

FORGIVENESS.

You must have a spirit of forgiveness if you would gain Heaven. This is indispensable. There will be daily occasions for its exercise. We are compassed about with infirmities, and even holy persons associating together will afford each other ample opportunities to manifest forbearance and love. There are those who will injure us without intending it; and there are others who will, if we walk with God, make us suffer from calumny and detraction. Others, from selfishness, will endeavor to promote their own interests at our expense. It is easy to forgive those who unintentionally harm us, as soon as we are assured of the fact, for they are themselves ready to ask our forgiveness, when they learn that they have wronged us—but what of those who injure us from design? Shall we forgive them? Undoubtedly. If not, what do we more than others? Do not infidels forgive those who injure them, when they supplicate for pardon, and make all the amends in their power? Not to do so would be unnatural and devilish. But to forgive those who injure us, and who do it intentionally and without provocation—to forgive them freely, without their exhibiting any signs of repentance or amendment, is to manifest the Spirit of Jesus, who, when enduring the agony of the cross, prayed for his merciless tormentors, **FATHER FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO.** So too, the last words of St. Stephen were a petition for his murderers, *Lord, lay not this sin to their charge.* This is the spirit of a Christian. If we do not possess it whatever else we may have, we do not belong to Christ. We are yet in our sins. Did not Jesus teach us to pray, *Forgive us our debts as we forgive our debtors?* And did he not declare, *If ye forgive not men their trespasses, neither will your Father forgive your trespasses!* How dare you, then, go to the communion, or repeat the Lord's prayer, or profess to be a Christian when your heart is so full of bitterness that you cannot pray or testify in public without making an ill-natured fling at somebody? When you say, forgive us our debts AS WE FORGIVE OUR debtors, you in reality pray that you may never be forgiven! If God

answers you, and answer you he will, you will be damned forever! O, get delivered from that unrelenting disposition. Break down before the Lord and get a heart full of kindness and gentleness and compassion.

If the one who trespasses against you is a brother—a professed disciple of Jesus—your course is plain. Tell no one of the wrong you have received. Brood not over it in silence. But *go and tell him his fault between thee and him alone.* Be ready to receive his explanations. Listen to him, and pray for him. It may be thou wilt gain thy brother. But if he will not hear thee, take one or two judicious Christians, in whom he has confidence. In nine cases out of ten such a course will need to be carried no farther. The erring will be brought back. But in extreme cases, where one is obstinately bent upon wrong, as a last resort tell it to the church; and then if he is not reformed let him be to thee as a heathen and publican. Even then you must not hate him. You are bound to treat him with kindness, though you may not receive him to the intimacies of a Christian.

It is always best to be on the safe side. Too much of the spirit of forgiveness will not harm you—too little will damn you forever! If you really forgive offenders there will be in your heart no hardness nor coldness towards them. You will treat them with entire cordiality; you will not speak evil of them either openly or by insinuations.

Will not this principle lead us to forgive those who are indebted to us in money when it is evidently out of their power to pay? It is far better to do it than to grind the face of the poor, and, with legal blows, demand him to *pay that thou owest.* If we would obtain mercy at the last day of the Master we must have compassion upon our fellow-servants. It is vain to profess to love God unless we are kind to our fellow-men. Hardness and severity but illy become those who depend, as we all do, upon God's forbearance. *Dear! beloved, avenge not yourselves but rather give place unto wrath; for it is written, vengeance is mine; I will repay saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.*

PARTIES, SOCIABLES.

It is common for the church and the world to associate together. They do so designedly. Meetings for social festivities are given out from Sabbath to Sabbath in many of the pulpits of the land. Perhaps a prayer is said, and the evening is spent in idle conversation or vain amusements, in which professed saints and sinners freely mingle. A stranger could not distinguish them. They dress alike, and talk and laugh and jest alike. In some churches such gatherings have become established institutions. They bid fair to supersede the old-fashioned class and conference meetings.

