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*Portrait of
Mrs. J. C. [unclear]*

INCIDENTAL ILLUSTRATIONS

OF THE

ECONOMY OF SALVATION,

Its Doctrines and Duties.

BY

Mrs. PHOEBE PALMER,

AUTHOR OF "THE WAY OF HOLINESS," "ENTIRE DEVOTION," "USEFUL DISCIPLE,"
"FAITH AND ITS EFFECTS," "RECOLLECTIONS OF MRS. L. N. C.," ETC., ETC.

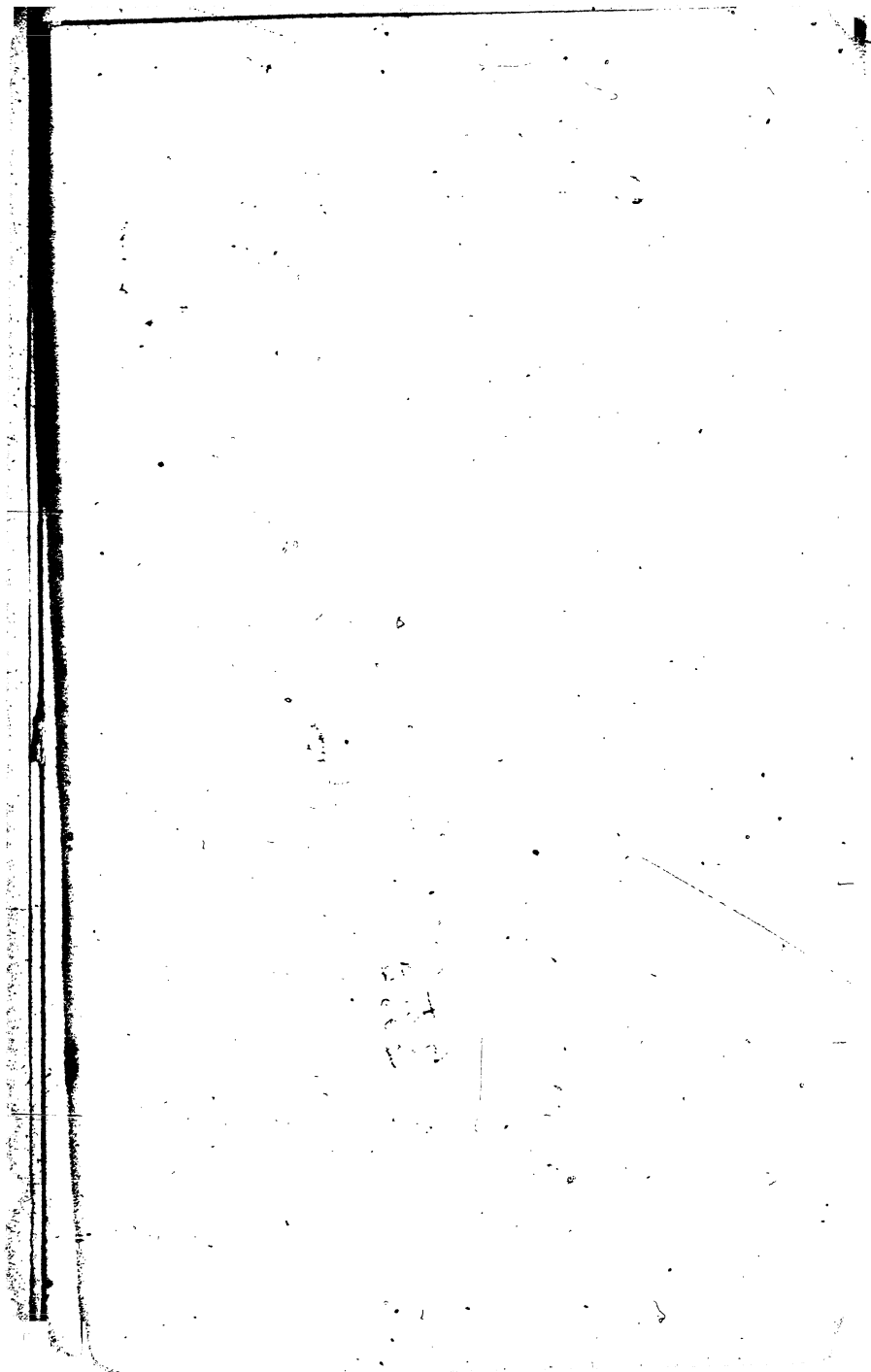
I can scarcely think any pains mispent that brings me solid evidence of the great truth, that
the Scripture is the WORD OF GOD, which is indeed the Great Fundamental.—BOYLE.

I am resting on the Old Foundations.—DYING WORDS OF OLIV.

Toronto:

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WESLEYAN BOOK ROOM.

.1855.



TO

REV. BISHOP AND MRS. HAMLINE,

THE LONG TRIED,

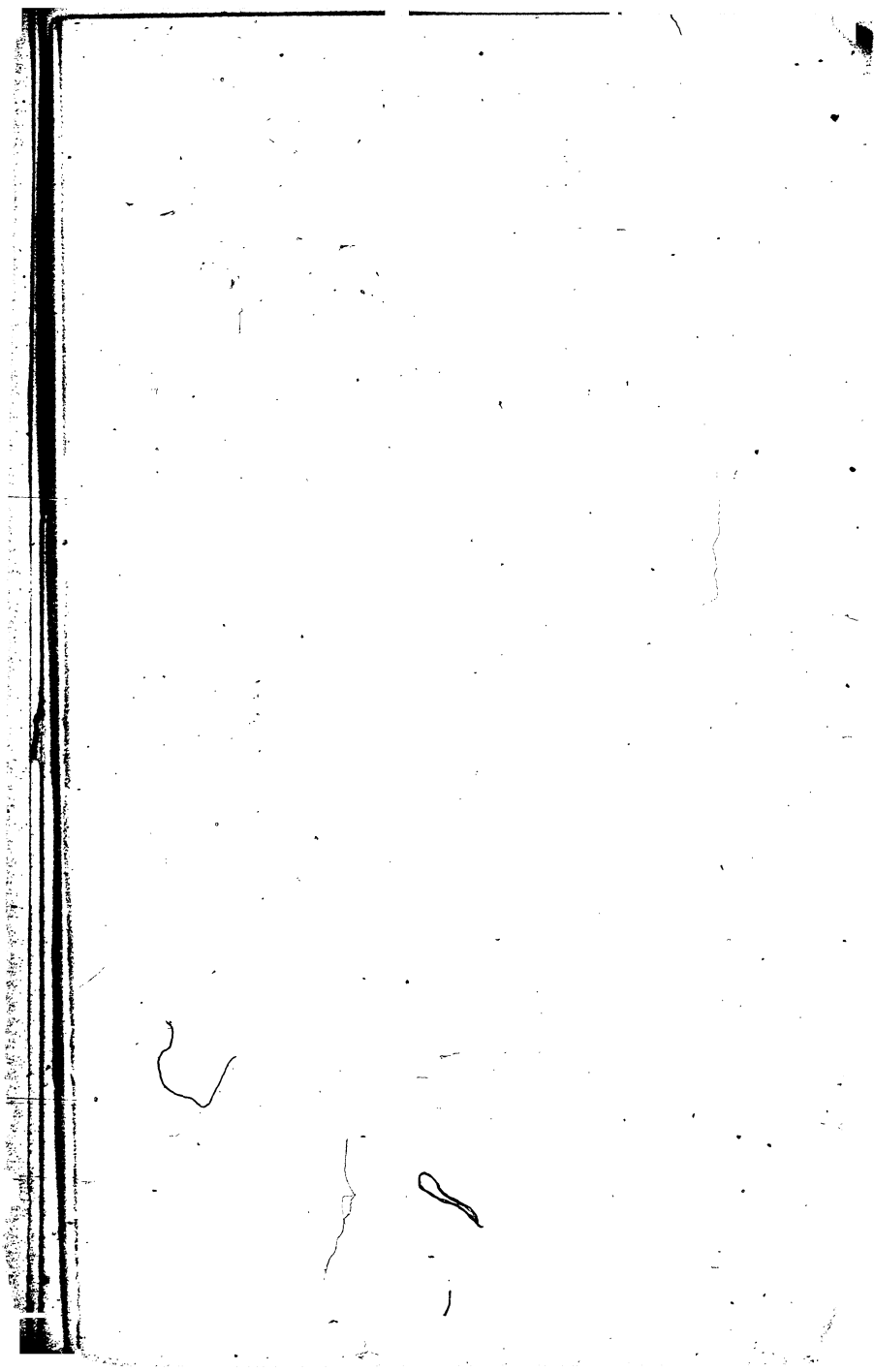
AND

Dearlly Cherished Friends of my Heart,

THIS BOOK

IS AFFECTIONATELY DEDICATED,

BY THE AUTHOR.



To the Reader.

ALL religious truth necessarily connected with human salvation is older, and more impregnable, than the everlasting hills. Truth is an attribute of the Deity, and, therefore, from everlasting to everlasting. In offering a new book, we will not promise to present new truths. But it is our expectation to present old truths, newly dressed, with, perhaps, originality of conception. In such diversified aspect, and simplicity of attire, do we hope to invest some of the more important truths of the Bible, that we fondly anticipate, dear reader, you may not tire, as together we pass through the volume. With few, have opportunities for diversified observation, on religious experience, been more ample than with the writer; and it is without hesitation we assure you, that we shall present to you new developments of truth, in the contemplation of which, you cannot fail to be interested and profited. We assure you of this; for we have, ourselves, been interested, and newly taught, and inspired in our heavenward way, as we have thus carefully marked the operations of grace on a diversity of mind. The workings of the Holy Spirit, in developing instructive truth, are as diversified as is the construction of the human mind. And there is heavenly wisdom in noting minutely these diversities of operations; for, "Whoso is wise will observe, and he shall understand the loving-kindness of the Lord." Then we will invite you, pleasant reader, to accompany us in marking these minute observances, trusting that, in our communings, we shall

together be made wiser, and be better able, by the perusal, to understand the loving-kindness of the Lord. With a prayerful and humble reliance on the Spirit of all Truth, we present our Incidental Illustrations to the reading public, from a solemn conviction that it is due to the grace of God; believing that the difficulties, in many minds, may be met by observing how other minds, similarly constituted, were helped out of difficulties.

The writer has one leading aim, in all she has written; and that is, to give prominence to the fact that THE BIBLE is THE WORD OF GOD. The God of the Bible is no respecter of persons. The Bible is not a sectarian book, but, to all of every name, it is a sufficient rule of faith and practice, and all its doctrines are easy to be understood to those who, with humility and decision, resolve on obedience to its precepts. It reproves the dogmatic, the aspiring, and the captious, and sets wide open the door of life with equal readiness to the most humble peasant, as to the most profound theologian, provided he, with equal decision and humility, obeys its simple requisitions. "If *any man* will do his will, he shall know of the doctrine, whether it be of God." Thus making a knowledge of its doctrines dependent on the sincerity of the intentions and the obedient docility of the inquirer, rather than upon his ability for theological speculations. It has been the aim of the writer to set forth Bible doctrines and duties as simplified to her own perceptions, by the teachings of the Spirit, through the WRITTEN WORD, and made tangible by every-day illustrations and experiences. It was by a reference to these, that the Savior taught the multitude. And if, by so doing, we may make truth more tangible, we will not dread the fastidiousness of the critic, but will commit our reputation and our work to Him who judgeth righteously, and who will keep that which we have committed unto him against that day.

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INCIDENTAL ILLUSTRATIONS
OF THE
ECONOMY OF SALVATION.

In Old-Fashioned Choir.

CHRISTIANS are—and in fact ought to be—very happy. Do you shrink away from me and say, “O, that sounds old-fashioned and fanatical”? Well, agreed. But pray, my friend, do not leave me until I introduce to your attention some old-fashioned friends, who are inviting us to unite with them in adoring triumphant song. And with whom shall we join? Here is David. Shall we unite with him, and “shout unto God with the voice of triumph”? And here is Isaiah. Surely, we will no longer let him chide our silence. Then let us strike the note yet higher, and “sing unto the Lord, for he hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.” And yet I must detain you, for here is the importunate Zephaniah, beseechingly saying, “Sing, O daughter of Zion! shout, O Israel! be glad and rejoice with all the heart, O daughter of Jerusalem!” And Ezra is here also,

Great excitement.

Why not?

Shouting and soul-saving.

telling us of a great excitement which attracted much attention in his day, when all the people shouted with a great shout, and praised the Lord, because the foundation of the Lord's house was laid, so that the noise was heard afar off; for the people shouted with a loud shout. Now if you had been there, my friend, would you have chided them, as old-fashioned and fanatical? But lo! here comes John! Hark! Do you not hear a great voice of much people? What are they singing? "Alleluia: salvation, and glory, and honor, and power unto the Lord our God!" Listen! They challenge us to unite with them. Shall we do it? Alleluia! It is done! How exhilarating the strain! Surely our spirits are already proving the raptures of the redeemed and blood-washed! And why not? As the redeemed of the Lord, we will—we must—claim our purchased inheritance with the saints, and will return to Zion with songs and everlasting joy upon our heads! "But what have happy Christians, the songs of the redeemed, and the shouts of the inhabitants of Zion, to do with the salvation of souls? Is not this the one legitimate calling of the Christian? And how little have the triumphs of Christians to do with the salvation of those who are blinded by the god of this world!" Do not be too fixed in your opinion, my friend. Let me illustrate by an incident which came under my observation, and then tell me if the joy of the Lord is not the strength of the church.

The joy of salvation.

The young lady.

The inquiry.

JESUS RECEIVES DISCIPLES "IMMEDIATELY."

"Would you not love to be just as happy as that lady?" asked I of a whole-souled worldling.

The lady to whom the attention of this worldling had been directed had just entered into the conscious possession of perfect love; and so joyful was she in having attained the Spirit's witness to the fact that Christ now reigned unrivalled in her heart, that, from the abundance of her heart, she literally obeyed the Scripture, "Shout, O Israel, be glad and rejoice with all thy heart, O daughter of Jerusalem!" For she felt that the Lord had cast out her enemy, and the King of Israel, even the Lord, was in the midst of her. I had just been laboring in spirit with her, and had witnessed her deep groanings and pleadings for the destruction of sin, and for purity of heart; and, now that the enemy had been cast out, and the witness of purity given, it was not wonderful that she was shouting in view of the full entrance of the Holy One in the midst of her, making all things new.

This was at one of the feasts of tabernacles, in the rear of a private tent; and standing at the tent door was the unconverted yet interesting young lady to whom we had addressed our inquiry—"Would you not love to be just as happy?" In a wishful tone she replied, "I would." "Well, the same happiness is for you, if you are only willing to comply with the same conditions. It does not take the Savior longer to accept disciples now, than in the days of his incarnation. When he

"Will you comply?"

"I would love to—but—"

called those early disciples, Peter, James, John and Matthew, it is written '*Immediately* they forsook all and followed him.' Would *you* be willing to forsake all and follow Jesus?"

She looked sad, and hesitated. O, how my heart coveted her, for the service of the Savior! She was indeed lovely, and her hesitating mood reminded me of the one whom Jesus looked upon and loved. But her heart was in close affinity with the world. She had won its smiles, was enjoying its friendships, and, to more than an ordinary degree, had its charms been lavished upon her. No wonder that she hesitated, as we again affectionately and most appealingly said, "In the name and in the presence of the Lord I ask, will you not now comply with the conditions of discipleship, and, like those early disciples, immediately forsake all and follow Jesus?"

Still she lingered—said she would love to do it—but—

If her *heart* had spoken out, it had doubtless said, "Greatly do I desire the smiles of my Savior,—fain would I be his disciple; but, alas! I cannot renounce the world."

We reminded her of the interesting young man who came to the Savior, desiring to be received as his disciple. But, lacking in one point, he was not received, and no intimation is given, in the records of grace, that he ever afterwards complied with the conditions, and became a follower of the Savior. Thus, with yourself, we know that God now calls you; but we dare not—

The command.

The hesitation.

The encouragement.

cannot assure you that he will ever again call you. He says, "*Now* is the accepted time! behold, *now* is the day of salvation!" To-morrow is in eternity, and before the morrow you may be there also; especially if you longer resist God by your delays. Have we reason to believe that he would have called Peter, James or John repeatedly, if they had refused to come at his bidding? Did any of these linger and make excuses? One of his disciples once said, "Lord, suffer me first to go and bury my father!" Who can conceive of any earthly consideration of equal importance with this? But even this plea was not regarded as of sufficient importance to prevent an immediate response to the Savior's call, "Follow me." The Savior only replies, "Let the dead bury their dead, but follow thou me." Jesus is now calling you, as truly as though you could hear your name distinctly uttered from the highest heavens, in tones loud as were the thunders of Sinai. And will you not now say, "In the strength of grace, Lord, I will forsake all and follow thee"?

She grew yet more pensive, as she saw the way to the Savior hedged up by the cross. But we took pains to assure her that the yoke of Christ was easy and his burden light. We told her how graciously the Savior would bear her, cross and all, if she would only resolve in his strength to take it up. But yet we feared she would go away sorrowful, for she evidently was unwilling to comply with the only conditions upon which Jesus had promised to receive her.

We were surrounded by some worldly-minded pro-

The supposition.

The by-path.

The warning.

fessors, friends of the young lady, who apparently with much interest were waiting the issue, and, failing to get her consent, we changed our mode of address, and pleasantly said, "If you could become a disciple of the Lord Jesus Christ, without giving up the world, like some worldly-minded professors, you would love to be a disciple of that sort, would you not?"

Her countenance quickly brightened as she suddenly conceived the idea, that I had found some easier way to Jesus than by the cross, and she joyfully exclaimed, "I would." "Well, there is a by-path which seems to be leading upward. There is a way that seemeth right to a man. There are many who take upon themselves the name of Christ, who do not renounce the world. They seem to have found some broader, easier way, than the way of the cross. But the Bible presents but one direct way to heaven, and that way is the narrow way of the cross. The cross covers all the way. The way is not broad enough to admit of going around it. When I was a child, I used to hear people talk of going around the cross. But, since I have learned to read the Bible for myself, I see it presents no way of going around the cross, without getting out of the way. Jesus says, 'If any man will be my disciple, let him deny himself, take up his cross, (not go around it,) and follow me.' Those, therefore, who attempt to go around the cross instead of taking it up, get out of the way to heaven into the by-path, the way that seemeth to be right, but the end whereof is death. And these are the 'many' to which the Savior refers, when he says,

Life-long deception.

A false light.

‘Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you!’ People generally die in the light in which they live; for there is nothing enlightening in death; it only disembodies the spirit. How evidently had these people died in their deception! and now they come to the very door of heaven, expecting admission, but the Savior says, ‘*I never knew you.*’ Now would you love to imagine yourself in the way to heaven, in some other way than the way of the cross? Christians are called the light of the world; and would you love to take upon yourself a profession, as a light of the world, and have others follow you, as you are wishing to follow other worldly-minded professors, and then find, in the end, that souls have been lost by following you, instead of being saved through your influence? Suppose one puts up a beacon-light in a wrong place, and a vessel is decoyed from the right channel and stranded, and all on board perish, who is responsible for the loss of life?

“Now do you desire to take upon yourself the profession of Christ, without giving up the world? Would you be willing to be looked up to as one of the lights of the world, without having previously taken upon you the cross of Christ?”

With much earnestness she exclaimed “No! I don’t want to be such a professor!”

“Then I again ask you, in the name of the Lord, will you comply with the conditions of discipleship? As

The only terms.

All heaven is waiting.

well may you make up your mind now that you will be lost—forever lost! and, after millions of the ages of eternity have rolled away, take up the lamentation, ‘the harvest is past, the summer is ended, and I am not saved,’ as to make up your mind that you will not comply with the conditions of discipleship; for on no other terms can you be saved. O, my dear young friend, what a solemn and eventful moment is this for you! You and I will remember it, as together we stand, with an assembled universe, at the judgment-seat of Christ. The hosts of the Lord, now encamped about us, are waiting to hear your decision! The recording angel has been commissioned from the throne of God, and is now lingering to receive the answer, as it may fall from your lips, and register it on the pages of eternal remembrance. Above all, Jesus, who loves you, and through whose intercessions the Holy Spirit now comes to your heart—Jesus, your Savior, now waits to hear the answer. He calls you to be his disciple—to enter upon his service. He loves you, and bids you come. Yet he can do without you, for of these stones he can raise up a seed to serve him. The blissful songs of praise to Jesus from the redeemed will be just as sweet to all eternity, though you may never join in them. But O, Jesus wants you to come, and be made a partaker of his salvation. He knows that eternal death is before you, for the sinner is condemned already. But he, as your Redeemer, has paid a great price for your redemption, and he waits to bestow a pardon, and the gift of eternal life, upon you. Let him not say of you, ‘Ye will not come unto me

 Christ would die again, if needful.

 The bitterest ingredient.

that ye might have life.' Once more I ask you, in the name of Jesus, will you comply with the conditions of discipleship?"

O, the solemn, eventful reminiscences of that hour! We knew that God, the eternal, promise-keeping Jehovah, was present. And by an eye of faith we saw Jesus, the mediator of the new covenant, and the spirits of the just made perfect, lingering to witness the answer of that redeemed spirit. The soul is infinite in value. So great is its worth that, if it were needful for Christ to again endure the agonies of the cross to save, we should again witness the tragical scenes of Calvary. But the debt has been paid. And now the worth of one soul outweighs the universe.

She stood before us silent and tearless; not from a destitution of interest, but from an intense depth of thought, and from a newly-awakened consciousness of responsibility. And still we waited the answer. She was evidently and deeply convicted of *duty*. We directed the eye of her mind to a distant point in the endless future, and showed her the bitterest ingredient in the cup of the lost—"Ye knew your duty, but ye did it not." She acknowledged that her judgment was convinced, and we said, "If you were clearly convicted of duty in regard to ordinary worldly matters, and others around you knew it, you would be ashamed not to have your actions in agreement with your convictions, would you not?"

"Yes."

"Well, here are God, angels and men observing you

Knowledge is conviction.

"In the strength of the Lord, I will."

clearly convicted of duties of infinite importance; and now will you not be ashamed before God, angels and men, not to act now, and at once, in accordance with these, your convictions?

"You do not wait in regard to other and less important duties till you *feel* some impelling influence; but you at once do the thing because you ought. You *knew* it is your duty to resolve now to be a follower of Christ. Do not wait for further conviction. Knowledge is conviction. Further conviction will not come till you *use* what you have. 'The day of the Lord is near in the valley of decision.' I do not ask you to decide in your own strength; but I do ask you to say in the strength of the Lord, I will, and the moment you do this the strength of the Lord will be pledged for your sustenance. You cannot expect grace to help you *before* you make the resolve; but if you will now, in the strength of the Lord; say, 'I will,' this moment God will strengthen you." She exclaimed:

"In the strength of the Lord, I will!"

That moment, the Holy Spirit, ever true to his work on the heart, convinced her of sin. She had before been convinced of her duty to seek and serve the Lord; but now she was so suddenly and powerfully convinced of sin, that every other consideration was lost in the overwhelming fact that she was a sinner.

I had told her that the Savior was waiting to receive her, if she would comply with the conditions. And her eye, in fact, seemed fixed, as though she saw the Savior in the distance. But she saw an insurmountable moun-

A mountain of guilt.

Confession.

Supplication.

tain of guilt intervening between herself and the Savior. And, notwithstanding she seemed to keep her eye on Jesus, as though she must and would come to him, yet her heart was so overwhelmed with a sense of her sins, that she was wholly lost to outward observances, and she cried out, with a loud and yet louder voice, "O Lord, I *am* a sinner! I **AM** a sinner! I **AM** a sinner!" And still she repeated it again and again, with a voice yet more intensely sorrowful and vehement, as numbers gathered round in amazement.

I might have sought to restrain her cry, as did the multitude that of blind Bartimeus. But it is better that sinners know, and feel, and even publicly acknowledge that they *are* sinners. And I wished this dear young lady so deeply to feel her sins, and so fully and repentingly to confess herself a sinner before God and man, that she might ever, from the depths of humility, remember the fact.

With some difficulty I obtained her attention and observed: "It was said of the Savior, in the days of his incarnation, 'This man receiveth sinners.' Now you acknowledge that you are a sinner, and if Christ is the Savior of sinners, is he not *your* Savior? and can you not say, 'My Savior, receive **ME**'?"

The Holy Spirit condescended to speak through the organ of clay, and own the agency which had been appointed to lead this precious soul to Christ. Immediately she adopted the language, and began to cry:

"*My* Savior, receive *me*! MY Savior, receive **ME**! MY Savior, receive **ME**!"

Salvation now.

The encouragement.

The prayer.

The faith.

And thus she continued to cry for a few moments ; while, to the eye of her faith, the Savior was evidently drawing yet nearer and nearer. Again I interrupted her and said : “ Your Savior has said just *when* he will receive you. He is saying to you just *now*, ‘ Now is the accepted time ; behold, *now* is the day of salvation ! ’ If he says *now*, he means *now* ! Can you not say, ‘ My Savior, receive me *now* ’ ? ”

“ My Savior, receive me now ! My Savior, receive me now ! ” she several times repeated with yet greater earnestness, and most evidently with increasing faith, and yet more experimental apprehensions that the Savior was drawing yet nearer to her, as she was thus endeavoring in faith to draw nigh unto him. And still she repeated, “ My Savior, receive me *now* ! ”

“ If your Savior has promised to receive you *now*, and you give yourself away to him now, is it not your duty to believe that he *does* receive you now ? Not that he *did* receive you before you renounced your sins and gave yourself away to him ; but that he does now receive you, while you are just now giving yourself away to him. He says : ‘ Him that cometh unto me I will in no wise cast out. ’ You come to him, do you not ? ”

“ I do. ”

“ Well, is he true to his word, or is he not ? He either does receive you, or he does not. How is it ? In the name of the Lord, I ask you, how is it ? Does Jesus now receive you ? Can you not now say, ‘ My Savior, thou dost receive me ’ ? ”

The next utterances were those of confident faith.

Faith.

The reception.

Joy.

“ My Savior, thou *dost* receive me! Thou *DOST* receive me! Alleluia! Alleluia!”

But we cannot describe the scene that followed. It seemed as though the Savior had at first stood in the distance, waiting till she should yield to the Holy Spirit's operations; and, just as she drew nigh to him, in the dedication of herself to him, he drew nigh unto her, and the moment she believably took him at his word, and opened her heart to receive him, he entered, and revealed himself to her, not only as her Savior, but as the fairest among ten thousand, the altogether lovely, and, in loud acclamations, she shouted his praise. I know you would not have hesitated in uniting with her had you been present; for who could have refrained? Hovering angels united in our joy, and flew back to heaven with the blissful tidings of another sinner saved. O, it was indeed a wondrous change, and the new-born spirit, thus suddenly translated from the kingdom of darkness into the kingdom of God's dear Son, was unbounded in its raptures! Scarcely one half-hour had passed since we had assured her that the Lord was willing to make her as happy as the friend to whose acclamations of praise she had listened; but now, had we asked whether herself or that friend had a right to raise the higher note of praise, surely she would have claimed it for herself, and who would have denied her the privilege?

We should judge her to have been a star in the fashionable world, and worldly-minded professors had circled round her. These now would have gathered closely to her to partake in her joy. It was a curious and memo-

A withering reproof.

The new song.

Baptism at midnight.

able sight that now presented itself. As these friends drew more closely to her, she, instinctively, as if by an impulse of her renewed nature, shrank away, retreating yet farther and farther as they approached, exclaiming, "I have been ashamed of Jesus,—but I am not ashamed of him now!" Surely the reproof was withering, and my heart was pained for them; but it was right, and the Holy Spirit made use of the circumstance to recall these worldly professors back to the cross of Christ.

The joyful reception of this new disciple occurred a little before the evening twilight. Hour after hour, during the evening and night, did we hear the rapturous note of victory and praise ascend from the lips of that newly-received disciple. Seldom, if ever, have I heard such melodious and soul-thrilling strains of praise. She had become an acknowledged disciple, and the Divine Teacher, at whose feet she was now sitting, had indeed taught her,—

— "some melodious sonnet
Sung by flaming tongues above."

About midnight, she was baptized with water in the name of the Father, Son and Holy Ghost, and received into Christ's visible church.

The last I heard from her, which was about two years after her happy change, she still continued a lovely disciple of the Lord Jesus Christ, and was said to be more than an ordinary Christian.

Does not this prove that it does not take Jesus longer to receive disciples now, than in the days of his incarnation? Here was an unawakened sinner deeply convinced

 Converted in a half-hour.

Why not?

The infidel.

of sin, and powerfully converted in less than half an hour. Why is it that some convicted sinners are days, weeks, and even years, seeking salvation? Is it because the ways of the Lord are not equal? or is it because the cross of Christ is not made sufficiently prominent, and an entire renunciation of the world regarded as imperative? Surely, Christ is as truly able to save three thousand in one day now, as on the day of Pentecost. Decision for God, an entire surrender, faith in our Lord Jesus Christ, are the steps; and may not these be taken in a half-hour as truly and effectively as in a half-century? If one day is with the Lord as a thousand years, and a thousand years as one day, why not?

Holiness versus Infidelity.

SOME imagine that the subject of holiness has nothing to do with arresting the attention of sinners. But here is a case of one who professed himself an infidel, but who, through the presentation of *Bible Christianity*, which, according to the Bible standard, is HOLINESS TO THE LORD, became convinced, in view of its being so presented, of its divine origin. This was a marked case. It will now be two weeks to-morrow morning, since we were in G., Upper Canada. The church was quite densely

“Will it do to speak of holiness here?”

The pensive man.

crowded with a mixed multitude. In view of this, we were questioning whether we had not better make more general remarks than we imagined some present might anticipate. But, while we were thus questioning, the district chairman, who was present, arose, and announced to the people that we would speak to them on the subject of *holiness*. We did so, and felt that the Lord helped us. On the evening of the same day, while numbers were surrounding the altar of prayer, some earnestly seeking the witness of adoption, and others pleading for the sanctifying seal, the minister pointed out to me a gentleman in the congregation, who sat pensively leaning his head on his hand; and asked if I would not go and converse with him. On going to him, I found he had been a professed infidel. I cannot here go through with the way in which the Lord helped me to meet his case, but will pass over details, which I am sure would interest you, to say that, at the close of the evening service, the minister in charge gave permission to all who might wish to converse with us to come forward to the altar, when, lo! this professed infidel, with a number of others, responded to the invitation. From deeply interested countenances greeting us in every direction, we saw that our friend, the sceptic, was not the only one deeply concerned in what might be the result of the interview.

“Mrs. P.,” said he, “I have come here to ask your advice; I am willing to do any thing you may suggest.”

“I would advise you at once to kneel down here, by his altar, and begin to call upon God to have mercy on

 Motives to prayer.

The cry.

Satan resisted.

your soul. God is a God near at hand, and not afar off, to all that *call* upon him."

The infidel objected, and pleaded his want of faith in God; but I reminded him of his promise to take my advice, and observed that blind Bartimeus would probably never have attracted the attentions of the Savior, unless he had called after him; and never was any one saved without being very humble and decided. It was not a small thing to be saved, neither was it at a small sacrifice that Christ had left his throne in heaven, and lived a life of suffering on earth, and died the death of the cross to purchase salvation for him.

"Well, I assure you, I am willing to do any thing that you say will be helpful to me."

"Then kneel here at this altar, and begin to cry, O, Lord, have mercy upon me, for Christ's sake!"

"But how do I know that there is a Christ?"

And here, again, we hushed his unbelieving reasonings, reminding him of his promise, and telling him that these suggestions were not from himself, as he imagined, but directly from Satan; and, if he would resist in the name of the Lord, Satan would fly.

But a few moments succeeded, and the infidel was on his knees, uttering the words, "O, Lord, have mercy upon me, for *Christ's* sake!" And still he repeated them.

Who can depict the interest of this moment, as this intelligent and well-known sceptic humbly knelt at the altar of prayer, in the presence of his Christian friends and neighbors,—in whom, through a distorted spiritual

"Our brother."

The assurance.

A surprising announcement.

vision, he had only seen numerous and greatly magnified infirmities! But, now, they beheld him praying. And many were the earnest and tearful responses as this affectionate band of Christian brethren, one after another, united in supplication in his behalf, and said, "Lord, for *Christ's* sake, have mercy upon this, our *friend*, — our *brother!*" O, indeed, who can conceive of any thing that equals the sweetly affectionate, forgiving spirit of our holy Christianity? The scene was affecting. We could not doubt but it was the Spirit *itself*, helping our infirmities, as we lingered there, amid the eager scores who were waiting the issue. I was so convinced that the Lord had taken his own work in hand, that I turned to the sceptic, as we rose from our knees, and said,—

"My *friend*—my *brother*—God will help you, and that right early. I feel, in my heart, that there is hope in your case. God is not only the Hearer, but the Inspirer, of prayer; and such prayers as have been presented in your behalf could only have been inspired by God. And now I *know* there is hope in your case. Yes, God will help you; I *know* he will."

"If there is hope in my case, — if I am ever saved, — it will be through what you said, here in this church, this morning."

I must confess my surprise. Though I had trusted in the Lord for a word in season to all, yet, to have found an acknowledged infidel, who, through the presentation of the way of holiness as a doctrine of the Bible, and the *only* way leading from earth to heaven cast up for the ransomed of the Lord to walk in,—that

The infidel converted.

"He maketh the face to shine."

such an one should be shaken in his infidelity, exceeded my anticipations.

We were to leave the next morning; but, before daylight, the infidel called on us, looking pale, and evidently much excited. Before leaving, he promised that he would never cease praying till the Lord had mercy on his soul. A letter, received to-day, informs us that, the third day subsequent to our departure, he was powerfully converted to God. The minister speaks of his conversion as one of the most remarkable he ever witnessed.

A Healthy Countenance.

HAVE you a healthy countenance? Does your face, that divinely constructed index of the human soul, speak to the beholder of the pleasures of salvation—the joy of the Holy Ghost? Do not think me officious in pressing this question, or in my more minute inquiries. The heavenly Healer bids me ask you. He has a balm on hand which “maketh the face to shine” in the image of the heavenly: Yes, *shine!* So that, though the lips may not possess muscular power to move, and the tongue be palsied amid the physical agonies of dissolving nature, the shining, speaking countenance may tell of joy unutterable, and full of glory. Have you never seen

Health in sickness.

Skill of the Heavenly Healer.

David on health.

this? I have; and, from vivid sketches in memory, might portray countenances, most radiant with healthful beauty, though, at the same time, the physical frame was variously and hopelessly diseased. Physical disease, say you, I might endure, but O, these many and varied mental solitudes!—How can I, amid these, exhibit a beaming, healthful countenance? I tell you, the heavenly Healer can meet your condition. Your case may be intricate, but it would indicate a sinful distrust in his divine skill, should you yield to the idea that the peculiarities of your condition may not be readily met. David regarded it as really important that he should have a healthy countenance. He chided his soul for being disquieted and cast down, and he was not willing his soul should remain in this condition, but hastens to cheer her, and directs her attention to God, the infinite Source of bliss-inspiring hope. David's eye of faith was fixed on the future. And, though exercised with trials which, for the present, were not joyous, he was not willing that his soul should be sad. This, he knew, would disfigure his countenance, and he bids his heart hope in God, "Who," says he, "is the health of my countenance."

Then David cared what sort of a countenance he presented. And are you sufficiently careful what sort of countenance you present? When you looked so disquieted, careworn and sad, how did you present the skill of the Divine Healer? You profess to have come to him, and to have committed your case fully to him. It is his will that his saving health may be known among all nations. If he cause his face to shine upon you, it

The reflector.

God is in a Christian.

The life, the face and the shout.

is in order that you may reflect his image; that your face may shine upon others; that gentle, loving, trustful, heart-cheering, health-restoring influences may emanate from your radiant, healthful countenance. And why not, if *God* is the health of your countenance? How significant the expression, "Who is the health of my countenance, and my God"! If we behold, in every Christian, a habitation for God through the Spirit,—if it is *God* working in us to will and to do, why ought not the world to behold, in every Christian, a countenance so healthful, and radiant, that Christianity may be everywhere commended for its ability to make its possessor happy?

A Sinner Convicted by the Smile of a Christian.

I HAVE known H. M——, ever since I was a child, and, from his very countenance, conceived the idea that there was something very happying in the enjoyment of the right sort of religion. His religion might have been too obviously engrossing to suit the taste of some. But the smile of heavenly bliss which lighted up his face, and the frequent outbursting of his heart—"O, bless the Lord"! "Precious Savior"! found a lodgment in my young heart which, to the present hour,

Convicted at the sight of a Christian's face—and converted.

is telling to the praise of the Savior. If Christians cannot be happy, who can?

I have known more than one convinced of sin and brought to Christ by observing the happy countenances of Christians. Here is one who is now, and for many years has been, a triumphant believer. When a child, she was beholding the smiling countenance of a minister. He was not in the pulpit, neither was he speaking. But he was filled with the joy of the Lord, just as every Christian ought to be. It was "God, who was the health of his countenance," and, through his shining face, the Holy Spirit spoke to the young heart of my own dear sister.

"It is because that minister enjoys religion that he is so happy." So said the Holy Spirit. From that moment, she resolved that she would never rest until she also enjoyed religion. This dear child afterwards found that her heart was very sinful. She saw that she could not enjoy religion until she was saved from her sins. Most earnestly did she cry to God for forgiveness. The third day after, she was so powerfully converted, that it seemed as if her newly-forgiven, new-born spirit would almost have left its clay tenement. As Daniel, in the presence of the angel, she swooned away. And was it surprising? for a greater than Gabriel had come, and had said, "A new spirit will I put within you."—

"Thy sins are forgiven, accepted thou art,
She listened, and heaven sprang up in her heart."

O! is it not strange that Christians are not generally

Salvation and exhilaration. The Catholic priest, the Protestant family and the Bible.

more happy? Is it wonderful that Christians should sometimes manifest happy excitement when these entrancing changes come over them? Who can contemplate the soul's translation from the kingdom of darkness into the kingdom of God's dear Son, without at once seeing that such a change must produce some sort of exhilaration! Do not, my friend, be afraid of happy excitement. Few persons, in these days, have had more of such excitement than David and Paul, and many of the Old and New Testament saints.

Effect of Christian Courtesy and a Happy Face.

My friend J. was educated for a Roman Catholic priest. He actually believed in the infallibility of "the church;" for he had ever been taught that it was a sin to question, and it was on this principle alone that he reconciled all its strange inconsistencies. He had finished his studies, but, before entering fully upon the duties of his vocation as a priest, he spent a few weeks in travelling. He paused at the house of a pious Protestant family, where he was taken ill, and detained a number of days. Sad and lonely, he took up a Protestant Bible, which lay on a table in his sick room. As he read of the new birth, in the third chapter of John, his mind was partially arrested with the thought that there

A Protestant service. The penitent. Pardon. The newly lighted countenance.

might be something more in spiritual religion than he had anticipated. Pleasant and sympathizing friends of the Protestant community began to gather around him, and proffer their services. As he grew better, and was able to venture out, he was courteously invited to attend Protestant service, and such had been the manifestations of Christian kindness on the part of his newly acquired friends, that he did not feel quite free to refuse. He went. The occasion was one of special mercy. The power of the Lord was present to awaken and convert. Among the seekers of salvation, was a gentleman whose heart was deeply smitten with sorrow for sin; and, from the depths, he cried unto the Lord. Suddenly, upon an act of reliance on Christ, his burden of guilt was removed, and Jesus said, "Son, be of good cheer; thy sins, which were many, are all forgiven thee; go in peace, and sin no more."

"What a change his word can make,
Turning darkness into day"!

