

# The Freeman and Wesleyan

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## Christians by the River of Death.

There came a little child with sunny hair,  
All fearless to the brink of Death's dark river  
And with a sweet confiding in the care  
Of Him who is the life and Joy and Giver,  
And as upon the waves she let our sight,  
We heard her say—My Saviour make me  
braver!

Next came a Youth, with bearing most serene,  
Nor turned a single backward look of shame;  
But as he let each gay and flowery scene,  
Smiling, declared—My soul is thrilled with  
gladness.

What earth deemed bright, forever I resign,  
Joyfully but to this, that Christ is mine!

An aged Mourner, trembling, tottered by,  
And passed a moment by the swelling river,  
Then glided on beneath the shadowy sky,  
Singing—Christ Jesus is my strength for  
ever!

Upon his arm my feeble one I lean,  
My glance meets His without a cloud between!

And scarce her last triumphant note had died,  
Ere hastened on a Man of wealth and learning,  
Who sat at once his bright renown aside,  
These only words his friends returning:

And as a little child I took his hand,  
I said—My Saviour make me braver!

Then saw I that the Father's gentle Child,  
Or Youth, or Age, or Genius, was salvation,  
Each self-announcing name, on each God smiled.

Each found the love of Christ rich compensation,  
For loss of friends, earth's pleasure and renown,  
Each entered Heaven, and—by His side sat  
down!

## Revival Preaching.

Were an inquiry instituted as to the secret of the power exercised by the life of the Apostle of the Gentiles, would not the truest and most correct answer be found in the intensity of his faith in God? The same may be said of Luther. Earnest men are always heard at last—they move the moral world—they keep it moving. Faith alone can produce such earnestness as will beget earnestness on the part of others. If this be true, it really follows that if faith be lost, the messenger who has been entrusted with God to announce the terms of the salvation of the gospel, cannot possibly succeed; it has been already seen that he fails in effecting the end for which the gospel was instituted. And in the assurance of that fact, does he still ask, "Why am I not successful?" He may as the steersman enquire, "Why do I not secure the abolition of slavery," whilst just at the idea of its abolition, and who cannot speak of the subject with patience. Is there wonder at the absence of his success, when taking perhaps the most effectual means, it really follows that if faith be lost, it cannot be affirmed that assuredly the messenger of the truth will lose his faith in God, and with it his usefulness, unless that faith be increased by constant communion with God? Nor can there be faith unaccompanied by the assurance of the presence of God in his heart. It is not to be affirmed that it must become the work of his life to retain such a faith. But if there be a perpetual contemplation of his responsibilities, his pronouncement—*"If the eye be directed every moment to the heavenly sky which glows in the horizon of his future, it will be a continual pressing upward to a higher, purer, spiritual atmosphere—"* new formations of truth, the result of recurring baptisms of the Holy Spirit, and the unceasing prayer of faith, be constantly forming in his mind—the assurance of the presence of the Lord who sends purification. Said the sainted Whitefield, "A preacher of the gospel should be without a prayer." A greater than Whitefield said, "Which of you cometh not of sin?" An apostle affirmed, "As he was so we are." Does it not follow, that in the absence of success in revealing the behalf of the Gospel should make the enquirer, "Which of you cometh not of sin?" And as the question falls from his lips—as he turns his eyes inwardly—the echo of that question should drive him to the following truth: Not in a spirit of all righteousness, but in a spirit of humble love, show me my sin, that I may receive thy mercy, and I will assuredly be rewarded by thy blessing. Personal holiness, the result of faith in God through His Son, will beget faith in God: it will tend to open new fields of contemplation, realize the freshness and loveliness of truth, by the human heart, and cheer the faint hearted view of the world's weary condition.

Rejoice one who has thus lost faith in God. His hesitations to name the name of Jesus in such a manner as to arrest attention. Once it was different. Once he gloried in the God of truth—then even the opposition and indifference which he encountered in declaring his message induced him to love it the more. Is he not alarmed at the contrast? The same, and yet how changed! Oh! what will move him for the moral combat—who will induce his zeal—who will stimulate his slumbering energy—who will sustain him in the conflicts with the mysterious powers of the world which is invisible to him it may be said, He has lost his faith in God? But there may be lack of faith in the message itself. We dwell upon the fact that loss of faith in the efficacy of the gospel will prevent general success in the re-

veal of pure religion. Many causes exist to destroy such a faith. There is a disposition manifested at the present day to substitute ethics for the cross. There is a fear expressed lest the exhibition of the cross in its simplicity should repel and not attract.