Can any fail to see that such a commingling of the church and the world is directly contrary to the Scriptures? "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James iv., 4. Can any thing be plainer? Those who thus indulge themselves are denounced as spiritual adulterers and adulteresses. They go to the world for the happiness which they should seek in God alone. Again. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? (that is unbeliever.) And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people." 2 Cor. vi., 14-16. This is explicit. It plainly forbids all voluntary association with the world.

Hear John Wesley upon this subject. "Whatever it costs flee spiritual adultery! Have no friendship with the world. However tempted thereto by profit or pleasure, contract no intimacy with worldly minded men. And if thou hast contracted any such already, break it off without delay. Yea, if thy ungodly friend be dear to thee as a right eye, or useful as a right hand, yet confer not with flesh and blood, but pluck out the right-eye, cut off the right hand and cast them from thee? It is not an in-

different thing. Thy life is at stake: eternal life or eternal death. And is it not better to go into life, having one eye or one hand, than having both, to be cast into hell-fire? When thou knewest no better, the times of ignorance God winked at. But now their eyes are opened, now the light is come, walk in the light! Touch not pitch, lest thou be defiled. At all events "Keep thyself pure."

But whatever others do, whether they will hear or whether they will forbear, hear this all ye that are called Methodists? However importuned or tempted thereto, have no friendship with the world. Look round, and see the melancholy effect it has produced among your brethren! How many have fallen by this very thing! They would take no warning; they *would* converse, and that intimately, with earthly minded men, till they measured back their steps to earth again." O come out from among them!" from all unholy men, however harmless they may appear, "and be ye separate." at least so far as to have no intimacy with them. As your fellowship is with the Father, and with his son Jesus Christ, so let it be with those and those only, who, at least seek the Lord Jesus in sincerity."

Payson was a holy man and an eminently useful minister of Jesus Christ. In early life he renounced the world. He says "After long doubting the propriety, and even the lawfulness, of mixing at all in society where duty does not call, and after suffering a number of times for indulging myself in it,—I am at length taught to renounce it entirely; and it is not a needless scrupulosity. It does appear a duty to shun all communication with the world, when there is no well-grounded reason to hope to do good. There are, to be sure, many very plausible reasons, but I doubt whether they will bear the test of Scripture."

To one who urged him to go into society and to frequent public amusements, he wrote:—"Can a man walk on pitch and his feet not be defiled? Can a man take coals of fire in his bosom, and his clothes not be burned? If he can, he may then mix freely with the world, and not be contaminated. But I am not the one who can do it."—"When I go into company, if it is pleasant and agreeable, it has a tendency only to fix

my thoughts on earth, from which it is my duty and my desire to turn them,—to give me a distaste for serious duties, especially prayer and meditation, and to render me desirous of the applause and approbation of those with whom I associate. I cannot avoid feeling some desire for its friendship; and this friendship the apostle assures us, and my own experience feelingly convinces me, is enmity with God."

"I have at length obtained satisfaction respecting doubts about society; not, however, till I was brought to give it up. After I had done so, it appeared so plain and proper, that I wondered how a doubt could ever have arisen on this subject. Two or three plain rules I find of wonderful service in deciding all difficult cases. One is, to do nothing of which I doubt, in any degree, the lawfulness; the second, to consider everything as unlawful which indisposes me for prayer, and interrupts communion with God; and the third is, never to go into any company, business or situation, in which I cannot conscientiously ask and expect the divine presence. By the help of these short rules, I settle all my doubts in a trice, and find that many things I have hitherto indulged in are, if not utterly unlawful, at least inexpedient, and I can renounce them without many sighs."

Act according to these rules and you can hardly fail to grow in grace. Associate with fashionable and worldly people and they will drag you down to their own level. Oh, listen to the word of God. Profit from the lessons of experience and seek the society of those and of those only who can teach you more perfectly the way of self-denial.