My friend had been closely watching the countenance of this gentleman. He had with amazement witnessed his deep anguish, and now, to his still greater astonishment, he saw his face suddenly lighting up with heavenly illumination, as though a beam from the throne of the Ineffable had penetrated the depths of his being. The Dove of Peace had come to that heart. The angel of the covenant was now telling this repentant sinner that his name was written in heaven. The veriest sceptic could not have doubted but some mysterious change was

The converted priest—attacked nobody—but told his experience.

being wrought. "Surely, there is some secret transforming power in grace to which I am a stranger," thought our friend. From that moment, he resolved that he would, for himself, know the verities of salvation. He became an earnest, humble seeker. It was but a short time before he was enabled to testify, from his own experimental realizations, the power of grace to change the heart, and raise to newness of life. Christ, as the only Mediator between God and man, now revealed himself as his ever-interceding Saviour in such sweetness, light and power, that the Virgin Mary, and all other interceding saints, were forever put in the shade. The great superstructure of error which had, from infancy, been rearing in his mind, founded on the infallibility of "the church," now tottered and fell, and utter was the destruction thereof. Out of the abundance of his heart he began to declare what great things the Lord had done for him. As it was a manifestation of Christian courtesy, and the outbeamings of *love*, as depicted in the countenance of a sinner newly saved, that had won his heart over to Christ, he was not now required to use other weapons than those furnished out of the armory of love. He did not feel called to attack his friends of the Roman Catholic faith. But he did feel called to present the truth, and to proclaim his own heart-experiences of the power of saving grace. These things soon became noised abroad in the Catholic community, and he was publicly denounced from their pulpits. It was deemed important that he should defend himself and the truth. Protestant pulpits were offered for this purpose.

A trophy.

The grave of Wesley.

His writings.

His weapons were love, and the Lord gave him good success; and, to this day, he continues to be a faithful minister of the cross, a trophy won to Christ, by a manifestation of Christian courtesy, and the happy face of a Christian.

The Old Landmarks.

WESLEY SPEAKING FOR HIMSELF.

READER! how would it strike you were I to take you just now to a newly opened grave, to hold converse with an exhumed tenant of the tomb? Over fifty years has the spirit of that tenantless body been in the spirit-world, and now it comes to commune with thee. But I will not detain you with a grave scene. The opened grave and the exhumed body may indeed awe your spirit. But, though it were in our power to introduce you actually to such scenes, the perturbation of your mind might preclude that calm, solemn attention which we would now invite to a message from one who, being dead, yet speaketh; our God is not the God of the dead, but of the living. We will call you to listen to the spirit-tones of one whose unexhumed body still rests in the peaceful tomb, but whose sainted spirit still communes with thee, through his writings. As a child of Methodism, we ask you to listen to important truths from him who,

The cardinal doctrine.

The question.

Wesley's answer.

under God, was the founder of Methodism. You cannot consistently fail to feel a deep interest in relation to the Bible doctrine of Christian holiness. It was to spread this that the Wesleys were thrust out. And it is to secure your harmony with Mr. Wesley on this cardinal doctrine of Methodism, that we have introduced this article.

WHEN ARE WE TO BELIEVE OURSELVES WHOLLY SANCTIFIED?

Do you ask, with a recent writer, "Does God require me to believe he sanctifies me wholly at some particular time, and promise that, when I so believe, he will do it? If so, where in the Bible is that requisition made?" Hear the answer from Mr. Wesley:—

"But what is that faith by which we are sanctified, saved from sin, and perfected in love? It is a divine evidence and conviction that he is able to do it *now*. And why not? Is not a moment to him the same as a thousand years? He cannot want more time to accomplish what is his will. And he cannot want, or stay for, any more worthiness or fitness in the persons he is pleased to honor. We may therefore boldly say, at any point, 'Now is the day of salvation.' 'To-day, if ye will hear his voice, harden not your hearts.' 'Behold, all things are now ready, come unto the marriage.'

"To this confidence, that God is both able and willing to sanctify us *now*, there needs to be added yet one thing more, a divine evidence and conviction that he *doeth* it. In that hour, it is done. God says to the inmost soul, 'According to thy faith be it done unto thee.' Then the

A mischievous opinion. Sanctification after justification. How long?

soul is pure from every spot of sin; it is clean from all unrighteousness."

ARE CONVERSION AND ENTIRE SANCTIFICATION SIMULTANEOUS?

Do you ask whether the work of regeneration and the work of entire sanctification are not simultaneously wrought in the heart? Mr. Wesley will answer in his sermon on the "Scripture Way of Salvation."

"Hence may appear the extreme mischievousness of the seemingly innocent opinion, that there is no sin in a believer; that all sin is destroyed, root and branch, the moment a man is justified." Also, Vol. i. p. 405: "The new birth is not the same with sanctification. . . . This is a part of sanctification, not the whole; it is the gate to it, the entrance into it." Again, he says, Vol. iii. p. 154: "He differs from some of the clergy of the Church of England, because 'they speak of justification either as the same thing with sanctification, or as something consequent upon it.' I believe justification to be wholly distinct from sanctification, and necessarily antecedent to it."

HOW SOON MAY ENTIRE SANCTIFICATION SUCCEED CONVERSION?

Do you, then, on being assured that you are not wholly sanctified at the moment of conversion, ask how soon you may expect to have that work wrought? Mr. Wesley answers:

"Now, with God, one day is as a thousand years. It plainly follows that the quantity of time is nothing to him. Centuries, years, months, days, hours, and

Forty witnesses.

Six hundred and fifty-two witnesses in London.

moments are exactly the same. Consequently, he can as well sanctify in a day after we are justified as in a hundred years. Accordingly, we see in fact there is no difference, that some of the most unquestionable witnesses of sanctifying grace were sanctified within a few days after they were justified." He, as was his custom, illustrates his views by various experiences, and says: "I spoke to these, forty in all, one by one. Some of these said they received the blessing ten days, some seven, some four, some three days, after they found peace with God, and two of them the next day. What marvel, since one day with God is as a thousand years?"

MAY HOLINESS OF HEART BE RECEIVED BY ONE ACT OF FAITH?

Do you say that you cannot conceive how the soul can be wholly sanctified instantaneously, and by one act of faith? Hear Mr. Wesley's views on the subject:

"Not trusting to the testimony of others, I carefully examined the most of these myself, and, in London alone, 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; . . . and every one of these, after most careful inquiry, I have not found one exception, either in Great Britain or Ireland, but had declared that his deliverance from sin was *instantaneous*; that the change was wrought in a moment." . . . In the same connection he goes on to say, "What shall we do that this work may be wrought in us? Believe in the Lord Jesus Christ, and

Faith.

What about profession ?

Advice to Miss B.

all his wisdom, and power, and faithfulness are engaged on thy side. In this, as in all other instances, by grace we are saved, *through* faith. Sanctification is not of works, lest any man should boast. It is the gift of God, and is to be received by plain, simple *faith*."

MUST THIS BLESSING BE PROFESSED IN ORDER TO BE RETAINED?

But is it important, after receiving this blessing, that I profess it in scriptural terms, and is this profession particularly helpful, in Mr. Wesley's opinion, toward retaining it? Here let Mr. Wesley give his own testimony; and we will also permit the sainted Fletcher, who also, being dead, yet speaketh, to unite in the testimony:

"One great means of *retaining* it is, frankly to declare what God has given you, and earnestly to exhort all believers you meet with to follow after full salvation." "I doubt we are not *explicit* enough, in speaking on full salvation, either in *public* or in *private*."

In his letters to Miss B., who had just received the blessing of entire sanctification, Vol. vii. p. 103, he advises her to *profess* it, and says:

"Undoubtedly, it will be a cross to declare what God has done for your soul, nay, and afterwards Satan will accuse you on the account, telling you you did it out of pride; yea, and some of your sisters would blame you, and perhaps put the same construction on it." In Vol. vii. p. 13, he says: "I buried the remains of Joseph Norbury, a faithful witness for Jesus Christ. For about

Wesley's fears.

Fletcher's testimony.

Satan's bait.

three years he has humbly and boldly testified that God had saved him from all sin." Again he says: "I am afraid Christian perfection will be forgotten. *Encourage* Richard Blackwell and M. Coolley to *speak plainly*. A general faintness in this respect has fallen on the whole kingdom.) Sometimes I seem almost weary of striving against the stream of both preachers and people."

Mr. Fletcher, after giving in a strong and explicit testimony of his personal realizations of the power of Christ to save from all sin, says:

"Yes, I rejoice to declare it and bear witness to the glory of grace, that I am dead indeed unto sin, and alive unto God, through our Lord Jesus Christ. I received this blessing four or five times before, but I lost it, by not observing the order of God, who has told us, 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' But the enemy offered his bait under various colors, to keep me from a public declaration."

He then goes on at length to specify what sort of bait Satan used to keep him from an open, explicit declaration of entire sanctification; the baits are much the same as have been publicly urged recently, and made the occasion of many losing the blessing, but we will not now take time to specify. Suffice it to say, that, after he had received the blessing the fifth time, and had learned this wile of the devil, we hear no more of his being beguiled, by these satanic sophistries, into the loss of the blessing; and we have reason to believe he maintained a steady public profession to the last.

Certain societies did not prosper.

Why?

Letter to Adam Clarke.

Mr. Wesley, on p. 459, Vol. iv of his Journal, speaks with regret of the fact, that Methodism in certain quarters had gained no ground, and then gives, as a reason :

“The preachers had given up the Methodist testimony. Either they did not speak of perfection at all, (the peculiar doctrine committed to our trust,) or they spoke of it only in general terms, without urging believers to go on unto perfection, and to expect it every moment. And where this is not earnestly done, the work of God does not prosper.” “I examined the society, and was surprised to find fifty members fewer in it than I left in it last October. One reason is, Christian perfection has been little insisted on ; and, where this is not done, be the preachers ever so eloquent, there is but little increase, either in the number or grace of the hearers.”—Vol. iv, p. 120. “Perceiving that they had suffered much by not having the doctrine of perfection clearly explained and strongly enforced, I preached expressly on that head.”—Vol. iv, p. 557.

We have a letter before us written but one year before Mr. Wesley's decease, bearing directly on these subjects. It is to the Rev. Dr. Adam Clarke, and reads thus :

“LONDON, Nov. 23th, 1790.

“DEAR ADAM.—The account you send me of the continuance of the great work of God in Jersey gives me great satisfaction. To retain the grace of God is much more than to gain it ; hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted of perfect love. If you can prove that any of our preachers or leaders, either directly or indirectly, speak against it, let him be a preacher or leader no longer. I doubt whether he should continue in the society. Because he that could speak thus in our congregations cannot be an honest man.

A glorious witness. "The sweetest thing."

No favoritism with God.

I wish Sister Clarke to do what she can, but no more than she can. Betsy Ritchie, Mrs. Johnson and M. Clarke are women after my own heart. Last week, I had an excellent letter from Mrs. Pawson, (a glorious witness of full salvation,) showing how impossible it is to retain pure love without growing therein. —Vol. vii, p. 206.

"The Sweetest Thing I ever told You."

* Sweeter also than honey and the honeycomb.—DAVID.

"LET me tell you one of the sweetest things I ever told you in all my life. Jesus has washed my heart in his own most precious blood, and he has beautified it, and he has come and brought his Father with him to abide with me!" So said a lovely Christian, whose very countenance seemed to bespeak the indwelling of the Holy Trinity.

What a glorious experience! And yet not more glorious than is guaranteed by the will of our Father to every one of his children. Our Father has no favorites; his will runs alike to all. The sweet experience of the lovely Christian just referred to will surely be desired by all who read these lines. Then why not claim it? It is embraced in the will of *your* Father, precious child of Jesus! Open the will of your Father just now. Read John xiv. 23: "If a man love me, he will keep my words; and my Father will love him, and

The heirs and the will.Holiness in the children honors the Father.

we will come unto him, and make our abode with him." Here is the experience of this beloved child of God, to which you have just listened, made sure to you. Are you not complying with the *conditions*, "If a man love me," &c.? Surely, you will now claim this glorious portion of your inheritance. When an earthly father leaves a *will*, specifying the inheritance which, at a vast expenditure of toil and self-sacrifice, he has made available for his children, how eagerly each one gathers around to ascertain distinctly what his portion of the inheritance may be! And why should not every child of God, with far greater eagerness, search diligently to know distinctly his portion of the inheritance? Would not the name of an earthly parent be dishonored, if, after an inheritance calculated to show his great love to his children had been purchased, his children, through negligence, should leave their rights unclaimed, and live in penury? So do you not only wrong yourself, but you *dishonor the worthy name* by which you are called, if you do not, with becoming eagerness and decision, resolve on claiming, at once, the inheritance purchased for you by the blood of Jesus. When you search the Scriptures, *search* them as the records of your Father's will; and remember that not only is your Father willing that you should claim your portion of the inheritance, but his *honor* as your Father stands connected with your living in the enjoyment of these purchased privileges. Can you, to the praise of Jesus, and in honor of your Father in heaven, say, "Jesus hath washed my heart in his own most precious blood,

His blood.

The gift and the altar.

Imperfect sacrifices.

and has beautified it, and has brought his Father with him to abide with me ”?

“ His blood demands the purchased grace ;
His blood's availing plea
Obtained the help for all our race,
And sends it down to me.”

Can I believe myself Sanctified before I am so.

God's service is a reasonable service, and such a requisition would be unreasonable and unscriptural. The Jews, under the old dispensation, were not required to believe that their offerings were sanctified before they were laid upon the altar. It was by virtue of the altar upon which their offerings were laid that they were sanctified. “ Whatsoever toucheth the altar shall be holy.” How, then, could they believe their offerings were holy before they touched the altar? Neither could they believe their offerings acceptable unless they brought such as were perfect, and without blemish, as required by the law. Witness those Jews who, in the days of the prophet Malachi, brought the lame, the blind, the torn and sick for sacrifice. Could they believe that God would accept their imperfect sacrifices? God had said he would not, and how could they believe that he would? They lingered long, and desired it

 Consecration must precede faith.

 The Christian's altar.

much, wearying the Lord, and covering his altar with tears; but their efforts were all worse than useless; they could not believe God would accept their imperfect sacrifices, for he had said he would not, and he cannot deny himself.

The difficulties with many offerers who come to the Christian altar may be thus solved. They are told that the blessing of entire sanctification is received by faith, but are not duly observant of the fact that an entire setting apart of all for God must necessarily precede faith. They try to believe before the offering is laid on the altar. How inconsistent and worse than futile are such efforts! Christ alone can make us whole. As many as touched him believingly in the days of his incarnation were made perfectly whole. "We have an altar." This altar is Christ. His blood is the purifying medium. He says, "For their sakes I sanctify myself, that they may be sanctified through the truth;" as though he had said, For their sakes I set myself apart to endure the agonies of Gethsemane, and to bleed and expire on the cross, that they, through faith in my purifying blood, may be sanctified. And now Christ waits to receive the offerings of his people. Offerings presented to God through Christ are "holy, acceptable." So great virtue is there in Jesus, our atoning sacrifice, that as many as touch him believingly are made whole of whatever diseases they have. Of the Christian's altar, it may ever be said, "whatsoever toucheth the altar shall be holy." We think few find it difficult to believe after the sacrifice is bound to the altar,

Reasons why so few are entirely sanctified.

even with cords to the horns of the altar. Christ then becomes our light and our salvation. Faith is wonderfully simple. The difficulties mainly come by trying to believe the offering is "holy, acceptable," *before* it is laid upon the Christian's altar. Many, as the Jews in the days of Malachi, are not willing to bring that which is without blemish. They sin after the similitude of those covetous Jews, and bring the lame, the blind, the torn and sick for sacrifice. How few are willing to go without the camp, bearing the reproach of the profession of this grace! How few are willing to be of no reputation for him who made himself of no reputation for us! How few are, in all respects, willing to comply with the conditions upon which entire sanctification is promised, and how few, consequently, are enabled to believe for the blessing! Alas! how utterly impossible is it to believe while we love the praise of men more than the praise of God! "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"

Etnity of the Spirit.

THE apostle speaks of "the unity of the spirit." Holiness gives that unity. When we enter within the vail, through the blood of the everlasting covenant, we meet on the ground where: —

 Natural and spiritual ties.

 Religion and action.

“Names, and sects, and parties fall,
And Christ alone is all in all.”

Yes, you are my sister in Christ. We have been begotten together in the bowels of Jesus. One says, “Spiritual relationships are often stronger than those of nature.” And why should they not be? for natural ties, apart from religious influences, have their origin and end in the present state; whereas spiritual relationships have their origin in the Eternal God, the Infinite Source of life and happiness, and must, if rightly cherished, endure as long as God himself endures. “If we walk in the light, as he is in the light, we have *fellowship one with another*, and the blood of Jesus Christ, his Son, cleanseth us from all sin.” “That they may be one, even as we are one.” How close is the connection between the Father and the Son! and what an indescribable oneness of spirit should exist among Christ’s disciples!

Religion an active Principle.

As far as I am acquainted with your views of holiness, they are sweetly in harmony with my perceptions of that state. It is the life of God in the soul of man, and is, of course, an active principle. The religion of the Bible is not mere sentimentalism, or quietism. The purposes of

Zeal.

Belief of an untruth.

"God is light."

our redemption remain unanswered unless we are unto God a peculiar people, *zealous* of good works. "My goodness," says the Psalmist, "extendeth not unto thee." No; our benevolent efforts, and our wisely directed zeal, must extend to those objects on which the sympathies of the Savior were expended,—for whom he made himself of no reputation,—to whom he ministered in the form of a servant, and for whom he became obedient unto death.

Come to the right Point, and then Believe.

YES, the way of holiness is entered by faith. But your error is here. You have been perplexing yourself about the *doctrine* of faith before you have any right to exercise the faith which brings you into the enjoyment of the blessing. The Spirit only can take of the things of God, and reveal them to us. And what *right* have you to expect the Spirit's aid in helping you to *believe*, until you make the necessary sacrifices? I know you would not be willing to believe an untruth; but you would believe an untruth if you believed God accepted you *wholly*, unless you gave yourself *wholly* to him. "God is light, and in him is no darkness at all." He always draws nigh unto us, (bringing light and salvation with him,) to the degree we draw nigh unto him.

Let me illustrate.

Pleadings but no surrender.

Light may become darkness.

I saw a professor much conformed to the spirit of the world.

“Why do you not get the blessing of holiness?” I asked.

“I do not know,” she replied, “unless it be that it is so difficult for me to exercise *faith*.”

I had conversed with this person months before, on an occasion when she was weeping and pleading before God for the grace of entire sanctification. Said I, as I witnessed her importunate pleadings, “Are you willing to comply with the *conditions* upon which God promises the blessing? Are you now intending to give up conformity to the world, resolved to come out, and be separate?” She answered only with tears and groans. I affectionately expostulated, and urged the necessity of making the surrender *now*, while the Holy Spirit was enlightening her mind. She hesitated, and, though she greatly desired that God would accept her sacrifice, yet she felt that she could not bring her mind to comply with the *conditions*, and give up all. Finding that my prayerful entreaties were ineffectual, I faithfully laid the consequences before her thus: “You are dependent on the Holy Spirit for the light you have in regard to the duty of present holiness. If you do not, as a worker together with God, use this light, by obeying it, you will lose it, and then, though you had worlds to offer in an attempt to purchase it back, it were in vain. Light resisted on any given point becomes *darkness*, and then how great is that *darkness*! Your *darkness* will be such, that you will doubtless sincerely think your-

Delusion.

"Why are you not holy?"

self to be in the way to *heaven*, though not in the way of holiness. You will think this because, if you will not believe, and obey the truth, God will give you over to delusion, and you will *believe* a lie. You will think yourself as safe as professors in general, and you will doubtless *die* in the same light in which you *live*, as the mass of professors do. There is nothing enlightening in death; it only unclothes the spirit. You will then stand at the door of heaven, and, among the "*many*," in that day, will say, "Lord, Lord, open unto us," and he shall answer, "I know you not, whence ye are." Then shall ye begin to say, "We have eaten and drunk in thy presence, and thou hast taught in our streets." But he shall say, "I know ye not, whence ye are." This professor did not comply with the only condition upon which God had promised to make her holy. We parted, and now as I was saying, after the lapse of a few months again we met. Now, on my beseechingly saying, "Why are you not holy?" she replies, "O, I suppose it is because it is so difficult for me to exercise *faith*."

"I cannot see into this *Delay*."

"I CANNOT see into this way of holiness. I have wished to know more about it, and I thought I would ask you." So said a young and amiable looking lady, who,

“Do you use all your light?”

“Ah, that is the thought.”

from her exterior, one might judge, had yet to learn that the friendship of the world is enmity with God.

“Do you, in regard to getting into this way, *use* all the light you already have? Have you been doing the will of God as far as you have known it?”

“I fear I have not.”

“There is no duty set forth more clearly in the Bible than that of *entire consecration*. ‘Ye are not your own, ye are bought with a price; therefore, glorify God in your body and spirit, which are God’s.’ Here, in most explicit terms, you see the claim that your Redeemer now has, and ever has had, on the entire service of your soul, body, and spirit. You do not *need* any more light in order to ascertain the duty of an immediate and entire surrender of your whole being to God. Have you made this surrender?”

With tearful eyes she exclaimed, “Ah, that is the thought that is ever suggested, when I ask for more light! I know I ought to lay all upon the altar of God; but I have not yet presented the sacrifice.”

“Then, of course, you have no right to expect to *know* of the doctrine of entire holiness. God has said, if any man will do his will, he shall *know* of the doctrine; but, until you come to the point to *do* his will, you cannot know. Mark this. It is one thing to intend, or to be willing, to do a given act; and it is quite another thing actually to *do* it. Thus, under the Jewish dispensation, a person might see the duty of presenting his offering according to God’s requirement; he might *intend* to be obedient, or he might even be *willing* to do

“Do as well as you know.”

Holiness and the missionary work.

it. But, unless the offering was actually *laid* upon the altar, it was not made holy. For it was only that which *touched* the altar that was made holy.

“Now, if you want light to beam directly from heaven on your way, I will tell you precisely the point, and the *only* point, where you may gain it. *Do* what you already know to be your duty. ‘Bind the sacrifice to the altar, even with cords to the horns of the altar.’ Here at this point will you know that ‘God is the God who showeth us light.’ Till you bind the sacrifice here, fully purposed that it shall ever remain, you cannot know experimentally of the faith that sanctifies.”

Why are there not more Missionaries?

BECAUSE entire devotedness to God does not more generally prevail. The first question with an individual entirely devoted to God, is, “What wilt Thou have me to do?” Are the fields ripe, ready to harvest, and does he see the laborers few? how does the heart of the devoted one bound forward to enter the field! Does he see a portion of the Lord’s vineyard wholly destitute of culture where thousands of perishing heathen are waiting to receive the seed of the gospel? he will not wait for impressions, sights, or sounds, in order to be assured of a divine call.

Education and the ministry.

The mind that was in Christ.

The knowledge of the fact, that millions of heathen are now accessible, constitutes a call to one who has it in his power to go. Educational abilities are desirable, but too much ado may be made on this subject. Christ, who called Peter from his fishing nets, and Matthew from the receipt of custom, may not always require a long scholastic training for the work of soul-saving, either for home or foreign service.

What service can be conceived of as so acceptable in the sight of God as soul-saving? And are there not demands on both the ministry and laity, wholly beyond what have been met? If the reception of the mind that was in Christ be the criterion by which we are to judge whether we belong to him, it were well for some, from among both the ministry and the laity, to bring themselves to this test, in view of the great demand there is at present for laborers. Many who peruse these lines have bright and happy homes. Endearing relationships, kindred spirits, and joyous anticipations, make the idea of leaving home and all "the dear delights of ripe society" exceedingly painful. But how did the mind that was in Christ inspire him to act? In leaving the bosom of his Father to save the perishing, did he not, for your sake, leave endearing relationships? In leaving the society of angels, and all the pure spirits in the regions of immortality, did he not make sacrifices for you? Do you manifest, either to your own heart's satisfaction, or to the satisfaction of the gazing world, that you love and pity the perishing, as Christ loved and pitied you? Say not that you have the spirit that was in Christ, unless you

 "Will you be a missionary?"

Doors opening.

"Thy kingdom come."

are thus actuated; and ever keep in mind the solemn fact, "If any man have not the spirit of Christ, he is none of his."

I will not ask you now whether you are a minister, or a lay member; but I will ask you a question, the answer to which I implore you will now settle as in the immediate presence of God. Will you be a missionary, either in person or by proxy? Hundreds of missionaries are now needed in the foreign field. See every portion of China opening for the reception of the Christian missionary! See the thousands in India and Turkey, waiting to receive the seed of the gospel! See the signs of the times betokening that God is about to take away the vail which, for ages, has been on the Jewish mind! The latter day glory is about to burst upon us. The prayer, "Thy kingdom come," presented by you a thousand times, is about to be answered, and what do you intend to do specifically towards hastening the answer? Will you, in person, enter the mission field? Perhaps, if you have not ministerial talent, the Lord may accept your services as a physician, a tradesman, a farmer, a carpenter, a blacksmith. What an amount of work for the Christian laborer does the present state of the world present!

"See where the servants of the Lord,
 A busy multitude, appear;
 For Jesus day and night employed,
 His heritage they toil to clear.
 The love of Christ their hearts constrains,
 And strengthens their unwearied hands,
 They spend their sweat, and toll and pains,
 To cultivate Immanuel's lands."

False teachers.

A strange question.

"No! no! no!"

One of Satan's Devices.

SUCH is the exceeding subtlety of Satan, that the most devoted and earnest disciple may be ensnared by his devices, without the most careful reliance on God for wisdom, and a minute obedience to the directions of the written word. The danger of being beguiled by teachers whose theories may not be in entire conformity with the *written word*, is obviously set forth in the following conversation, between one who would be a spiritual guide, and a mother in Israel.

Said the former, "Would you not be willing to sin, if God required it?"

"No, indeed," quickly responded that mother in Israel?

"Then you are not entirely dead, or you would be willing to do *any* thing that God wants you to do," said the subtle reasoner.

"God *never* wanted any body to sin! He hates sin," responded the mother.

"*Why!* not be willing to sin, if it would be for the glory of God?" exclaimed the reasoner in an expostulating tone.

"No! no! no! *It could* not be for the glory of God! God never wanted any one to sin." So exclaimed this mother in Israel, while a feeling of abhorrence possessed her soul in view of being thus assaulted by Satan. She plainly saw that this subtle reasoner would fain, as an angel of light, have infused into her

Wicked thoughts.

A strange theory.

"I don't know about that."

soul the doctrine of devils, and her righteous spirit was vexed, in view of the boldness of the attack.

Not willing to yield at the first repulse, the reasoner continued his questionings.

"Do you ever have any wicked thoughts?"

She replied that wicked thoughts were sometimes suggested to her mind, but she resisted them by prayer.

He rejoined, "This is *evidence* that you are not yet *dead*, for if you were dead, and had wicked thoughts, they would not be from the devil, for the devil never has any thing to do with the soul that is entirely dead." He then went on to descant on his own experience, and stoutly maintained, that Satan had not had any thing to do with him, during the past fifteen years.

This mother in Israel, perceiving that he who would be her instructor, had already been led far into error by his ignorance of Satan's devices, was deeply grieved in spirit. She knew he imagined that he had been led into a higher state, of which he said she could not know, until she had also reached the same point, and well knowing how vain her efforts in teaching him would be, she, with an air bespeaking dubiousness and sorrow, shook her head significantly, and said, "I don't know about that!"

With a look of complacency, sad indeed to witness, this would-be teacher in religion remarked:

"Once you were my teacher, but now I am your spiritual teacher."

And thus, in his self-sufficiency and assumption of

superior spiritual knowledge, he turned away from one who had indeed exercised, in former years, a motherly supervision over him in spiritual things.

How little do we know, after having once become ensnared by the subtleties of the deceiver, how far and how rapidly we may proceed in error! How passing strange, that one should go so far as to imagine he could sin to the glory of God, when God, by his *word*, declares that he cannot look upon sin with allowance! Yet so it was. This errorist had been so far deluded as to imagine that, though he had not sinned for fifteen years, and indeed *could* not sin, yet God, for his own glory, might do things in him and by him which, by those not in this higher state, might be regarded as sinful.

Surely, this is in no ordinary degree a doctrine of devils. What more could Satan desire than that professed Christians assume the ground that they may sin for God's glory! But in what awful terms does the God of the Bible denounce those that assume this ground! "He that committeth sin is of the devil." "The soul that sinneth, it shall die." "But," says the errorist, 'He that is born of God cannot sin;' though the act may appear sinful to those in a lower state, yet, in the sight of God, they are all his own acts, for '*He* doeth the work.' And what a strange perversion of Scripture is here! God, who has said, "Thou shalt not kill," has, with equal authority, said, "Avoid the *appearance* of evil." "God is not tempted with evil, neither tempteth he any man." What a scandal on the pure doctrines of Christianity did Paul regard the slan-

“Whose damnation is just.”

Duty of the faithful.

derous reports of those who proclaimed it as one of the sayings of the early Christians, “Let us do evil that good may come;” so exceedingly injurious to the pure cause of Christ did he regard it, that he pronounced the damnation of such, just.

And how should such doctrines be regarded, by those who adhere to the blessed doctrine of Christian Perfection? Shall we, who believe that the express object for which our Savior endured the cross was to *save* his people from their sins, have our forces weakened by a semblance of fellowship with such doctrines? God grant that we may all stand as faithful monitors, to give timely warning of “Satan’s devices.” May we ever serve as faithful and efficient instructors to those who would find the one and *only* way leading from earth to heaven. It is the way of holiness which has been cast up for the ransomed of the Lord to walk in. The Bible speaks of no “higher” way, but it teaches the necessity of constant progress *in* the way of holiness. Neither do the Scriptures give us any authority for the belief, that the Holy Spirit will lead us into any other state, than may be plainly inferred from the Bible. For any one to imagine, that the Holy Spirit will lead him into a state, beyond where the teachings of the word may be specially needful, or lead him into a state or a belief, for which an explicit “thus saith the Lord,” may not be given, is erroneous. And wherever such a device has obtained, whether among ministry or laity, we fearlessly, in the name of the Lord, pronounce it a device of Satan.

The buried talent taken away.

Of one who would not preach.

The Talent — used or lost.

Is it not possible to neglect a gift so long that it shall be taken away and given to another? I have known of some remarkable cases of this sort. One was that of a most intimate friend, now a lay member of the church of Christ, but, whether he is now in the enjoyment of religion, is a questionable matter. Formerly, he was called, by the voice of the church and his own conscience, to an official relation; but he refused, and placed himself in circumstances not eligible for the relation, and where he might escape importunity on the subject. Too well, alas! did he succeed. But the Master of the household, who has said, "Occupy till I come," did not permit him to hold his gift without occupying. No! he took it away, and, for years past, this brother has not been able even to open his mouth in prayer with his family. He says his gift has been taken away, and his friends think so too. A few months since, a brother who, some years ago, felt that he was called to the ministry, came to see me. He refused, and the chastisements of the Lord were brought to bear heavily upon him. And yet he delayed, till now it is evident, from his physical ailments and his disastrous financial condition, that the Lord no more requires him in the holy vocation of the ministry. He had neglected his gift too long. The last hour will come with you, my brother, when you, also, will have neglected the gift too long. Will preaching once, or, twice, or a

Will the Master say, "Well done?"

Solicitude.

dozen times a year, answer the claims of God upon you, in view of the dispensation of the gospel which he has committed to you? I fear it will not be said of you, "Well done, good and faithful servant," unless you now decide on redeeming the time. I say "*now*," because it seems to me that the crisis in your career is now reached.

I do not think my mind would have been so solemnly urged in this communication to you, but through the operations of the Holy Spirit. Shall I tell you that I have just passed a wakeful night in your behalf? You may be surprised at this, in view of our short acquaintance, but it is even so. I do not mean that I slept none, but my slumbers were broken and dreamy, and I seemed to be, most of the time, engaged in entreating you to use your talent ere it should be taken from you.

To a Secularized Minister.

I HAVE accustomed myself so much to talking on paper, that, with me, the responsibility of a paper talk seems to differ but little from that of an oral communication. I will not apologize for yielding to urgings made on my mind by the Holy Spirit; and I believe it is through influences thus induced I now address you.

Had opportunity offered yesterday afternoon, I might

Called to the ministry.A work that Gabriel can't do.

have said about the same things I now write. But, as Providence did not then seem to permit a free interchange of thought, I could not chide myself for the omission. Yet my heart is so burdened, that I have concluded that my expectations, at that time, were frustrated in order to indicate the present as the better mode of communicating with you.

I asked you, on Saturday evening, whether you had not reason to believe that God had once committed to you a dispensation of the gospel. You answered unhesitatingly in the affirmative. O, what a wonderful trust is this! It seems to me that the highest archangel might covet a dispensation so gloriously replete with grace. Yes, God has dispensed to my Brother —, the ability to do what even Gabriel may not do. Why was not the angel, who, in answer to the alms and prayers of Cornelius, was sent from God to him, permitted to dispense to him the gospel of his salvation? Was it not because a higher and more responsible trust had been committed to Peter than might be committed to an angel, even though that angel might have been Gabriel himself? O, indeed, my brother has been entrusted with a higher gift than any with which God charges an angel of light. Now, my dear brother, let me ask you before the Lord, in whose presence I stand, have you been faithful to the solemn trust? Have you, in the use of this precious gift, been instant in season, out of season, so that, when your Lord cometh and knocketh, you may open to him immediately, and say, "Here, Lord, is thine own with *usury*"?

No substitute.

The unfaithful watchman, and lost souls.

Do you think the claims of your Lord and Master would be satisfied, should you say, "Lord, though I have not used this gift for the identical purpose for which it was entrusted, yet I have not thrown it wholly away, but have used the influence gained by ministerial character for educational and other purposes"? Would this satisfy the claims of your Judge? If not, O, hasten, my brother, and repent! Yes, *repent*, and bring forth fruits meet for repentance.

O, hasten and redeem the time; for the day is far spent, and already the Judge is at the door!

A Watchman away from his Post.

You have been called to stand as a watchman on the walls of Zion, but you have deserted your post. Souls, that ought to have been warned by you, have undoubtedly perished. And where will their blood be found? Do not think me severe, my dear brother, but can you expect to enjoy the bliss of the blood-washed company in heaven, while scores are eternally wailing "where the worm dieth not and the fire is not quenched?"—souls, who might have been saved, had you improved the dispensation of the gospel committed to you. Had you given them timely warning, they might now have been singing the song of Moses and the Lamb. These suppositions are not improbable nor unscriptural. See

Blood-guiltiness.

"Let the dead bury their dead."

The revival.

Ezekiel 53 : 6—9 : "He is taken away in his iniquity, but his blood will I require at the watchman's hands. Nevertheless, if thou warn the wicked to turn from his way, if he turn not from his way, he shall die in his iniquity, but thou hast delivered thy soul." The Lord deliver my brother from blood-guiltiness. In your case, I cannot see but you must either thus be found guilty of blood, or that God will raise up another to do your work, and to take your crown, unless you begin at once to redeem the time. Shall it not be the latter, my brother? Will you not let the dead bury their dead, and now give yourself up afresh and unreservedly to the identical work to which you have been called?

In Opposer Smitten.

I HAVE recently been visiting a village where scores have been brought to see their need of a Savior. The village is not large ; but, in proportion to the number of inhabitants, I think the revival is the most general I ever witnessed. On Sabbath evening, the pastor requested that those who were resolved to seek the Lord would manifest it by rising. About seventy arose. But what a solemn announcement was made that evening! A young physician, who, by his impious course, had set God at defiance, was announced as on the very verge of eternity, and requesting the prayers of the

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The opposer — succeeded for a time — but God took him.

congregation. This young man had been extensively known in the village as an opposer of religion. Three years previous to this time, the Lord commenced to work in the place, when this young man openly said he would put a stop to it. For this purpose, he got up a ball, and so engaged the attentions of the community that he actually gained his point. No special work of the Spirit had been known from that time till this. And now God was about to take him away. The next morning, the bell, in solemn tones, from the spire of that village church, told the community that the opposer was removed. God had taken his own work in hand. The work of the Lord went on with power while I remained, till it really seemed as if the whole place was turning to the Lord.

Victory in Death.

"And they overcame him by the blood of the Lamb, and by the word of their testimony."—REVELATION xii. 11.

SOME time since, an incident was related at the Tuesday afternoon meeting, which was about as follows. An aged believer, while passing over the waters of Jordan, was severely buffeted by Satan. All the sins of his former life were in appalling array brought out before him; and even his well-intended efforts were so distorted by the presentations of the fierce accuser as to

The dying saint.

The unrolling catalogue.

"Is that all?"

appear sins of sufficient enormity to sink him forever. The appalling catalogue of the past, as, in its unrollings, it presented another, and another, and yet another sin, of deeper die, would have overwhelmed him but for a vivid recollection, which, in this time of need, was worth more than untold millions of gold. It was amid this scene of peril that the Holy Comforter brought to his remembrance, "The blood of Jesus cleanseth from all sin."

But still the catalogue of the past unrolled, presenting yet another and another item, which would have been still more appalling but for the gentle whisperings of the ever-blessed Comforter, continually urging upon his recollections, "The blood of Jesus cleanseth from *all* sin." And still this aged disciple, sustained by the truth which the Holy Spirit had brought so vividly to his remembrance, was enabled to keep his head above the water; and, as the cruel tempter still presented to his spirit's vision one sin after another, as though the catalogue were never to be finished, the veteran believer would, with self-abhorrence, and yet with hopefulness, exclaim, "Is that all?" "No," vociferated the tempter, "that is not all; here is something more;" and yet again, "something more!" till at last Satan was wearied as it were with his own work, and conceived, doubtless, that he had already brought up enough to overwhelm his antagonist, who was now fainting in the death struggle. But the accuser did not perceive that the Holy Spirit, as a peaceful dove, was hovering near him in this awful hour of conflict. The tempted one,

The name of Jesus and victory.

If you had been holy.

The promise.

again rallying, cried out, "Is that all?" "Yes," said the tempter, "that is all." "Now," said the tempest-tossed believer to his exulting foe, "let me put at the foot of that list the name of JESUS; for the blood of Jesus cleanseth from all sin!" We need not add, that the tempter was vanquished, and the exulting victor bounded triumphantly over the swellings of Jordan, amid shouts of victory, through the blood of the Lamb!

What is Wanting?

I NEED not say to you that what you want is the blessing of entire sanctification. Had you been in the definite and unwavering possession of this grace since the time you first began to minister in holy things, doubtless you had, since that time, been in unbroken and effective service in the ranks of the ministry, and scores, if not hundreds more had, through your agency, been converted and sanctified.

You need this blessing now, in order to enter afresh into the service of the sanctuary. "Be ye clean that bear the vessels of the Lord." If you see wherein you may have missed the mark, and have not done as much toward saving souls as you might have done, confess this before God and your brethren. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And how long will it take

“Lay yourself on the altar now.”

“The hand of a woman.”

our promise-keeping God to do this? If confession is made now, ought you not to expect forgiveness and cleansing now? Your Savior says, “Come, for all things are now ready.” The longer you stay away, the deeper the stains of impurity become. You will glorify God more by coming now, than by lingering till the morrow, and, even ere the morrow, you may be instrumental in the sanctification of others. Let me ask, my dear brother, do you now lay yourself, with all your interests near or remote, *upon* the altar? You cannot look for the fire to descend and consume your sacrifice, unless your offering is *upon* the altar. It is not until you present yourself wholly to God through Christ that you can know the all-cleansing efficacy of that blood which purifies. O, that from this hour you may realize the full power of saving grace!

The Sisters—How a Church was Built.

“The Lord shall sell Sisera into the hand of a woman.”