"Jesus and the Resurrection." "Jesus and the Cross" were the themes on which Paul delighted to dwell. What did the fathers gain for the Redeemer's kingdom who substituted elegant orations, elaborate discourses on ethics, for the rugged grandeur, the soul-elevating doctrine of Jesus and the cross? What did the refined but deistical teachers of the seventeenth and eighteenth centuries accomplish by their poetry and morality, when placing the philosophy of the schools in the stead of the cross of Christ and its attendant doctrines? They made England deistical. True, occasionally a mighty mind, like Young's or Milton's would perceive the danger of such a course, and make a convulsive effort to throw off the incubus of deism, and pierce the darkness of a sphere which surrounded them, but the vast mass of spiritual death remained unmoved, and whilst Young gazed on the glory of the statement, the people of England were lulled to slumber by the rationalistic Paley and Priestleys, who preached everything else but Jesus and the cross. We are led to the pulpits of Germany—we hear lectures on science, war, politics, but the soul yearns in vain to catch the words which "are spirit and are life." The ear is strained in vain to hear the declaration, "You must be born again"—"born again"—not merely a change resulting from the reception of mere truths, but from the direct energy of the Spirit of God, and personal contact with Jesus Christ, the life-giving word, the "life of men." There is poetry, there is morality in the Unitarian pulpits of New England, and yet there is spiritual death. They who hear, hear not of Him who was with the Father in the beginning, and who was made flesh, and dwelt with man. They hear of the man Jesus, the model of human perfection, indeed the brightest, fairest being in the Universe beside God. But how far is this below His true character who declares, "I am the first and the last, and beside me there is no Saviour." Jesus must be preached in His Divinity, if we would see the revival of our fallen religion.

Yet we are, perhaps, daily meeting with those who substitute the doctrines of the academy for those of the cross. Such persons have lost faith in the message. In thought, follow we one of this school; wearied of the cross, he searches for some more agreeable mode of exhibiting Divine things, it is possible that he has proceeded the cross with success, but how his confidence in it is weakened; he wonders at his former blindness; surprised at his want of penetration, he becomes ashamed of its simplicity; he hesitates to tell the wretched prodigal, "Believe on the Lord Jesus Christ and thou shalt be saved, with life everlasting," and the rationalistic shadows which float by the realities of the gospel are discarded. He ceases to distinguish between that which is natural and that which is artificial. He no longer presents Jesus as the God-man, whose life saves, whose death atones, who was the very Saviour, gripped on the cross, whose life was a fact not a fiction, whose existence was no prolonged encounter with actual foes, not imaginary shadows. He refuses to present such a Saviour, lest the foolishness of the cross should become a stumbling-block, and he, instead, invents religion, and Christianity in his own image, except the winter torrents, which disappear entirely in summer. In crossing the whole country from Jeddah to the Jordan, and back again, I did not see on the routes a quantity of running water sufficient to rinse the hands, except the Jordan, and the Nile, and the only broad river encountered, shallow as it runs, and through which you could walk with shoes on without wetting your feet, came gushing out from the roots of the mountains back of Jericho, and near Elisha's fountain. The sound of those waters gushing over the pebbles and rocks was sweeter than the music of the piano-forte.

Then there is the want of forests. We associate trees and grand old primæval forests with hills and mountains, covering their sides and waving upon their tops and crowning them with a certain majesty and glory. The axe never touched them; the sunlight never penetrated them, and human feet, as though deterred by a religious awe, tread the leafy beds under their venerable trunks, and under the rayless gloom. I shall love them better than ever when I see them again—these wonderful handiworks of the omnipotent Creator, and be almost tempted to drink brandy. But there are no such glories and sublimities here, and there are no forests, but no forests cling to their sides or crown their peaks; they are treeless, naked and barren, and awaken only one profound sentiment—that of desolation. I would, if I could be heard, entreat my countrymen not to make their now glorious hills and mountains such, by felling the trees to over a railway and factories. I could almost wish that both were swept away rather than to be condemned with such fruitless and dreary desolation.

As to the moral and religious condition of Palestine, it is shadowed out by its physical. It is one great valley of spiritual death over which the spirit of life never passes. It is covered thick and deep with dead men's bones, but the breath of life may enter them; still the different seeds and tribes are not irriguous; the difficulty is that they all love religion, whether Moslems, Jews, or Christians; and, speaking broadly and liberally, I have often thought the Moslems have truer ideas of God and the spirituality of worship, than both the others, who have whittled other Christian name there may be, are all alike devoted to the most stupid and odious formalism and mummerly by which they have no ideas of Christian duty, save the horrible scene of the sham crucifixion in the church of the sepulchre, enacted by the Latin Catholics with the Patriarch

at their head, and the sham Holy Fire kindled by the Armenian and Greek priests in the tomb itself, the two sects uniting in a partnership in the pious fraud; I turned from these scenes in unutterable loathing and horror.