SELF-COMPLACENCY.

One of the worst symptoms that professed Christians can manifest is a great satisfaction with themselves,—with every thing they say and do. It savors more of the Pharisee than of the humble disciple. The self-deceived are content with their fancied attainments; while true saints are ever seeking to know more of the grace of God. No matter how great an out-pouring of the spirit there may be on any occasion, these self-satisfied ones return as they came, filled with their own goodness, without any sen-

sible increase of humility, simplicity, love and power; while the poor in spirit get closer to the feet of Jesus and know more of his abounding love. *The hungry he fills with good things; and the rich he sends empty away.* The one who really enjoys the most of saving grace is the one whose soul is most athirst after the living God. Those who said they had "need of nothing" were the worst off of any whose cases are described in the pages of inspiration. Beware of this snare of the devil. It is very fashionable to profess to enjoy all the grace that is needed to take one to heaven. Lukewarmness and self-complacency go hand in hand. Open your heart to the convictions of the Spirit. When He suggests improvements in your conduct do not call these suggestors temptations, and go on as before, but walk in the light as it shines upon you. Stir up your heart to lay hold on God.

MISSION FIELDS.

A vast field of missionary labor is being opened at the South. The thousands emerging from slavery to freedom, need the Gospel. *They must have it.* The churches are manifesting a commendable zeal in sending laborers, but what is their character? How can dead, formal churches send out *live* Missionaries? A brother who has the best of opportunities to become acquainted with the best class of Missionaries, sent out by an organization which we believe to be one of the purest that has entered upon the field, writes us as follows:

"I allude to the trials we have with those taking lodging with us, as Missionaries going South—with their lightness and frivolity, idle nonsensical chit-chat, foolish talking and jesting. Their influence is more to be feared than open infidelity. We have had more to try and vex our spirits from this quarter than from all the non-professors that have ever taken lodgings with us. Novels and romances, light and frothy publications are substituted for the Bible and the standard works of godliness. Where light reading, the Harper, Peterson, Godey, Leslie and New York Ledger, are sought after and delighted in, what can we look for in the conversation and general deportment but volatility and other fruits

of an unsanctified heart. A corrupt fountain is sure to issue streams of impurity. Persons come recommended and are received by our Missionary Boards, as Missionaries of the Cross, tipped off in gay artificials and golden trinkets, with ear-rings, finger-rings, head-pins, and a gold watch and chain hanging as an ornament in full view, with fashionable and costly dresses sweeping the streets! What are we coming to? Are these the chosen ones to represent our churches abroad?"

USING FLATTERY.

Flattery is dangerous at all times. It is the weapon often used by those who are secretly plotting the injury of others. Joab prepares to smite to death his anticipated rival by the friendly salutation, "How art thou, my brother."

Complimentary allusions are especially dangerous to souls with whom the Spirit of God is striving. Do not use them. At such a time words of praise, designed to encourage, may do them an irreparable harm. The Holy Spirit will not deal too harshly with souls. Under his teaching there is no danger of their thinking too meanly of themselves. Let them get down. It will do them good. Let God exalt them in his own good time. They will be likely to stand. But if, when they are overwhelmed with a sense of their own vileness, you commend them, telling the Lord or the congregation in their presence, what spotless lives they have lived, how exemplary their conduct has been, or how much intelligence or talent or influence, they possess, you will, quite likely, dissipate their convictions, make them ashamed of having humbled themselves, and convert those, who, if dealt faithfully with, or let alone, would have made good, humble Christians, into stiff, unbending pharisees, who, for all coming time, will stand directly in the way of the work of God, and go to hell at last. The best prospect we ever saw for a powerful and extensive revival was killed in this way. It was in a church in which the doctrine of holiness had once been preached, and many of the members then enjoyed it. Under the influence of preachers opposed to

this doctrine it had greatly declined in spirituality, but still had a name to live. The searching truth was, at the time we refer to, again proclaimed, and the members generally were deeply convicted. Confessions were made that showed how thoroughly the Spirit was doing his work. At this crisis some ministers of high official position visited the church. They praised the members, and told those who had confessed that they were not right, that they were mistaken and tempted, and that they had, by their confessions, disgraced themselves and the cause of God. The members generally settled down into a worse state than that which they were in before, and the work received a shock from which it never recovered. Be careful then. It is no time to use compliments when the salvation of souls is at stake. Let the naked sword of the Spirit do its work. To blunt its edge is cruelty to man and treason to God.