OFTEN has the observation of Deborah, with the accompanying circumstances, come to mind in unison with the thought of two devoted sisters residing in the village of L—. In this place, which is contiguous to a seat of learning, where many Gamaliels of the present day have been tuitioned in those aristocratic views which would expose to contumely, and keep at a distance the

A coward.

A gay professor renovated.

Results.

approach of Methodism, these sisters have been instrumental in rearing our banner. At the same place resides a brother who, for several years, has been a member of our communion. Though possessed of enlightened piety which, if sufficiently ardent, would have gathered others around him, he stood, for some years, shrinkingly alone.

Gracious influences often urged him to invite a gathering of the people for social worship. As time passed on, probabilities for successful action on the part of Methodism grew less promising. About four years since, the elder of two sisters, than exceedingly gay, visited the city of ———. Here, coming in contact with a lover of holiness, a plainly attired female disciple of the Lord Jesus, she became convinced that she was herself a lover of pleasure more than a lover of God. She yielded to the persuasions of the Spirit, renounced the world, and, on making this surrender, found the way to the cross, which had before seemed inaccessible, perfectly easy.

She returned home with a spirit fired with the life-renewing energies of the gospel, and it was not long ere she obtained a fellow-helper in an only sister. A fond mother also soon afterwards joined with them in their heavenward course.

Through the instrumentality of Mrs. S., the female who had been helpful in the conversion of the elder, with others who had become interested, these lambs of the fold were directed to the more elevated work of the believer. No sooner did they become understandingly

Two churches raised up.

Practical deductions.

convinced, than they resolved, at every sacrifice, on securing the prize of their high calling. And they have all since become zealous witnesses that the blood of Jesus cleanseth from all unrighteousness. The neighbors were invited to their house for social worship, but the place soon became too small. Many zealous worshippers and *two churches* are the result of the work thus commenced.

The brother who had so long stood alone, mourning over the desolations of Zion, most heartily coöperates with the zealous sisters in their labors of love, and he, with themselves, is now walking onward, by the might of the Spirit, in the King's highway. ~~The~~ ^{The} example of these sisters brings out the express design of the Savior in redeeming us unto himself. Witness his words: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *peculiar* people, zealous of good works." And what an encouraging consideration that God so often takes the weak things of this world to confound the mighty! And should not such an exemplification of the blessedness of entire devotedness to God be inspiring to all who seek the upbuilding of Zion? How little probability is there that these two sisters would have been thus inspired, and thus successful, had they not thus early been filled with the might which inward holiness gives! How was it that the brother, who had occupied the ground years before, had been shrinking from the monitions of the Holy Spirit? Had he obeyed, his exertions might before have resulted in rearing the walls of Zion in that place.

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Barac had the offer.

“The Missionary Books.”

Had he, early in his religious career, received the full baptism of the Holy Ghost, as did these two sisters, he would not have yielded to his shrinking flesh, and the Lord might not have raised up these two sisters to do what he, in his manly strength, if wholly sanctified, might have done. Barac seemed fairly to have had the offer of doing what Deborah afterwards did, and it was not to his credit that God sold Sisera into the hand of a woman.

The Salvation—retained or lost.

You gave me an encouraging account of the “Missionary Books,” in your last, and said, as far as you could ascertain, about twenty persons had, within a few weeks, received the blessing of entire sanctification through reading them. And, among these, are six in the college who are preparing for the ministry! And not only young men, but, among the number who have put on the whole armor, are gray-haired men, who are boldly testifying, from experience, that, “The blood of Jesus cleanseth from all sin.” Hallelujah! the Lord God Omnipotent reigneth!

I shall long to hear how these, my dear southern friends, *endure*. The sanctified have much to *endure*. “We are sanctified to *prepare* us for conflict,” says the devoted Bishop H. “God arms us with the whole

God's object in our sanctification.

Wesley's opinion.

armor of righteousness, in order that we may stand the fiercest fire from the ranks of the enemy. Yet in all we may stand. I have known some intimately, who, though placed in the front of the battle, and called to endure the hottest fire, have remained unshaken for years. Yet my heart is moved with tenderest sympathy and solicitude for those who are babes in this grace. With Mr. Wesley, I have observed it is exceeding common for persons to, lose it more than once before they are established therein." That excellent man also warns us against yielding to the impression, that persons who have professed this attainment were deceived, because they are not now in the enjoyment of it. After describing a most instructive experience of this blessing, he says, "Now suppose, ten weeks or ten months hence, this person should be cold and dead, shall I say she deceived herself, this was merely the work of her imagination? Not at all; I have no right so to judge, or authority so to speak. I will rather say, she was *unfaithful* to the grace, and so cast away what was really given. Therefore that way of talking, which has become so common, of staying to see if the gift be really given, which some take to be so exceedingly wise, I take to be exceedingly foolish. If a man say I feel nothing but love, and I know him to be an honest man, I believe him. What, then, should I stay to see? Not whether he *has* such a blessing, but whether he will *keep* it." See Mr. Hartwell's tract, "Old Paths," in reply to H. Mattison.

Mr. Wesley goes on to say, "What a grievous error, to think those that are saved from sin cannot lose what

Purity may be lost—or kept.The lawyer.

they have gained! It is a miracle if they do not, seeing all earth and hell are engaged against them; while, meantime, so few even of the children of God endeavor skilfully to help them. . . . Two things are certain: the one that it is possible to lose even the pure love of God; the other that it is not necessary—it is not unavoidable, it may be lost, but it may be kept." Yes, we may be kept, by the power of God through faith. Christ is able to keep that which we have committed into his hands unto that day. He is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy.

Ministry, Education and Politics.

ON Saturday evening, I called, when on my way to meeting; on Brother S——, the lawyer, who, you will remember, made such an interesting confession, last Thursday evening, in the altar. I was there introduced to a gentleman who was a student at the Wesleyan University at the same time Brother S—— was there. I found afterwards, that this gentleman, who was indeed prepossessing in his appearance, was formerly a flaming minister, and, about six years since, was called, from the midst of a gracious revival in his charge, to take the presidency of one of our literary institutions, the duties of which, he has been filling till within the

The exclamation.

Not clear in justification.

No standing still.

last two or three weeks. He had now come to this city, intending to take the editorship of a political paper. Said Brother S——, in view of this arrangement, "What! you, a minister, come to enter into politics, and I, a lawyer, have had to get out of them to save my soul." I knew nothing of these matters, however, till a subsequent interview, but O, how continuously am I assured that God does give me wisdom when I put my trust in him! I think I had not been with this brother more than two minutes when, on ascertaining he was a minister, I said, "Brother, do you enjoy the witness of entire sanctification?" He said he feared he was far from it, and knew not that he could speak with clearness of a state of justification. I observed that his case, in this regard, was not remarkable. If he had not, in obedience to God, been going on to entire holiness, he could not, of course, have been standing still, any more than the Israelites could have stood still after they were brought out of Egypt, and had journeyed forward to the borders of the promised land. The Lord would not let them stand still there; they either had to obey and go forward, or go back; and thus it must be with ourselves. From this moment his case was laid as a burden on my soul. He went to the Saturday night meeting, and became more deeply convicted of his need of inward purity. On the Sabbath, yet clearer light penetrated his soul. He told me he had lost his relish for preaching, and had not preached more than once or twice in a year; but he went with me to my parish, (the city prison,) and labored there and preached at

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The burden.	The message.	What would the apostles have said ?
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N—, on "Perfect love casteth out fear," in the evening. My heart was so burdened with his case, that I spent the night in wakefulness, in his behalf.

I believe the Lord sends messages now through human agencies just as truly as in former days, and O, how pressed in spirit I was, until I had delivered the burden of my heart to this brother ! The result was, that he felt the message to be as the word of the Lord to him. The Spirit had dictated the message, and now carried it to his inmost heart. He felt, as I had believed, that a crisis of wonderful magnitude in his career had come. He wept in deep humility before God, and now says that his work is the ministry. I believe it does us good not only to confess our faults before God, but before one another ; and, yesterday afternoon, at the meeting, this brother made an humble confession, and he now feels that nothing less than the full baptism of the Holy Ghost can make him permanently what God intends he should be.

Secular Business and a Call to the Ministry.

I WONDER if Peter, John, James or any of the other apostles, had been called, after the day of Pentecost, to devote themselves to the cause of education, or to fill many a situation which clergymen now fill connected with dollars and cents, whether they would not have

 "It is not reason."

 If God's order were followed.

said, "It is not reason that we should leave the word of God and serve tables." Doubtless they would say, to their brethren of the laity, "Look ye out among you men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business, but we will give ourselves continually to prayer and the ministry of the word." I feel quite sure that either Peter, James or John, while the freshness of their baptism was upon them, would have felt that they were coming down from the duties of their high vocation if any situation, however eligible, had been offered not wholly connected with the ministry of the word. But we do not read that they ever lost the freshness of that baptism, and, from the subsequent tone of their writings, we may conclude that such was even their devotion to their work that they would ever have felt that it was "not reason" for them to leave the ministry of the word, for any other work.

Were it now the order of the church that ministers of the present day should tarry at Jerusalem until endued with power from on high, by the reception of the *full baptism of the Holy Ghost*, and were the freshness of this baptism ever retained, what a different aspect would the church present! Many more brethren, full of the Holy Ghost and wisdom, might be found to manage those matters which now take the attention of ministers, and far more effectual would be the labors of those men who should give themselves continually to prayer, and the ministry of the word.

The reason why we do not now witness more of those

The needful baptism.

Twice at the altar.

"Shiloh is come."

remarkable displays of grace which some think to be a peculiarity of apostolic days, is doubtless only because ministers and people do not feel that it is an imperious and divine injunction that they tarry at Jerusalem until they receive the baptism of the Holy Ghost.

Conversion of a Jew.

Two or three evenings since, a Jew was converted at the altar of the church, where we worship. He came forward two evenings: As I conversed with him on the first occasion, and would have told him how to trust in Christ, he said, "I do not understand." I endeavored to simplify, but he continued to say, "I cannot understand." "I came here," said he, "to confess that I now believe in Christ as the true Messiah." His expectation seemingly had not gone so far as to say, "I have found him of whom Moses, in the law and the prophets, did write." The next evening, he came forward to espouse Christ as his personal Savior, and the Lord graciously enabled him to call Jesus Lord by the Spirit. And most interestingly did he testify of it before a large congregation. He stands at the head of a company of inquirers who have, for some time past, been meeting to investigate in regard to a coming Shiloh. Now, he boldly testifies that Shiloh has come. He is very intelligent, and given to investigation. We do not doubt but that

The testimony.

The Christian's Teacher.

Lessons.

the Lord is about to raise him up as a preacher of righteousness among his own people. I have learned that several of his inquiring friends were present at the time he went forward, and, from the altar, testified of his experimental knowledge of Christ as *his* Savior. One of the largest and most expensive synagogues in America is within a few steps of this church; and our pastor thinks that this is only the beginning of a work among our friends who have so long been looking for Shiloh to come.

The two Teachers — Jesus and Gamaliel.

I HAVE heard my dear Dr. P. — say, in speaking of the scholarship of Paul, that he was regarded as more than ordinarily favored because he sat at the feet of Gamaliel; but that the most obscure Christian has a Teacher with whom Gamaliel is not to be compared. The Christian sits at the feet of Jesus. Christ is his Teacher, and is ever, in love, saying to his pupil, "Learn of me." You say you have been taking some new lessons in *trusting* the Lord. I shall wait for your answer to this with much interest, expecting, of course, to learn the result of these new lessons *in trusting* the Lord. I have also been taking some new lessons, of late, in the art of holy warfare. Blessed be the Captain of my salvation. He does teach "my hands to war, and my fingers to fight."

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Increasing light obeyed.Last needless ornament gone.

Have you given up All? Yes, All.

A LADY, who by some might have been called a star in the fashionable world, was wholly sanctified last night. About three months since, she was converted. But, in looking upon her, and observing how light was gradually brought to her mind as she became better able to endure it, I thought of the Savior's words to his disciples, "I have many things to say unto you, but ye cannot bear them now." Her influence has been considerable in view of the many who, more recently than herself, have been brought to Christ; and O, how I longed that she, in all things, might be an example to believers! She has, by degrees, been parting with her relics of worldliness, till I really hope that she has now parted with her last one. This one had given me uneasiness, and I asked her if she would not give it up. "I will," said she. Last night, she came to the social meeting, adorned as a woman professing godliness. Her appearance was not only lovely, but of good report as a follower of Jesus. As I noticed that this sister's last needless ornament was gone, it brought vividly to my recollection a scene in the history of Jacob and his household, where he was commanded to go up to Bethel, there to receive a renewal of the promises to himself and to his seed. Before going up, they were to put away all their household gods, and their earrings, and change their garments, and be clean. After they had made these preparations, Jacob took their household

Jacob at Bethel — The sacrifice. Faith. Conversion of a Catholic.

gods, and their carrings, and hid them under an oak, doubtless with the intention that they should never — never — be again resumed. Thus prepared, they went up to Bethel, and most graciously did the Lord accept them. Jacob's name was changed to Israel, and the Lord renewed his covenant to him and his seed forever. And thus it was with this sister. She had searched out her last idol, and hid it. "Have you given up *all*?" I asked. "Yes, *all*," she replied. "If you are indeed wholly given up, the Lord waits now to receive you wholly. He does not mean five minutes hence, but *now*." "Now is the accepted time, behold, now is the day of salvation." She appropriated the promises, and was cleansed from all filthiness of the flesh and spirit. I had thrown my arm around her, as I stood conversing, and so great was the power resting upon her that her physical system began to give way, and she sunk under

"The overwhelming power of saving grace."

The pious Mistress and her Servant.

A CATHOLIC girl, of more than ordinary intelligence, was translated from the kingdom of darkness into the kingdom of God's dear Son, a few hours since. Christ manifested himself to her as her reconciled Savior while I was endeavoring to direct the eye of her faith.

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The soul of a domestic saved.

Responsibility of a mistress.

Sweetly did the peace of God, which passeth all understanding, take possession of her heart. She has been living with a dear friend of mine, who took her in as extra help in the hour of sickness. As the occasion passed by, she still kept her, for she perceived that the spirit of the Lord had begun to brood upon the chaos of her heart. Her zeal and sincerity seemed worthy of a better faith; and, now that God sent her, in the order of his providence, where the light of truth shone upon her, she was not disobedient to the heavenly vision. But it was by a gradual process. And my friend acted upon the principle that she would sacrifice that which cost her something, and so, in the hope of securing the ultimate salvation of the girl, she still retained her, though she did not longer need her services. How do millions of this world's wealth sink into insignificance in view of the salvation of one soul! If this soul may be a star in the crown of my friend, the wealth of the richest kingdom on earth would be as dust in the balance compared with the gain of having saved a soul from death. The relation of mistress and servant involves higher responsibilities than many imagine. If every pious lady at the head of a household establishment should feel that the souls of those who are dependent on her care are as priceless as her own in the sight of God, would there not be greater sacrifices made for their spiritual benefit?

Of praying and giving.

God gives to us as we give.

Penuriousness.

Stingy Christians.

"Who is there even among you that would shut the doors for nought? Neither do ye kindle a fire on mine altar for nought."

I AM thankful for the opportunity to say, that, if our — friends should do much more toward sustaining the institutions of religion among themselves, it would do much towards bettering their spiritual condition. The Bible makes it as much a duty to give according as God has prospered us, as it makes it our duty to pray. One reason why many are spiritually lean is, because they are so lean in their manner of giving. God gives, generally, in both spirituals and temporals, in about the proportion we give to others. "Give, and it shall be given you, good measure, pressed down, shaken together, and running over." Those who do not give gospel measure do not receive gospel measure. We ought to regard it at least as great a privilege to give as to receive. But why do I, thus speak? The Bible makes it greater. "It is *more* blessed to give than to receive." Yet this is a privilege of which our friends do not avail themselves as they ought. In the first place, if they have a church to build, or repair, instead of regarding it as a privilege to lay up specifically for that purpose, as David did, unwilling to sacrifice that which cost him nothing, some, I fear, would regard it as a privilege to have our city friends, by public subscriptions or private donations, pay off the debt to the last cent. And, from the scanty

Scanty ministerial support.

Costless offerings.

God's reproof.

support that some of these give their minister, I have thought that they might feel themselves as so much in pocket if their minister might be sustained from abroad also. Certain it is, that it would be more comfortable for the feelings of their minister, who is sometimes left to feel as though he was receiving his scanty support more as a dependent on the charities of his people, than as an ambassador from the court of heaven. In the days of the prophet Malachi, there were those who were disposed to sustain the institutions of religion in about the same way. They waited long, and in earnest entreaty, at God's altar. They were ready to sacrifice also, but it was not of that which cost them any thing. Have you not noticed how ready some people were to appropriate to their minister that which they cannot turn into money? Well, just such offerers were those who waited at the altar in the days of this ancient prophet. And these would have had the prophet beseech God that he would be gracious unto them. But what does the Lord, by the mouth of the prophet, say? "Who is there even among you that would shut the doors for nought? Neither do ye kindle a fire on mine altar for nought; I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand." And when the blessing of the Lord is withheld from such a people, as it ever must be, how apt they are to suppose that it is for want of power with God in their minister! But, though the most holy minister that ever filled the sacred desk, or even Gabriel from the throne of God direct, should minister to such a people,

Who can bless when God curses? A revival prayed-for. Why delayed?

it were in vain to supplicate the blessing of God. God has pronounced a curse on those who offer polluted bread upon his altar. And who can minister blessings to those, upon whom God has pronounced curses, unless they will first repent and forsake their covetous practices?

“Why is his Chariot so long in coming?”

I AM thankful to learn that you are, with such ardent longings, looking for a revival of religion. May the Lord give my dear brother the desire of his heart in seeing the church quickened, and in beholding repentant sinners brought home to Christ. To rejoice in this is to rejoice in the joy of Christ and of angels. It was the joy of Christ to see many sons brought to glory. Angels rejoice over one sinner that repenteth.

I do not think that your heavenly Father will reprove you for your earnestness in this behalf. But “Ye have need of patience.”

Perhaps the chariot wheels are waiting in order that the church may be better prepared for the weighty responsibility that an ingathering to the fold of Christ ever imposes. Nursing fathers and mothers are as much needed in the family relation of heaven, as in the family relation of earth. How soon would the new-born infant languish and die if it were not for the most careful

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 Additions to the church may be useless.

 A cheap gospel.

and minute assiduities of those to whom it is entrusted! Alas! how often do babes, born into the kingdom of Christ, languish and die for want of the pains-taking assiduities of holy love!

For want of a holy, zealous membership, not unfrequently has much of the the fruit of a revival been lost. Though weight may have been added to the church in numbers, yet, in this, the church is not advantaged, unless her membership, in their individual capacity, be as lights in the world. Every member who is not a light which may be safely followed, tarnishes her glory, and retards her triumphant march towards those higher regions of light and glory, into which God intends that she shall, ere long, merge.

Church Poverty Self-imposed.

How much shall we give to relieve it?

I HAVE long felt that we are but stewards; and, whether the Lord would have us appropriate means to sustain churches the financial condition of whose membership requires that they should sustain themselves, and where the people are suffering from penuriousness just as much as the church is suffering from debt, has often placed me in embarrassing circumstances. Not to give when solicited is always a trial; but to give to churches who want a cheap gospel is doing them no

Many calls.

The man who is reputed rich.

His rule of giving.

favor, and is making me, in the eye of God, an unwise steward. Rather would I be in the place of the heathen, who know not the gospel, than in the place of those who put so light an estimate upon it as to be unwilling to make sacrifices of time and money for its support. We have hundreds of calls for expenditures of both time and money in this city, of which our — friends can know but little. The poor, from almost every lane and alley in our city, are calling for aid; not only our own poor, but we have, as you know, an influx of the destitute from almost every nation under heaven. We have not only the churches where we worship to sustain, the most of which are largely in debt, but we sustain several mission stations, besides entertaining scores of calls from destitute portions of the land, where the church is breaking up new ground. To give, under circumstances of this sort, is blessed — far more blessed than to receive. The one of whom you speak, who is reputed rich, is not rich according to the worldling's acceptance of that term. The reason why some have thought him rich is probably the fact that he endeavors to give according as the Lord prospers him; that is, he does not increase his personal and domestic expenditures as his means increase, but economizes in these that he may give to the cause of Christ as God has prospered him. He who does not do this is not a Bible Christian in this regard. I know he gives one hundred dollars yearly to one foreign station alone, has done it for years past, and expects to do it, should the Lord spare him, for years to come. In

No help for the indolent. Dollars and souls. Case of the Indian church.

the church where he holds his own relation, he has probably paid two or three hundred dollars during the past year, while scores of other calls have made demands on his purse. But as to the church in —, I think he would say that even one dollar is too much to give to a people who know the excellency of the gospel, but are unwilling to give of their own means for its support.

A Hundred and Fifty Dollars and Twelve Souls.

THE coupling of dollars and souls thus may look singular, but, when the results of time are summed up in the light of eternity, it will doubtless appear that they have often sustained a connection unthought of at the time. Shall I illustrate my meaning by an incident of recent occurrence?

Some time since, a missionary from a distant Indian settlement visited our city for the purpose of raising funds, to resuscitate a church edifice which had been well-nigh ruined by a freshet. The call was one which so evidently ought to be met, that no one doubted a ready response. Said one, belonging to a church which, according to its means, had met a variety of calls with surprising promptness, "We have been doing so much for others that I fear we do not look sufficiently at home. An application will, of course, be made to our

The application.

The answer.

The rejoinder.

Board of Trustees for this object, but here is this, and the other church of our city, who has a membership able to buy us out fifty or a hundred times over. It is not reason that we should so often be entertaining collections of this sort when there are churches so much more able to do it." About thus the matter stood, when the weary, worn missionary brother made application for a collection, as had been anticipated. "Your call ought to be met," said the one addressed, soothingly; "but, brother, why do you not first go to churches far more able to give than ourselves?" mentioning several such. The missionary replied, "I have been to these, but such are their own embarrassments that they can do nothing for me." One of these had just contracted a debt of seven hundred dollars for the fresco painting of its walls alone, beside other large expenditures, amounting to four or five thousand dollars for matters perhaps equally important. Of course, he could not urge a collection under such embarrassments. "Come," said the person addressed, "if I can have any influence towards getting you a collection at our church, you shall have it." "Not many of the mighty or noble have been called among us, yet our people *give* nobly." "Hardly can I account for our ability to give as we do, only that the Lord blesses us in giving." "Indeed, I have regarded our remarkable religious prosperity as connected with this matter." "We have no organ to be paid for, nor organist to pay, nor money to lay out for fresco painting, or other mere decorations." "But dollars with us look very small, when an expenditure of money may

The collection.

The divine blessing.

Twelve conversions.

tell on the salvation of souls. And since our more wealthy brethren cannot make up your deficiency, we take *satisfaction* in doing it."

The collection being announced for the next Sabbath morning, the missionary came. The cloud of the divine presence rested down upon the congregation to an unusual degree. The people gave, because they had a mind to give. In a few moments, the one hundred and fifty dollars were announced, and more could as readily have been obtained had it been needful.

"God will bless a people who give after this sort," said an individual present. And God did bless. That day, the work of revival with which that church had, for months, been blessed, received a new impulse, and, ere its close, it was found that twelve souls had been converted. We well knew that we had merited nothing, and in humbleness of mind before God could only say, "Of thine own have we given thee." But we felt, in our hearts, that the temple of Solomon could not have been more evidently blessed with tokens of the divine presence than our unadorned, yet commodious, temple had been on that day. When one said, at the close of the day, "Should we not have been losers had we refused that collection,—one hundred and fifty dollars and twelve souls?" our hearts said, "Let us live and die with a people who have not so many artificial wants as to put up the bar against applications from necessitous churches." And inexpressibly glad were we that the woe of which Mr. Wesley speaks had not yet fallen

Stained windows and fresco paintings.

What a lawyer said.

upon us, when rich men should become necessary to us.

Should we not think our Quaker friends had lowered the dignity of their position if, in order to attract the attention of the more wealthy, they should deem it necessary to build churches with lofty spires, stained window-glass, and fresco paintings? And, as an individual, I know that there are those of other denominations who are looking down with pity upon us in view of the innovations of this description which are now coming in upon us. But, alas! how prone we are to incline, with God's ancient, peculiär people, to say, "Make us a king that we may be like to the nations that are about us"! God had designed that they should stand alone, and, by their exhibitions of glory and strength, attract the eyes of surrounding nations to them; and how sadly did they mistake the mark in coming over to the usages of other nations instead of bringing other nations over to them! What a coming down was this! Said a lawyer, one of the most intelligent and influential men residing in one of our large cities, "Our Methodist friends mistake the matter when they come down from their simplicity. I now and then get into one of their little social meetings to hear an old Methodist brother speak. I suppose some might call him illiterate; but there is more divinity in one of his simple recitals of experience than in most of the sermons I hear." He then gave his views in regard to our departures from our well-known original simplicity in building and decorating churches, in language much as above expressed. May the Lord

The best test.

A direct way to the light.

Mr. C.

save us from being influenced by the opinions of men who would have us build Methodist cathedrals, and who refer us back to the temple of Solomon as a model for a place of Christian worship.

The "Longer Way" and "Shorter Way" tested.

EXPERIENCE is the best test. I am not fond of discussion on the plain Bible doctrine of Christian holiness,—a doctrine which the Scriptures have made so plain that "the way-faring men, though fools, shall not err therein." To my mind, there seems to be a direct, and not a circuitous way of coming to the light on this, the crowning doctrine of the Bible, and the most distinctive doctrine of Methodism. "If any man will do his will, he shall know of the doctrine." If he does not do his will, and specifically seek to obey the command, "BE YE HOLY," have we a Bible reason for believing that he does *know* of the doctrine? And if he does not experimentally know of the doctrine, would it not be better for him to pause, and, either by the longer or the shorter way, come into the enjoyment of the witness of this grace, as did the now sainted minister, who, as I am about to relate, fairly tried both the longer and the shorter ways?

Mr. C., when quite young as a minister, felt that he was called of God to be a man of clean hands and a pure

The blessing lost.

"The longer way" tested.

The resolution.

heart. He sought, with all his heart, this preparation for the duties of his holy calling, and quickly felt that the Holy Spirit bore witness with his spirit that the work was wrought. Shortly afterwards, being at a meeting in the old John St. Church in New York, he felt it his duty to confess that God had sanctified him wholly. He shrunk from the duty, and lost the blessing just as Fletcher did, and as hundreds of others have lost it since his day.

He felt keenly his loss, and spoke of it with much regret, but did not regain it again till after the lapse of twenty years. During these twenty years, he never lost his deep interest in the subject, but sought it by fasting, prayer, and tears. Fasting, prayers, and tears, are all good, and all helpful; but they will not take the place of saving faith. One act of faith can raise the dead to life, and can do more for us than twenty years of groans and tears without it. "*Without faith, it is impossible to please God.*" If ever any one effectually tried the longer way, this eminent minister of Christ did. I might give the results of this trial of twenty years more in detail, for he was my chosen friend, and I have rather a minute knowledge of the whole experiment; but I forbear. Many of my dear brethren in Christ, who will read these lines, are already but too well acquainted with this oft-trodden and re-trodden ground to need a detailed account of what would be but a transcript of their own painful experiences. Suffice it to say, that this brother beloved in Christ resolved subsequently to try the "SHORTER WAY."

Advice.

The open fountain.

Wesley on conviction.

I was present, and well remember just how he came to make the resolve, and with what feelings and words he ventured to experiment on the shorter way. And, before God, I adjure every minister of Christ to go and do likewise, if they shall find that the result of the experiment, in the case of my friend, proved it to be of God.

Mr. C. was at the house of a Christian friend with whom he had, for a score of years, been conversant. The conversation turned, as it had often done before, on the subject of present and full salvation. The friend spoke of the fountain *open* in the house of David,—of the privilege of every sincere and earnest believer to plunge at once into this ever-open fountain. Mr. C. replied in a manner somewhat chilling for him to the heart of his ardent friend:

“Sister,—I have a great veneration for the teachings of Mr. Wesley. No man, since the days of the apostles, has, in my opinion, come nearer inspiration than he. And Mr. Wesley says, ‘The soul is often more painfully convicted previous to receiving the blessing of sanctification than previous to receiving the blessing of justification.’ It seems to me that I have never had those painful convictions that Mr. Wesley speaks of.” Said his friend:

“Brother C., I have known you over twenty years, and seldom have I seen you but you have said something expressive of your painful convictions and your deep feeling on the subject of holiness. Now, suppose all the painful convictions of the past twenty years were

Suppositions and responses.

“Do you think he would save you?”

gathered up within the compass of a few months, would not these amount to *painful convictions*?”

“Indeed they would!” he exclaimed.

“Well, some are not convicted over a few months for this blessing, and others not over a few weeks. Now if all the feeling you have had on this subject were brought up within the compass of a few weeks, would it not be painful conviction?”

“O, it would indeed have been most painful!”

His friend then remarked, that many were not convicted over a few days for this blessing,— that the light discovering inbred corruption burst suddenly upon them. “And now, Brother C., imagine what might be the amount of your pain if all the conviction you have had, during the past twenty years, were condensed within the compass of a few short days.”

His very nature shuddered at the thought of what must be the poignancy of such long-continued feeling, if thus concentrated, and he fairly yielded the point.

His friend, knowing that neither tears, earnestness, nor conviction are our *Savior*, that *Christ* is the only-Savior, and that one plunge into the open fountain can do more towards cleansing the soul from sin than rivers of tears, earnestly inquired,—

“Brother C., if you knew you were going to die in two minutes, what would you do?”

“I would cast myself on the infinite merits of my Savior!” he quickly responded.

“Do you think he would save you?”

“What, from all sin?” A man cornered. The only way into the holiest.

“Yes, *I*, even *I*, through his precious merits, would be saved!”

“What, from *all* sin?”

“Yes,

‘From all iniquity, from ALL
He would my soul redeem.’”

“What! without *any* more conviction?” exclaimed his friend.

At this point, he manifested much emotion, and, amid tears and smiles, exclaimed:—

“O, sister, you have cornered me!” He now saw where his error had been, in taking the “*longer way*,” when, in less than two minutes, he might, at any period during his earnest religious career, have cast himself wholly on the infinite merits of his Savior, and been saved at once from all sin. And, now that he perceived his error, he delayed not, but at once cast himself as fully and everlastingly on Christ as, perhaps, he would have done, if he had been about to take a leap into the eternal world. The moment he did this, he consciously realized that he was saved fully, and was enabled to testify that the blood of Jesus cleanseth from all sin.

On the evening of that day, I heard him testify, before a large congregation, in one of our city churches, of the blessedness of the one and only way into the holiest—by virtue of a present and entire reliance on Christ. And is not this the *present duty of every believer*? Does God leave it to our choice whether we will now obey the command—whether we will now be holy or not? Surely, brethren, it is not left optional with ourselves whether we

Cause of inefficiency.

"Be ye clean."

Wesley on early sanctifications.

will take the longer or the shorter way. God commands present holiness. The early apostles did not need this grace more than ourselves. Our inefficiency from not having earlier obtained this grace will, I fear, tell in the loss of souls. Dear ambassador for Christ, how many more souls might you have been instrumental in saving, had you entered into the enjoyment of this grace when God first called you by his Spirit, saying, "Be ye clean that bear the vessels of the Lord"! Would you not have been instrumental in saving more souls if you had been filled with the power of inward holiness? What has become of these souls who might thus have been saved? Is there not danger that God may require their blood at your hands? Surely, you have already lingered quite too long. Redeem the time. If God says to you *now*, "Be ye holy," he does not mean to-morrow. Opinions of men about a longer or a shorter way will furnish no excuse on points where the Bible is so clear. Hear Wesley, as he mingles Bible admonition and cogent argument: "Now, with God, one day is as a thousand years. It plainly follows, that the quantity of time is nothing to him. Centuries, years, months, days, hours, and moments, are exactly the same. Consequently, he can as well sanctify in a day after we are justified as in a hundred years. There is no difference at all unless we suppose him to be one with ourselves. Accordingly, we see, in fact, that some of the most unquestionable witnesses of sanctifying grace were sanctified within a few days after they were justified."—*Wesley's Works*, Vol. vii. p. 14. If these are fair deductions from scrip-

A solemn question. The church and young converts. Individual responsibility.

ture and experience, what is your state to-day before God? And are you sure that some of these, who may have been following your example in not going over to possess this good land, may not have stumbled over you, and fallen to rise no more?

A Revival may be withheld in Mercy.

Yes, an unholy membership clogs the chariot wheels of the church, and prevents her aggressive movements. Unless a devoted, earnest membership undertakes to lead forth those who are newly-born to Zion, how unlikely are the new-born babes to retain the ardors of their first love! How soon does the world resume its hold on the heart! and it is thus that the church is so much burdened with the spiritually dead. But on whom does the guilt lie? Where may the blood of these souls be found? Of whom will God require it?

O, indeed, an ingathering of precious lambs into the fold does bring vast responsibilities on the individual members of a church. I do not doubt but that it is often in mercy to the church that God does not hear her oft-repeated prayer for a revival. In view of this, it is no wonder that we are divinely admonished that "judgment must begin at the house of God." It is not surprising that the disciples were required to wait until endued with power from on high.

Nursing parents. Let the church prepare herself. No time lost at Pentecost.

If the church is first filled with the spirit of Christ, and then, by his constraining love, is brought to feel a travail of soul for the perishing, with what carefulness will her members, thus constrained, watch over those born into the family of Christ through their instrumentality! Where a church is in such a case, nursing fathers and mothers are not wanting.

If the church is ready for her increased responsibility, I do not doubt, my dear brother, that you will soon see the enlarged — “the almost impatient desire” of your heart granted. If the church is not ready, I pray you, for the Lord’s sake, be instant, in season and out of season, in pleading with her, and with God in her behalf, that she prepare herself for the work of soul-saving.

Tell her that God waits to endue her with power from on high. Tell her that, if she would be thus endued, she must *wait* specifically before God in this behalf as did the early disciples. After they had seen three thousand pricked to the heart in one day, however, I presume they did not think that the time they had spent in waiting to be endued with power had been lost. Perhaps some of them might have been impatient, but they waited, and the power came. So will it be with the church in the present day.

Let the church get in readiness, and then *show* her readiness by laboring for and with souls, and more may be done by her, in a prepared state, in one week, than might before have been accomplished by the labor of months.

The question is with the church.

Leading trait in the character of Hedding.

I pray that the Lord may give you grace to continue earnest in effort for the salvation of sinners. And may he also empower you for yet greater faithfulness to the church by way of arousing her to a sense of her responsibilities, for, with her, I do not doubt, rests the question, whether God shall work mightily among you in the awakening and conversion of sinners.

Last Days of Bishop Hedding.

I SUPPOSE the first point in the character of our late venerable Hedding to strike even a casual observer would be, his perfect simplicity of character—his evident oneness of purpose. If his deep piety had not marked him for a leading spirit in the circles of piety, his excellent common sense, and the ingenuousness of his affectionate heart, would have drawn around him a circle of honest hearts, ready to acknowledge him as their unassuming leader. What some may speak of as his native dignity, was, to my mind, the offspring of this perfect ingenuousness. Religiously and morally, he was transparent. Who ever heard of Bishop H. being accused of disguised motives?

His heart seemed ever as a deep well-spring, whose gushings forth were spontaneous issues of "Peace upon earth and good will towards men." I do not doubt that, from an early period in his religious career, he was

A personal interview.

Incidents of early life detailed.

Inferences.

wholly sanctified to God. Several weeks before his departure for heaven,—the bishop wishing to have Dr. P's professional services,—we went to Poughkeepsie to see him. During our visit, he detailed his early experience, his call to the ministry and subsequent passages of his life. When he set out as a seeker of salvation, he sought with all his heart. His readiness in obeying the call of the Spirit, his marked and thorough conversion, and his prompt obedience to the monitions of the Spirit in relation to preaching the gospel, remind one forcibly of the early apostles, who, at the call of the Savior, "immediately forsook all, and followed him." After he became a new creature in Christ Jesus, he appears to have been conscious of no mental reservations in the service of God. He had learned that there was no way to retain a state of freedom from condemnation but by carefully following the Holy Spirit. From his observations on this occasion, I am confident he had no sympathy with those low views of justification which lead some who profess this attainment to imagine that they can indulge in conscious reservations on various points in duty, because they only profess justification. I do not remember to have noticed a more marked observance and readiness in following the monitions of the spirit without conferring with flesh and blood, than in the case of Bishop H. I do not doubt but that it was attributable to this that he very early, and perhaps almost imperceptibly, was ushered into the enjoyment of perfect love. That he loved God with all his heart, he over and again affirmed during this conversation. And if to

Bishop H. a professor of perfect love. Views of depravity. Victory over fear of death.

profess to love God with *all the heart* is to profess perfect love, then Bishop H. was indeed a witness of perfect love. He also observed that he had long loved the Lord thus,—that he did not know that he could speak of a time, since he commenced his religious life, but he had felt that the service of God was his chief delight, and he had loved the Lord better than any other object. But he did not find, in getting to a state where he loved the Lord with all his heart, that he had arrived at a point at which he might pause. His course was steadily onward. As he, on this occasion, was remembering the way by which the Lord had brought him, his eyes often filled with tears, and his inmost heart seemed penetrated with the love and the condescension of Christ. With a vividness of conception which I have seldom if ever known equalled, he dwelt upon the deep depravity of the unrenewed heart, the odiousness of sin, the need of the atonement, and its infinite efficiency. O, with what loathing he looked upon self in all its forms apart from the renewings of grace! His spiritual altitude was well expressed in the words —

“ I loathe myself when God I see,
And into nothing fall,
Content if thou exalted be,
And Christ be all in all.”

He related the incidents of his first serious attack, when suddenly deprived of speech, and threatened with immediate dissolution without scarce a moment's warning. His perfect composure of mind, and his happy consciousness of entire trust and rest in Christ, he

An uncomplaining sufferer.

Dreadful satanic onset.

regarded as a blessed dispensation of grace to help in time of need. Though his speech returned, and he recovered from the severity of this attack, yet he never regained his former state of health. From this period he became, for most of the time, a great sufferer. Said he to Mrs. H., "I bear great burdens;" but then again he would speak of the supports of grace as far outweighing all. Said Mrs. H. to me, "Though he suffered so severely and so long, yet never did I, during his illness, hear an impatient word, or a murmur of complaint."

He remarked to us that, for weeks subsequent to his first attack, he was so kept from the power of the adversary that Satan was not permitted to approach him with a single temptation. As a veteran on the Christian battle-field, he seemed to have fought his last battle with the tempter, and all seemed about to be hushed in eternal peace, when suddenly the tempter made an onset more terrible than may be described. To use his own words, it "baffled description;" and, for malignity, subtlety and power, was far beyond any thing he had ever endured. It seemed as if Satan had mustered his forces to wrest from him the sword of the Spirit, which is the word of God. He observed, "Of all the acute reasonings of the most subtle and refined infidel writers, never have I met with any thing, which would compare with the awful suggestions of this occasion." The shafts of Satan were levelled against his repose in the promises, the authenticity of the word of God, and the entire scheme of man's redemption through Christ. Well, the conflict was

Victory. Composure in view of instant death. Gentleness. Benevolence.

with a man of God, and it is not surprising that the adversary should have mustered the spirits most daring in fiendish subtlety of all in hell for the last conflict with one who had so long been a prominent leader of God's sacramental hosts. After this, Satan seemed to leave him to undisturbed repose in Christ.