The English Bishop of Jerusalem, Bishop Gobat is an excellent man, thoroughly evangelical in his preaching, and deeply imbued with the missionary spirit, having himself been a pioneer missionary in Abyssinia, which is now a part of his large diocese, and for which he is training up Abyssinian youth and sending them back as Bible readers and teachers—cherishes a Christian sympathy with all good men of every name, and for more than for the missionaries of the American Board with whom he is ready to co-operate in every good work. No one abhors Puseyism and High Church more than he does, for which he gets from them in return a full measure of the same pressed down and running over. He has been attacked by the highest of the Jerusalem, a small organization at Bethlehem and Jaffa, at Nablous, and Nazareth, embracing in the whole, leaving out Jerusalem, only about 180 adult persons, and the schools, about 800 children. The Arab mind seems a most ungenial soil for the truth, and no where is the Gospel so far from being the manger and at the foot of the cross.

CONDITION OF THE JEWS.  
In respect to the Jews, they of all men are the most hopeful of conversion, and if they are converted, they will probably relapse to Judaism, when they have no mercenary motives for professing to be Christians. It is the most bigoted part of them that return to the land of their fathers, and when they have returned, they become ten times more bigoted and superstitious than before. Of one thing I am persuaded; those who wish to Christianize the Jews, or improve their temporal condition, should begin with the thousands in our cities, who are less prejudiced, more open to conviction, and more anxious to be instructed, than the rabbis of the Jews. The Jews must be converted out of Judea, or nowhere. I do not discuss prophecy; I speak from observation and facts.

This leads me to remark upon an establishment in your city, I believe, for restoring an agricultural community for the benefit of the Jews. The Jews were to be employed as laborers, and thus taught our improved method of cultivating the soil. Never was anything more foolish or ill-considered, or as might have been anticipated, a more utter failure. The Jews hold the same notions of agriculture, and prefer being artisans of whatever kind. It is contrary to the laws of the Turkish empire for a foreigner to hold real estate, and the heat in summer is so intense, that no American can labor in the fields. I have seen the two places where these so-called agricultural colonies were established, and they have become such flaming accounts have appeared from time to time in American papers. I know their history, and I know their present condition. Never was grosser deception practiced upon the benevolent; never were large sums of money more completely thrown away, as well as the lives of many, who have been thrown into the depths of the sea. The strange being who started this strange movement, is a female, recently died; and it is to be hoped, your good citizens will be humbugged no longer.

The present war is certainly, whatever else may be the result, an advantage in itself, as well as to the Jews in their country. Had not Russia been re-acted and driven back, every American and English missionary would have been sent home, every school have been disbanded, and Egyptian darkness have settled down upon the East. Prophecy and Providence assure us better times are coming.

## A Lord's Idea of Methodism.

Lord Alton, in his history of England, in the chapter of Methodism, says that a "solemn accusation might have been brought against Wesley for the presumption with which he sometimes ascribed immediate efficacy to his prayers." He also says, among other things, that "the great evil of the Church being weakened by so large a separation. What must be the historian's idea of religion, if we judge from these complaints?" As to the first, which was not distinguished by a belief in the immediate efficacy of prayer? Can there be such a thing as true prayer, without something of that belief? If the Lord Jesus has taught his disciples to pray, believing that they shall receive those things which they ask according to the will of God, and have ever based the acceptableness of their prayers on that belief, then the disciple who has not that belief is destitute of an essential ingredient in the spirit of prayer. Perhaps Lord Alton meant what the Duke of Wellington was wont to call fancy prayer, that is extempore prayers, from the heart, without the prayer book. Probably Lord Alton, as a good Churchman, would not have ascribed presumption to Wesley, if he had prayed only out of the prayer book; would not have accused him of fanaticism for imagining an immediate efficacy in those prayers. It was only his prayers (Wesley's) which were attended with supernatural success, and which he ascribed to the power of God.

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and pangs by the assurance of being personally stereotyped into heaven? How inestimable the favour of a sound religious currency established by law, as genuine and infallible as the notes of the Bank of England—an experience super-superb and minted by the Church and Cesar's regular coin, the possessors of which shall defy all pangs and agonies; passing into the kingdom, like the four Duke, by virtue of the prayer book under his arm. The holders of such a coin look down with pity and contempt on an experience like that of Bunyan, for example, as being, in Southey's words, "the fever of a burning enthusiasm, from which 'our church' happily exempts and defends her dear children." Very many persons have been tormented with dreadful agonies and pangs, by this unchristianlike and undignified system of personal experience of religion, introduced by John Wesley. Dreadful agonies and pangs, under this system of personal conviction of being saved, are every day in England, and are being trusted in the sacraments and prayer book of the Established Church! Now what a frightful delusion is this! What multitudes of immortal beings, capable of reason in regard to their eternal destiny as Lord Malton, and with the Bible before them, are every day in England, and are being trusted in the sacraments and prayer book of the Established Church! Now what a frightful delusion is this! What multitudes of immortal beings, capable of reason in regard to their eternal destiny as Lord Malton, and with the Bible before them, are every day in England, and are being trusted in the sacraments and prayer book of the Established Church! Now what a frightful delusion is this! 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