WILLING TO LIVE OR DIE.

Are you ready? Have you no choice? Are you like Paul, "In a strait between two?" It was far better for him to depart and be with Christ; yet on the whole he chose to remain. Can you say with the poet?

"Grant me this honor, Oh my Lord, to bear

Thy stamp upon life's mission:
Spend and be spent on earth, in heaven to share

Thy joy and its fruition!"

Die? wish to die, do you? What your motive? to be free from trouble, persecution, or cross-bearing? A Christian wholly the Lord's, doing his will heartily, has no wish to leave the world, till his work is done and well-done. The blessed glories of heaven, in full view, are no inducement to leave the work his Master has for him to do here,

"Work! work! 'tis the Master requires thee
His vineyard to plant and to sow,
For labor—for labor he hires thee,
Go! be thou his laborer, go!
Nor faint, nor grow weary, nor doubt, nor despair,
The most faithful servant most honor shall share."

Christ came to fulfil his mission, to finish his Father's work—at the close of which he said, "I have finished the work which thou gavest me to do." John xvii., 4.

Lo, I come to do thy will."

The last words of Jesus on the cross were, "It is finished." "The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord." Math. x., 25.

This wishing to die to escape from the battle field, the persecutions of the wicked, the fiery darts of Satan, is not the spirit of the martyrs. "Be not weary in well-doing, for in due season ye shall reap, if ye faint not." "Wherefore gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you, at the revelation of Jesus Christ." I Peter, i., 13.

Hope on, pray on, labor on, fight on, till the Lord shall say, "it is enough, come up higher." The following lines will meet the hearty response of every true follower of Jesus.

"Let me not die till I have done for Thee
My earthly work, whatever it may be;
Call me not hence with mission unfulfilled;
Let me not leave my space of ground un-
tilled.

Impress this truth upon us—that not one
Can do my portion that I leave undone;
For each one in thy vineyard hath a spot,
To labor in for life, and weary not.
Then give me strength all faithfully to toil,
Converting barren earth to fruitful soil.

I long to be an instrument of thine,
To gather worshippers around thy shrine;
To be the means one human soul to save,
From the dark terrors of a hopeless grave.
Yet I most want a spirit of content,
To work where'er thou'lt wish my labor
spent;

Whether at home or in a stranger clime—
In days of joy, or sorrow's sterner time.
I want a spirit passive, to lie still,
And by Thy power to do thy holy will.
And when the prayer unto my lips doth rise,
Before a new home doth my soul surprise,
"Let me accomplish some great work for
Thee."

Subdue it, Lord, let my petition be;
Oh, make me useful in this world of Thine,
In ways according to Thy will, not mine.
Let me not leave my space of ground un-
tilled,

Call me not hence with mission unfulfilled;
Let me not die before I have done for Thee
My earthly work, whatever it may be."
N.

FULTON ST. PRAYER MEETING.

This meeting has been kept up for several years. It is held in the Lecture Room of the Dutch Reformed church every week-day from 12 to 1 o'clock. We attended one of the meetings a short time since. There were, we should think, about one hundred persons in attendance.