The tests of the graces of the Spirit were constant and severe. But all the fruits of the Spirit he appeared to possess in perfect maturity, so that I do not doubt but that he was perfect and entire, wanting nothing. To him the sting of death was gone. Said he to my husband, with a cheerful air, "Doctor, I think I am liable to be taken suddenly, perhaps without a moment's warning; you may, perhaps, think me hypochondriacal, but do you not think so?" My husband assured him that he was wholly with him in opinion in regard to his exposure to instant death, and he received the additional confirmation with as much happy composure as if he had been told that he was likely to live and labor a score of years. I observed great gentleness of manner, and exceeding carefulness about the comfort of others, as though he would lighten their burdens to the last iota that his physical ability would allow. He sat at table with us, and though, from asthmatic oppression, it was difficult for him to converse, yet he could not have been unconscious of the satisfaction he was imparting; and such was the power of the gracious words that fell from his lips, that he doubtless still found it more blessed to give than to receive. Never shall I forget the chastened heavenly exhilaration of his manner on this occasion.

The parting. Lamb-like patience in pain. The widow of "our Elijah."

Truly did he seem to be filled with all goodness. Neither can I forget his fervent apostolic benediction, "God bless you!" We parted with some hope of again meeting on earth. Soon after our return home, Mrs. Hedding concluded a letter to us, by saying, "Mr. H. enjoys great composure of mind, and, as he often says

'When pain o'er my weak flesh prevails,
With lamb-like patience arm my breast,'

so it evidently is with him. But O, the thought of that hour when I shall hear his voice no more! Then my soul shall put its trust in God, and 'under the shadow of his wings will I make my refuge.'"

Well, that solemn hour has come, and the bereaved companion of our Elijah, whom the heavens have received, is left in widowhood. May the prayers of a bereaved church be answered in her behalf.

At Hadish Barnea.

I do not doubt that our God has wrought in you a willingness to do his will. Yet I fear that, in one prominent regard, you may not be a worker together with God. He has brought you into a position where he no longer leaves it optional with yourself whether you will believe. I would not trespass on your time by vain repetitions, yet I must say, though it be but a reiteration of sentiments urged on other occasions, that you have

The sin of Israel.

A supposition.

Faith the condition of stability.

now come to a point, in your heavenward journey, from which you may not recede. The Israelites came to such a point. Led onward by the hand of God, until the borders of the promised land were reached, it was not left to their choice whether they would go over and possess the land. God *commanded* them to go over, assuring them that he would save them from the hand of their enemies; but, "they believed not God, and trusted not in his salvation."

The only Foundation of Faith.

IF, from the time you were first empowered to believe, after having been enabled, by the Holy Spirit, to offer yourself a living sacrifice to God through Christ, you had taken the word of God as the foundation of your faith, and, like Abraham, journeyed onward, taking the word as expressly the voice of the Spirit, an established state of experience had long since been yours. I would not chide; but, surely, the ways of the Lord are equal. "If ye *will not* believe, surely ye shall not be established." Does not this imply fault on the part of man? Surely, God would not thus reprove, unless he had given a foundation for your faith, which may be readily ascertained by the most unsophisticated mind, and also had given the ability to believe. Did the Israelites need more than the word of God to assure

God's pledge doubted.

"No sign."

The nobleman reproved, and why?

them that, in the event of their going over to possess the land, they should be saved from the hand of their enemies? God had pledged his eternal veracity to do this for them, and it was their sin that they did not obediently go over, relying on his immutable word. Imagine that they had stood at this point, pleading for some tangible or sensible demonstration beyond, or in any way apart from, the word. Do you not think their pleadings would have been worse than in vain? Would not our God, "the same yesterday, to-day, and forever," have said, "No sign shall be given"?

The Nobleman.

DID you ever contemplate the case of the nobleman who said, "Sir, come down ere my child die"? Why did the Savior so reprovably say to him, "Except ye see signs and wonders, ye will not believe"? What sign or wonder had the man asked other than that he required the Savior to go down instead of saying, with the centurion, "*Speak but the word,*" etc.? The centurion magnified the word of the Lord, and made it honorable, and the Savior, well pleased, commends his faith, and readily fulfils his desire. Had the nobleman been willing to take the bare word of Christ for the recovery of his son, he had not been so signally rebuked. Yet it was in vain that he yet again, in his earnest importunity, said, "Come down." The Savior, unalterable

“Go, thy son liveth.” Of waiting for a sign. “He that believeth hath the witness.”

in his purpose, and unyielding in his requirement of faith on the part of his petitioner, commands him, “Go!” giving him his word alone in which to trust as the wherefore or authority for his faith. “Go, thy son liveth,” is all that the Savior said. Neither his peremptoriness, nor his importunity, nor the dignity of a nobleman’s position among men, induced the Savior to change his purpose. Suppose he had lingered as you have done, yielding to a desire for some internal or external manifestation before he consented to believe Christ, and had not obediently gone his way trusting in the word that Jesus had spoken, would not his lingering have been worse than in vain? for he had then been guilty, not only of doubting the word of Jesus, but of disobeying also, by lingering in his beseeching attitude, after Christ had not only said to him, “Thy son liveth,” but had also, at the same time, commanded him to “Go!” The nobleman’s son would doubtless have died, had he not obeyed God and gone his way at the command, trusting for the fulfilment of Christ’s word. And thus have you, my brother, long stood; yet shall I, in all humility, tell you what has long been the confirmed sentiment of my heart in regard to you? Let me then say, that neither your earnest importunity, nor the dignity of your position in the church of Christ, nor any thing which may propose itself to your mind as a reason, will induce our God, who changeth not, to give you the witness of entire sanctification, until you believe his word; for it is only “he that *believeth*” that “hath the witness in himself.”

Christ in the heart by faith.

The word personified.

Apology.

Christ in the Heart.

THE Holy Spirit has begotten earnest desires in the heart of my brother for an indwelling Christ. The Scriptures declare it your privilege to *know* that Christ dwells in your heart. But here the requisition for faith again meets you. "That Christ may dwell in your heart by *faith*," Eph. 3: 17. You are commanded not to say, in your heart, "Who shall ascend into heaven to bring Christ down from above, or who shall descend into the deep, that is, to bring Christ up again from the dead; but what saith it? The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith," &c. Here the word is personified, as though it were Christ himself speaking. And do you really receive the written word as though it were indeed the voice of Christ speaking in your inmost soul, or are you looking for some sign or wonder, saying in your heart, as did the nobleman, "Come down"? If so, I think our unchangeable Lord will say to you, "No sign shall be given but that which has already been given." I hope I may not seem severe. I dare not write other than the honest convictions of my mind, and I believe also you do not wish me to do otherwise.

Continuance in partial bondage.

A son should claim the inheritance.

The Time Appointed.

You speak of "the time appointed of the Father," by way of favoring the idea that there may be, by divine appointment, a needs-be for your partial bondage. You acknowledge that it is your unbelief that keeps you in this state. If unbelief is a sin, it cannot be for the glory of God that any man continue therein. You are kept, as you intimate, rather as a servant than as a son. But now, as the fulness of time has already come, it surely would be far more to the glory of God if now, through your Redeemer, you should claim your adoption as a son, and assert your right as an inheritor of the promises by which you are made a partaker of the divine nature. Would it not have been more for the glory of God if, years since, you had claimed your full privilege as an heir of God? Scores more might have believed through your testimony, if, in presenting Christ as a Savior from all sin, you had, in unwavering confidence, been able to say, "I speak that which I do know, and testify of that which I have seen."

A Pioneer Faith required of Ministers.

As a minister, you are placed in a position where the people are admonished to *follow* your faith. From the tone of your remarks, I have no doubt that you now comply with the conditions upon which entire sanctifica-

The promise. Christ within—prompting holy desires, casting forth sin.

tion is promised. You, long since, bade adieu to the spirit of the world, and separated yourself wholly to the service of Christ. The promise, "I will receive you," now sounds forth from the word as the voice of God to you. Have you not often, in the words of the poet, acknowledged before God

"I cannot wash my heart
But by believing thee"?

You cannot cleanse yourself from all filthiness of the flesh and spirit until you appropriate the promises. O, "believe God; so shall ye prosper; believe, so shall ye be established." Yes, established; "for we, who believe, do enter into rest." Christ, at this moment, is *in* your heart, working in you. These intense breathings after conformity to his image, so long continued, assure you of his indwelling—his continuous workings. You want inward purity; and, in answer to this divinely inspired petition, he now says to you, "I will; be thou clean." Now Christ is speaking; and, surely, he can mean no other time than now. "Now is the accepted time." O, I trust you are now listening to his inward voice, and not saying, in your heart, lo here! or lo there! for the kingdom of God is within you.

What you say about your house, as swept and garnished, is encouraging. If you have been emptied of sin and self, it is because your Lord and Savior has been at work within, turning out the buyers and sellers, and thus preparing your heart for his constant indwel-

“Lo, I am thy salvation.” Feeling, the fruit of faith. My need of Christ.

ling. He knows you cannot work in yourself that which is well pleasing in his sight; he, therefore, purposes to work in you. Do suggestions arise in regard to the identical moment *when* he will thus work in you? If you will listen, you may now hear him inwardly saying “Lo, *I am thy salvation*”! Are you saying I cannot yet believe because I do not feel as yet any special change? Neither will you feel this special change until you really, in heart, believe, without making any conditions with the Lord in regard to your feelings. The feelings you desire are the *fruit* of faith, and cannot precede it. Can you not now trust your Savior for present and continuous salvation irrespective of frames and feelings? To illustrate my meaning more fully, and furnish a clew to your difficulty in regard to faith, which “is the substance of things hoped for, the evidence of things not seen,” please allow me to narrate an item of

MY EXPERIENCE.

It has been about eighteen years since I began to live in a state of continuous trust,—depending on Christ every moment as my present indwelling Savior. Never, previous to my coming into this state of continuous reliance, did I have such keen perceptions of my absolute need of the atonement. O, what a deep and abiding consciousness have I every moment had of my need of Christ as a Savior! Yet I do not presume to claim this grace of present salvation from all sin, on the ground that I have never erred since the hour I first received this precious gift. I would rather present the matter

Kept by the power of God. Perfect love. Freedom from imputation of sin.

thus. Since the moment that I first laid all upon the altar, I believe I have never removed the gift from off the altar. Through the grace of our Lord Jesus Christ, momentarily meted out in supplies suited to my necessities, I have been kept by the power of God through faith, constantly apprehending Christ as my full Savior. I have not, since that hallowed hour, seen the moment but I had rather die than knowingly offend God. Yes, I do believe that I have kept all upon the altar, and not because of the worthiness of the offerer, or the greatness of the gifts, but because of the infinite merits of Christ, the offering has been in a state of continuous acceptance. God, the searcher of my heart, knows that he is the supreme object of my affections. Is not this loving God with all the heart; or rather, is it not what the Bible terms perfect love? "Love is the fulfilling of the law." David speaks of the blessedness of the man to whom the Lord will not impute sin. Who is that man, but the one who, with a sincere intention, and with an aim to which every earthly consideration is subservient, endeavors to please God in all things, yet trusting wholly in Christ, conscious that his best endeavors can only be acceptable to God through the all-cleansing blood? O, is not this the man to whom the Lord will not impute sin? Why not? Because the blood of Jesus *cleanseth*—not that it can or will cleanse, but *cleanseth*—*cleanseth* now. Such blessedness, I trust, is now the heritage of my dear brother.

Met at every point.

What the adversary would gladly do.

Expostulation.

The Great Requisition.

You quote the passage, "To as many as received him, to them gave he power to become the sons of God, even to as many as believed on his name." Are you careful to mark how you are met, at every point, by the *requisition* — FAITH? "Even to as many as believed on his name." Yet here I must pause. Am I talking to my dear Doctor H. as though he were not appropriating that class of promises which ensures *adoption*? Though your letter favors the intimation, yet I dare not think you would grieve your heavenly Father so much as to regard yourself as a servant rather than a son, after all the gracious assurances you have received that you are, and have long been, his child, "through *faith* in Christ Jesus." The adversary would fain keep you ever in the act of laying the foundation of your faith. Alas! how much does he gain, if he can keep us toiling among the first principles of the doctrine of Christ, instead of leaving them, and going on to perfection? Ah! these endless doubtings! How unlikely is such a one to be rooted, and grounded, and built up in our most holy faith! O, I long that my dear brother be rooted and grounded in love! O, that you may now resolve never more to give the enemy the advantage of an *if*, in regard to the love of God to you as his own dear child, and, as such, an heir of God, and an inheritor of all the exceeding great and precious promises!

It was not a small thing that the Lord had done for

Evidences of God's love to Israel.

Their sinful questioning.

his covenant people, in bringing them out of Egyptian bondage. The evidences of his abiding love and continued presence, were being ceaselessly demonstrated by the manner in which they were being guided onward and sustained. The cloud by day, and the pillar of fire by night, also the manna, descending daily from heaven, were ever-speaking tokens of the Almighty's love, and his continuous workings in their midst; it was, therefore, their sinful questioning, "*Is God among us?*" which was exceedingly displeasing to God, and was signally punished. Dear brother, do not sin after the same similitude. God is with us. He is ever giving you tokens of love, and his continuous workings within you, and in your behalf, are ever-speaking assurances of his favor toward you as his child. You *know* the love of God; yet this is not enough. It is by *knowing* and *believing* the love of Christ. "Herein is our love made *perfect*."

Confession.

O, I AM sure, if the blessed Savior should now say to you, as to a disciple of former days, "Dost thou now believe? you would not dare say, No! Surely, in view of the faith of which you have already been made the recipient, you would not withhold the glory due to his name. The Author and Finisher of your faith is now waiting to hear the confession of your mouth. O, give

The witnesses.

" 'Tis done."

The admonition, " I hold fast."

to God the glory due to his name. Angels in heaven, saints on earth, and the spirits of the just made perfect, now disembodied, love to hear God praised for his wonderful works. You are "compassed about by a cloud of witnesses." Shall they now hear an acknowledgment of your faith? In heart, you now believe, and, with your lips, I trust, will, from this time henceforth, unwaveringly say :

" Faith in thy name thou seest I have,
 For thou that faith hast wrought;
 Dead souls thou callest from the grave,
 And speakest worlds from nought.
 The thing surpasses all my thought,
 Yet faithful is my Lord;
 Through unbelief I stagger not,
 For God hath spoke the word.
 'Tis done, thou dost this moment save,
 With full salvation bless;
 Redemption through thy blood I have,
 And spotless love and peace."

Steadfastness.

WE are made partakers of Christ, if we hold fast the beginning of our confidence—steadfast unto the end. Do you observe the condition?—If we "*hold fast*," *steadfast*. Why the necessity of holding fast, with such a steadfast unyielding grasp on faith, if there were not a mighty power ceaseless in effort to wrest it from us, and also if tremendous consequences were not pending as the result of losing that grasp? O, how glad I am that I resolved

Faith to be guarded.

Fluctuating Christians.

An unwavering faith.

never to unloose my hold on faith, though I might be called to my death struggle in retaining it! O, my brother! in the strength of the Lord, fix some guards to your faith. Let there be a hedge about it, which may never be overleaped. Know, if you draw back, or by any means get out of this hedge, God will have no pleasure in you. "Now the just shall live by faith; but, if any man draw back, my soul shall have no pleasure in him." Many indulge in waverings to such a degree that you seldom know where to find them. One day, you may find them in a high state of emotion, professing faith in Christ as their full Savior, and, on another, wavering and dispirited. It is because their faith depends on the state of their emotions, rather than on the faithfulness of God. Such a profession dishonors God, and it is only the self-induced consequences of such a course that those who do thus are driven about, and tossed as a wave of the sea, and do not receive any thing from the hand of the Lord.

A Point beyond Wavering.

You may get to a point beyond wavering; a point in the life of faith from which you may never indulge a temptation to retreat. I trust many of the redeemed have reached this point on their way, in returning to Zion. Some, I know, have; and have not, for years, indulged a doubt. Glory be to God in the highest!

Question to be now settled.

God's faithfulness.

Awful alternative.

You may step directly up to this point now, my brother. Come; and may the Lord help you while, in answer to his holy bidding, I show you the way. First, let this question be forever settled, Do you now believe? Pause and settle this question, so that you, hereafter, regard it as a matter never more to be touched. God cannot be unfaithful. It is only for you to know that you comply with the condition upon which he promises this blessing of salvation from all sin to know that he, at that moment, fulfils the promise to you. So long as you are empowered by the Holy Spirit to offer yourself a living sacrifice to God *through* Christ, so long you may *know* that the offering is holy and acceptable. God has said so, and to doubt it, (even though it may be from the plausible pretext furnished by your own unworthiness,) is a sin. It is doubting God; and "He that believeth not maketh God a liar." Awful alternative! My brother, are you not now *beyond the point of wavering*?

To a Bereaved Father.

I AWOKE, at an early hour this morning, with the question, "Wilt thou be made whole?" It seemed as though the Holy Spirit was proposing the inquiry to me, in order that I might propose it to another. Surely, this question implies the necessity of the hearty assent of the will, on the part of the afflicted, to be made whole.

The patient must consent to a cure. Melancholy forebodings. The Comforter.

The process must be submitted to, by which the heavenly Healer proffers to effect the cure. But I have neither time, nor inclination, just now, to discuss doctrinal points. And your mental anguish, and your position as a theologian, alike remind me that it would be uncalled for, and in ill taste.

But I hope you will forgive me when I say, I fear you do wrong in refusing to be comforted. It was not one of the New Testament saints that said, "I will go down to the grave, weeping." Your affliction is keen, and your natural sensibilities are acute; but you would not have us infer that the God of all consolation has not a remedy precisely suited to the necessities of your condition. My very heart groaned when I read, "I cannot hope that the little which remains to me of life, will suffice to make me whole! I feel that I am shut up to one unbroken scene of anguish and tears, for the rest of my life. 'My tears have been my meat day and night, while they continually say unto me, Where is thy God?'" Is this, my brother, the language of one, whose heart has long been the abode of the Sanctifier? Has not the Comforter come, to abide with you forever? Surely, we are witnesses of these things, and so, also, is the Holy Ghost, which God hath given to them that obey him.

The Holy Spirit, which is the Comforter, has come. He has taken up his abode in your heart. The love of God shed abroad in your heart, and other fruits of the Spirit so abundantly bestowed, prove his indwelling. The Comforter proposes consolation, but you refuse the proffered grace, and say, that you will go down to the

“Do you not grieve the Spirit?”

We should testify of the Comforter.

grave mourning for your son. Is this right? Do you not grieve the Holy Spirit? That you should have tribulation is not surprising; otherwise, how could you know how to minister “comfort to them which are in any trouble, by the comfort wherewith you yourself are comforted of God”?

O, my dear brother! why do you not, in the name of the Lord, resist the tempter, when he says, “Where is thy God”? The least in the kingdom of heaven is greater than John the Baptist; and, if David had enjoyed the light and glory of the Spirit’s dispensation, would he have uttered such an exclamation? When the Savior says to his disciples, “It is expedient for you that I go away, for, if I go not away, the Comforter will not come unto you,” does not his language imply an obligation, on the part of every believer, to prove and testify of the consoling influences of the Comforter? The Israelites tempted the Lord when they said, “Is the Lord among us?” And when the tempter says, “Where is thy God?” and we yield to repeated questionings of this sort, are we not sinning after the same similitude?

I hope you will not think me wanting in sympathy. The Lord knows that he has given me sensibilities which are keen. And, before the Comforter came to abide in my heart, O, how acutely did I suffer the pangs of bereavement! But O, how have nature’s ties been repeatedly riven! Twice were we written childless; our two eldest boys being removed by death. And yet again did death enter our dwelling: a dear little daughter, one of the most lovely and beautiful beings my eyes ever

Bereavement. The divine intention met. "Overmuch sorrow" guarded against.

beheld, was taken away with a stroke. Through grace, we were kept from charging God foolishly in this third and most painful visitation. We knew that the Judge of all the earth would do right.

So keenly did we feel the infliction, that we dared not let it pass without the designed improvement. So sure were we that our heavenly Father would not permit such a signal affliction to befall us without intending that some signal good should be accomplished, that we were in haste to learn the lessons which Infinite Love would communicate; well assured that "He doth not afflict willingly, nor grieve the children of men." And we feared a severer infliction in case this did not accomplish the purpose whereunto it was sent. I believe it was the design of God, that the death of that lovely child should be made the occasion of the spiritual life of many.

There is danger of what the Bible terms "*overmuch sorrow*." And unless we are careful to keep within the guards of grace, we may be swallowed up of this sorrow. We saw our danger, and turned our stricken hearts and our weeping eyes away to the Comforter. We looked away from the grave; for "the sorrow of this world worketh death." We felt that we could not, without involving guilt, enfeeble our physical and mental energies by looking into the grave. And, now that our loved one was beyond our care, we felt that it was *due* that the energies which might have been more exclusively devoted to the loved object, should be rendered diffusive, and directed to other channels, where they might flow abroad in streams of spiritual life to multitudes.

The denunciation.All religious experience is to be tested by the Bible.

The Old Paths.

“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.”—THE WORD OF GOD.

THERE is nothing *new* in religion. With the Apocalypse the volume of revelation closes. “If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of this book, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” Any spiritual manifestation which may not, in *all its aspects*, consist with the *written word of God*, is questionable. Never can the soul be brought into a higher state than that for which an explicit, “Thus saith the Lord,” may be given. It is an inspiring thought, that the Bible only sets boundaries to the attainments of the believer, such as may be inferred from the exceeding greatness of God’s power, and the riches of his grace. But the exceeding greatness of God’s power, and the riches of his grace, may only be known by the *revelation* he has given of them in his *written word*. Says one, “In remarking thus, you do not give sufficient prominence to the doctrine of the Holy Spirit. Living, as we do, under the dispensation of the Spirit, are we not warranted in the conclusion that we are being led into all truth when we submit ourselves wholly to his dictations?” No! *Apart* from the instructions of the written word, we may not expect to be thus

The Bible a plain book.

The way of holiness the only way.

directed. For the Bible is *expressly* the voice of the Spirit. Neither do the Scriptures favor any thing *mystical* in religion. Refined sentimentalism, or any thing that the *common* mind, imbued with the spirit of Christ, may not readily apprehend, should surely be avoided; for, by the most unsophisticated may these *old paths* be found. And so undeviatingly may be the onward step even of the humble intellect that the wayfaring man, though a fool, need not err therein. "No prophecy of the Scripture is of any *private* interpretation." The Holy Spirit, through Peter, speaks of this open, free access to truth as a matter *first* in importance; "Knowing this *first*." Let us not, then, by the relation of mystical experiences, favor the idea that new light, revealing a higher state than that given in the old Bible landmarks, has been revealed to us. The Bible speaks of no third state, higher than a state of holiness; it only admonishes us to go on, "*perfecting holiness* in the fear of the Lord."

Says an inquirer, "Is not God ever making further revelations of his mind by the developments of experience which we witness in his progressive workings, in the hearts of the eminently pious?" With my eye on that word, which God has magnified above all his name, I answer, *No*. Nothing reliable can be gathered thus. Otherwise, the volume of revelation is not closed. New revelations, with these new developments in experience, are, upon this supposition, continually being made. Then let us not encourage in others, nor seek for ourselves, any experience, however specious, for which an explicit reason from the Bible may-not be given. Let

We should give no sanction to mystical experiences.

Satanic deceptions.

us, who profess to have found the old paths—the highway of holiness, be careful how we give our sanction to those mystical experiences whose tendencies lead to quietism, antinomianism, perfectionism, and other unscriptural isms, which, from time to time, have told so disastrously against the doctrine of heart holiness—*Christian* perfection.

A Satanic Expedient.

“The power of Satan is great, and it is his appropriate business continually to assault the saints of God.”—PROF. UPHAM.

SATAN is a formidable enemy. Neither is he alone in his walkings to and fro in the earth. He has many emissaries. “Many spirits are gone out into the world.” If these spirits were always clothed in their native robe, then to the holy soul would the danger of being beguiled by them be comparatively small. But here they are walking to and fro through the earth, ever infesting the path of the pious, and, in exterior, so like good angels that only by the most careful scrutiny can their deceptions be discovered. Satan transforms himself into an angel of light, and so exceedingly subtle is he that human wisdom furnishes no criterion by which his identity may, with certainty, be detected. The lamp of heaven alone emits rays by which the deceptions of Satan can be discovered. “Thy word is a *lamp*.” By this light, Satan is detected; and the inquirer is led to infallible conclusions.

He accuses the saints Extract from Upham. Fancied annihilation of self.

But to take one step without this lamp to guide our feet is exceedingly dangerous. Satan is unceasing in his efforts to overcome. It is not the cold professor, but the saints, that he accuses day and night before God. Professor Upham says, "Thou hast contended with Satan, and hast been successful. Thou hast fought with him, and he has fled from thee. But O! remember his artifices. Do not indulge the belief that his nature is changed. True, indeed, he is now very complacent, and is, perhaps, singing thee some syren song; but he was never more a devil than he is now. *He now assaults thee, by not assaulting thee*, and knows that he shall conquer when *thou fallest asleep*." And in view of the fact that it is not until the *end* of time that he is to be cast down, how deceived is he who imagines that he has attained to a higher state where the life of nature is so extinct that Satan can find no ground to work upon—a state of boasted exemption from his attacks!

To all professors of holiness the author already quoted very properly says: "The cost of holiness was the blood of the Son of God, and greatly does he mistake who supposes that it can be preserved short of "ETERNAL VIGILANCE."

My heart is sad when I hear the sincerely pious talk of a "higher state, a state of which the Bible nowhere speaks, promising exemption from the assaults of Satan; or what is, in fact, equal to this assumption, a state where, self being annihilated, the individual can no longer be attacked, but God, in the individual, receives the assault. How disastrous must be the tendencies of these refined

A satanic victory. Perfectionism. The warning cry should be heard.

mysticisms! Hardly can I conceive of any thing displaying more of the subtlety of Satan than this. If he can beguile us into the belief that we are beyond his power, so that the most prayerful vigilance is not necessary, he has already obtained a great victory.

At this point, the mighty have fallen. Here the dreadful doctrine denominated "perfectionism" begins. Dear brethren in Christ, let us be up and doing. With the sword of the Spirit, let us carefully guard every approach, in semblance, toward this doctrine. Shall the glorious doctrine of Christian holiness again be counterfeited and brought into disrepute by the errings of those who have once been its able and sincere advocates?

Let one who, for many years, has been observing the insidiousness of Satan on these points — one who often has had occasion to remark, that the time *now is, that Satan would deceive, if it were possible, even the very elect* — let such an one raise the warning cry, and give you some idea of the manner of him whose coming is in "all deceivableness and lying wonders."

The Celestial Garb Assumed.

"And no marvel; for Satan himself is transformed into an angel of light."

SATAN is well aware that light cannot have fellowship with darkness. He, therefore, does not approach the holy soul as a fiend of darkness; otherwise, his rejection were certain. For, in the truly holy, Satan comes and

Satan's audacity.

The terror of his insinuations.

finds nothing. It is only with that which bears the semblance of light, that the sanctified soul can have fellowship. But how high is his aim, and how wonderful his audacity! Who would have thought that he would come to our Lord? Surely, he could not have thought to find any thing there. And shall the disciple imagine that he may reach, in this world, a state of exemption from his attacks? "As he was, even so are we in this world." "The disciple is not above his master; but every one that is perfect shall be as his master." And now the deceiver comes to the disciple even as he came to our Lord, bringing detached portions of Scripture, and, with much sagacity, suiting the temptation to our physical emergencies or mental aptitudes. Blending truth with error, he now suggests,—“You are holy. All your desires and affections must, therefore, spring from a pure source. Satan, therefore, can find nothing in you, and wherefore should he come? Your body and soul having been, by an irrevocable act, forever consecrated, set apart and sealed, the tendencies of your being must, therefore, be wholly spiritual, and without alloy. The energies constraining your actions must, of course, be divine in origin. Your whole life being, therefore, one of ceaseless aspiration toward God, you will not need stated seasons of prayer. Acts of this sort would indicate that you were going before the Spirit rather than following after the Spirit. As you have given yourself up to follow the leadings of the Spirit wholly, you may now expect to be led into all truth, and will not need that any man teach you; for the

 Questions by a lover of the old paths.

 The deceiver's response.

anointing that you have received teacheth you all things. In relation to the observance of various religious duties, your inclinations are to guide you; for, since they all originate in purity, resistance to them will be resistance to the Holy Spirit. To be passive, then, is your highest duty."

"But," asks the inquirer after the old paths, "am I authorized in believing I shall be led by the Spirit apart from the written word? Does not our Lord say, 'Except a man deny himself and take up his cross daily, he cannot be my disciple?' Am I not, by the teachings of the Bible, continually being urged to be 'instant in season and out of season,'—'pray in all prayer and intercessions for all saints?' Does not the Spirit, through the Scriptures, ever admonish me to be 'steadfast; unmovable, always abounding in the work of the Lord?' Am I not warned against neglecting the ordinances of God's house 'as the manner of some is,' and am I not, in the command to follow Christ, required to fulfil all righteousness, and, in all things, to be an example to believers?"

"Ah!" replies this questionable Spirit, "you are not yet in the light, and, therefore, cannot apprehend the privileges of this higher state. You have not yet submitted to the entire crucifixion of *self*. In the principle that prompts these restless doings—*doings*—self, in a specious form, is to be seen. You know not yet what it means to be dead indeed; and not until the life of nature expires, can you know that holy liberty which the Spirit gives to those who are made free

Mysterious experiences questioned.

The Bible is the test.

indeed In this holy resting out of self, where all the animal propensities have been so fully crucified that they can never again revive, there are mysteries which the uninitiated cannot receive." Thus in obscurity, and as an object of compassion, is this inquirer after the old paths left. This questionable spirit, having taken its victim into a higher state than that for which a reason can be given from the Bible, the inquirer after the old paths cannot, of course, be initiated, until he also concludes to travel beyond the limits of Bible experience.

"To the Law and to the Testimony."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—ISAIAH viii. 20.

BUT the Bible gives light, and it is not in vain that the inquirer turns to the law and to the testimony. And now, how shall we try this questionable spirit, of whom we have been speaking, and know whether his teachings be of God, or of Satan transformed as an angel of light? Thanks be to God, we have an *infallible* test. "To the law and to the testimony." Never, then, need the simplest mind be turned out of the way, even though his enemy be exceeding subtle.

What, then, do the Scriptures teach us in regard to the tempter? Do they promise us, in this state of probation, exemption from his attacks? No; for, in all points,

Christ's temptations.

Nature not dead.

was Christ, our exemplar, tempted, yet without sin. "But," says one, "we do not read of Christ's being tempted, other than in the early part of his career, and, as the disciple travels onward with him, he rises to yet higher ground, until he arrives at a state beyond the power of the tempter." The life of the Savior was well-nigh a continuous series of temptation. When about to finish his earthly career, he said to his disciples, "Ye are they who have been with me in my temptations." But we know that the disciples were not with him in his temptation in the wilderness, and it therefore follows, that he was subject to temptation during the whole period of his life. And what indications are there in his sufferings in the garden, where he was "in an agony," and upon his arrest, where he said "Now is the power of darkness," and upon the cross, where he cried, "My God, why hast thou forsaken me?" that up to the last the Lamb of God was pursued by the tempter!

And then the idea of the entire extinction of our natural life, so that we are no more in danger of being ensnared through our natural propensities, is also erroneous, and has often led to great error in practise. The Incarnate God took upon himself our nature. He was very man, as also very God. In him we perceive the two natures—human and divine. His human nature shrunk from suffering, and, in view of the cup which the Father gave him to drink, he said, "If it be possible, let this cup pass from me." Had the Savior embraced the idea that the life of nature was entirely extinct, instead of saying, "Not my will but thine be done," what

How betrayals may come.

What Satan loves.

would have been done to ransom a world of sinners? Well, "as he was, even so are we in this world;" and let us not imagine that we can arrive at a state where our natural tendencies may not betray us into error.

The disciple may, and ever should, be in a state where the human will is wholly subjected to the divine will. But should the requirement be such as to cause a shrinking of the flesh, let him not be discouraged; for this shrinking of the flesh will not render him less pleasing to his Father. Our heavenly Father loves to see his children willing to do *painful* duties. Let us, then, not talk of a higher path than that in which the Savior trod before us. And let us regard with suspicion all attempts to fix on a higher way than that marked by his foot-prints.

The higher our state, in reality, is, the more subtle will Satan be in his inventions to effect our overthrow. Could he induce one who has been long and successfully engaged in promoting holiness, to favor any of his specious pretences, what a conquest would be gained!—a conquest well worthy a jubilee in the lower regions. Ah! Satan loves a shining mark!

With Paul, then, let us keep our *body* under; for the tempter tempts the disciple as his Lord; that is, through the medium of the flesh. As followers of Christ, let us closely keep our eye fixed upon his example in all things. Does the multitude press upon us, so that we may not ever, as we would, find time for earnest pleadings and deep communion, without sometimes rising

Examples.

Stated prayer.

Old paths.

before day? let us rather do this than be deprived of seasons of soul-transforming fellowship with God. Let us also take the example of the Old and New Testament saints. With Abraham, let us be with our families, early at the altar. If David, amid his many concerns, as sovereign of a mighty kingdom, could regard his stated seasons of devotion as so important as to fix the resolve that he would, *morning, noon and night*, pray and cry aloud,—and if Daniel, amid his high responsibilities, and vexations from his heathenish neighbors, regarded his stated hours for communion with God as so important as not to admit of interference,—let us look with suspiciousness upon an inclination to regard these matters as unimportant. If the enemy would beguile us to yield to this inclination, in whatever form he may come, let us say, “Get thee behind me, Satan; for thou savorest not the things that be of God, but the things that be of men.” Yes, to the old paths!

“The way the holy prophets went,
The road that leads from banishment,
The King’s highway of holiness,
We’ll go, for all his paths are peace.”

“But,” say some, “we live under the dispensation of the Spirit; and now, in searching out the old paths, you go so far back as to take us from under the dispensation of liberty proposed by the Spirit, as though we were to be again justified by the deeds of the law.” Not so. Paul, in referring to things aforesaid, said, “These things were written for our instruction.” If holy men of old *spoke* as they were moved by the Holy Ghost, they

Sanctuary privileges.

Prayer.

The standard.

doubtless *acted*, in the matter to which we have referred, under the direct leadings of the same Spirit by which, we trust, we are led. With them and with the early disciples also, let us highly esteem sanctuary privileges. "Let us not forget the assembling of ourselves together as the manner of some is." In all the outward, as well as the more private, duties of the Christian, let us, in all fidelity, obey the command, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." If, in being or doing thus, we may be called to resist the shrinkings of nature, we will say, with our precious Lord, "Not my will, but thine be done," remembering that it is through much *tribulation* we enter the kingdom.

The Bible being the only infallible standard, and no human authority being comparable with it, the latter being only right as far as it is found one in sentiment with it, let this book, above all others, be the book of books with us. An inspired one loved it so much, that it was his meditation day and night. Let it, with us, be the last book at night, and the earliest at dawn. I know one who has been in the daily habit of studying it thus for years past on her knees, and many a lesson has she thus learned in humble waiting before God, comparing Scripture with Scripture, believing that spiritual things can only be spiritually discerned. If we take the entire voice of the *written word* for the government of our conduct, our lives will present one beautiful assemblage of graces. Otherwise, we may wrest the Scriptures to our own destruction. Even Satan can quote detached pas-

The entire voice.

Responsibility of controversialists.

sages to suit his own purposes ; but let us obey the order of God, and compare Scripture with Scripture, and hearken to the entire voice of the Old and New Testaments.

Fruits of the Controversy.

I BELIEVE the late controversy on the subject of holiness has been the means of getting many persons, both among the ministry and laity, into a position where they feel far less uneasiness, in regard to the duty of perfecting holiness in the fear of the Lord, than they otherwise would. If the idea obtains that we must go on for years in a state of justification before we can reasonably expect to get into the enjoyment of holiness, who can tell the disastrous effects of the vagueness in pursuit which must result to every mind entertaining such an idea? If the friend of the man who, in view of his immediate necessities, went for three loaves, had previously said to him, " Know that I am your friend, and if, at any time, you come to a point of extreme necessity, come to me ; and, though I will not pledge myself to say *when*, yet know that, if you continue long enough pleading, your necessities will, at some future period, be met,"—would the man, under such circumstances, have had much courage or faith in going to his friend? When the weary, hungry traveller, whose stay, probably, was designed but for the night, came to

When grace is promised.

Ministers' necessity.

his dwelling, and found him unprepared to set bread before him, would he have thought of going to his friend, whose promise was for some indefinite period? No! He would have said, "My friend may starve before my emergency will be met from that source."

Not so with our Almighty Friend, in whom all fulness dwells. "Grace to help in time of need" is just what he has promised. Inward purity—holiness of heart—furnishes a readiness for every good work. A minister *needs* it preparatory to an entrance upon the holy services of the sanctuary. His heart tells him that he is not thoroughly furnished unto every good work, until he receives this grace. He, from whose hand he receives his commission, says, "Be ye clean that bear the vessels of the Lord." If he has not received it previous to entering upon his ministry, his conscience tells him that he ought to have it *now*. If he obeys man rather than God, and embraces the opinion that he may preach it successfully without enjoying it, "That many a minister is more useful without it than others are with it," he will be held responsible, at last, for following the traditions of men rather than the oracles of God. And thus with the lay member whose heart tells him that he needs this further bestowment of grace to fit him fully for the duties of his holy calling. He may get into an easier place for conscience by yielding to the idea that he cannot be holy now; that the blessing may be away in the distance. He may, if he choose, adopt the opinion that his want of greater success in laboring for God has not been attributable to his

Easier but not safer.

Important question.

want of an application of the all-cleansing blood. But adopting the opinion does not make it true. With the main writer in the recent controversy, he may conclude that he is about as safe without it as with it; and think that God will not condemn him for not going up to possess the good land, though he long since was brought out of spiritual Egypt. He may conclude that the case of the Israelites who entered not in because of unbelief furnishes no admonition to him; and thus he may get into an *easier* place for conscience; but whether he has got into a *safer* place, the light of eternity will reveal.

The Man who did not know Where He Was.

ONE traveller, accosting another by the way, said, "Do you, my brother, enjoy the blessing of entire sanctification?"

"I do not know but I received that blessing at the time I was justified; for I rather think I have loved God with all my heart ever since."

"You know that we have received of that spirit whereby we *know* the things freely given to us of God. Nothing is more explicitly given than the will of God on this point. '*This is the will of God, even your sanctification.*' Now do you *know* that you are wholly sanctified?"

"I would rather not speak confidently, but I think

Are you an exception ?

Afraid to promise.

I have been willing to cut off a right hand, or pluck out a right eye, ever since my conversion."

"It matters little, my dear brother, *when* you received the blessing; whether at the time of your conversion, or since. Mr. Wesley says, 'I will not say that God may not cut short his work, and sanctify a soul wholly at the moment of conversion; but of the hundreds with whose experience I have been familiar, I have not met with one such case.' So I will say, in regard to yourself; I have known no such case, among the hundreds with whom I have been conversant; but if you think *your* case an exception, of course I will not dispute it. But, since it is your privilege to *know*, will you not resolve before God to have the matter settled, before you rest your head on your pillow this night?"

"O, I should be afraid to make such a resolve! What if I should not get it!"

"So you are afraid to trust God for what he has promised to give you. He says, '*Now* is the accepted time, behold, *now* is the day of salvation.' When Jesus said, 'It is finished,' then he wrought out this salvation for you; and now, on the part of God, all things are ready. But it is a pearl of *great* price, and you will not get it until you feel that no expenditure of time or interest is too great for its attainment. Will you decide on having it before you sleep?"

"I really dare not promise, for I might fail in getting it."

In saying thus, do you mean to assume that God *might* be unfaithful, and not give what he has prom-

Definiteness and importunity.

Resolve.

Light.

ised? When the disciples said, 'Lord, teach us *how* to pray,' the Savior, by an illustration, taught them to pray precisely thus. *Definiteness and unyielding importunity now*, were the lessons taught on this occasion. (See the parable of the three loaves.) The man applied to, had, perhaps, not told his importunate friend he would give him three loaves if he came; but God has told you that it is his will even your sanctification *now*, and are you afraid to trust him for the fulfilment of his word?"

This brother was a man of business, and he concluded that the object called for a *concentration of all his energies*, and he deliberately resolved before God, that he would not give sleep to his eyes, or slumber to his eyelids, until he *knew* that he was wholly sanctified throughout body, soul, and spirit.

"The day of the Lord is near in the valley of decision." Immediately, on his making this resolve, God began to draw nigh unto him. He soon saw very clearly that he was not wholly sanctified. I met with him again on the afternoon of the same day."

"I see," said he, "*now* that there is unbelief in my heart."

"Well, the Holy Spirit has revealed this to you in order that you may be saved from it; but you do not feel that you can save yourself; and, if Christ alone is to save you from it, why not trust in him to save you just now?"

He now felt that there was too much to be done in his heart to be so fully saved in so short a time. But

 Saved from perplexity.

 Feast of tabernacles.

he was told that the longer he staid away in any degree from the atonement, the deeper the stain of sin becomes, as every moment's delay makes us the more unworthy. He was persuaded, at last, to make the venture; and, in a moment, proved that, "He is able to save unto the uttermost *all* that come unto God by him, seeing he ever liveth to make intercession for us." He, from this time, became a joyful witness that "The blood of Jesus cleanseth from all sin." How soon was he saved from his doctrinal perplexities on resolving that he would not rest until he experimentally *know* of the doctrine!

The Half-Hour Proposition.

"Short is our longest day of life;
 And soon its prospect ends;
 Yet, on this day's uncertain date,
 Eternity depends:
 But equal to our being's aim,
 The space to virtue given,
 And every moment, well improved,
 Scores an age in heav'n."

It was at a camp-meeting, and the closing love-feast was being held. Much interest had prevailed on the subject of holiness during the process of the meeting, and many had there received the sanctifying seal. Scores of clear witnesses had already testified, in scriptural terms, of the power of the Sanctifier, and scores more, with longing looks, were waiting to testify that the blood of Jesus cleanseth from all sin.

Parting talk.What is God going to do with the sacrifice?

A lady who was at this feast of tabernacles from a distance, as an invited guest, at last arose, and asked the privilege of a little parting talk, which was more than willingly granted. She spoke, as nearly as I can remember, about as follows:—

“I did not speak at an earlier period in this love-feast, because it always has seemed to me ungenerous for any one to occupy much time when others are waiting, longing for the privilege of giving in a testimony. Truly, it may, this morning, be said, ‘Praise *waiteth* for thee, O, God, in Zion!’ I have waited till others have finished giving in their testimonies, intending to occupy a little more time than might be admissible, if it were not for the fact that I am so soon to leave you, and may never again have the privilege of mingling in your society till we meet at the feast of the Lamb. I cannot tell you how greatly the testimonies I have heard this morning have inspired my heart. I have looked upon the witnesses who have risen to testify that they have set themselves apart and received the sanctifying seal, as set apart to labor and to be henceforth ‘workers together with God,’ in saving the world. I heard a sister at a meeting similar to this, say, in an affecting, earnest manner, ‘I have laid my sacrifice upon the altar, but O, what is the Lord going to do with it?’ Brethren and sisters, God is going to *use* our sacrifices. *He* intends to use us as instruments in the salvation of our relatives, friends and neighbors. As in ancient time, when the walls of Jerusalem were being reared, every man was required to build over against his house, so every one

Something more than a name.

The work of the Christian.

is now called to a specific proportion of labor. And entire holiness implies an entire identification with the work of the Lord. Not that I think the Lord would have us unmindful of our ordinary avocations, but he would have us make our every-day associations subservient to the spiritual interests of those with whom we are thus connected, so that we may say:—

‘Every work I do below
I do it to the Lord.’

“From my own realizations, I can testify that entire sanctification—holiness to the Lord—is something more than a blessing in name. The terms are significantly expressive of the state. I have no fellowship with any sort of sanctification that wraps itself up in rapturous or mystical experience, and does not tell on the salvation of sinners. Holiness implies the dedication of all the powers of body and mind to the promotion of Christ’s kingdom—an entire identification of interest with the purposes of God. And here, let me testify that, for the last seventeen years, I consciously have had no separate interests from those which stand connected with the salvation of the world. Every thing sinks into insignificance in comparison with the great work of saving sinners. If I have a passion for one thing above another, it is that of soul-saving. We are called to be followers of Christ; and, though we cannot follow him in his vicarious death, yet we can follow him in manifestations of self-sacrificing zeal and love. Christ left the pure atmosphere of heaven, the songs of angels, and the holy society of kindred spirits, where all is harmony and love, for a residence of

Jesus' sacrificing spirit.

A question.

A proposition.

years in this sin-polluted world, to bear "the contradiction of sinners," to hear the wails of sorrow occasioned by sin, and to endure the agonies of the cross; all to save sinners. Did the spirit of Christ induce him to make sacrifices? Then the Christian must, in his measure, be actuated by the same spirit; for "If any man have not the spirit of Christ, he is none of his." I always measure my attainments in grace by the degrees I possess of the mind that was in Christ.

'The Christian lives to Christ alone,
To Christ alone he dies.'

"I need not say to you, my dear brethren and sisters, that you cannot retain the blessing of holiness, unless, on all suitable occasions, you are willing to confess it. It is a gift from God, and God requires the acknowledgment of every good thing that is in us, by Christ Jesus. But do you indeed desire that the communication of your faith may be greatly effectual? Do you desire that your friends and neighbors may know that entire sanctification is something more than a blessing in name? Do you desire that the cause should not be harmed by its being said of you, 'What do ye more than others?' Do you desire that a greater revival than has been known in this region, should be the fruits of this camp-meeting? Then let me suggest to you a way by which these most desirable results may be brought about. Let me ask that you here set apart a given portion of every day to labor specifically in the work of soul-saving. I do not mean solely that you devote this time to prayer for sinners;

Personal effort. David's principle. A fraction of time every day for soul-saving.

this, of course, you will not neglect ; but what I mean is, that you set apart a portion of time daily to go out among sinners, and let them know that you are praying for them, and that you mean to follow them with your prayers and entreaties till they are won over to Christ. Let them know that you feel that their state is exceedingly perilous, and their souls of such infinite worth that you are willing to make sacrifices of time and labor in their behalf, and are resolved not to give them up. David scorned to sacrifice that which cost him nothing. Let your business associations and domestic arrangements show that your time and means are set apart for holy purposes, all being made subservient to the salvation of those around you. Do not forget that you are to act not only on the principle which David avowed, when he said, 'Shall I sacrifice that which cost me nothing?' but, if you have the spirit of Christ, you are required to exhibit before the world the principles upon which your Savior practised. Trample on pleasure and pain, reputation, ease and wealth ; bid defiance to the shrinkings of the flesh ; forego, if need be, the companionship of the pious, to seek and save the lost, perishing sinner. If you cannot appropriate two hours per day, specifically in this employ, appropriate one. If you cannot, by rising earlier or retiring later, or by more careful economy in saving up your moments from things less important, save up two hours for soul-saving, then, if you can, set apart one hour, and if you are so circumstanced, by your engagements to others, that you cannot set apart one hour, you surely can, in the evening, if not through the day,

Order. Decision. Now! How souls are lost. Motives for a plan of labor.

appropriate one half-hour out of the twenty-four, for this one great work of the Christian.

“Little is ever accomplished without system and decision. ‘Order is heaven’s first law.’ If any thing of moment is to be done, the time must be set when we are to say, ‘It shall be done *now*.’ All the sinners on this ground intend to be saved; but they do not bring it to the point *now*. Many of them, doubtless, will leave it day after day, till the last day of life comes unexpectedly, and what should have been the business of life is left till too late, and all is lost. So it may be with us in regard to lost opportunities. Souls will be lost which ought to have a timely warning from us, unless we set apart some time to labor for them. It is true that, with the wholly sanctified, *all the time* is sanctified. *Time*, with talent and influence, has been laid upon the altar. We do not doubt but every child of God on this encampment *intends*, on going home, to work for God during the coming year as never before. Yet, as ever, each hour will bring its demands of ordinary care; and I fear little more will be done than has been done, unless some specific appropriation of time be made.

“We have come a long distance to be present with you; but a hundred times over should we be repaid if we might only *know* that all here, who have professed to be wholly sanctified, would set apart but one half-hour daily, from this day, September 2d, 1854, to September 2d, 1855, specifically to the work of soul-saving.”

A demonstration.

Three hundred volunteers.

The computation.

Perhaps a score or more of preachers were around, and on the minister's stand, with the excellent presiding elder at their head. The sister then turned appealingly to the presiding officer of the meeting, and asked if it would meet his approval to have a demonstration of those who engage in this "half-hour proposition." The worthy elder hailed the proposal with delight, and desired all, who would solemnly before God so engage, to rise and so pledge themselves by standing on their feet. A host of laborers, of about three hundred, arose, and stood looking like an army of invincibles. O, how the sight of our eyes gladdened our heart, as we beheld this band of strong, joyous volunteers for God! The sister who had made the proposal was affected, and cried out, "Now I *know* that you will, indeed, have such a revival as has never before been witnessed in this region. Praise! praise the Lord!" The presiding elder, with evident elation of feeling, began to sum up how many glorious days of labor three hundred half-hours daily would make; but the hour set for closing the meeting had already more than arrived, and this ever-to-be-remembered band of God's sacramental host received the apostolic benediction, and separated with the purpose of each man going after his man as in the days of ancient warfare.

But five days had intervened when we again heard from "the regions round about," where this army of God's elect had been scattered, and what was our joy on hearing that the work of revival had already begun in power in several places! "It began with the *half-*

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Results.	The laborers.	Proposition to the reader.	Father Reeves.
<p><i>hour proposition,"</i> said the informant. In several places, souls had been brought to bow at the foot of the cross as earnest seekers of salvation. In one place, eighteen, in another eleven, &c., &c. Alleluia! the Lord God omnipotent reigneth!</p>			

"See where the servants of the Lord
A busy multitude, appear,
For Jesus day and night employ'd.
His heritage they toil to clear.

"The love of Christ their hearts constrain
And strengthens their unwearied hands;
They spend their sweat, and toil, and pains,
To cultivate Immanuel's lands."

And now let me solemnly, as in the more immediate presence of God, ask every reader of this article to *unite in this "half-hour proposition."* Do not say that you cannot spare the time. Scorn to sacrifice that which costs you nothing. If Christ made such sacrifices to save your soul, rejoice in the privilege of sacrificing that which costs something in laboring to save the souls of others. Have you ever read "Father Reeves," the poor mechanic, who, though not unmindful of the duty of caring for his own household, found that working from six o'clock in the morning till eight at night, did not leave him quite *time* enough to go out among the people and work for God, so he resolved on living on six or seven shillings per week less, and to sacrifice the *time* to God. His biographer says, "*He felt called upon to make sacrifices;*" and faith in God, and love for souls impelled him to make them. A poor mechanic sacrificing something over one dollar and a quarter per week, that he

We must give *time*. Serving God by proxy. 450 visits a year. In darkness.

might give the *time* to the Lord, is an act of faith and devotion rarely equalled, and is worthy the consideration of men of superior social position, who will willingly give a subscription to a benevolent object, in order to do good by proxy, but who shun *personal* service. ‘Obedience is better than sacrifice,’ a subscription costs a rich man little, and it is not clear from Scripture that any thing short of *personal* devotion to the cause of God, will be accepted by him who hath said, “Occupy till I come.” Father Reeves kept an account of the number of his visits for several successive years, and during the earlier part of his life they average four hundred and fifty a year, and during the latter part of his life they average six hundred and fifty a year. This was a man who, for the greater part of his long life, was wholly dependent on his daily labors, and yet, with all this amount of labor, he found time for public, closet and family duties. Take an extract from his diary as a sample. (See Diary, Dec. 1831.)

In Darkness from Neglect of Duty.

You say you are in darkness; have lost your roll and cannot again find it, and that you are more than miserable. Deeply do I sympathize with you. But, surely, you have not forgotten, “If any man sin, we have an advocate with the Father.” Also, “If we con-

The laborers are few!

An enthusiastic doctrine.

Christ was dishonored.

ness our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You confess your sin, and why not at once claim forgiveness and cleansing? In view of your statements, I do not doubt but you trespassed in refusing to labor in promoting the cause of holiness. "The laborers are few." Witnesses who testify of purity of heart are greatly needed, especially in the region in which you reside. And in proportion to the scarcity of the laborers is the call imperative to those whom God has enabled, from their own experience of the great salvation, to testify of what they know. The feeling of disinclination to labor, of which you speak, was doubtless from the power of the tempter. But "that we are not to do good unless our hearts are free to it," Mr. Wesley denominates an "enthusiastic doctrine."

Indeed, in proportion to the magnitude of the work the Lord has for us to do, we shall be called to withstand satanic influences calculated to deter us from our work. But, surely, there is no sin in feeling these dissuasive influences, if we do not yield to them. The greater the shrinking of the flesh, the greater the victory if we only resist. You did not resist, and the Captain of your salvation was dishonored by your defeat; and darkness and misery have been brought upon your soul. But is it not your *duty*, now that you confess your sin, to believe God not only forgives, but, as you again present yourself wholly to God *through* Christ, is it not also your duty to believe that the blood of Jesus cleanseth from all unrighteousness? And, since you lost the blessing by not laboring to promote the cause of holiness when

Pilgrim and his roll. The open fountain. Of faith, the witness of the Spirit, and joy.

you had reason to believe it was your duty to do so, resolve that you will, from this hour, redeem the time in efforts to promote the cause as never before. Do not forget that, when Pilgrim lost his roll, he went right back to the place where he lost it, and found it again. The same fountain in whose waters you washed and were clean, is still open, still flowing, and still it cleanseth from *all* unrighteousness. Will you not, with me, now praise the Lord for this? Will you not just now

“Plunge into the purple flood,
Rise in all the life of God”?

The Witness of the Spirit.

ALL your difficulties, my dear brother, seem to be the consequence of this error. As soon as your sensible emotion had subsided, and you were called to walk by faith, you gave up your confidence, and thought you had lost the witness of the Spirit. Now the witness of the Spirit is not joyous emotion. At the time of its reception, we may have joyous emotion; but this is not the witness of the Spirit. “He that believeth hath the witness in himself.” This, I apprehend to be an internal conviction, produced by the Spirit, that we have the grace for which we have believed. This conviction may have been produced in the heart by some noiseless and almost indiscernible process. But, if we

Faith and emotion. Christ in the wilderness. "Cast not away your confidence."

have that knowledge, it does not matter *how* it has been received, or *when*. To know the fact is enough. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit." You were saved by grace, through *faith*. Had you remembered this, you would not have thrown away the blessing of salvation, just so soon as God began to test your faith.

The Spirit descended like a dove, and *abode* upon the Savior. Immediately afterwards, he was taken *by the Spirit* into the wilderness, to be tempted of the devil. We may not presume that while he was there with the wild beasts, and subject to more, far more, dreadful suggestions than you have ever known, he had sensible emotions of joy. No; his joy was to submit to the will of his heavenly Father, and it was the will of his Father that he should be tempted. And so his joy consists in this. Looking at the matter in this way, we can easily conceive how we may count it all joy when we fall into divers temptations. So, my brother, you see we may know, with the Savior, that we have the abidings of the Spirit, however severely tempted. Had you, while being tempted, obeyed the command of your Lord, "*Cast not away your confidence,*" you would have found yourself a gainer in the end. A firmer establishment of soul would have succeeded, and you would now have been prepared to comfort those who are in tribulation, with the comfort wherewith you were comforted of God. In casting away your confidence,

Faith not emotion.

Confession before forgiveness.

you displeased God; for he has said, "The just shall live by faith," (not emotion.) In yielding up your faith because you had not joyous emotion, you grieved the Holy Spirit to such a degree, that I do not wonder your distress has become so grievous. For God has said, "If any man draw back, my soul shall have no pleasure in him."

TO A SEEKER OF THE WITNESS OF THE SPIRIT.

You say, my dear brother, that you will do any thing I will advise. In the name of the Lord, I would now advise that you *confess* your sin in having *cast away your confidence*. Tell the Lord that you now desire and intend; from this moment, to obey him, and, as he has said "The just shall live by faith," you desire rather to live a life of faith, than a life of emotion. And, now, my brother, begin at once to bring forth *fruits* meet for repentance. *Resume your confidence*. God did not take it from you. You cast it away, and now he again commands you to believe. Do not wait till you are more worthy; for every moment's delay makes you more unworthy. Do not try to save yourself; for Christ alone can save.

Not even in the least degree can you save yourself. If your heart is unmoved, and hard, do not calculate on bringing it up unto a condition of earnest and vigorous affection yourself. Let your first endeavor be to yield it up to God. He has assured you that the *preparation* of the heart is with him. It is your Savior who is to take away the heart of stone, and give a heart of flesh. If you should yield your heart up wholly to him in pre-

Christ receives what we give.

What is the witness.

cisely the state in which it now is, what do you think he would do with it? Do you imagine it would long continue in its present unfeeling condition? My advice is, that you now resign yourself believingly into his hands. *Are you doing this now?* Do you say, YES? Then Christ is now receiving you—he is now saving you. Now *is* the day of salvation. He *is doing* it, let your emotions be what they may. You may say, I do not *feel* it. Remember *faith is not feeling*. You are not saved by feeling, but by *faith*. “Thy FAITH hath saved thee; go in peace, and sin no more.” Yes, the moment you do this, you are saved. Could you weep rivers of tears, you could not induce the Savior to save you in any other way. We must trust in CHRIST to do for us what we know we cannot do for ourselves. The faith that saves is *trust*. And the gospel proposes no other way to be saved than that of a *present and continuous* trust in Christ. Emotion, or no emotion, if you are now doing this, you are now being saved. *When* you *do* this, the Spirit, through the revealed word, tells you that you *are* saved. He that believeth *hath* the witness in himself. The *consciousness*, or, in other words, the *knowledge* that it is so, *is* the witness of the Spirit. For it is the Spirit alone that can produce this consciousness.

A short time since, a sister said to me, “I *believe* I do love the Lord with all my heart.” “Do you not *know* it?” said I. “Yes, I *know* it,” she replied; “but I want the *witness*.” I turned to Dr. B., who was standing by, and said, “Here, Dr. B., is a sister who *believes* and *knows*

“I believe, and know, but want the witness.”

that she loves the Lord with all her heart, but she wants the witness of the Spirit that it is so.” Dr. B., addressing himself to her, said, “You *believe* the sun shines—you *know* it, and now do you want the *witness* of it? Is not the knowledge of it imparted through the agency of the Holy Spirit, witnessing with your spirit? What witness, beyond what you have, do you need, since you have the knowledge of the fact?” O, yes, “He that *believeth* hath the witness in himself.” Remember that, in believing the word of the immutable Jehovah, you have a foundation for your faith immovable as the throne of the eternal. You believe your fallible friend, and, without a shadow of doubt, speak to your friends of your faith in my word. Your faith in me produces some effect; for your exhibit, not only by your words, but by your actions, your faith in what I say. Should I write you now that one of your dearest friends, for whose salvation you have been greatly desirous, was converted at the N—— St. altar, last evening, your heart would at once leap with delight, and you would hasten to inform your Brother S——. It is because you have faith in my *written word*. But how can I speak in words that will do justice to the subject, when I would speak of the difference between the words of man and the words of God? “The words that I speak unto you, they are spirit, and they are life.” “He that *believeth* on me, though he were dead, yet shall he live.” But where shall I pause? When I get on this theme,—the divinity of the word of God,—my heart ever burns with heavenly inspirations, and its ardors seem to know no bound.

You brought it upon yourselfThe simplicity of faith.

But I must pause now. Time fails me, and I may not proceed. My object, just now, is to assure you of your error in entertaining the idea that the witness of the Spirit was gone, because your sensible emotions of joy had subsided. I want to convince you that you brought this grievous distress upon yourself because you gave up your hold upon the promises in consequence of imbibing this erroneous impression. I want to tell you that, if you now heartily believe God, you will have an experimental realization of salvation. This realization is produced in the heart by the power of the Holy Spirit, and *is* the witness of the Spirit. By what power could it have been produced, but by that of the Spirit? You see the singular position of the sister to whom I have referred, who said, "I want the witness;" but I have met with many who occupy about the same position, and who are continually indulging themselves in endless perplexities about the doctrine of the witness of the Spirit, as though there were an indefinable mysteriousness about it. Whole books have been written as elucidatory, and I have, in my mind's eye, those who have labored more to study and inwardly digest these, than they have in coming down to the simple Bible fact, "He that *believeth* hath the witness in himself." The Bible makes it so simple and intelligible, that the multiplying of words seems like putting darkness for light. My dear brother, let us thank God, and take courage. Let us just now bow down, and, in humbleness of mind, laud and magnify his excellent name, that he has made the way of salvation so plain that way-faring men, though fools, shall not err therein.

Personal Effort to Enlist Seekers of Salvation.

A PROTRACTED meeting is in progress, and what earnest Christian does not feel the importance of going, under such circumstances, and inviting sinners to come to Christ? "The Spirit and the bride say, Come." It is not enough that the Spirit say, Come! The bride must do her part of the work, and also say, Come! And is not the Spirit always saying, Come? And if the bride, or, in other words, the church, in her *individual* membership,—if these were also ever saying, Come,—what a continuous work of revival should we have! I once heard a minister, by way of illustrating this text, say: A lady provides a feast, and fixes her mind resolutely on having this and the other particular friend present. She goes to her friend, but her friend pleads previous engagements. But she resolves on taking no denial. As her friend brings up excuses, she, with affectionate fixedness of purpose, puts one after another aside, and finally triumphs in success. Well, the Spirit and the bride say, Come; and are you, as a member of Christ's church, diligently saying—to your friends, neighbors, and to those unawakened sinners connected with the congregation with whom you stand in church relation,—saying to all these, "Come, for all things are now ready"? Much may be accomplished by these efforts. The Spirit does the work, but the church, in her individual membership, are the agents. And though the Spirit says, Come, we are not to expect to see the work

A work for every Christian.

A visit to the gallery contemplated.

accomplished unless the individual membership come up "to the help of the Lord, to the help of the Lord against the mighty." Do not think it optional with yourself whether you will extend these gospel invitations.

It is the design of God that every redeemed sinner shall be specially invited. What a work is before every individual Christian! Surely, help is needed. What might be the result of this meeting, should every member, individually and collectively, engage in urging the gospel invitation! We little know what the result of one well-directed effort may be. Shall I tell you of some encouragements and condescensions of grace connected with my own efforts in urging the gospel invitation?

A FLIGHT TO THE ALTAR.

Sitting, one Sabbath evening, in the midst of one of our large city congregations, my heart was deeply penetrated, as I cast my eye on the thoughtless ones in the gallery. Judging from appearances, most of them were votaries of fashion and folly. "Without God, having no hope in the world"! exclaimed my heart, as I presented wishful desires to heaven in their behalf. "Suppose," said the Spirit, "it should be your duty to go up there, and mingle with them; and try to urge some of them to come to Christ." I was not then so much accustomed to being "instant in season and out of season," and my nature shrunk from the publicity, and the apparent officiousness of such an act. But I dared not do otherwise than bring the matter closely to the Lord, and, in doing so, duty was made plain.

Serious but mute.

A message from God.

A sudden movement.

I then asked believingly, that the Lord would direct my steps. I noticed a young lady that looked serious, though not apparently affected. I addressed her on the subject of religion, but could elicit no answer to my various inquiries, though she seriously listened. My efforts being apparently unavailing, I left her. I pressed, with urgency, the gospel invitation on several others. A few accepted; and went forward for prayers. But still, my heart seemed pressed with the conviction that the object for which I had been specially sent there was not answered. I asked the Lord if it were indeed so, that my mind might still be directed.

The young lady I had addressed on entering the gallery, still sat there, in a serious and rather pensive mood. Believing that "He that asketh *recciveth*," I asked for a message from God to her, and felt that I received what I had asked. I went to the young lady, and, trusting in the Spirit to give power, I solemnly said, "I have a message from God unto thee!" It was evident that the Holy Spirit accompanied the words with much power to her inmost heart. The great deep was being broken up, and the large tears began to drop in quick succession. Observing this, I said, "If you wish to have the united prayers of God's people, I will go with you from the gallery, and we will go forward together to the altar of prayer." But she was still, as before, silent. A young lady rose by her side to go out, when she suddenly started up too. The movement was so unexpected, and she was so powerfully convicted, that I thought she was going to dart out of the church, to hide

The surprise.

Haste.

A family of eleven converted.

from the presence of God, and I, with sorrow and surprise, said,

“What! going away?”

“Going down to the altar!” she exclaimed quickly.

As I had promised to go with her, I, of course, felt the duty of being true to my word. But she preceded me to the altar so rapidly, that, in order to go with her, I really had to make myself a spectacle to the congregation, and run. Her haste reminded me of Bunyan’s Christian, fleeing from the City of Destruction, crying, Life! Life! Eternal Life!

For three days, she sought Jesus, sorrowing, when he revealed himself to her, the “fairest among ten thousand,” and the one “altogether lovely.” Her friends were all entirely irreligious; and, themselves unaccustomed to attend the means of grace, they opposed her attendance, and variously persecuted her, to turn her from the right way of the Lord. She had been a gay votary of the world. I advised her not to compromise true Christian principles in any iota, but to serve the Lord with earnest steadfastness, manifesting that she had given up the world, and exhibiting, by her daily walk and conversation, all the lovely proprieties of a religious life, assuring her, if she would do this, that the Lord would permit her to see the salvation of her relatives. It was not long before the different branches of the family, father, mother, brothers and sisters, married and unmarried, were also induced to attend the means of grace; and, in less than three months, the family circle, eleven in number, were all brought into the fold of Christ. Surely, it

A danger. God gives the word, and we must carry it. Labor not in vain.

is important to attend to these gentle impressions which the Holy Spirit makes on the heart. We would not encourage fanatical hâp-hazard efforts; but there is danger of over-nicety — danger of being so fearful of following impressions, as not to follow any impression made by the Holy Spirit on the heart. How can the Holy Spirit do much with such instrumentalities toward the world's conversion?

It is God that gives the word, and we, as agents, must be ready to convey it to the sinner. A number of times have I, during our protracted meeting, looked upon the gay and thoughtless, and asked the Lord to speak through me to them. I have then, as in the case just narrated, taken the message, and delivered it as from the High and Holy One. God has honored my faith, and often owned the effort in the speedy conviction of the sinner. Surely, in this, as in all other matters, "according to our faith" it is done unto us. I believe, in answer to strong faith, God will always send the message to the sinner's heart; and though they may not always yield, yet it is the duty of the church to give the invitation, whether sinners will hear or forbear. The throne of God must be guiltless. Christians are workers together with God, and, if truly spiritually-minded, are either a savor of life unto life, or of death unto death, to those with whom they communicate.

THE MISTAKE.

On one occasion I made an apparent mistake, by speaking to a professor, supposing I was addressing one

A professor taken for a worldling.

A gay lady.

Expostulation.

whose heart was wholly in the world. "And why did you speak to me as to one not professing religion?" asked this gay church member. We did not tell her, being quite sure that she might readily infer the cause. Is not "the friendship of this world enmity with God?" and if any man will be the friend of the world, is he not the enemy of God? Strange! that the professed followers of Christ should love to be so like the world in spirit and appearance, that it should be difficult to distinguish them.

The next evening I thought, now I will be careful not to speak to a professor for a worldling again. I will look for the most irreligious-looking, worldly-conformed person in the house. I singled out one who seemed wholly irreligious, and was remarkable for the gaiety of her appearance. I asked her if she did not think it her duty to set out in the service of the Savior. She assured me that she had not been in the habit of thinking seriously on the subject. I said,

"Though you may not have been in the habit of thinking much, yet it is your duty to think. It was the sin of Israel that they did not *consider*. You know, as a redeemed creature, you belong to God. You know that you are not your own; for you have been bought with a price. O, why do you not begin to seek the Lord?"

She was courteous and respectful, as every one duly acquainted with the proprieties of life will be, when addressed in regard to the highest, and most ennobling of all subjects, the salvation of the soul. But from the

An excuse offered—and answered. A question of faith. A concession.

fact that it is not common, in our congregations, to address persons in regard to their individual salvation, who do not manifest any interest on the subject, she probably wondered why I should have singled out such an unlikely subject as herself.

As a reason why she could not begin at once to seek the Lord, she said,

“I have no feeling on the subject of religion.”

“But do you not know that it is your duty to begin to seek the Lord?”

“I suppose it is.”

“Let us settle this question. It either is your duty, or it is not. You believe the Bible is the word of God, do you not?”

She looked as if she could chide me for asking the question, and exclaimed, with some warmth,

“Certainly I do!”

“And do you, indeed, believe it to be God’s word, as truly as though you could hear him speaking in tones of thunder from the heavens, as when uttered on Sinai?”

“I do!”

“If, then, you could hear the voice of God, sounding out from the highest heavens, speaking directly to you, telling you the precise moment when you must begin to seek the Lord, you would not delay one moment. You would not hesitate about *duty*, would you?”

“No, indeed, I would not.”

“Now, my friend, God is speaking to you from heaven this moment. You say you believe the Bible is his word, as truly as though you could *hear* him speak from

The act and the time.

Directions for obtaining the requisite feeling.

heaven. God, by the voice of his word, is now saying to you, 'Give me thy heart.' If you say, 'When, Lord?' he tells you just *when*. 'Now is the accepted time; behold, *now* is the day of salvation.' 'It is time to seek the Lord.' How can the *duty* of the present moment be made plainer? You cannot, without making yourself a greater sinner, hesitate for one moment. You cannot hesitate from the idea that you are not *convicted*; for the knowledge of duty is conviction."

"But I have no feeling."

"If I will tell you just how you may get feeling, will you follow my advice?"

"I will."

Then, go kneel there, with those seekers of salvation. Begin to call upon the Lord. Christ is exalted to be a Prince and a Savior, to give repentance unto Israel, and remission of sins. Call upon Christ for the gift of repentance. You will then have the united prayers of God's people: There will be more than two or three agreed in presenting your case to God. The fervent, effectual prayer of the righteous availeth much. Many seekers of salvation have found the Savior under similar circumstances. It is not until the day that you seek the Lord with all your heart, that he promises to be found of you. Seek him now with all your heart, and he will now be found of you. You know your duty, and if you will now yield to these convictions, you will have all the feeling that will be needful. It is not *feeling* that is to save you; Christ alone is the Savior.

Seeking God without a tear. Converted in an hour. The jailer and Peter.

Yielding to these solemn convictions of duty, but without shedding a tear, this gay votary of fashion went forward, and, with several other seekers of salvation who had presented themselves, she knelt at the altar of prayer. She had been there but a few moments before manifestations of feeling were abundant. She wept profusely. She sought the Lord with all her heart. And how long does it take such an one to find the Lord? If I should say the whole process of awakening and conversion did not occupy quite an hour, would you doubt the genuineness of the work? Do not say, *yes*, until after you have ascertained how long it took the Lord to convert the jailer in the days of Paul.

A CONVERSION QUESTIONED, AND WHY!

I say this, because the experience of one of my friends, whose conversion was thus rapid in its processes, was so seriously questioned as to be well-nigh fatal to the convert. The conversion was not questioned because the fruits were wanting; but because it was so sudden. And these questionings, too, were from the lips of grave divines. Suppose, the second day after the jailer's conversion, he had casually fallen in with the apostle Peter. He tells Peter of the blissful heart realizations which have resulted from his faith in Christ. With a joyous excitement consequent on the sudden transition from the darkness of unbelief to the light of faith, he expatiates on the blessedness of his change,—the joy and peace of believing. He expects heart-inspiring sympathy from Peter, as the old friend

A cooling caution from Peter—and then another from John.

of Paul, his spiritual father. "But," says Peter, "my friend, you need to be careful. Paul generally produces an excitement wherever he goes. A great many sudden conversions take place under his ministry, and, as a consequence, spurious conversions are not uncommon. You had better be careful, very careful, not to let the intelligence of your conversion spread abroad till after you have waited long enough to test your conversion fully, and know that it is genuine. Do you not think our young convert, the jailer, by this time, begins to feel his confidence decreasing, and the excitements of his first love somewhat lessened?"

But he goes on, and unexpectedly meets the apostle John, another of the old friends of his spiritual father, Paul. His confidence and love begin to gather renewed inspirations, and he tremblingly again ventures to tell of the happy change wrought in his heart through faith in Christ. John looks serious, and, instead of manifesting joyous reciprocation, begins to speak of the danger of being deceived. "But," says the jailer, "Paul recognized me as a true convert, and baptized me as such. He did not tell me I had reason to fear deception, because I was so suddenly converted." "Yes," says John, "but Paul was himself three days under conviction, and how *can* it be that you should be converted in so short a time?" "It has been much on my mind," says our young convert, "that I ought to come out at once before the world in the profession of my faith." "But," says John, "you had better wait, and be sure that the change is real, and not the effect of

The young convert and his pastor. Dissuasions. Darkness. Light again.

sudden excitement; for, if you should chance to fall away, as some other of Paul's converts do, how much would it be to the disadvantage of the cause which you wish to serve!"

Now this is not a fancy picture. We had a friend whose conversion was well-nigh as sudden as the jailer's. And there were two ministers whose ability to settle theological difficulties might have placed them beyond Peter or John, if *time* spent in theological studies were the criterion. Our unconverted friend had accompanied us to a place, where it was not unusual to witness sudden and remarkable displays of the awakening, justifying and sanctifying power of God. He was awakened, and suddenly converted perhaps in about as short a time as was the jailer. Yielding to the same sort of inspiration which David felt, when he said "Come unto me, all ye that fear the Lord, and I will tell you what he hath done for my soul," he went to tell his pastor, who belonged to a different theological school from that of the minister under whose labors he had been so suddenly converted. He was met in just about the way above supposed. It was distressing to see the perplexity of his mind on his return. But we assured him that the Lord could convert a soul just as thoroughly in half an hour, as in half a century. He had felt it his duty openly to profess Christ that evening. But, yielding to these dissuasions, he became disheartened, and resolved not to come out in an open profession. This resistance to duty brought great darkness upon his mind. After laboring with him prayer-

A caution reiterated, and consequent failure.

The sportsman.

fully for some time, his confidence was again restored, and he resolved to confess Christ. Again he left us, rejoicing in faith, and strong in resolution, when the tempter again, through a minister, attacked him on the same grounds; the suddenness of his conversion, and the danger of profession; and again he returned perplexed and discouraged as before. Could such an one be expected to hold fast his faith, and in the end make a good confession before many witnesses? Surely, it would have been well-nigh miraculous if he had. He was not taken away from under such influences, and he did not endure better than the jailer might have endured, if placed under circumstances such as we have described. His conversion was doubtless pronounced an ephemeral conversion. And those sage theological friends perhaps thought the wisdom of their counsels vindicated by the result to a demonstration.

A SUDDEN AND UNQUESTIONABLE CONVERSION.

But I had another friend who, though even more suddenly converted, did not fall in with the same sort of doctors of divinity, and endured manfully. My friend, Mr. —, was a man of fine natural address, and a lover of pleasure. He often attended divine worship, and often, on the Sabbath, made resolves to devote himself to the service of Christ. But he had thoughtless companions, and he was fond of the race, and his social and sportive qualities were ever bringing him into the snare of Satan. Each week witnessed him under yet greater condemnation from broken resolves. One Sat-

urday night, returning late from his business, he reflected on his many broken vows. His conscience told him he ought to do better ; but his heart was so sadly reminded of his many failures, that he scarcely dared to vow again. But a new thought struck him. He had reached his home. It was now about the solemn midnight hour. The lights in his dwelling were all extinguished. But he knew where the good old family Bible was. He remembered that the God of the Bible was a covenant-keeping God, and opening it between the Old and New Covenant, he, as in the solemn presence of God, with one hand placed on the Old Testament, and the other on the New, renewed his resolves, and said,

“ O Lord, if thou wilt help me, I will serve thee forever.”

Strength from heaven was immediately let down into his soul. He felt that God, as his Almighty Helper, began to “work in him mightily to will and to do of his good pleasure.” He laid his head on his pillow that night, conscious of the inworkings of the Holy Spirit. He greeted the light of the blessed Sabbath, a new creature in Christ Jesus. To his own perceptions, and to the observation of his friends, “Old things had passed away.” By his beaming countenance, and with his lips, he testified that the joy of the Lord was his strength. Though his sudden change was singularly unlooked for, yet we never heard the genuineness of his conversion questioned. His consistent, happy, useful life bore ample testimony that he had passed from death unto life —

Breakfast on board a steamer.

The inquiry.

"O, I am happy."

"Will he not his help afford?
 Help while yet I ask is given;
 God comes down, the God and Lord,
 Who made both earth and heaven."

The Captain and his Guest.

"CAPTAIN, did you ever turn your attention seriously to the subject of religion?"

So said we to the captain of a steamer, with whom we had been chatting over a good breakfast on board of his vessel.

Our captain was evidently more pleasantly at home on almost any other subject, than the subject of religion. But we dared not let the opportunity pass without saying a few words to him about his eternal interests.

The captain, in answer to our inquiry, assured us that he thought exceedingly well of religion, but had never given much of his attention to the subject. And, as we still persisted in urging its importance, he exclaimed, - "O, I am happy."

"We would be far from disputing that point with you, captain. There is a sort of hilarity which the man of the world may enjoy when he does not *think*. But only let him once begin to consider, and his happiness is all spoiled."

"I would not wish you to think me wholly inattentive to the subject of religion. But there are so many things to claim one's attention, I do not, I suppose, get as

A proposition.

"Y-e-s."

The difference stated.

much time to think as I ought. But I am not without my enjoyments.

"Do not misunderstand me, captain; of course, I would not differ with you in opinion on that subject. But let me tell you, where I think there is a difference. Now, let us be very honest with each other. Candidly, my friend, will you be really honest with me, if I will be purely so with you?"

The captain looked a little demurrish, probably fearing that he would come out on the wrong side, but, as gentlemen will sometimes rather even give up their own strong will, than to disoblige the ladies, he hesitatingly said,

"Y-e-s."

"Well, then, here is where I think you will find the difference between the happiness of the worldling and that of the Christian. You enjoy the world and the various socialities of life. In festive, mirthful scenes, your hilarity abounds, but in the midst of the most mirthful, only begin to think. My soul is immortal! This night, my soul may be required of me. In such an hour as I think not, the Son of man cometh. You know that these things are not idle fantasies. Your judgment tells you that they are solemn realities: the more you think and let your better judgment predominate, the more unhappy you are."

"True! true!"

"Now, captain, here is the difference; the more we think, the more happy we are. The religion of our Lord Jesus Christ furnishes, in itself, an inexhaustible

Piety and happiness.

Two witnesses.

A happy soul in a suffering body.

fund of happiness. While it does not forbid any thing of a worldly nature that is really needful for our enjoyment, it furnishes other enjoyments, rich and varied beyond expression. That it has the promise of the life that now is, you admit; for you believe the Bible. And we are witnesses of this truth. (Husband was standing beside me.) We have been testing the truth of these principles ever since we were little children, and, surely, we may be permitted to judge. What we say between each other, when no mortal ear is within hearing, must be honest, you will allow; and, husband, do we not often say, between each other, that the worldling does not even begin to know what happiness means?"

Here husband added his testimony, and observed, "Religion has been every thing to me. I have been trying it ever since I was a little boy. I don't know what I should have been without it. I have tried it in childhood, in youth, and in middle age, and now, as I begin to contemplate going down the declivity of life, the happiness it imparts only increases."