Requests for prayers were read by the Leader of the meeting, or made by persons present, and prayer was accordingly offered. One case in particular was touching. Prayer was requested for a gentleman—a business man of the city. The family lived in affluence and he was a member of an orthodox church. For five years he had been in the habit of drinking. The habit grew upon him. He was not known as a drunkard, but he kept liquor at home and was intoxicated most of the time. He abused his family, and their lives were in danger. Earnest petitions were offered up for God to save him. May they be answered! Some striking answers to prayer were related.

These meetings must do good in many ways, and we advise our friends when in New York to drop in and spend an hour, whenever they can.

ORNAMENTS.

A brother of the Methodist Protestant Church writes us on this subject:

I have been a faithful reader of the Earnest Christian, and the teachings of that precious volume have been of material aid to me. Its pure doctrinal teachings, combined with the Spirit of the blessed Saviour, have had much to do with forming my moral character. I think that our salvation in heaven, if we are finally saved, will be regarded as the fruit of a combination of agencies. One of those agencies in my case

I have often thought will be the Earnest Christian.

I have always raised my warning voice against the practice of wearing jewelry by professors, and under the illuminations of the Holy Spirit I have come to the following conclusions;

First, That the wearing of ornaments is strictly forbidden in God's Holy Word.

Secondly, That those sisters who attempt to justify their violation of God's word from the consideration that they feel no condemnation in so doing are misled in one of the essential particulars; namely, in not having their consciences and the Bible harmonize. Get your consciences right on all those questions and you will have no farther trouble. The Bible, and not conscience, is to be our guide. Again: one principal evil is overlooked by the masses,—and that is true of all sin, its evils are mainly hid—one principal evil of wearing jewelry is deception—downright deception. I charge it home on all the guilty ones. One particular feature of the deception is, that much of the jewelry is bogus—brass galvanized. The only plea that can be put upon that point is that the Bible does not forbid the wearing of brass. I confess that it does not—but it says, “Cursed be the deceiver,” and you are that character, if guilty. Another feature in the deception is that poor people generally wear it to make others think that they are rich. That is the blackest kind of deception. Now to prove this, let it be understood by all, that one certain mark distinguishing a poor lady is, that she is loaded down with jewelry, and where is the woman that would be caught with it on? Not one I assure you. Another evil is that it is done to attract the attention of others and to gratify the eye. All of which is pleasing to the devil, and displeasing to God and every earnest christian. How can you, that are thus guilty, expect to escape, without reform, the *damnation of hell*?

Port Huron, Mich.

THE EARNEST CHRISTIAN.

We trust that all our readers will be pleased with the changes we have made in the appearance of our Magazine. The size has been somewhat increased—one line

of matter having been added to each page.

We are determined to spare neither pains nor expense to make it worthy of the patronage of every lover of Earnest Christianity. Our subscribers shall not only have a periodical coming to them monthly, laden with precious Gospel truth, but a volume worthy, in every respect, of being bound and preserved. The articles we publish will lose nothing by age. We shall not—we dare not—lower the standard of Gospel truth to accommodate the compromising spirit of the age. As heretofore, we shall, in all love, but in all fidelity, proclaim those searching truths of God's word by which we must at last be judged.

INCREASED EXPENSES.—The expenses of publishing have as every one knows greatly increased. Paper costs us nearly three times as much as it did, three years ago. We have made no corresponding increase in our price, nor have we diminished the size of our Magazine. We do not print it on a lighter, inferior quality of paper. To meet our vastly increased expenses we rely entirely upon a large increase in our list of subscribers. THIS WE MUST HAVE. We had a large increase last year, and we must have a still larger one this year. To publish in our present style, with our present list and price cannot be done, *without serious loss*. We cordially thank our friends for their labors in our behalf, and we hope they will not get weary in well-doing. Make a determined, vigorous effort at once, and may the Lord bless you with success. The truths we utter are not adapted simply to one class of persons, but to all who are in earnest to gain Heaven. There are those in all denominations, and in none—honest souls—who only need to become acquainted with the “Earnest Christian” to become its warm supporters. Seek out such and induce them to subscribe.