"Now you see, captain, you have our united testimony. We do not wish you to infer that Christians have no trials. Christians, in common with worldlings, are called to endure various earthly vicissitudes, and trials painful to the flesh; but, while the worldling has nothing to cheer him under these circumstances, the Christian has only to *think*, and be happy in his *soul*, however much his *body* may suffer. His heavenly Father is ever saying to him, "All things work together for good to them that love God," and he has only to keep thinking of this,

Death and home.

The question.

The response.

The parting.

and the more he thinks, the more happy he becomes. Of course, we know that the hour of death and earthly separation must come. But this, instead of destroying our happiness, only makes us think with yet greater joy of our *inheritance*—our *home* beyond the grave, where we shall spend an eternity of happiness in yet more blissful union, in the presence of him, ‘whom, having not seen, we love.’ Now, captain, you see here are two agreed, and ‘in the mouth of two or three witnesses every word shall be established.’ Tell me, then, what do you think of the difference between the happiness of the worldling and of the Christian? You see I have been candid; will you be candid?”

The captain frankly acknowledged that we had the right of the matter, and conceded that our case was fairly won. He confessed that it was only when he could manage to keep out of his thoughts death and eternity, that he could be happy. He seemed deeply serious, and we were encouraged to believe that he would give his more earnest attentions to the subject of religion. We repeated the words,

“Tis religion, that must give
Solid comfort while we live;
’Tis religion must supply
Solid comfort when we die.
After death, its joys will be
Lasting as eternity;
Let me, then, make God my friend,
Then my joys shall never end.”

We separated affectionately. Sinners do not love us less for being faithful to their souls. They know, if we heartily believe what we profess to believe, that we

Men of the world.

A question—asked—interpreted—answered.

ought to be instant in season, and out of season, in our efforts to save them. Many men of the world seldom hear a gospel sermon; and even those who do hear frequently need the affectionate and practical demonstrations of an earnest Christianity to arrest their attentions, and win them to Christ.

Justification and Sanctification.

WHERE DOES THE ONE END, AND THE OTHER BEGIN?

“I CANNOT, for the life of me, see where justification ends and sanctification begins.” So said my friend, in rather an earnest, though not very devotional, mood. He might with as much propriety have said, “I cannot, for the life of me, see where a person leaves off the use of letters and reads well.” A state of sanctification cannot be obtained or retained, but in connexion with a state of justification; as necessarily so as the letters of the alphabet stand in connexion with reading. The way to leave the principles of the doctrine of Christ is, not to forget them, just as we do not forget the elementary branches in literature for the pursuit of higher studies. We could no more go on in sanctification without justification, than we could go on perfecting ourselves in reading, after we had forgotten our letters. But shall I tell you just how and where I apprehended this point in my own experience? I had been going on, sweetly conscious of the smiles of my

An item of personal experience.

Increasing light.

"Be ye holy."

heavenly Father. For some time, I had been in such a state of conscious, loving obedience, that I think I would rather have died than knowingly have offended my heavenly Father. My course had been onward and upward. As I ascended the heavenly way, clearer light shone upon my mind, revealing higher duties, requiring more of the spirit of sacrifice, and furnishing yet stronger tests of obedience. But, with increasing light, increasing strength was given, enabling me to be answerable to these higher duties: for I had not learned how to retain a state of justification while under condemnation at the same time for neglecting known duties.

THE CRISIS.

But the memorable crisis came when I could not have retained a state of justification one hour longer without passing over into that state where entire sanctification begins. Others may act upon the principle that it is optional with themselves whether they will remain in a state of justification, or go on to a state of entire sanctification, but, with me, the command was absolute, "Go on to perfection"—"be ye holy;" and, if I had not obeyed, I should have been condemned for my disobedience; and how could I have been in a state of condemnation and in a state of justification at the same time? But I will show you the crisis, the precise point where justification would have ended, and condemnation would have begun, if I had not taken the further step, and entered

"The land of rest from imbred sin,
The land of perfect holiness."

The decision.

Of willing and doing.

An eternal surrender.

I had, that evening, been enabled to come to the decision that I would, not only in word, but in spirit, recognize my covenant engagements, and yield myself, with all the ties that had bound me to earth, wholly and forever to God. I had often endeavored to enter into covenant engagements before ; but I now saw there was a marked difference between being willing to give up all, and the act of really giving up all ;—as marked a difference as may be inferred to exist between an offerer under the Jewish dispensation who is willing to lay his sacrifice on the altar, and another offerer who really performs the act of placing his gift there.

The sacrifice of the offerer could not be sanctified until it was laid on the altar, for it was by virtue of the altar that it was sanctified. When I clearly perceived this, O what a struggling of nature ensued ! I had lifted my hand to God—had often said, “I will give up all ;” but now, when I saw that there was to be an eternal surrender of life, reputation, and friends dearer than life—all—all ! O, it was a point quite beyond what I had reached before. But what could I do ? Could I stand still at this point, and remain in a state of justification while refusing to comply with what I knew to be the demand of God, and in fulfilment of covenant engagements long since made ? I saw I could not ; I must either make the necessary sacrifices, or I must sin, and, by my disobedience, forfeit a state of justification. And it is here justification would have ended with me had I refused to be holy. Do you ask, How did you retain a state of justification before, when all was not

Increasing light obeyed. A point reached. How can one be more than perfect?

given up? Perhaps I cannot answer your question better than by referring you to what the Savior said to his disciples, "I have many things to say unto you, but ye cannot bear them now." I had, for some time previous to this, been answerable to the light as I had received it. The Holy Spirit had led me onward, revealing higher and yet higher duties, as I was able to bear them, till I was brought up to the point described, and was enabled to be answerable to my covenant engagements, and yield myself up entirely and irrevocably to God; and, in doing this, I felt that I did no more than I ought to do, and was but an unprofitable servant.

CAN WE BE MORE THAN PERFECT?

Do not those who go on to perfection arrive at a point where they stop? for how can one be more than perfect? No! Do you remember that Paul speaks of perfecting holiness in the fear of the Lord? Or, I do not know why we may not take a simile we have before used, and ask, Must not a child stop reading, because he has learned to read perfectly? whereas his having learned to read perfectly only introduces him to yet higher and higher branches of study, till his mighty soul goes on grasping in knowledge while life endures. Or, to use another figure: Holiness is a way cast up for the ransomed of the Lord to walk in. If you were in the way to a given place, would it be necessary for you to stop because you were in the way? The fact is, your only aim in getting into the way was that you might progress in the way until you reached the destined

 The way to our home.

God has given it a name.

 Caught under a harrow.

point. Well, heaven is our home. It is our home, for Christ has purchased heaven for us. There is a way by which we must go, if we would reach this home. God has given this way a name. It shall be called THE WAY OF HOLINESS. In this way our goings must be established if we would ever reach our heavenly destination. The redeemed of the Lord shall walk there. But remember you cannot walk in this way of holiness until you have entered upon it. O, may you enter speedily!

Universalism Harrowed Out.

FATHER R ——— was educated in the belief of Universal Salvation, and, until he was about twenty-four years old, he thought himself a firm believer, and would probably have been seriously incensed had his best friend hinted that he was not sound in the faith of Universalism. And with this delusion conscience was well-nigh quieted, when the following significant incident occurred:

He was harrowing a field with a pair of young wild steers. The harrow caught in a stump. In the effort to release it, the cattle started, and he was thrown under the harrow. The steers now ran in wildest speed. The teeth of the harrow in the mean time had fastened to his clothing, and an awful and immediate death seemed inevitable. And who can depict or conceive the horror of

A Universalist in trouble.

His prayer, conversion and subsequent labors.

the scene, as, with furious speed, he was dragged under this "instrument with teeth" the space of thirty or forty rods! But this harrowing of his body was only made the occasion of a harrowing of conscience, which wholly exceeded his care for his body, and he began to call mightily on God, and promised the Lord, if he would but spare his life, he would serve him all his days. "Lord, have mercy—Lord, have mercy on my soul!" was his cry. Nor did he cease to cry until God indeed manifested his saving mercy, and he was filled with praise for delivering and saving grace. After his release, one suggested, "I thought you were a Universalist, and, if so, why afraid to die?" He answered, "I thought so too; but, when death stared me in the face, I found the doctrine of Universalism would not stand the test." And it was thus, about forty years since, that Father R—— was brought to know the pardoning mercy of God through Christ. Ever since, he has been a steady traveller in the way to heaven. And earnest have been his manifestations of solicitude that all who are endeavoring to make themselves think they believe in Universal Salvation, may know that the doctrine will not stand the harrow of conscience in view of sudden and awful death.

LOVE-FEAST TESTIMONY.

Father R—— did as every one who resolves to serve the Lord ought to do; that is, immediately after his conversion, he united with an evangelical church. But the people with whom he united in church fellow-

A prayer circle.

The short way of faith and the long way of living.

ship did not believe that Christ stood ever ready to save his people from all their sins in the present life. Some months after, he was thrown in contact with a people who believed that the prayer of the apostle, "The very God of peace sanctify you wholly," &c., ought to be fulfilled in the experience of every believer. This was at a camp-meeting. A prayer circle had been formed for specific labor on this theme. It was the first that Father R—— had heard of the subject of entire sanctification. His immediate resolve was, that, if there was a state of religious experience beyond what he enjoyed, it should, through grace, be his. He told his brethren his want of knowledge on the subject, and solicited their advice and prayers. The brethren instructed him, and prayed for him, and, before he left that circle, he was a happy partaker of the grace of entire sanctification. A minister present, after hearing this interesting love-feast testimony from the lips of Father R——, exclaimed, "Father R——, you were not then told it might take a long time to grow up into a readiness to obtain the blessing before it could be received?" "No!" he exclaimed, "we believed in having it done and done with." Father B——, another father in Israel, then arose, and, after stating specifically when and where he received the blessing of holiness, said, "Brethren and sisters, I go for the *short way of faith*, and the *long way of living*." An earnest response resounded through the air, and the congregated hundreds joined in the hearty "Amen!"

Thing of life.

Idle hands.

Consternation and delay.

The Machinery and the Motive Power.

LET us enter into this famous, well-arranged manufacturing establishment. Here are the most magnificent, various, and finely-wrought specimens of art turned off at shortest notice, and apparently with the ease of thought. Let us look closely into this stupendous machinery. Here are "wheels within wheels," and what not. What a complication!—little, tiny wheels and large wheels, shafts, bands, lathes, saws, drills,—every thing with the ease of naturalness, yet with the most exact precision, performing its office. As though it were a thing of life, endued with inherent power, and voluntary in its own acts, it is ever turning out to the gaze of the curious observer these beautiful specimens of workmanship * * * *. But, ah, suddenly, an utter cessation! This thing of life has ceased its workings. Every part of this complicated and stupendous machinery is motionless as death. What has befallen it?

Ah, there was a secret power, hidden away—out of sight, propelling it to action. That power ceases to act; for some ill-intentioned individual has stealthily detached the motive force from the machinery. What shall be done? What loss must accrue to the owner by these passing minutes? Scores of hands are idle, and the minutes of many make hours. But why all this delay and consternation? How simple the act by which all this wrong may be adjusted, and this thing of life

"Put on the steam." Intelligent and influential lady. Hard master.

put in motion again! *Put on the steam!* There, now all is right again. Every thing is in action. How simple the expedient, yet how effectual!

"Mrs. —, how are you getting along in religion?"

"O, do not begin to ask me; for I cannot begin to tell what a distressed, perplexed state of mind I am in. Why, I am not even willing to be holy, and, of course, I cannot ask the Lord to make me holy."

Mrs. — was an intelligent and influential lady, and the wife of a minister. She was the daughter of the late Judge —, in that region favorably and extensively known. The enemy of all righteousness knew that she was placed in a position to exert a far-reaching influence for good; and so he took proportionate pains to tempt her with many, and varied perplexities. We were now on a camp ground, and, on first reaching the encampment, we had heard of Mrs. —'s distressed state of mind. And, in the midst of the encampment, we had, for the first time, met. Wishing not to refer to what we had heard of her strange perplexities,—for the tempter loves to have us consume the precious time given us for noble purposes, in detailing his temptations,—to avoid a recital of this sort, I simply asked the preceding question, and was answered as stated.

She then went on to specify many things that she was not willing to do, some things which I thought it probable she might be required to do, and other things I thought she might not be required to do. Satan is a hard master, and he often presents strange inconsistencies to the mind, in the form of duties. And then because he

A satanic ruse.

Not willing to be holy.

God's work honorable.

cannot induce us to consent to things that are not pure, and lovely, and of good report, then he accuses us that we are not willing to do our duty. And thus many a sincere person gets under the *condemnation of Satan*, whom in reality God does not condemn, otherwise than as he condemns us for believing Satan.

"I am not willing to be holy," she exclaimed. "I am not willing to go and stand there, and invite sinners to Christ, and tell cold-hearted professors of the danger of their condition. I am not willing to be of no reputation for Christ's sake. Before the world, I might possibly be willing to be of no reputation; but, before my brethren and sisters, and especially before *ministers*, I am not."

"I do not know that the Lord will require you to do all these things you have spoken of. His service is honorable. He does not require us to do any thing that is not pure, and lovely, and of good report; nothing that Gabriel, or the highest archangel in heaven, might not covet to do. If you could have made yourself willing, you would have done it long ago—would you not?"

"Indeed I would."

"You do not expect to make yourself willing, do you?"

"No!"

"Do you think Christ could make you willing?" After a little hesitation she replied, "Yes—if it were not for my unbelief."

"Do you think unbelief a sin?"

"I do."

How to be made willing to work. Very sad. Ability equal to duty.

“How can he save you from your unbelief or any other sin, unless you yield yourself wholly up to him, and let him do it? It surely is a sin not to be willing to be holy, not to be willing to be of no reputation, and to perform every duty. But you cannot work a willingness in yourself. It is only Christ that can work in you that which is well pleasing in his sight; but how can he do it, until you yield yourself wholly up to him? If he would have you do those things which have been suggested to your mind as duty, he can cause you to be more than willing. The moment you yield yourself up wholly to him he will put his Spirit within you, and the things which you have felt you could not do will be the very things you will love to do; for Christ will work in you mightily to will and to do of his good pleasure.”

But still she was sad, very sad; still she kept looking at herself, and her many varied failures in duty, instead of looking to Jesus; much as it would have been with those Israelites, after they had been bitten by the fiery serpents, had they looked at their wounds instead of looking up to the brazen serpent. We reminded her of this, and said,

“Mrs. —, God is not a hard master; his ways are equal. He says, “Look unto me and be ye saved,” not leaving it optional with yourself whether you will do this or not. He does not command you to look to him, without giving you the ability. You dishonor and disobey your Savior, every moment you linger thus. Your malady, instead of growing better, is growing worse. Your agony and tears, though you might weep tears of

The look and the cure. Unmindful of tears. Believing with a reason.

blood, cannot induce the Savior to save you in your unbelief. You are disobeying God, every moment while you are looking at the effects of sin on your heart instead of looking to the Savior. And just as surely will you perish, as those Israelites would have perished, however sincere or earnest they might have been in their intention to look up to the brazen serpent, if they had not actually looked up.

It was then proposed that we should retire from the gaze of the multitude, to Mrs. ——'s private tent. Here, as in the solemn presence of God, she resolved on an immediate, unconditional, irrevocable surrender of her entire being to Christ.

Her heart had been in a tumult of conflicting sorrows, but now she seemed unmindful even of her tears, as she knelt to yield herself up in everlasting covenant to God, resolved from that moment to trust in Christ, as her present and complete Savior, believing that, he would empower her for every duty, and work in her mightily, "to will and to do of his good pleasure."

What could she do but yield herself up to God, through Christ, *just as she was*? This she did. And, without requiring signs or wonders, she calmly took God at his word, believing, as she gave herself up wholly, he received her wholly, just because he said so, and this, surely, was not believing without a reason. She took the word of God as the foundation of her faith, and did not say in her heart, "Who shall ascend into heaven to bring Christ down, or who shall descend into the deep, to bring Christ up?" But, simply, because Christ

Trust and rest.

Mrs. — goes to work.

had said he would receive her, and would come and dwell in her heart, and work in her that which was well pleasing in his sight, she trusted in him to do just what he had said he would do. And who ever trusted in him, and was confounded?

Sweetly did she enter into rest. O! what a heavenly calm succeeded! Christ had come to take up his abode in her. And she quietly and believingly rested on his word.

I felt a divine conviction on my own heart that the work was done; and, with a joyful and confident heart, praised the Lord for what he had done, and said,

“Tis done! the great transaction 's done!”

“Lord, she is forever thine! Thou dost receive her.” And together, in subdued accents, we praised and magnified the name of our covenant-keeping God.

The christian brother, who had first mentioned, in my hearing, the spiritual distress of this now happy friend, came in, when I was quickly called away to other duties. This brother subsequently informed me that, shortly after I left the tent, a company of thoughtless worldlings came in to see Mrs. —, when, with tears, and in the most urgent, persuasive manner, she cried out, “O! what will become of these sinners, if they do not repent, and turn to the Lord?” And thus, in most winning entreaty, she sought to gain them to the Savior. How evidently was Christ now working in her heart, to do the very things which she had said she could not do!

The next day, I incidentally saw her standing just

Scene in a leafy temple.

Thirty ministers.

The secret of power found.

about where she had pointed, as she said to me, "I am not willing to go and stand there, and tell worldly professors of the danger of their condition, and urge sinners to Christ." But there she stood, amid worldly professors and sinners, tearful, yet in dignified, moving pathos, pleading that they would comply with the conditions of salvation.

The last day of the meeting came. Hundreds had assembled to witness the closing exercises. There, before the rough-made pulpit, in that beautiful leafy temple "not made with hands," sat about thirty of Christ's ambassadors, with their venerated presiding elder, Dr. —, at their head. Many, from among both the ministry and laity, had been testifying, to the praise of God, of the excellency of grace. Among others, Mrs. — had risen, and witnessed a good confession, testifying joyfully of the blessedness of having yielded up all believingly to Christ, trusting in him to work in her mightily that which was well pleasing in his sight. Just as the exercises were about closing, she rose again, and for a few moments stood with her handkerchief to her face, so much affected as to be unable to speak.

"Can I? can I?" she wept out, when, as if suddenly reminded of the secret of power she had so recently learned, she exclaimed, "Yes, I can!"

And then, with a holy composure and a dignity of bearing, such as could only have been inspired by the Spirit, through whose influences she spoke, she addressed that group of ministers, in words which may never

The ministers addressed.

Presiding elder's reply.

Every spring in motion.

be forgotten. With due deference to their calling, as legates from the skies, she addressed such words of burning truth and entreaty, in such faithfulness, affectionateness and power, as, I think, I never heard equalled. Who, that heard, will ever forget them! Ministers and people were astonished, and wept. After she had finished, the presiding elder arose, much affected, and said,

“Thank you! Thank you, Sister —, I believe some of us do try to be faithful to the people of our various charges, but O, how few feel the importance of being faithful to us!”

And this was the christian sister whose spiritual energies were, such a short time since, paralyzed; who said she was not even *willing* to be holy, and therefore could not ask to be made holy; who was not willing to be of no reputation before her Christian friends, and especially before *ministers*. Here she was, as by an inherent power, and by her own election, choosing to do those very things, which she had in vain sought to make herself willing to do. What mysterious change has come over her? Why, she has learned the secret of power. By a simple act of entire reliance on Christ, she became so fully united to Christ, that every secret spring of her being was set in motion, and brought into harmonious action with the divine will. And who can tell what may be accomplished, by the mighty inworkings of an indwelling Christ in this soul, now that all its vast machinery is in full and harmonious action? The secret of power is union with Christ.

A remarkable meeting. The promise. A blessing for the most unworthy.

A Remarkable Meeting.

THERE was a company of humble disciples who, in attending a meeting on one occasion, received such a blessing that the influence of that one blessing was as far-reaching as their lives. They had come together by the appointment of the Savior, but not more by his appointment than on some special occasions when you assemble with your brethren. Christ had promised to send the promise of his Father upon them, but not more explicitly than he has promised to send the promise of his Father upon you. I do not doubt but there were those among that company who felt themselves very unworthy of the grace. But, in making the promise, Christ had not said, "If you will assemble, and get yourselves into a state of worthiness, I will send the promise of my Father upon you." We know of one, in fact, who seemed to be specially unworthy. If it had been asked, Who among this company is the *most* unworthy? he would have been the first to respond, "It is I"! And such were the well-known facts in his case, that it is probable none could have successfully disputed the case with him. For he had, with oaths and curses, denied his Savior not long previous to this eventful meeting. But the Savior had told him to be present at the meeting, and that was enough to assure him that the promise of the Father was to come upon him with as much fulness and freeness as upon the others. Christ had not said that the most worthy should receive the

Which received the greatest blessing?

It is for you.

Specific assurance.

greatest blessing. And, if we may judge from the effect of the blessing, we may infer that, of all the great blessings on that occasion received, Peter received the greatest. So penetrating, all-pervading, and ever-enduring was the blessing that I do not doubt but its consequences, in the case of each of these humble disciples, were not only as far-reaching as life with them, but as enduring as eternity. Would you like to receive such a blessing? I will try to tell you how you may get it.

If you would get as great a blessing as the early disciples received, you must "forget the things that are behind," just as Peter did. It was the full baptism of the Holy Ghost which Peter received. You may see the promise of the Father recorded in Acts ii. 17, 18. By this you will see that the promise is just as specifically for you now as it was for those early disciples. "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy," &c. If you would get this great blessing, resolve that you will make everything subservient to the attainment of it now. Begin to *wait* for it with a definite resolve that you will have it. And if the enemy tells you that you are wilful, and asks the wherefore of such a resolve, tell him that your Lord has told you to tarry at Jerusalem, with the specific assurance that he will send the promise of his Father upon you. If he asks, "How do you know that this is God's time"? you may tell him that God has specifically set the time: "Now is the accepted time." If he tells you about your present and former unworthiness, you can tell him that you have resolved to obey

A privilege to forget.

Wesley on the faith which sanctifies.

God, and forget the things that are behind—that you never received one blessing because you were worthy, but many and continuous blessings because of the infinite merits of your Savior. And then go, claiming the blessing now. If God has promised the blessing now, it is your duty to have it now; for there can be no failure on the part of God; his word is eternal truth. His name is “The Faithful and True Witness.” The blessing is received by faith; but do you ask to know

OF THAT FAITH WHICH SANCTIFIES WHOLLY NOW!

Mr. Wesley says: “A man cannot be sanctified without faith. He may have ever so much repentance, or ever so much good works, yet all this does not at all avail. He is not sanctified till he believes; but the moment he believes, with or without these fruits, yea, with more or less of this repentance, he is sanctified.” Mr. Wesley goes on to say: “You shall not be disappointed of your hope: it will come, and will not tarry. Look for it, then, every day, every hour, every moment! Why not 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 first 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 connexion between these three points: expect

The three points.

How your friend apprehended them.

it by faith; expect it as you are; and expect it now! To deny one of these is to deny them all. To allow one is to allow them all. Do you believe we are sanctified by faith? Be true, then, to your principle, and look for this blessing just as you are, neither better nor worse; as a poor sinner that has nothing to pay, nothing to plead, but Christ died. And if you look for it as you are, then expect it now. Stay for nothing; why should you? Christ is ready, and he is all you want. He is waiting for you; he is at the door!"

THE STEPS IN FAITH TAKEN BY YOUR FRIEND.

Shall I tell you the step by which a friend of yours was brought to the exercise of that faith by which the blessing of holiness was received? After having made an unconditional and absolute surrender of herself to Christ, the question was proposed, "How do you know that God will receive you?" For a moment, the inquiry seemed perplexing, and she began to question, "How shall I know that God will receive me?" She could think of no way she might know, and was pondering over the point when the Spirit inwardly whispered, "It is written, 'I will receive you.'" "Must I believe it because it stands written—simply recorded—in the word of God, without any other evidence?" she exclaimed, when the Holy Spirit reproved her unbelief by saying, "If you should hear God audibly speaking to you from heaven, in tones of thunder, just as he spake on Mount Sinai, and he should say, 'I will receive you;' or, if you should see it written in letters of fire, as a sign,

Sign arching the heavens.

The foundation.

The foe vanquished.

arching the heavens, 'I WILL RECEIVE YOU,' would you believe it then?" "I could not help believing it then; I should have the evidence of my senses," she responded. And here she was reproved from the fact that she had always known that the blessing was received by faith, and she now saw that the BIBLE was as much the WORD OF GOD as though she could hear him speaking in tones of loudest thunder every moment, or as though she could see it written on a sign arching the heavens; and she also saw that faith was to believe it. "But," said the enemy, "suppose, after you have believed, you do not receive any special manifestation, or do not feel different?" "It is written, 'The just shall live by faith,'" was the response. "But suppose you were called to live a long life, and should have nothing to depend on but the naked word of God, and then should even die, and come up before your Judge without any other reliance than the word of God, what would you do then?" "I would come up before my Judge, and, if questioned why I had come there without having had any of those extraordinary manifestations of which others might speak, I would say, 'The foundation of my faith was thy immutable word.'" And here Satan was vanquished!

Yes, vanquished! I do not mean that the tempter assaulted her no more, but that she was now left to the confirmed consciousness of her own spirit that, in *heart*, she believed. But there was yet another step to be taken before she could receive that divinely inwrought consciousness by which the Holy Spirit was to testify with her spirit that the work was wrought; for—

The two witnesses.

Shrinkings.

The unawakened lady.

“Both the witnesses are joined
The Spirit of God with ours.”

That further step you will see distinctly recognized in the passage, “With the *heart* man believeth unto righteousness, and with the mouth confession is made unto salvation.” Just so soon as she began *with her mouth to confess* the faith of her heart before God, just so soon the Holy Spirit powerfully testified with her spirit, that it was unto *salvation—present—full salvation.*

Awakened Just in Time.

“INSTANT in season out of season.” That is, where there are not opportunities, make them. Who does not feel a shrinking of the flesh in relation to these out-of-the-way duties?

“The flesh dislikes the way,
But faith approves it well.”

There is no sin in feeling a shrinking of the flesh in view of crossing duties. Do you not think that Abraham felt a shrinking of the flesh while journeying to Mount Moriah? But there is no sin in being tempted to shrink. The sin lies in yielding.

“Will you go to see a lady living in — street? She seems to be evidently very near death, and I can see no reason to think that she is prepared for her change. She seems to be asleep in the cradle of carnal security. She is an attendant on a church where, with

Ordinances not saving.

Dissuasive influences.

Wicked spirits.

too many, the ordinances are regarded as saving, and, in her estimation, baptism may be regeneration. Neither herself, nor friends, may wish to see you; but I think her soul is at stake. Do go!"

About thus said a zealous disciple, who even preferred that her sick friend should be offended rather than that she should lose her soul.

But do you wonder that I should feel a shrinking of nature in view of the anticipated repulsion? To go as an intruder, and visit a sick lady, who might not wish to see me, and be the revealer of unpleasant truths which it might vex her to hear,—“And then you have so little confidence in death-bed repentance,” said the tempter. The whole matter looked discouraging, and my nature recoiled. Such a dissuasive influence did I feel against going, that I began to question whether it might not be satanic influences operating against the salvation of that soul. Satan is the Prince of the power of the air, and evil intelligences are all around us.

“They throng the air, and darken heaven,
And rule the lower world.”

“For we wrestle not against flesh and blood, but against principalities, against powers; against the rulers of the darkness of this world, against *spiritual wickedness in high places*,” or, as the margin of my Bible says, “against *wicked spirits*.” I do not doubt but souls have been lost that might have been saved, if it had not been for the enthusiastic doctrine “that we are not to do good unless our hearts are free to it.”

Capital out of Satan's doings. A cool reception. Death of a neighbor.

But we may make capital even out of Satan's own doings, on the same principle that God can make the wrath of his enemies to praise him. Now, thought I, if Satan does not want me to go and see this lady, surely I must go; for Satan is always wrong. And so I went, particularly because the enemy tempted me to feel such a dissuasive influence against going.

I found access to the lady even more embarrassing than I had anticipated. Every look and action seemed to say, "What has brought you here?"—"What have you come for?" But I went forward, trusting in him who has the hearts of the children of men in his hands, believing that he would give me all the influence, wisdom, and power needful for the emergency.

Christians do not go a warfare at their own charge, and it is strange we do not learn ever to confide in God, believing, if he calls us to a duty, that he will sustain us in a way that will be most influential for good, and not really unbecoming the dignity of our high calling. His work is all so honorable that an angel might covet the privilege of doing it. I had scarcely finished making affectionate inquiries into the state of the health of the lady, when she mentioned the very recent and unexpected death of her nearest neighbor. I expressed deep interest, and asked,

"Was she prepared to die?"

"O, her friends did not like to have much said to her! They were afraid of alarming her, and hastening her death."

And then, as if the fact of her neighbor's being pre-

"Said the Lord's prayer." Shortness of life. Many deceived.

pared for a joyful appearing in the presence of God had been placed wholly beyond doubt, she added,

"She prayed just before she died,—said the Lord's prayer, I believe."

"Ah! I am afraid, if that is all the evidence she left of being prepared for death, she may have died unprepared to meet God. O, it is, indeed, a serious thing to be prepared to spend an unending eternity in the presence of a pure and holy God! What a moment is life! Even the longest life on earth is as "a vapor that appeareth for a little time and then vanisheth away." But the soul is immortal. Millions on millions of ages are before us; and, when these are past, the soul has but begun to live—millions on millions will again pass away; and yet the soul has but commenced the eternity of its existence. Surely, the whole of life, even though our years were multiplied to threescore and ten, seems short indeed in view of preparing the soul to spend an eternity of happiness in the presence of a righteous and holy God.

"Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven." It is not a small thing to be saved. It will require something more than attention to outward observances and a profession of religion. How evident, from the words of the Savior, that many (not a few) die deceived, and never know their true condition till they are ushered into eternity! The Savior never used one untruthful figure. He says nothing to frighten us into obedience,

Nothing merely to frighten. The lady's astonishment. Prayer proposed.

or to excite needless fears—he never uses a figure which is too strong in its ultimate bearings to express the reality of the thing intended. Nothing but an application of the blood of Christ to our souls and a life of devotedness to his will, will meet the requirement of God. ‘Many shall say unto me, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name, have done many wonderful works?’ How evidently were these professors of religion! But what does the Savior say? “Then will I profess unto them I never knew you.” The lady looked on me evidently astounded. A bystander might have thought me cruel. But I remembered a brother who, when near death, upbraidingly said to his sister, one of my friends, “You would rather I would lose my soul than make me angry,” and I determined this lady should not have occasion to upbraid me thus at the bar of God. The remarks seemed to have fallen upon her with almost a bewildering force.

Silence, solemn as eternity, for a few moments, succeeded. I broke it by saying,

“Shall I pray?”

The startling things I had said seemed so confounding, that, perhaps, from bewilderment rather than from unwillingness, there was no reply, when I solemnly said,

“Let us pray.”

I knelt, and endeavored to pray as the Spirit gave utterance. During prayer, I heard stifled sobs.

On rising from prayer, I saw that the Holy Spirit was powerfully at work; but I resolved not to linger for

The doctor called.

The patient better.

Surprise among friends.

farther conversation, fearful of interfering with the operations of the Spirit, by the introduction of a word that might divert her mind.

Near midnight, following the next day, my husband was sent for in his professional capacity, in great haste, to see a lady, who, it was said, was dying. What should he witness, on entering the sick chamber, but the lady I had visited the day previous, newly raised from the death of sin to a life of holiness! She had been enabled truly and heartily to repent of sin, and was now believing on the Lord Jesus Christ. Faith in Christ possesses a vital power, and who that has proved it, does not know it? So gloriously did this lady prove its life-restoring influences, that it seemed almost like a resurrection of the body, as well as of the soul. She had, for months, been pining away with the consumption; but now, her body appeared well-nigh resurrected with the soul, and she, with a remarkable degree of physical, mental, and spiritual power, talked of the glory of her inheritance, and, in exalted strains, she gave God the glory of her salvation, and urged her friends to prepare to meet her in heaven. Her friends, being unaccustomed to witness such manifestations of the saving power of Christ, thought surely she must be dying, and had thus opportunely sent for a pious physician, who well knew how to rejoice with a soul newly raised to spiritual life.

“As soon as in him we believe,
By faith of his Spirit we take;
And, freely forgiven, receive
The mercy for Jesus's sake.

Grace protracted life. Fitted for usefulness. The armor. Napoleon's reserves.

We gain a pure drop of his love,
 The life of eternity know,
 Angelical happiness prove,
 And witness a heaven below."

The state of this lady's health continued much improved; so that we almost concluded that the Lord intended to raise her up: and it was not until about three months afterwards that the Lord took her to himself.

The Invincibles.

I KNOW you desire to be fitted for the highest degree of usefulness. You will be useful in about the same proportion you are holy, and are armed with the might of the Spirit. You will, doubtless, find opposers, perhaps some where least expected. But we are armed for conflict. And, after the Captain of our salvation has put upon us the whole armor, it ought not to surprise us greatly that he should place us where we may be called to endure the fiercest fire of our opposers. With the shield of faith, the breastplate of righteousness, and the entire preparation of the gospel, what may we not endure? Did ever the hottest fire of the enemy penetrate through these? Never! Those who are thus equipped are not only conquerors, but more than conquerors. I have heard it said that Napoleon had a company of reserves, which he called "Invincibles." This company was made up of those who had

Military distinction. Ever victorious. God works by man.

signalized themselves by deeds of noble daring, and the signal honor of being chosen one of this corps, was regarded as an equivalent for the imminent jeopardy of life, many times over. This company of honored reserves, we are told, was only called out on occasions when more than ordinary bravery was in requisition. Do you not covet to be one of the Lord's *Invincibles*? I must confess I do. Then let us not shrink, though we may be placed where hard fighting may be demanded. Through our God we shall do valiantly. The Captain of our salvation goes out before us, and never did he lose a battle.

Humanity in Heaven.

OF the high responsibilities of the calling of the Christian, I have conceptions wholly beyond my power to express. God, at an infinite expenditure, has redeemed a lost world; and now it is his will that it should speedily be renovated, and brought home to himself. But he intends doing this through human agencies. By his Son, who was the "express image of his person," and in whom dwelt all the "fulness of the Godhead bodily," the work was begun. He was the Son of man. He inhabited a human form, and, among men, appeared as man. Passing from childhood—through youth unto mature manhood—subject to the diversified changes incident to

The God-Man—in Jerusalem—on the cross—in heaven—our Representative.

these successive stages in common life, teaching us how to live, "tempted in all points like as we are, yet without sin," and, by his vicarious death, purchasing salvation for all mankind, and then, having passed through the portals of death,

"And shown our feet the way,"

he ascended on high. Sanctified humanity had now become glorified humanity; but it was humanity still. Those very feet, that had traversed the streets of Jerusalem and its adjacent villages, and whose every step, as our Exemplar, had been in obedience to the will of his Father, and which were at last nailed to the cross,—those identical hands, which had been extended in ministrations to the multitude, and had so recently washed the disciples' feet, and had yet more recently been extended before heaven and earth, and riveted to the wood—that head, pierced with thorns; that body, whose every limb, and fibre, had been convulsed with intenser agony than the mind of man may conceive,—that identical body ascended to heaven. The disciples stood gazing with wonder and awe as they saw that human, yet glorified, form borne upward till "a cloud received him out of their sight." And, now that the Son of God has ascended, he has not forgotten that he was the Son of man. No. Be it ever remembered, that he hath borne glorified humanity to heaven—

"The dear tokens of his passion,
Still his dazzling body bears."

And there he represents us before the throne of his Father. Yes, man once made in the image of God hath now a representative in heaven.

Divinity on Earth

HENCEFORTH, earth may no more know Christ after the flesh. But has he left no representative of himself? Is his image to fade away from the earth? No; he died to restore the lost image of God to man. While in heaven, he represents man; he leaves man here to represent him. "As he was, even so are we in this world." His very footprints he hath left indelibly marked; and now, if we say we abide in him, we must walk even as he walked. Do you wonder, when I say that the responsibilities of the Christian seem to my mind so high, that my spirit labors for power to express its weighty conceptions?

Little daughter said to me, a few weeks since, "Ma, what is it to have the mind that was in Christ?" "If your mind were in me," I replied, "I should act just as you act, and if the mind of Christ is in us, we shall act just as Christ would have acted, if placed in similar circumstances to ours: for it is the mind that moves to action." Were all who are called by the name of Christ actually to possess his mind, and reflect his image, and to exhibit their living realizations of that faith, which says, "I can do all things through Christ which strengtheneth me," it would be an every day sight to see "one chase a thousand, and two put ten thousand to flight." And if we may thus speak of the calling of Christians, where shall we find words to speak of their responsibilities?

Privileges are Duties.

WE know that Christ has purchased for us all the grace we need, but we do not properly appreciate the fact that our privileges are high responsibilities—solemn duties. These privileges are blood-bought, and the honor of God, and the establishment of his kingdom on earth, stand connected with our availing ourselves of them. I cannot but believe that, long since, a redeemed world had been renovated, had individual professors acted upon the principle that their *privileges were duties*. Where is the professor, who takes the Bible as the book which marks out the boundaries of his inheritance, who, if you ask, “Do you believe it to be your privilege to have Christ constantly dwelling in your heart?” would not say, “O, yes, for he hath said, He would dwell in me, and walk in me.” But, alas! how few exhibit, by their lives, that they have his constant and conscious indwelling! And yet, what tremendous consequences stand connected with professors availing themselves of their privilege, in this regard! The Savior says, “I in them, and thou in me, that the world may believe that thou hast sent me.” From this, we see it plainly inferrible, that, unless those who name the name of Christ exhibit before the world an indwelling Christ, the world will not believe; then, if the world perishes in its unbelief, upon whose skirts will the blood of these souls be found?—souls for whom Christ hath died!

The hobby. The distinguishing doctrine. Ordination vows forgotten.

One Idea.

“THAT is a man of one idea. Holiness is his hobby. Seldom have I heard him preach a sermon, speak in a meeting, or fall in with a friend, but, before he gets through, he will be on his old hobby—holiness. Yes, holiness, with him, is alpha and omega.”

About thus remarked my friend, as the character of an eminently holy, laborious and successful minister passed in review before him. And this friend was a Methodist minister, who, had I asked him, “What is the distinguishing doctrine of Methodism?” would, probably, have said, “Holiness.” For this doctrine, the founder of Methodism suffered the greatest opprobrium, and, for this, does Methodism, even to the present hour, stand out as most objectionable before several other denominations. How little do those who indulge in observations of this sort conceive of the mischievous and far-reaching consequences! A person has a right to his opinion as a member of community; but has a man who, by solemn ordination vows, has taken upon himself obligations to sustain the doctrines of a church which has given him suffrage, a right to give utterance to sentiments which would poisonously affect its *vital* interests? The church, surely, will not hold a man guiltless who does this. But who are these men, who talk about those, who, in their ministrations, give the doctrine of holiness the prominence which the Bible and the Methodist Episcopal Church give it? Are they of that class of men

A serious question.	Paul's one idea.	Object of his preaching.
<p>whose ministrations have been most signally blest by the head of the church? Are they those whose deep-toned and all-pervading piety makes its mark most permanently upon the social circle and church community? Are they those, who, by their symmetrical lives, exhibit most of the power and beauty of internal holiness? And yet more serious in aspect, in view of eternity, is the question, Is the ultimate object of all religious ministrations, that is, — “that every man may be presented <i>perfect</i> in Christ Jesus,” — more fully met in ministers of this description?</p>		

“This one Thing I Do.”

PAUL professed a state of perfection. And he regarded progress in this state as so important, that he expresses his absorption on this subject, thus: “This *one* thing I do, forgetting the things which are behind, and reaching forth unto those things which are before,” &c. He then exhorts *all* who are perfect to be thus minded. “But, surely, Paul was not always harping on the word holiness,” says my friend. No; but Paul regarded this as the ultimate object of all pious effort, the *one* aim of all preaching, warning and teaching. “Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.” Paul well knew that to fail of this was

Conversation with Paul.

Justification retained by obedience.

to fail, of heaven. He was aware that not one of the many converted through his agency could reach the heavenly goal, unless presented perfect. Suppose one of his sons in the gospel had said, "Father Paul, why tell us to mind this one thing, by being thus engrossed in one topic? We shall, surely, be branded as men of one idea. Why say 'Without holiness no man shall see the Lord'? We profess to be in a state of justification, and you do not think a justified soul can be lost!" Perhaps we might have heard this affectionate spiritual sire say, "My children in the gospel, know that, in order to retain the grace of justification wherein you stand, you must obey God, and go on to perfection. If disobedient in this one thing, you will be condemned, and, of course, you cannot be condemned and justified at the same time. You cannot retain a state of justification, unless you mind this *one thing*, and go on to perfection.

"But, Father Paul, if we obey your admonition, and mind this one thing, what will become of these poor perishing sinners around us, who have not yet learned even the first principles of the doctrine of Christ? Shall we leave them to perish while we are thus occupying ourselves with our own experience, and saying, with you, 'This one thing I do'?"

"No, my dear children; in minding this one thing, you include every duty of this sort. Duty, in every form, is included in perfection; it implies an assemblage of all the christian graces. It is having that mind that was in Christ, and did your Savior, in minding this one thing, absorb himself in his own experience?"

What about my influence?

Answer.

A pastor's trials varied—and how.

“But, Father Paul, shall we not, by following you, in minding this one thing, appear as men of contracted minds, and, by this indication of a limited understanding, shall we not circumscribe our influence? Should we be regarded as men of one idea, what hope can we entertain of ever rising to influential positions? By doing this *one thing*, then, we must forever abandon all hope of preferment or extensive usefulness in this world.”

“Did your Savior sustain an influential position in the estimation of the professors of his day? Yet did the want of this curtail his usefulness? ‘Be ye followers of Christ, as dear children.’”

Ministerial Trials and Triumphs.

Few know how properly to appreciate the faithful ambassador from the court of heaven. How varied are his cares, and joys! Well-nigh as varied as are the preferences of those to whom he ministers are his allotments. And who can say how various these preferences among his people may be, when the difference in circumstance, and in social and religious training, is considered? The high, low, rich, poor, literary, and illiterate congregate. Each requires a portion of food in due season, or must go away unfed.

Our views of propriety are often formed, and our

Paul's "shady" and "sunny" sides. Do not bring your pastor to your measure.

preferences adopted, as the result of our previous social and religious training. Thus, some applaud what others condemn as a mortal sin. No wonder that an inspired apostle exclaimed, "Who is sufficient for these things?" Ah, Paul, in his itinerant life, had his "shady" and his "sunny" side. But, though "troubled on every side," he was not distressed, though "perplexed, he was not in despair; persecuted, but not forsaken; cast down, but not destroyed." Yet, though he bore about him, in his body, the dying of the Lord Jesus, and had a fellowship with his sufferings, he shared in Christ's triumph. Christ dwelt in his heart. The life of Jesus was manifest in his mortal flesh. And, with an indwelling Christ, who of God was made unto him wisdom, righteousness, sanctification, and redemption, no wonder that he exclaims, "I can do all things through Christ which strengtheneth me."

But, O, do not—for Christ's sake, do not—add to the care of your pastor. And, though he is the minister of God unto you, do not forget that he is a man of like passions with yourself. Though we trust he is "dead indeed unto sin, and alive unto God," yet he is still in the body. In common with other Christians, he has his natural preferences. He has both social and intellectual tastes of his own, such as are common to rectified humanity. It is cruel not to regard these innocent preferences. The loving, gentle Spirit of Christ will reprove you if you do not. It is his wish to be "all things to all men;" yet do not aim too scrupulously to bring him down to your measure. Do not chide your minis-

How you may give pain to your pastor.

His name is known in heaven.

ter, in thought, or word, just because he does not come up to the line *you* have drawn. For your friend, or neighbor; who has an equal right with yourself, stands ready with his own measure to do the same. Hence will come conflicting words, and opinions, which engender strife, paining the tender heart, and making less potent the ministry of him who has been sent as an ambassador for Christ, directly from the court of heaven to you.

Reputation in Heaven.

HERE is a minister in my mind's eye, who has long stood on the walls of Zion. His head has whitened, and his cheek has furrowed, in the service of the King of kings. Though still a resident on earth, he is well known in heaven. His many long years of faithful service as an ambassador from the court of heaven, have caused his name to be very favorably and familiarly known among all the higher orders of heaven. Pure, affectionate angels are often despatched from the throne to tender their most loving assiduities. And, though all the heirs of salvation are favored with angelic ministrations, yet few have so largely served the interests of God's kingdom, by bringing many sons to glory, and few, therefore, are more favorably known in heaven, or more affectionately ministered unto.

 Angelic servants.

 An elder and a younger minister.

“Angels his servants are,
 And keep in all his ways;
 And in their hands they bear,
 This sacred child of grace.”

Scores of blood-washed spirits have already entered the abodes of Paradise, whose feet were turned into the paths of righteousness through his instrumentality. Our God is “not the God of the dead, but of the living.” And do not these redeemed spirits, won to Christ through the agency of this aged ambassador, lovingly remember him as, in groups, they gather on the eternal hills? Yes! And O, how they are longing to receive him into everlasting habitations!

They guard his every footstep, watch each tear,
 And treasure every wish of holy birth;
 And oft with heaven's own fruit his spirit cheer,
 To urge his longing homeward from the earth.
 And, when his Father gently whispers leave,
 That darkened faith shall change to open sight;
 Myriads, with upraised wings, the word receive,
 And usher him into the realms of light.

The Rejected Minister's Refuge.

Do you use your minister well, or is he less beloved and less honored because the infirmities of age begin to approach, and because the pious solidity of his manner is less calculated to court popular applause than the manner of some younger or less pious minister? Would you love to have an insight into the vicissitudes of some ministers? Let me tell you of a scene which is

Scene behind the curtain.

Goes to the court of heaven.

Redress.

witnessed behind the curtain. Here is a minister past the meridian of life. With faithfulness and much success, he has served his people. And now, in the order of Providence, he is removed to another sphere of labor. He needs no commendation. Many epistles of commendation have been written, not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart. And thus he leaves for another field of labor. He is about to enter upon it, when opposing influences obtrude. The people rise *en masse*, and reject him. He goes, not to the authorities of the church, but goes directly to him from whom he receives his commission. He does not "strive nor cry, neither is his voice heard in the street;" but he brings his cause to the court of heaven, and makes his requests known.

As the disciples returned to Jesus, so he returns, and tells him all. Having committed his cause to him who judgeth righteously, he, hour after hour, in lone, prayerful waiting, asks the bidding of his divine commissioner. Hours, and even days, pass away, when this pleading, heart-stricken minister is summoned from his closet. He, in whose hand is the heart of kings, has taken the cause of this faithful ambassador into his own keeping, and lo! without any personal interview, or the employment of any means but those of fasting and prayer on his part, the very people who had rejected him are now waiting with open hearts to receive him. He goes, filled with the might of the Spirit. God greatly owns his labors, and many are added to the Lord.

A good pastor a gift from God.

A gem among rubbish.

Ah, it was the Lord that turned the heart of this people, even as the rivers of water are turned, whithersoever he will. But who can tell the agony of that faithful minister's heart, during the hours of his rejection? How much better, had this people gone to the Head of the church, and asked for a pastor after God's own heart, and saved this faithful minister these burning tears! A good pastor is the gift of God, and God will send such to that people who, in humble, prayerful confidence, wait upon him. "He that asketh receiveth."

Seeking the Lost.

PERHAPS you are aiming too high. If you cannot reach that dignitary, walking yonder in his beaver of the latest style, and his fine broadcloth, we will step aside from the walks of the refined. We will not look for polish of any sort. But yet, who knows but we may find a gem amid the quarry of rubbish? Here are broken hats, and soiled and tattered garments. But the wearer has, in his possession, a gem of priceless value. But of this fact, he is scarcely aware. He has been cast into the lowest dregs of society. He has sipped the intoxicating cup, till his senses are benumbed. Though made in God's image, he has well-nigh sunk to the level of the brute! He is bending low. His manliness of form, his intellect, his precious soul, made in the image of God,

The king and the gipsy.

Heavenly benevolence and human wretchedness.

are well-nigh lost from human vision—buried beneath the rubbish of sin.

It was thought wonderful condescension, in the king who lingered behind his courtiers in the chase, to seek out the dying mother of the weeping little gipsy. But the King of kings, the Lord of lords, left his throne in glory, to seek and save the lost. Let us imitate his condescension, and “not mind high things, but condescend to men of low estate.” Was a sacrifice needed to save the world? The wealth of heaven was expended. Was Christ laborious and incessant in his efforts to seek and to save the lost? He was weary when at Jacob’s well, and often found not time, “so much as to eat.” Yes, he came to seek and to save the lost. Seeking implies *research, labor*. Research, aye, wearing labor may be needful, before we find these precious gems, so nearly lost amid the devastations of sin. But we must have them. The Savior hath need of them. He purchased them with his own blood. Every one of them is worth more than the universe. It is his will that they should deck his crown, and shine as stars in the firmament forever. Then we will think no pains too great to gather them. But let us get down, low—very low—in the depths of humility, or we may not be able to bring up these priceless gems from the depths, into which sin has plunged them.

THE INEBRIATE.

Shall we tell you just how we sought out, and found one of these, who seemed sunk into the very lowest

A specimen of degraded humanity on the camp ground.

depths of sin and degradation? It was on an occasion, when a portion of the tribes of Israel go up to worship in the wilderness, as in ancient days. The public services of the day had closed, and those not disposed to remain on the ground over night were departing. We were about leaving for the night, with the physician of a neighboring village, when one of the most degraded, besotted-looking inebriates, pausing at the door of the tent, inquisitively looked in. Such a down-trodden, low, sunken-looking being, I think, I never saw on a camp-ground before or since. One might have imagined, from his appearance, that he had not performed his toilet after any fashion, either in washing, or changing his apparel, for many days. As I looked on him, my heart yearned sadly over him, and I thought if the Savior was on this ground in person, as in Jerusalem in the days of his incarnation, would not this individual, above all others, attract his attention? He "came to seek and to save the lost," and the nearer an individual is being lost, the more does he need salvation; and the greater and more immediate his demand on our sympathies. But it was now high time to hasten away; and the kind physician, whose hospitalities we were sharing, was not well, and waiting with some anxiety to leave the ground. "And what a wonderful display of voluntary humility, to go unsolicited, and interest yourself with such a spectacle of degraded humanity!" said the enemy, tauntingly. But so strongly were the sympathies of my heart enlisted, that I resolved to overleap all opposing influences, and do just as I believed my Sa-

Expostulation.

A promise sought.

A claim for Jesus.

rior would have done, under similar circumstances. I addressed him affectionately, and said, "O, my friend, why do you indulge in that which is so destructive to soul and body?"

"W-h-a-t—d-o—y-o-u—s-a-y?" he stammered out, reminding one much more of the animal that had returned to his "wallowing in the mire," than of a human being.

I repeated with a yearning heart, and in a sympathizing tone, "Will you not resolve, in the *strength of the Lord*, that you will never taste another drop of liquor?"

I was only answered in a gruff, guttural half-intelligible tone, my meaning, probably, being scarcely apprehended. The intoxicating draught had well-nigh done its worst for this poor inebriate, and it was only the fact, that he had a soul that cost the price of the Redeemer's blood, that raised him above the brute creation. But this consideration told with almost agonizing weight on my heart, and a kind, waiting husband, and waiting, hurrying friends, all failed to move me.

My faith had claimed that soul for Jesus. Jesus, as my Almighty Helper, seemed to stand at my right hand, that I should not be moved. I heard his voice, whispering in my Spirit's ear, "Ask what ye will in my name, and it shall be done unto you." I asked, with a faith that would take no denial, for the salvation of that soul; and, as "*faith without works is dead*," I resolved on the use of every possible means. With still greater importunity, I urged the question yet again and again,

Threatened destruction.

Hopeful symptom.

Suddenly yields.

“Will you not resolve, in the strength of the Lord, to give up the use of intoxicating liquor? It has already well-nigh ruined you, soul and body. It is destroying your prospects for time and for eternity. O, will you not give it up, and resolve, in the strength of the Lord, never to take another drop? You, doubtless, have often resolved in your own strength that you would do this before. But, mark, I do not ask you to do it in your own strength.”

And still he stood mute, invulnerable to my most tender and expostulating entreaties. Each moment seemed the last that I could stay, and yet I could not give him up. But there was one thing, which, to the superficial observer, might have seemed discouraging, that, to my mind, inspired hope. Surely, he cannot be dead to all *moral principle*. This must have survived the wreck of all things else that ennoble man. Would he not, in answer to my imploring entreaties, say, “Yes,” if it were only to escape my pleadings? And this inspired me to persevere, resolved that I would take no denial.

Addressing him again, I said, “I want to pray with you, that the Lord may strengthen you; but I cannot ask the Lord to strengthen you to do a thing, that you have not resolved you will do. How can I ask the Lord to strengthen you to keep a resolve which you have not made? God promises grace to help in time of need. The moment you make the resolve in the strength of the Lord, that moment Almighty strength is pledged for your sustainment.”

The Spirit's response to a good resolution.

Prayer till the midnight hour.

He suddenly yielded, and exclaimed, in a firm voice, "In the strength of the Lord, I will!"

Seldom, if ever, have I witnessed such a sudden and miraculous effusion of the Spirit into any poor soul. His spiritual susceptibilities, which before had seemed too obtuse ever to be reached, were now strangely touched, and, to the amazement of all, he cried out,

"Oh, wife! wife! wife! how *have* we lived!"

He rushed to a bench standing near, and fell on his knees, crying for mercy. His wife, a poor broken-hearted woman, not known to us till this eventful moment, was quickly by his side, and there, in humble confessions to God, and to each other, they implored mercy through Christ. Many, and earnest were the petitions, presented in behalf of these penitent, weeping suppliants. And it was not till near midnight, that we felt that we could leave them. How delightful it is to see the charities of our divine christianity so beautifully exhibited! Here was one, who, by the errors of his life, had brought himself down to the very lowest dregs of society, by a resolve made in the strength of the Lord Jehovah, suddenly brought up, and laid on the heart of God's people, enlisting their most imploring supplications, and tearful sympathies, and holding them waking, till near the midnight hour. Could any thing, but the blessed charities, the divine inspirations of our holy christianity, have done this?

The next morning witnessed the inebriate and his wife, yet stronger in their purposes to lead a new life. They seemed to have lost all idea of self-dependence,

How God drew nigh.

A public avowal.

"Peace, be still."

and were trusting in the-Lord to strengthen them. In drawing nigh unto God, in the decision that they would forsake the intoxicating cup, and every evil way, God drew nigh unto them, and gave them to see the sinfulness of their hearts and lives. They were now earnest, humble seekers of salvation. When the invitation was given in the public congregation, to those who had resolved to give up all, and follow Christ, to come forward, where they might have the prayers and sympathies of the pious, this man and his wife eagerly hastened forward.

The hour of deliverance came. Toward evening of the same day, the inebriate was enabled to exercise faith in the Savior of sinners. I was near him when his soul was emancipated from the kingdom of darkness into the kingdom of God's dear Son. O, it was indeed beautiful, to see that dark countenance suddenly lighted up with holy joy, as the Savior said, "Peace, be still"! The sun, suddenly emerging from the darkest thundercloud, gives but a faint emblem of that sudden transition from darkness to light. The child of wrath had been born into the kingdom of grace! The heir of sin and death had been made an inheritor of God, and an heir of eternal life! His wife was also, the same afternoon, made a partaker of the like precious faith.

About two years subsequent to the conversion of the inebriate, I was again in the same region. Said the lady of the minister, in charge of a large church membership in that region,

"Do you remember the inebriate you spoke to that evening, in the tent door?"

Two years in the way unnoticed.

Workmen.

“Indeed I do.”

“O, I wish you could have heard him give in his testimony, a week or two ago, in our love-feast! He is getting on delightfully in religion, and has, ever since, been doing well for himself and family.”

Was not this a gem worth getting down very low to look after? O, shall I not, in the day of eternity, see it sparkling in my Redeemer’s crown? Surely, such a sight will be worth a lifetime on earth!

A Ministering Angel took the Name.

How do you like to go down low in the vale, quite aside from the higher walks of men, and hide away in the shade to work? It is not always pleasant to nature to be hidden away from the observations of the mighty and the noble, is it? But, with a sufficiency of grace, and led by the hand of the all-powerful and lowly Savior, we may find it even pleasant to get down low,—very low. And here, do we not only find the low, sunken and lost, but here do we sometimes find the underpinning of some great superstructure of error. And here, in lowly toil, unseen by the great and wise, in omnipotent strength, may we work away at the deep-laid foundations of error, till the loud cry is heard from

A hidden workman.

Who was present.

Coming up.

above, The superstructure is fallen—fallen to rise no more! It matters not, as the note of victory ascends, that he who gave the successful blow, is hidden away from human applause. Some shining name may have taken the praise. But it matters not. The lowly Savior was present when the act was done. He is ever closely with those who, at his bidding, work low in the vale of humility. It was by his wisdom and strength the successful blow was given. Christ was the divine director, and it indeed matters little whether the agent employed should have a name written among men; for a ministering angel from the eternal city was present and, marking the successful blow, wrote down the name of the agent employed, on the pages of immortality. O, it is indeed good and pleasant to get down to pick up gems, and knock away underpinnings!

The Magistrate, the Lawyer, and the Merchant.

BUT sometimes our Lord says, "Come up higher," and then, of course, it is a duty to go. Before honor cometh humility. If the Savior is with us, it ought to be equally pleasant to obey his bidding, whether it be to come up higher, or to go down lower. We have been down low, in the walks of life, and brought up our friend, the inebriate; and we have just parted with him,

Perpetual reformation anticipated. Several persons arrested in the higher walks.

with his heart glad in the Lord, and a right spirit put within him. His heart has been changed. And, as the issues of life are from the heart, we have reason to hope for a life wholly and perpetually reformed. What a change in less than twenty-four hours!

But scarcely more remarkable was this than another scene we witnessed in about twenty-four hours after, in the same tent where we first saw the inebriate. The awakening Spirit of God had gone forth in a manner unexpected and unprecedented in our recollections, in that community, arresting numbers in the higher walks of life. And here, where we had, on the preceding night, till near the midnight hour, labored with the down-trodden inebriate, we were now called to labor till long after midnight with most of the principal men of the region. Here, in the tent of the physician, was the magistrate, the lawyer, and the merchant, with several other gentlemen of the same class, with their ladies, earnestly seeking the Lord, confessing their sins before the Lord and each other, and imploring the prayers of God's people. Several of these also were blest before morning, and, we trust, went down to their houses justified. "It is not by might, nor by power, but by my Spirit," saith the Lord. If sinners are arrested, it is through the Holy Spirit that the agencies are appointed and made efficient. But do you think the Holy Spirit would have made use of the means by which these, in the higher walks of life, or their friends, were thus arrested, if we had not first humbled ourselves to raise up this low, sunken inebriate? I do not.

A right to enter. . . . The crown seen Almost an abundant entrance.

A Starless Crown.

My heart seems so drawn to you this moment that I have concluded to pause and communicate with you on paper. How are you progressing in that narrow, shining way, in which your feet were set several years since? The eye of my mind beholds you making rapid progress toward the heavenly city, where you will remember the Savior in vision told you, you had a *right to enter*. Never shall I forget that little incident in the dream you related to me; when, as you had reached the end of your earthly journeyings, you came up to the gate of the heavenly city, and began to knock. The Savior, looking over the battlements of the city, bade you enter in, saying, "You have no need to knock for entrance; you have a *right* to enter; you knocked in the other world." And then you were permitted to enter, and see the crown in reservation for you. I am thankful that you did not feel quite satisfied to receive that crown *starless*, as it then was. Who should be satisfied with a starless crown, when, after a little lingering on earth, it may be set with many brilliant stars? Well, you, my dear E., have been permitted to linger several years, and have you, with each successive year, been gaining stars for your crown? "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." O, I hope you may never, for a moment, aim at any thing less than an *abundant* entrance into

An ambition to be cherished. Always victorious. Conflict and conquest.

the everlasting kingdom of our Lord and Savior Jesus Christ. The ambition for a *starry* crown—an *abundant* entrance, is of the inspiration of the Holy Spirit, and should be cherished. With such inspirations were the apostles and the holy martyrs fired.

We are permitted to see much to encourage us. Perhaps you know that we are not without our conflicts. But conquests are seldom gained without previous conflicts. "If Zion's foes are still, it is because her friends are idle." When the Lord works, Satan musters his forces to withstand. Of this, you are aware; for you have been placed in circumstances where you must often have been called to resist. But to the Christian warrior opposition ought rather to operate as an incentive than otherwise. Never has a battle been lost where a steady trust in Christ has been maintained. Those who are led into battle by following the Lamb whithersoever he goeth, can no more be overcome than the Captain of their salvation can be overcome.

"Jesus, the meek, the angry Lamb,
A Lion is in fight."

HOW NEW VICTORIES MAY BE OBTAINED.

Every new battle should be regarded as an earnest of a new victory. It is thus that the Christian believer may ever be rejoicing in hope. I know one who has learned to look at every new conflict as it presents itself as a signal for a new conquest. And, having cultivated the habit of thinking and *talking* more about conquest than the conflict, an idea has seemingly obtained

A mistake. "But shall believers fly?" Personal peril and the work.

with some that she has no trials—no conflicts. But how strangely do such mistake the true state of the case! for I imagine that there are few called to endure so often and so much. Those who know her best well know that she is called to endure the hottest fire from the ranks of the enemy.

"But shall believers fear?
 But shall believers fly?
 Or see the bloody cross appear,
 And all hell's hosts defy?
 By all hell's hosts withstood,
 We all hell's power o'erthrow;
 And, conquering them through Jesus' blood,
 To further conquests go."

The Work Guarded, not the Workmen.

If Nehemiah had not been engaged in rearing the walls of Jerusalem, the enemies of the Jews would not have molested him. It was to hinder the work that the arts of the enemy were aimed. But Nehemiah seems to think but little of his personal safety. His own personal peril, or inconvenience, constitutes so small a part of his trial, that he scarcely condescends to mention them otherwise than incidentally, as in needful connexion with his work. His care was for the work, that it should not be hindered. "Why should the work

"Why should the work cease?" The workman and the work. Holiness in N. Y.

cease while I come down?" "Should such a man as I ~~have~~ go into the temple to save my life?" Had he regarded this interference with his work as a personal grievance, how much time might have been consumed in vexatious contention, while the rearing of the walls had, meanwhile, ceased, and the enemies of Israel thereby gained their object! Had this been the case, the name of Nehemiah had probably never been handed down to posterity. Had he warred months and years to guard his good name, instead of guarding his work, his name would have perished with his work, and neither his name, nor his work, been handed down with honorable mention to posterity. How many, who would be the Lord's servants, have, after the same similitude, failed!

"Fix on his work thy steadfast eye,
So shall thy work be done."

Family Gathering.

THE cause of holiness is advancing in New York. To the praise of God, we would record that indications of this are most evident and satisfactory. At our "Family Gatherings," we have had remarkable displays of the power and presence of God. Of these "Family Gatherings," you may not have been fully advised. The

The love-feast. Scores of witnesses. Fifty ministers. Father Howe.

ministers of our various churches, embracing between thirty and forty, having concluded to propose to the people a gathering from their various posts on the third Monday evening of every month, for a general love-feast, the proposition has been joyfully hailed, and the manifestations of divine approval have been signal. The first love-feast was held at Greene-street church; the latter, at Allen-street. Each meeting furnished a triumph for truth and holiness on a large scale; and, doubtless, quite beyond any thing ever before witnessed in this city. I did not number the witnesses, but should think scores testified, from present and experimental realizations, of the power of Christ to save from all sin. Indeed, nearly all the witnesses testified to the enjoyment of this blessing. You can scarcely conceive of the interests of these occasions. The ministers and people came, not only from our city and suburb churches, but from portions more remote. I should think there were fifty ministers, at least, present at each of these love-feasts, and the place where we were assembled was crowded to its utmost capacity with the delighted members from the various charges. One dear, veteran minister, of the Troy Conference, came all the way from Troy to be present at our last gathering. This was Father Howe. He gave an affecting, condensed account of his early and later experiences; told of his increasing and keener convictions in regard to the importance of holiness in the membership, and in the ministry, and testified, of his own heart-perceptions, of its blessedness. I imagine that visitors from abroad must have concluded

The bride ready.

Remote field.

The voice amid fire.

that the experience and the profession of holiness were obtaining among the Methodists in New York. But I need more space than I can now occupy, in order to give you a full description of these intensely interesting pentecostal occasions. The blending in solemn, mighty, and all-prevailing prayer, the united AMEN, the blissful, high-toned strains in praise and song, reminded one of the great multitude, who, as the voice of many waters, sounded forth "Alleluia, for the Lord God omnipotent reigneth! Let us be glad, and rejoice, and do honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."

To a Californian.

PROVIDENCE INDICATES THE WILL OF GOD.

My heart says, praise the Lord, in view of what have been the sustainings of his grace with you since you left for your remote field of labor. I say, "your field of labor;" for you are now, probably, in the sphere to which God has directed you. We may take providential indications as the voice of God as truly as though, with Moses, we heard his voice from the burning and unconsumed bush. Oftener, perhaps, than elsewhere, is the voice of the Lord heard by his devoted followers while they walk with him amid fiery trials.

What has taken many to California. Counting-house ministrations.

An unhallowed thirst for gold,—a haste to be rich,—has doubtless taken many to California, to the harm of soul, body, and estate. But, if I understand your case, you were not of this number. Financial embarrassments were, I have thought, probably permitted in your case with the specific design of sending you to a field where your labors were greatly needed. While you were, perhaps, grieving over these matters, and feeling that all these things were against you, God was only making way for you to save many souls alive. How many, to whom, in the daily routine of business, you have access, may hear messages of salvation from your lips, who probably, in no other way, might be reached!

Many, whose sordid inclinations have led them to be wholly unmindful of a better inheritance, and whose absorption in acquiring earthly treasures has kept them from pious associations, may, by providential orderings in secular affairs, be thrown in your way. "Providence is God in motion." When Providence sends a man of this description to you, may you not regard it as a voice from heaven, assuring you that God intends that you improve the opportunity of his acquaintance in faithfulness to his soul?

BUSINESS SUBSERVIENT TO SOUL-SAVING.

I have often thought that more good might be done by a faithful Christian, in his counting-room, or in his shop, by making all his business transactions subservient to soul-saving, than is accomplished by some men who confine their ministrations to the pulpit. You will not

All may be prophets. Secular calling subservient to religious aims.

infer, from this, that I undervalue the services of a faithful ministry. Doubtless, many more would be engaged in an exclusive calling as ambassadors for Christ if the principle of holiness, in its experimental workings, were properly developed among business men. But what I wish to say is, that there is a way in which all the Lord's servants may be prophets; a way by which multitudes ought to be approached with the teachings of the gospel, which, by mere pulpit ministrations, may not be reached. Ministers, however good and faithful, cannot do the work of the private Christians. And the more earnest and devoted a minister is, the more disposed will he be to cry out, with Moses, "Would God that all the Lord's people were prophets!"—"apt to teach."

The object of Christ's mission to earth was, to save souls. And can the Christian have a calling which may not, in its first aims, include this? Not to ministers alone, but to Christians of every order, does Christ say, "Ye are not of the world, even as I am not of the world." If the Christian does not, to the observation of the world, make his secular calling subservient to his holy calling as a Christian, he has no right to take upon himself the Christian name; for, surely, he is not Christ-like. The worldling knows that the Christian, by virtue of his profession, ought to differ greatly from the mere secular man; and, though he may sometimes scoff, yet his conscience approves and honors that man who, by earnest outward exhibitions, proves the sincerity of his heart. And, though he may not feel any pain inflicted

Real and apparent opinions.

God's golden bait.

Preparation.

by a reproving conscience while in the company of that professor whose aims in life appear no higher than his own, yet, in heart, he chides his inconsistency, and says, "What do ye more than others?"

CHRISTIANS IN SEARCH OF GOLD.

Formerly, it was a source of satisfaction to me that so many professed Christians were disposed to go to California. I was inclined to think it of God. I knew that the silver and the gold were his, and imagined that the discovery of such vast treasures at this time might be designed to draw, from every quarter of the globe, a mass of dark, unregenerated spirits. And then it seemed only like our God to draw or urge, by providential indications, those to this place whom his grace had made subjects of divine illumination. It was with this design I thought he called you, and several others of my Christian friends. How graciously did he prepare you to go, by emptying your heart of earthly love, and fitting it up for his indwelling! Jesus, the Saviour of sinners, the light of the world, then came, and took possession; and your body was made a habitation for God through the Spirit. The specific design of God, in the preparing you, was not that you might make gold your first object, but that he might, through you, search out souls which were ready to perish; that the light he had enkindled in your soul might enlighten many a dark mind whom the light of life might not, through other means, penetrate. This, my brother, is the specific work for which the Lord has sent you to Califor-

An equivalent for exile from home. Religion first. A night at a hotel.

nia. Should you snatch one soul from endless burnings, which might not be otherwise reached, surely you will be a thousand-fold repaid for your exile from your dear family and other delightful associations. Think of Christ, who left the bosom of his Father, and all the blissful associations of heaven, for the one and only design of saving sinners. It was his joy to do the will of his Father. He lived not to please himself. Think then, of yourself, as a worker together with him in saving sinners. Yes, this is, indeed, the holy calling of the *Christian*, and, if he does not make his secular calling subservient to it, he has assumed a name of which he is not worthy. "Seek first the kingdom of God and his righteousness, and all these things shall be added." Make your earthly calling subservient to your heavenly calling, and trust God for the consequences.

The Bridal Party.

THE WEDDING TOUR.

WE paused over night at a hotel, at one of our smallest cities, within twenty miles of a village where we anticipated spending a few days in laboring to save precious souls. Late on the evening of our arrival, an interesting bridal party entered ; they were, as we after-

All things to all men.

Affectionate attentions.

A question of expediency.

wards ascertained, from the village for which we had left our remote home. The party consisted of two grooms with brides, and the full complement of bridal attendants, making eight in number.

At the breakfast-table, and in the reception-room, we met these interesting young friends. Our ideas of the demand of earnest and enlightened piety, do not debar us from efforts to please our young friends, where we may do it without being guilty of the sin of foolish talking and jesting. It is a wise and pleasant admonition upon which we studiously love to practise. "All things to all men," and to the praise of God it is due to say, it is not unfrequently in this way, that we win some.

And thus it was in this case. We had been in conversation but a short time, before it was incidentally ascertained that I was the person whose coming had been announced in their pleasant village home, and from which they were expecting to be a few days absent on their wedding tour. The Lord enabled me to succeed in gaining their affectionate attentions. To go farther than this, and introduce with success the subject of religion, to an irreligious, gay, bridal party, appeared almost too much to expect. But all things are possible with God, and all things are possible to him that believeth. Greatly did my heart covet these lovely young friends for Christ; and I trusted in the Lord for skill and power to meet the emergency, but I have seldom found it more difficult to exercise faith than on this occasion.

"How inconsistent," said the tempter, "to ask that the attentions of this bridal party should be arrested to the

Trust and resolution.

The new year and a new heart.

Warning.

subject of religion, amid the hilarities ordinary on such occasions!" But trusting in the wisdom and omnipotence of grace, I resolved to make an effort, believing that the Holy Spirit would speak through me. It was now Friday, and the ensuing Sabbath would usher in the new year. Addressing one of the grooms-men that sat nearest me, I softly said,

"Would it not be a glorious thing to begin the new year with a new heart?"

He manifested some embarrassment, and, after a little hesitation, replied,

"It certainly would."

"Have you, my dear young friend, given your heart to the Savior?"

"I have not."

"You know that heart belongs to him. He has long been saying to you, 'My son, give me thy heart.' Is it not a serious thing to live in constant, conscious disobedience? Surely, God will not always be calling you. He is calling you, just now, to be his disciple just as much as he ever called Matthew, or Peter. If they had refused to come just when he called them, do you think he would have called either of them again? God has said, 'My Spirit shall not always strive with man.' And, if you continue to refuse, while you know God is calling you, what right have you to believe that yet another and another call will be given? Year after year, has God spared you, and this year the sentence may have passed, 'Thou shalt die.' Though so near the close of the year, many will yet enter the eternal world before it

The arrow. Compelled to feel, but not to yield. "Ah, you've caught it."

closes. You may be of the number, if you longer continue to cumber the ground, by not bearing fruit to the glory of God. O, if spared, will you not begin the new year with a new heart?"

The arrow of conviction penetrated his heart. He was moved, and acknowledged his duty; promised to think seriously, but did not fully commit himself to begin at once. I told him that it was my intention to keep him continually in the arms of faith and prayer, as in the more immediate presence of God, during the day, assuring him that the Lord would answer prayer in re-speaking these things to his heart. And, though he would not compel him to yield, yet he would compel him to feel.

The young friend with whom I was conversing, was intelligent and gentlemanly, and evidently had a marked respect for religion. He was brother to one of the brides. We sat a little aside, conversing in a low tone, and, though it was not my intention that the company should hear our conversation, as I did not want the attention of our young friend divided, yet it was not surprising that I should, now and then, witness the mischievous glances at the young man, which seemed to say, "Ah, you have caught it!"

We soon parted, the bridal company to make preparation for their tour to a distant city, and ourselves to go to the village, about twenty miles distant, where the nuptials had been celebrated in the village church, the evening previous. The young man with whom I had conversed, seemed to be the leading spirit in the party,

An awful power. Piety and cheerfulness. Faith that removes mountains.

and master of ceremonies. Before parting with him, I affectionately said, "Remember, one will be praying for you, during the day, and, in answer to these intercessions, Jesus, your Redeemer and Savior, will be pleading for you. God will send his Holy Spirit to your heart. And, when you feel an urging to set out to seek the Lord with all your heart, you may *know* that it is the Holy Spirit operating on your heart, in answer to prayer. You may turn the Spirit away; yes, man possesses the awful power to resist the Holy Ghost. But, O, let it no longer be said of you, "Ye do always resist the Holy Ghost." Yield to be saved. In doing this, you only yield to be made happy.

"Religion never was designed
To make our pleasures less!"

Religion forbids nothing that is really necessary for our enjoyment. "Godliness is profitable to all things, having the promise of the life that now is, and that which is to come." We parted.

MARRIED LIFE COMMENCED ARIGHT.

During the day, I was not unmindful of my promise. But it was well my faith was not bounded by human probabilities, or, surely, it would have failed. The tempter would fain have forced me to believe that it was strangely inconsistent to plead for the speedy conversion of that young man. But the Lord enabled me to exercise that faith which removes mountains. O, how truly our God "giveth power to the faint," and "to them

The whole company encompassed.

The bridal party detained.

who have no might, he increaseth strength." So mightily did the Spirit help my infirmities, that my faith encompassed in its arms the entire company. In presenting them before the Lord, I felt that he would take them in his own hand of power, and, though he might not irresistibly compel them to be saved, he would mightily arrest, and, to the degree ~~it~~ was consistent with the economy of grace to constrain the human will, they would be constrained to yield.

"Who, who shall in his presence stand,
Or match Omnipotence?
Ungrasp the hold of his right hand,
Or pluck the sinner thence?"

Our God can call things that are not, as though they were.

"He everywhere hath way,
And all things serve his might."

"Providence is God in motion." By a providence unlooked for, the bridal party was hindered from prosecuting their contemplated journey. One of the newly married gentlemen being a lawyer, he found a matter of business, which he had thought trifling, to be more serious than he had anticipated, requiring his immediate attention to such a degree as to detain him. With the party thus broken, the other portion of the company were unwilling to proceed. The next day, they returned to the village, and a part of them came to the church in the evening, where God was gloriously making known his awakening and saving power.

The succeeding day, bright, and beautiful, ushered in

Seventy seekers.

Married and converted at the same altar.

the new year. It was also the blessed Sabbath. And, truly, it was as one of the days of the Son of man. Probably not less than seventy, on the evening of that day, manifested, before God, men and angels, their determination to "flee from the wrath to come." Among these were several of the bridal party. And here our young friend, the groom's-man, whom we had so earnestly importuned to begin the new year in the service of God, gave his heart to Christ. He was clearly and powerfully converted. And so, also, was his sister, the bride, and also her husband. Only three evenings previous, had this newly married pair, before that altar, pledged themselves to each other, and now they had together pledged themselves to Christ. Within a few moments of each other, were they born into the kingdom of Christ, and enabled to rejoice with "joy unspeakable and full of glory." O, it was indeed a lovely sight to witness these newly affianced ones newly affianced to Christ, weeping tears of joy on each other's neck, praising the Lord in the ardors of their first love! Before the first week in the new year had passed, nearly all that bridal party, with scores of others, were newly begotten into the kingdom of Christ.

"I must love on, O God!

This bosom must love on! but let thy breath,

Touch and make pure the flame that knows not death,

Bearing it up to heaven, Love's own abode."

Great solicitude.

News from California.

"It is the Sabbath."

Sunday Morning News.

THE affectionate husband of my friend, Mrs. S—, having gone to try his fortunes in California, his wife had been placed in circumstances calculated to excite great solicitude in his behalf. She had written several times, but had not received any return. The cholera, raging there at this time, raised her painful apprehensions to the highest point. The last night of a week of untold anxiety closed in upon her. It was spent in longing and solicitude, such as the heart of an affectionate wife may alone conceive. Sunday morning dawned, when, on a sudden, "News from California!—News from California!" saluted her ear. The cry was just under her window. Almost involuntarily she flew to the window. Her hand was upon it to raise the sash. The prospect of speedily receiving the intelligence for which she had waited in such agonizing suspense seemed to absorb even the remembrance of the sanctity of the day, when the Spirit whispered gently, "It is the Sabbath." We need not say she was arrested, for her heart was not only affectionate, but it was also under the restraints of deep piety. Nature, for a moment, parleyed; but her spirit, in the resoluteness of earnest piety, said, "Shall I do this thing, and sin against God?" Grace prevailed; and, as she turned from the window, she looked to see what the God of all consolation would say to her from his precious WORD, when, lo! her eye rested upon these words, "He shall not be

A word from the Book.

Rest.

Pain of imaginary widowhood escaped.

afraid of evil tidings ; his heart is fixed, trusting in the Lord." It was the voice of her compassionate heavenly Father, and, as its assuring, soothing tones fell on her Spirit's ear, a quietness began to spread itself over and possess her entire being. It was a holy, blissful quiet, befitting the sacred day upon which she had entered. O, the divinity of the words of him who spake as never man spake ! How omnipotent in raising up the bowed down ! Monday morning came, and with it letters were received, by the hands of different individuals, from the husband of Mrs. S—— to his affectionate wife. Mr. S—— stated that his reason for writing by several different conveyances was induced by his great anxiety that some one of these might reach Mrs. S—— before she saw the papers, as a person of the *same name* as himself had died with the cholera in the place where he was residing. Mrs. S—— subsequently procured the Sunday Morning News, and saw, among the announcements of death, that of a gentleman residing in the same place, and bearing the same name as her husband. Had she purchased the Sunday Morning News the day previous, the blissful hours of the Sabbath, instead of being spent in holy quiet, would have been passed in the agonies of imaginary widowhood.