Those who have written us words of encouragement and they are many—will please accept our heart-felt gratitude.

OUR ENGRAVING.—We had this engraving printed at the urgent solicitation of many friends. As a work of art it is creditable. There is a variety of opinions as to its accuracy as a likeness. We let it go for what it is worth.

THE LOVE FEAST.

THIRZA SPARKS.—I feel all through my soul to-night, the blood of Jesus cleanseth me from all unrighteousness. I never felt clearer in my life. I belong to the Lord, soul, body and spirit. The love of Jesus fills my heart and penetrates my entire being. I have no will of my own, Jesus possesses me wholly. The Father smiles, and Jesus whispers, "I will never leave thee nor forsake thee." Oh, glory to God! a present living Saviour filling, reigning, ruling my heart, and bringing every thought into subjection to his holy will. My sky is clear,

"Not one cloud doth arise,
To darken my skies,
Or hide for one moment
My God from my eyes."

Hallelujah to God and the Lamb forever!
Binghamton, N. Y.

DYING TESTIMONY—MISS ALTA M. COOK. Though favored, until last spring, with the instructions and prayers of a pious and now-sainted mother, she had deferred attention to her soul's salvation to the few last weeks of her life on earth. But through the faithfulness of Christian friends, she was fully awakened to her condition, and on a Sabbath afternoon in October, found peace in believing. Her prospect for the skies, from this time grew brighter, until she entered into the eternal day of the better land. Her conceptions of Divine truth were, for one so young in experience, remarkably clear. She frequently referred to God's mercy, in giving her opportunity, during her sickness for securing his favor, and earnestly exhorted her many young associates to prepare for a re-union above. The Saviour's love possessed her fully. She placed her hand confidently in Death's to be led through the tomb to her heavenly mansion. So shall she be forever with the Lord. She died Nov. 26th, in the seventeenth year of her age. S. H. LOWE.

H. O. SPICER.—At Gowanda Camp meeting I was led to see my sins. Although I had belonged to the church twenty-five years, I had been deceived. I took conviction for conversion, but God convicted me so I thought for two hours I should die. I saw the re-

gions of dark despair; I cried for mercy. Jesus said it was his will to save me. Then I cried to Jesus, "save or I perish." At that moment Jesus spoke peace to my soul. Glory to God for this salvation that fills the soul full and running over! Glory to God! Come, professors, make this work a sure thing. Do not be deceived so that when you come up to the judgment Jesus will say, "depart from me, I never knew you." I am going through by the way of the cross, with the help of Jesus.

Allegany, N. Y.

DIANA F. EASTON.—At the age of fifteen I experienced religion, but as I was very unbelieving and my experience not as bright as some, I was not satisfied, but continued to live along till the age of twenty-one. I was then very sick, several times my friends gathered around my bed expecting I would soon bid adieu to earth. I trembled at the thought of death, for I knew I was unprepared to meet God in peace. The desire of my heart was, that my life might be spared, with a full determination, as I thought, to make my peace with God, to lay all at the feet of Jesus, that I might be enabled to do my duty with others and thereby bring my sheaves with me at the judgment. My health was restored, and the pride of my heart and the fear of the world came up with double force and overcame the good resolutions I had formed. I was to blame. I knew His grace would have been sufficient for me, but I loved this present evil world too well to follow Jesus. *I had not suffered enough then, to leave the world behind and forget its transitory joys.* Bodily affliction followed me, with the convictions, strivings, and threatenings of the Spirit, until it was shown me plainly if I did not yield I should become blind. I came to the conclusion I should not make much seeking to save my life, for in so-doing afflictions would continue to follow, and I should lose the life to come.

It will be four years next February since I laid myself with my whole will upon the altar of Christ, fully determined to spend and be spent for his glory. To-day I am at peace with God, living a present salvation. I have always proved His grace sufficient. My health is improved and my eyes are much better. *give the glory.*