"My God, I would not long to see
My fate, with curious eyes ;
What gloomy fortunes wait for me,
Or what bright scenes may rise.

Blind unbelief is sure to err,
And scan thy work in vain ;
Thou art thy own interpreter,
And thou shalt make it plain."

Self-introduction. Six hundred miles to a camp meeting. Pardoned, and when.

Converted and Called to Preach in Three Days.

"DID I not see you on the camp ground at Eastham?" inquired a fine, open-countenanced young man, as I was on board a splendid New England Steamer, making my way to New York.

"You probably saw me there, for I am now on my return from the meeting held at Eastham."

"Well, I went all the way from N——, N. Y., to the Eastham camp meeting to obtain religion. I saw the notice of this meeting in the Christian Advocate and Journal; and, the moment I saw it, I thought that would be a good place for me to go for that purpose. Not that I did not know that the Lord might bless me nearer home; but I seemed impressed with the conviction that I had better go there; so I cut out the notice, and put it in my pocket, resolved that, when the time came, I would go."

"You, of course, obtained what you went for?"

"O yes! I immediately set about it, and at the first prayer meeting before the preacher's stand, I went forward as a seeker, and publicly confessed my sins. I had been an awful sinner, for I had been a hypocrite. The Lord pardoned me, and made me very happy in his love, as soon as I sought him with all my heart."

"You certainly have reason to be very thankful."

"Yes, surely I have; for not only has the Lord pardoned my sins, but he has blessed me much since, so that I now feel that I am all the Lord's."

Just what I want. Looked as though he enjoyed it. Could n't preach.

"I praise the Lord in your behalf, and feel very much interested in your experience, and I should like to have you tell me all about it."

"Do you remember of speaking one day, in the Bethel tent, of a young convert, who received the blessing of holiness? Well, when I heard it, I thought, that is *just* what I need, and then I resolved, in the strength of the Lord, that I *would* have it. After the meeting was over, I thought I would look out for some one, who appeared to enjoy the blessing, and would inquire what I must do in order to obtain it. I soon saw a man, whose countenance looked as though he enjoyed it, and I asked, if he could tell me how I might be wholly sanctified."

"What did he tell you?"

"He said I must *first* consecrate myself wholly, and then I must believe."

"What then?"

"I then went off by myself a distance in the grove, resolved to take the direction I had received, and began to consecrate myself. But I could not go far before one great duty met me, and to get all on the altar, without consenting to do that duty, was what I could not do."

"Would you have any objection to tell me what that one great duty was?"

Here the young man manifested a momentary embarrassment, and then said,

"Why, it was to preach the gospel, but I told the Lord I *could not preach*. I said it was not in me to do it, I was ignorant and weak, and I *could not preach*—I

The dilemma.

Light from the Bible.

Could n't believe yet.

knew I could not. But there was the duty ; consent to preach I must, or I could not go a step farther."

Here he paused, as if he thought what he was about to say might go beyond my belief, and then resumed,

"Why, I really believe that all would have been over with me, and I should have *lost my justification*, if I had not consented to preach, for *I could not go one step farther*. O, how I felt ! and there I struggled ! God saying I must preach, I saying I could not preach.

"Just then I took up my Bible, and opened it, thinking I would see what the Lord would say to me, and what do you think the Lord said ? Well, it was this :"—he then repeated *verbatim*,—"For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called ; but God hath chosen the foolish things of this world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are ; that no flesh should glory in his presence.' I was so struck that I had not another word to say, and I gave up the point, and told the Lord that I *could*, preach and *would* preach, if he called me to it."

"Were you enabled then to believe ?"

"Not quite yet, for I found there was something more to get upon the altar, something which was as dear as my life, and the struggle was even greater on this point than the other."

What else? The dearest object resigned. Body and soul sanctified.

Hardly daring to venture farther, yet greatly desiring, for my own instruction, to trace the way of the Lord with this interesting young disciple, I ventured yet again to say, "Would you have any objection to tell me, what this yet greater thing which you were required to give up was?"

"Well, it was this. I have, for some time, had my affections interested in a young lady. Previous to my addressing her on the subject, a young minister had been somewhat attentive to her, and I was rather apprehensive that he might stand in my way. I spoke to her on the subject, but she said she would *never* marry a minister. This all came up before me, and I saw that all would not be on the altar, till she was given up also. The struggle was *hard*, but, by the help of the Lord, I succeeded, and all was given up."

"Well, then you were enabled to believe?"

"Yes, then I was enabled to believe God *did* receive me. I could not doubt, for there was the *promise* that God would receive me, if I gave up all. I *dared* not doubt. And O, *such* a change! Why, I felt it through my body as well as my soul. I knew that God had sanctified me wholly."

The above, reader, is, as nearly as we can remember, the substance of a conversation with a young man of fine natural, and some acquired abilities. It shows how rapid the processes of grace may be, when there is promptness in yielding to the *monitions* of the Spirit, and where the young disciple is quickly met with teachings, calculated to inspire his faith. The question is

The question—answered. Where are you? Fruits of holiness.

sometimes asked, "Where does justification end, and sanctification begin?" Let such carefully ponder the manner of the Spirit's leadings with this young convert, and they will find an answer to the inquiry. God had brought his ancient people up to the borders of the promised land, and they, looking at the formidableness of their enemies, and their own weakness, instead of relying on the promise of Almighty aid, refused to go forward, and were consequently condemned for their disobedience and unbelief. As they would not go forward, they were compelled to go back. Were they justified before God? Reader, where are you to-day? You cannot retain a state of justification, if you are refusing to comply with the command of God, "Go forward." If there is some great duty in the way of your entire sanctification, as in the case of this young man, hasten to get the matter settled between God and your soul, or, by your refusal, you will lose your justified state, and God will write you down condemned, despite of all your fancied ideas of justification. You cannot be justified and condemned at the same time. It involves a contradiction of terms.

SUPPLEMENTARY.

"But now, being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life."—ROMANS vi. 22.

Since writing the preceding, the writer has received a letter from the young disciple therein referred to. It will interest the reader to know how evidently the fruits of holiness are being brought forth in his case.

Duty to young converts. Relation of experience profitable. A father awakened.

The letter has just been received, and was written about four weeks subsequent to the experience we have related. Surely, the manifest absorption in the cause of Christ, the holy boldness, and the maturity of faith here exhibited, are sufficient to convince the church of the utility, nay, the duty, of urging young converts to the attainment of present and entire holiness. Who can question the expediency of relating experience on this subject, when we observe the effect in the case of this young convert? It was the recital we had given of the experience of this grace, in the case of a young convert, that the Lord made use of in inciting this young man to seek the blessing, and in enabling him to apprehend that it was the privilege of young converts to be holy. And yet some have been so mistaken as to question gravely the expediency of encouraging young converts to expect this attainment early in their heavenward career, and have judged the profession of this attainment from the lips of such, injurious.

In the letter just received, our young friend informs us, that, immediately on reaching home, he told his parents what great things the Lord had done for his soul. His father was an unconverted man, and had not been willing to be addressed about his eternal interests. But now he sat, and heard his son talk, all the afternoon, about the wonderful transformations grace had wrought. The son, since the Lord had translated him from the kingdom of darkness, had been much in prayer for the awakening of his father, and now he says, "I saw how the Lord had been answering my prayer." When evening

Family worship. Father converted. Increasing faith. Mother converted.

came, the son proposed having family worship. So far had grace prepared the way, that the father quickly assented. And now the affectionate son, in the strong arms of faith, brought his father to the feet of Jesus. "I prayed," says he "for my father's awakening, and the Lord heard and answered. I then explained to him the nature of a change of heart, and prayed for his conversion, and, glory be to God! he has since been converted. My mother, I had thought, knew something about religion; but, when I began to tell her my experience, she said, she did not enjoy religion; her religion had been nothing more than morality. I asked her if she was willing the Lord should give it to her any way he saw fit, and she said, Yes! Then, said I, mother, you shall have it." The son then knelt down beside his dear mother in prayer, and greatly did the Lord strengthen his faith, as he brought her, also, in mighty prayer, to the foot of the cross. Believing that he had received the thing he had asked, he arose, strong in faith. On rising from prayer, his mother expressed herself as not feeling as clear as she could wish; but so confident was he that his prayer had brought virtue from Jesus in her behalf, that he, with an assured faith, told her that she would feel better soon; she had only to keep trusting in the Lord, expecting the evidence, and it would be given. So sure was he of this, that he left the room, and retired up stairs, when, not long after, his mother called him, exclaiming, "The Lord has cast all my sins behind his back." The mother expressed her amazement, but her son assured her, that

Prepares for the ministry.

How a book of Acts might again be written.

he did not think it at all strange, for she might have had the evidence sooner, if she had only believed, as soon as the Lord wanted her to. He closes up his interesting letter, by saying, "O praise the Lord, he is doing such a great work here. * * * * I am making preparation for the ministry as fast as I can." He speaks of entering an institution shortly, where the facilities for study may be favorable; says the brethren are calling him to exhort, and the Lord gives him manner and matter, and he is trying to live in the discharge of every duty, and the Lord blesses him beyond all he can ask or think.

What a work of the spirit do we here behold, in one so recently converted! No wonder that the adversary has taken pains to persuade us, that converts so young in experience, should not be taught to expect the blessing of entire sanctification, and that the professions of those who believe they have so attained are calculated to exert a dissuasive influence.

Tremendous, indeed, would be the inroads on Satan's kingdom, should a Christianity, marked by these rapid and scriptural processes, prevail. This is the Christianity that was exhibited in the lives of the apostles. How soon might a book of *acts*, similar to the ACTS OF THE APOSTLES, be written, giving a history of the modern achievements of Christianity, which might compare with those of an earlier period, if its entire renovations and power, were thus early and earnestly exhibited, in the lives of its professors!

A greater sin than robbery. Erring, but not wholly insincere.

Close Quarters.

“I DO not sell liquor to inebriates, or any thing of that sort; but, for travellers, as they pass on their way, it seems necessary to keep a little on hand.”

Said the lady addressed, “I have a son—an only son. From his earliest existence he has been set apart for the service of God. In view of his early dedication, I expect that the Lord will employ him for eminent usefulness. I am training him in view of this. Should you give that dear boy the first drop which might eventuate in his contracting a taste for the intoxicating cup, I should feel that you had wronged me more than if you had taken millions from my purse.”

It was about thus, that a deeply interesting interview was commenced with a gentleman who kept a house for public entertainment in the village of —. This gentleman, though erring, was not wholly insincere; perhaps not intentionally so in any degree. He had been, for some time, in a state of great religious desire and perplexity. He had applied to the lady for pious counsel. Had he been really insincere, he would not have sought the sympathy of those whom he believed to be truly pious. He knew that there was joy in salvation, and he wanted to be made a partaker of that joy, without making the necessary sacrifice. As a redeemed sinner, he knew it was his duty to give himself up to his Redeemer, and he had tried to do so. Yes, he had actually made the offer of himself to God. But still darkness and per-

Obedience, not tears. Earnest and persevering offerers rejected. Unbelief.

plexity prevailed; he could not believe that God accepted his offering. And in this attitude he had remained several days, still presenting the offering, and still sadly conscious that it was not accepted. Could tears have induced the acceptance of his offering, tears were not wanting.

“God will not accept imperfect sacrifices,” said the lady. “There were those, in the days of the prophet Malachi, who brought their sacrifices to God, and greatly desired that he would accept them. These offerers were earnest, persevering, and even tearful, in their entreaties. It was said of them, ‘And this ye have done, covering the altar of the Lord with tears, with weeping and crying out, insomuch that he regardeth not the offering any more. Ye have wearied the Lord with your words.’ And thus they waited long in earnestness, and in the sadness of unfulfilled desire. Why did God not accept the sacrifices of these offerers? Let him answer for himself. ‘Because ye offer the lame, and the torn, and the sick.’ ‘Ye offer polluted bread upon my altar.’ ‘Cursed be the deceiver which voweth and sacrificeth unto the Lord a corrupt thing.’ These offerers could not have believed that God accepted their offering. Had they made an effort to believe, they would have made an effort to “believe a lie,” for God had declared that he would not accept such sacrifices. They could not believe, neither can you believe that God will accept your sacrifice. Unless you confess and forsake your sin, you can have no foundation for your faith; for the promise of mercy is only to those who confess and forsake.”

Conscience and the regulator.

Fearful symptoms.

The crisis.

“I cannot say that I have felt any particular condemnation in view of this matter. I am careful how I sell, and to whom, making it a point never to deal out to those who are in the habit of intoxication.”

Said the lady, “How is conscience to be regulated but by the word of God? You know that the word of God condemns you. You certainly do not need any direct revelation from heaven to convict you of sin in this matter. Through the Bible, God is as directly speaking to you now, as though he were audibly addressing you from his throne in heaven. There is awful danger of having the conscience scared. If you do not feel, you have reason to fear that you have already too long resisted. Resist no longer, or God may give you up to your delusion, and you be left to believe a lie because you have pleasure in unrighteousness.

The gentleman said something by way of extenuation, expressive of a hope that his case was not so desperate as might be inferred from the suggestions of the lady.

A moment's pause ensued, when the lady, feeling that a period of infinite moment in the career of that gentleman had come,—that a decision was now to be made which would be eternal in its bearings for good or evil,—solemnly said, “Mr. —, let me say, as in the presence of God, a crisis in your history has come. I believe, if you ever sell another drop of liquor, or permit another drop to be sold through your influence, that you will be a lost spirit, and will soon meet the victims of your traffic in the lower regions!”

Blood-guiltiness feared. Compassionate severity. Pause. Tea decision.

A loved and honored circle were sitting around, and each one seemed struck with amazement at the unexpected and seeming severity. The fact is, she had fixed her eye on eternity. She knew that this deathless spirit, with whom she had this day for the first time met, she would again meet at the bar of God, and she feared that the blood of his soul might be found on her skirts, did she not faithfully declare the whole counsel of God. And though seemingly severe, her heart yearned in pity over him, knowing that he had been blinded by the god of this world, and could not now see afar off. She had learned to call no man master when eternal interests were at stake, but, thinking that she might have incurred the censure of that dear circle, by her plainness of speech, she sat in silence, trusting in God to make her words effectual. A solemn and almost unbroken pause succeeded, until supper was announced, when, in an under tone, the dealer in liquor said to the gentleman of the house, "We have come to close quarters here." The spirit of the lady, who had brought him into these close quarters, was too tender not to feel for one on whom she had inflicted such a wound, and she said but little until after supper, when she again affectionately approached him, and softly said, "Mr. —, how does this matter stand in your mind now?"

"*Never to sell another drop!*" he exclaimed.

It was a Christian circle, and a season for social converse and prayer was proposed. During this season, a young man, who had accompanied Mr. — to that

Joyful surprise.

Could not sleep.

Brandy in the turnpike.

pious dwelling, was enabled to give himself wholly up to Christ, and rejoice in conscious acceptance.

While this was going on, Mr. — manifested much emotion, when, turning to him, she said, "How is it with you now, Mr. —?" With joyful surprise he sobbed out, "O! I believe I am now accepted!" What was the bliss of that waiting company on hearing that announcement, especially of that faithful friend who had dared to wound deeply, that Christ might heal thoroughly!

It was Sabbath evening. Mr. —, on his way home, engaged his young friend to assist him on the succeeding morning, in taking out his casks of brandies, etc. He retired to his pillow, but he could not sleep. The clock struck twelve, and the sacred hours of the Sabbath being passed, he hastened to the room of his young friend, and said, "I cannot sleep till those casks are removed; will you assist me in taking them out into the turnpike road?" "Bless the Lord, I will," replied his zealous friend. There, at midnight, unseen but by the eye of those invisible beholders, who rejoice over one sinner who repenteth, the bungs were drawn, and the contents of those casks, containing moral and physical poison, flowed in copious streams down the turnpike. The next day, the streams of salvation began to flow out upon his family. Both his wife and daughter were enabled to rejoice in Christ as their full Savior. "I have a new husband!" said the happy wife the next day, as this now happy husband took her to revisit that dear Christian circle. And how many husbands might

A new husband.

Merciful expedients.

An impression neglected.

be made all new, and how many families might know the joys of salvation, if the father and husband would alike resolve not to touch, taste or handle the unclean thing!

God's Forewarnings.

"For God speaketh once, yea, twice; yet man perceiveth it not!"—JOB xxxiii. 14.

God's throne will be guiltless. It is his will that all should be warned. But, in the case of every sinner, the last warning will come. It is the Holy Spirit that gives the call, but his operations are diversified. Some are called by dreams and visions of the night; others, by various painful providences, personal and family afflictions, loss of property, death of friends. The cases of some are specially laid on the minds of pious friends, involving large responsibilities on the part of Christians, in view of a most minute attention to impressions. Here is an instance. My friend, not long since, said to me, "An impression came on my mind to go and see the husband of one of my class members. I was unacquainted, and I thought how singular it would appear to go unasked, and obtrude myself on his attentions. I did not obey the impression, and, in a day or two after-

Sudden death.

Are you restive?

The midnight call.

wards, received word from his afflicted wife that he had fallen down suddenly, and expired without a moment's warning." Did not God intend that that individual should have had one more call? And who knows but that call might have saved that soul from death? If so, of whom may his blood be required? Let me ask, do you observe all those gentle urgings which are, from time to time, made on your mind thus by the direct agency of the Holy Spirit? Or are you restive, and is it needful that you be managed with bit and bridle? If so, beware, or you may, as in the case of our friend, be chargeable with blood-guiltiness. Let me tell you of some instances of very marked forewarning which have recently come under my own observation in the case of three young men.

PROVIDENTIAL ADMONITIONS DISREGARDED.

On Saturday evening, about twilight, my husband was hurried away to see a lady, about half a mile distant from our home. On entering her residence, he found her wholly beyond the skill of any, save him who raised Lazarus. While eating her supper, she had fallen suddenly back, and expired. A few hours later, at the solemn midnight hour, we were suddenly roused by the announcement that a gentleman, residing not far distant, had fainted. My husband, on reaching the object of his call, found him reclining on the sofa, but the angel of death had come stealthily, and had noiselessly borne his spirit to the eternal world. He had spent the evening in listening to a philosophical lecture, and

Not in a swoon, but dead.

Pastor's call.

Three profane young men.

had invited his friend to go and hear the Rev. Mr——, at the Universalist Church, on the next morning. He had affectionately desired his wife to retire an hour or two previous, saying he had a little matter he wished to attend to, and would shortly follow. She fell asleep. On waking, about the dead of night, and finding her husband was not by her side, she called, but received no answer. On reaching him, she imagined he had fainted; but his spirit had departed.

On Sabbath morning, our pastor called at an early hour, and breakfasted with us. I mentioned death's unlooked-for doings of the night before, and our beloved pastor, with ourselves, felt that the living ought to be admonished.

It was a season of some religious interest at the church we attended, and, after our pastor had delivered a faithful discourse, he asked my husband if he would exhort, and make some reference to the solemn instances of mortality he had witnessed the preceding night. My husband did so. During his solemn appeal to those who were unprepared to meet God, three young men hastened out of the house, with noisy steps, and an excited manner. "This is the way the Methodists are always trying to frighten the people," said they, in angry tone, as they hurriedly left the house of the Lord. It proved to be the last time for two of these profane young men. The next morning, at an early hour, they were all three at a large establishment in Hague street, when the steam boiler in the lower part of the building exploded, and a large number of human beings were blown into

Blown into mid-air.

The smallest hospitalities rewarded.

mid-air, and some to an almost incredible distance, while others were buried in the ruins. Two of these young men perished. One only of the three was left, and he was dug out of the ruins. He now says, he means to give his heart to God. The Lord only knows whether he will keep his promise.

A Cup of Cold Water.

THE TRAVELLER ENTERTAINED.

THE Lord has never disappointed my faith. Such a thing cannot be as that one who trusts in the Lord should be confounded. But there are some things in which I have received very marked answers to my faith, and this is one. The Savior said, "A cup of cold water, given to a disciple in the name of a disciple, shall not lose its reward." I know it would interest you, if I could narrate the many circumstances under which I have proved this strikingly true. I shall have time to give but one or two instances out of scores. Here is one: I was travelling from Baltimore to New York; and made arrangements to pause at M. H., to see a dear friend. Dr. P. being unable to accompany me, other friends accompanied me as far as P., leaving me about twenty miles to go by railroad, and nine by stage. It

A benighted traveller.

The parsonage not a hotel.

A discouraged minister.

was near night when I arrived at B., where I was to take the stage. I found the stage gone, and, therefore, had no alternative but to go and remain over night, at the house of the minister residing in the place, with whom I had some acquaintance, or at a public hotel. It was always against my views of propriety, and repugnant to my natural feelings, to make a minister's house a matter of convenience, amid the multiplicity of cares of a minister's family; and, to go to a hotel without my husband to accompany me, I feared, might not be one of the ways of the Lord; for God only promised to keep us *in* all his ways, not *out* of his ways. Perhaps, in this, the Lord intended to test my naturally independent spirit, in order that it might be proved, that all was under the reign of grace. I called at the parsonage, and the Lord had prepared the way before me, as the friends seemed to feel themselves much obliged by my coming; the minister's wife, especially. I found all athirst for inward purity. The minister was much discouraged; said the place was the hardest ground he had ever worked on. He was now coming toward the close of his second year, and had had no revival, and asked me if I would not return on a quarterly occasion, about four weeks from that time, and labor with his people. Earnestly did I plead with the Lord, that the cup of cold water, "given in the name of a disciple," might not lose its reward. The duty of returning at the expiration of four weeks was urged on my mind, and I promised, if the Lord would open my way, I would do so. I found my way remarkably opened, and went. It was pro-

Two meetings a day.

Large congregation.

Fifty seekers of purity.

posed, on Monday, that we should have afternoon meetings, especially for the church, and evening meetings, in view of the awakening and conversion of sinners. Both the minister and his wife thought it utterly in vain to attempt to hold afternoon meetings, in consequence of the deadness of the church. I said we would go out and invite them personally. They said it would do no good; they knew not one that would be likely to accept the invitation.

In answer to my solicitations, a meeting was announced on Monday evening for the next afternoon, when, lo! the body of the church was nearly full. We spoke of the necessity of entire sanctification; that it was not left optional with God's redeemed people, whether they will be holy; the command is absolute, "Be ye holy."

It is due to the grace of God to say, that the Holy Spirit accompanied God's truth with an irresistible unction. We did not soften down the truth, but felt that we had a commission to declare the whole counsel of God, "whether the people would hear or forbear." We then stated the terms upon which God promises to sanctify wholly, and, in the name of the Lord, solemnly asked, who of that company, would comply with the conditions, and set themselves apart to get the blessing! It was estimated that about fifty rose to acknowledge, before men and angels, that they would resolve, then and there, to comply with the conditions upon which God has promised to sanctify wholly. From that hour the work of the Lord went on with power. That evening, and each succeeding meeting during the week, the power

Thirty witnesses.

A singular circumstance.

A hospitable family.

of God was eminently present to awaken the sinner; to justify the seeker, and to sanctify the believer. Before the close of the week, about thirty were newly raised up to testify that the blood of Jesus cleanseth. And such clear and consistent witnesses, I have seldom seen. I believe there was not one witness of this grace at the commencement of the week. And what to me seemed a singular feature in the dispensation of grace was, that the most of these who received the sanctifying seal were official members, trustees of the church, class leaders, etc.,—not one female, that I can remember. Between thirty and forty, I think, professed conversion, and still the work was going on when I left. Did not the Lord permit this minister to see the reward for the cup of cold water?

THE GENEROUS HOSTESS REWARDED.

Seldom have we visited a family but the Lord has indulged us in seeing the reward, either in the conversion of children, or the sanctification of parents. I might enlarge and fill sheets. But I must not; I will give you one more incident out of many, which occurred but a short time since. We were at a camp meeting, and slept and breakfasted off the ground with an admirable family who were given to hospitality. Nature had made the lady one of the more noble of her daughters,—noble in person, in habits, and in the refinements of grace. She was deeply interested in regard to the attainment of the witness of holiness; but so incessant were her assiduities in attending to hospitalities at their

An ancient ordinance perpetuated. The hostess' adieu. The divine reward.

family tent on the camp ground, and at their mansion off the ground, that I could get but little opportunity to converse with her. She seemed to get but little time to concentrate her mind prayerfully on the attainment of any object; but, O, how my soul desired, in her behalf, the entire sanctification of her soul, body and spirit! I remembered that it was an ordinance in Israel that was to abide forever, that those who staid by the staff were to share equally with those who went out to battle, and I felt that it could not be in the order of God that her necessary much serving should prevent her from receiving a rich, spiritual blessing, which might be an inheritance as enduring as eternity. And this I asked in her behalf. The last night came, and we were about to commence a meeting in a neighboring tent. The people were crowding in, and the rain was falling fast. The dear Christian lady, whose hospitalities we had shared, also came in, and affectionately extended her hand to say, farewell! How I longed that I might see the cup of cold water rewarded! I still retained her hand, and asked, in faith, that it might be now. While presenting her through the blood of the everlasting covenant, telling her that the blessing of entire holiness had been purchased, and already belonged to her by the right of purchase, and all she had to do was to claim the promised grace—taking God at his word, the Holy Spirit spoke through the humble instrument to her inmost heart. She believed, and entered into rest. But what a rest! Who can portray it on paper? I still held her hand, as she stood before me, unconscious,

A weight of glory.

The dressing-room.

The introduction.

apparently, of every thing but the glory upon which she had entered. But the visions of glory were too much for the body to endure. She gradually began to sink—sink away—till her tall, dignified form lay completely prostrate, and it was near half an hour before she was able to rise. The reward for the cup of water came late in the process of the meeting, but O, how refreshing and glorious were its inspirations! Alleluia!

My Rich Poor Friend.

I HAVE some rich poor friends, and some poor rich friends. If it will not annoy you, I will introduce you to one of each class, and then ask you to tell me whose acquaintance you prize the highest. Time, you know, is only the dressing-room for eternity, and we form friendships here, in view of perpetuating them in heaven. I will introduce you to my friends, and then tell me which you will take most closely to the fellowship of your heart.

Here is my friend Mr. ——. He has accumulated a fine property, so that he is now quite able to move away from his snug house, and the friends that would remind him of his former ordinary estate. His name is on the register of a Christian church, but so engross-

The living.

The giving.

The entertainments.

The children.

ingly have his attentions been occupied with bank stocks and ledger, that he has not, for a long time, been able to settle his account with Heaven. He does not remember, perhaps does not know, that, in view of benevolent enterprise, he, whose steward he professes to be, has said, "Let every one of you lay by him in store as God hath prospered him." And so it has not entered into his conceptions to *give* as the Lord hath prospered him, but rather to *live* and expend in mere worldly display, as the Lord hath prospered him. Though he lives in this splendid mansion, and has his servants at pleasure, yet it is really wonderful to see what a pittance he gives toward sustaining the poor and friendless, and the various institutions of Christianity.

He does not seem to know the fact that it is as truly a religious duty to give according to his ability, as it is to pray. He does not know this, because he seldom, if ever, finds time in his closet, with his Bible and with his God, to search into these matters. He lives on the surface of all religious duty. Five hundred dollars is but a light expenditure, if spent in household equipage, family wardrobe, or in the sumptuous entertainment of friends. But fifty dollars for the widow and the fatherless, or for any benevolent enterprise, which will not enroll the name of the donor on the annals of fame, is too large an expenditure to even contemplate, and such I have never known him to give, except on some public occasion. His children are not pious. Much effort has been made to fit them to shine in the world, but, alas! how little to prepare them to shine in heaven, or

No reward. "How do you like him?" Do not stoop. A name in heaven.

in the image of the heavenly! If what little he has given has been given in view of the observation of men, he has for this no reward from his Father in heaven.

Do you think this man rich toward God? How much treasure do you think he has laid up in heaven? This is one of my rich poor friends. How do you like him? Do you think you will covet the influence of his friendship in the other world?

If not, then I would advise you not to cater to his opinion, or covet his friendship, in this world. Do not sanction his costly entertainments by your presence. It is unbecoming the simplicity of the gospel of Christ, and beneath your dignity in view of your high and holy calling. If you do it, you may make yourself a partaker of other men's sins.

My Poor Rich Friend.

AND now, permit me to introduce you to one of my rich poor friends. I cannot give you her name. That is recorded in heaven, and this is honor enough. But I will briefly state facts. We will look in upon her in various avocations of life. Here she is helping her husband in his little grocery. His circumstances are limi-

Sundries.

Perpetual motion.

"That little room."

The funds.

ted, and will not allow of his employing a clerk, neither can she afford to keep hired help. But here all is tidy, and pleasant to eye and ear. Pies and bread, milk and tape, needles and nuts, in short, every variety of tax on patience and time in connexion with household duties. But here patience is having its perfect work. And though the hands may be in perpetual motion, her heart is as truly in the service of God as though she had received a commission from heaven, specifying her various work in all its minutia. Her standing over the counter, to retail articles, is made the occasion of frequent and earnest converse on the subject of religion, and, through this means, souls have been awakened, some have been converted, and others sanctified. That little room, attached to the store, has been the birth-place of souls. And, though so small and humble in appearance, it has often been filled with the hallowing presence of God, and numbers have received the seal of the Sanctifier, while bowed there. Though this husband and wife have but one little room and chamber, yet this is the abode of neatness, hospitality and affection. And this is not all; the sick and the poor are visited, and the distressed in body, mind, and estate are relieved. Our poor rich friend has always something to give. Her income is small, but the tenth is scrupulously laid aside, according as God hath prospered her. Persons have often wondered how our poor rich friend's funds came, and where from. She is ever ready for every good work, and gives wholly beyond many who have the amount of her means a hundred times told. What

Which will have the brightest crown. An inventory including all.

do you think of our rich poor friend, and our poor rich friend? Which do you think will have the brightest crown at the glorious appearing of the great God and our Savior Jesus Christ?

A Covenant well ordered and sure.

I WOULD rather God would cut short the work in righteousness, and take me home to heaven, than to be ever vacillating in my faith and in my purposes. When I gave myself up wholly to my Redeemer, it was in the bonds of an everlasting covenant. I looked well at the terms of the covenant, resolved that it should be, in all things, well ordered and *sure*. After I had made an inventory, and signed myself, with all that I had or ever expected to have, over to God, the enemy did not dispute the point that I had given up all, as far as I knew, to God, but he suggested that there might be something I did not know of that I had not surrendered. I replied, I make no provision for future emergencies; I give up all, whether known or unknown, resolved that, as God shall reveal his will, I will say, "Behold thy willing servant, determined all thy will to obey!" Now you have been much troubled on this point of giving up all. With thousands of other sincere, earnest souls,

The deed.

What we sing.

When it becomes duty to believe.

you have said, "How may I know when I have given up all?" This, certainly, is not so difficult a point to apprehend as you imagine. If I should, by an instrument at law, convey to you my dwelling, with all it contains, whether known or unknown, and then should afterwards find something that I had not known of at the time, would I have a right to appropriate the included yet unthought-of article to myself? All you have, or may ever expect to have, worth possessing, *already* belongs to God. You have been wholly redeemed, and, as the property of your Redeemer, have no right to hold any thing as your own. And have you not, in word, already given up all to God? How often have you sung,

Though late, I all forsake,
My friends, my all, resign!"

And now, is it any longer at your own option, whether you will be wholly the Lord's? Let the language of your heart from this moment be,

"Lord, I am thine, and not my own,
Thy servant, purchased up to thee;
My every power is thine alone,
The dear-bought right of Calvary."

The moment you make the entire surrender, that moment (and not till that moment) does it become not only your privilege, but your solemn duty, to *believe* that God accepts you wholly. God has given you grace to present yourself a living sacrifice. You come *through* Christ, and an offering presented to God *through* Christ

What makes the offering acceptable. Lawyer ———'s early call.

is *holy*, acceptable. Yes, it is holy and acceptable because it is presented through that *blood* that cleanseth from all unrighteousness. And who would dare doubt but that a sacrifice presented to God through this all-cleansing, ever-purifying medium, is holy and acceptable to God? To doubt it were indeed sinful. And would not such doubts bespeak a light estimate of the blood of the Son of God?

"If all the sins which men have done,
In thought or will, in word or deed,
Since worlds were made, or time begun,
Were laid on one poor sinner's head,
The stream of Jesus' precious blood
Could wash away the dreadful load."

Equality.

THE COLORED WOMAN AND THE LAWYER.

"THE rich and the poor meet together," and how the Lord, "the Maker of them all," can, in a few moments' time, bring them on an equality, has just been illustrated, in a manner I shall never forget. Lawyer ——— came to my husband's office, at a very early hour, this morning, all excitement, and suffering quite seriously from injuries received in the awful disaster which has well-nigh clothed our city in mourning. He was on board

The burning boat.

Sinks three times.

The lawyer's last hold.

the burning "Henry Clay." By an amazing train of fortunate providences, he was not consumed by the devouring flame, or, with scores of others, plunged into a watery grave. Being unable to swim, he remained on the burning vessel until pursued by the flames to the last possible refuge. He then threw two cane-bottomed seats into the river, hoping, if he missed one, he might alight on the other. But here his purpose failed. He missed both, and, on plunging into the water, sank to the bottom. Through the mercy of God, he rose again, and succeeded in getting hold of an iron brace which supported the guards of the boat, which was now fast being enveloped in flame. Here, he supported himself till he could retain his hold no longer, and again he sank. Again, through the mercy of God, he was brought up, and succeeded, yet once more, in getting hold of a brace, and, for a short time, sustaining himself, when, through failure of strength, or the burning heat, one finger after another unloosed its grasp, until his last hold on life or hope apparently vanished, and he sank as if to rise no more, until the sea should give up her dead. And yet, through a miraculous Providence, he again arose. On reaching the surface of the water, his head dashed against something, which, though in a state of extreme exhaustion, he grasped. It proved to be the gangway plank. On fixing his feeble hold here, he soon found that he was only sharing this, his last hold on life. Holding on at the other end of the plank, in the frenzied struggles of expiring hope, was an athletic colored woman! In the violence of her struggles, she

The lawyer supplicates.

The universal leveller in sight.

The rescue.

several times almost wrenched the plank from the feeble grasp of the lawyer, and every struggle seemed to make the probability more certain that the lawyer and colored woman must together sink and perish. Lawyer — is one, whose high-toned spirit, and peculiar cast of mind, would dispose him to be among the last to supplicate such a being as her, who was now so eminently jeopardizing his last weak hold on life. But now, with most moving expostulations, he implored his frantic companion, for Heaven's sake, that she would not wrest away his only remaining hope, assuring her, that, if she continued thus violent in her efforts, both he and she must quickly and inevitably sink together.

Ah, the rich and the poor had, indeed, met together. Death, the universal leveller, with whom distinctions are unknown, was now in sight, and, as he was about with one grasp to seize these fresh victims, a small boat came to their rescue, and they were saved. Such was the haste of those who had drawn them into the small boat to rescue as many as possible of these who had thrown themselves into the water from the burning vessel, and were now, in every direction, struggling for life, that, in drawing the lawyer into the little boat, they dragged him in with his face downward, and but little more than halfway over the side, barely sufficient to ensure the poise, and here he lay, hanging over the side of the boat, with his face downward, too weak to move, until, with the other rescued ones, he was taken ashore, and kindly cared for.

And now, in view of the miraculous preservation of

Who would have thought it? A child early devoted to the ministry.

Lawyer —, who would not have thought that, in relating this to his pious physician, in less than a day after its occurrence, he would ascribe his preservation to God, and would, at once, resolve on devoting his life to the service of his Preserver and Redeemer? but not one word of thankfulness to God, or of a resolve to devote his spared life to his service, did he utter. Surely, if men “will not hear Moses and the prophets, neither would they be persuaded, though one rose from the dead.”

Life a Failure.

WEALTH FIRST, THE MINISTRY AFTERWARDS.

HE believed himself called to the work of saving souls. He seemed to have descended from the tribe of Levi. By an aged grand-father, who had long been in the sacred office, he had, in early life, been dedicated to the service of the sanctuary; and, by a father who also ministered at the altar, he had, in spirit, been consecrated to the work of saving souls. When God converted his soul, he became very ardent in his service. A few months afterwards, he obtained the witness of entire sanctification. He had before had serious convictions in regard to what might be his call; but now,

A call to preach.

A golden bait.

A faithful friend.

with a distinctness which was unmistakable, he knew that he was called to be

—“ by God,

The Lord, commissioned to make known to men,
The eternal councils; in his Master's name,
To treat with them of everlasting things.”

He did not mean to be disobedient to the call of the Spirit, but a golden bait was thrown in his way, which he did not discover to be of Satan till too late. He had a wife whom he had taken from a comfortable sphere in life. “ Shall I subject this dearly cherished one to all the vicissitudes of an itinerant minister's wife ”? thought he. How much better to place her in circumstances first where my mind may be relieved from the thought that she may be exposed to contingencies which may burden my heart! How much more cheerfully, then, may I wing my way with messages of salvation as an ambassador for Christ!

And thus he reasoned, when a lucrative office under the government was offered. Fifty thousand dollars might soon be realized, human probabilities considered. The enemy told him that this sum might soon be obtained, and then, with a light heart and a rapid course, he could soon *redeem* the time spent in the accumulation of his fortune. He did not seem to perceive the true character of the bait, but God raised him up a faithful friend. We expressed to him our misgivings, and would fain have hindered, but he was so sure he might present Christ on shipboard, and in California, that the point was yielded.

The first failure.

A sad change.

Returns home to die.

He soon embarked. On shipboard, he failed to exhibit Christ. The first failure was as he sat down to the first meal. The Holy Spirit suggested, "Ask a blessing openly on the food, and let it be known that you acknowledge God in all things." But the tempter said, It would have the appearance of being righteous overmuch. The tempter prevailed. And, with shame and sadness, did our friend spend his first night on the sea. And now he became painfully conscious that his spiritual strength was failing, and that he was out of the path of duty. Soon he began to neglect all religious duties, and at length totally departed from God. What a change!

"From what a height of happiness cast down!"

Splendid talents, which might have been employed in the service of Christ as an ambassador from the King of heaven, yielded up to the service of sin! Still he hoped for a brilliant earthly career. But, in this, he was doomed to a most fatal disappointment. His health utterly failed, and he became a wreck. Disappointment and disaster, with raven wing, brooded over him, and utterly darkened every prospect. His earthly schemes all failed, and, after a year or two, he returned home only to die. He was a spiritual and physical wreck. In the day of his calamity, he sought earnestly, and with most bitter repentant tears, the mercy of God, through our Lord Jesus Christ. In some of the bitter pangs through which he passed, I was with him, and never can I forget his sad bewailings. Truly, in that cup of

Obtains mercy. Family group. Little children and birds. The broken vase.

repentance, was the "wormwood and the gall." The Lord had mercy on his soul, but his sin was a sin unto the death of the body. He lingered a few months more on the shores of time, a pitiable wreck, in body, mind, and estate, and has now gone to reap the rewards of eternity, but not of a life spent in the service of Christ as a faithful minister.

The Incog.

THE INCOG IN THE NURSERY.

HERE is a happy family group. These little ones are bright and gleeful. The God of nature is in himself a fountain of happiness. Children are made to be happy, and, if not pinioned by disease, or ungentle usage, their little hearts, and agile forms, will bound upward unfettered as the joyous bird. Children may be sportive; it is surely as natural, as for birds to fly. But, though natural, and therefore un sinful, as ~~for~~ the sportive lamb to indulge in its playful gambols, yet children cannot always be sportive, without damage to household equipage, wardrobe, and limb.

And here is a changed scene. Our happy little family group are all in dismay and sorrow. A vase has been broken, and a nice garment torn. Not intentionally; O,

The pulpit lamp.

Who raises the wind ?

Bad seed.

Harvest.

no! The disaster was as purely accidental as was that of the earnest clergyman, who, when in the heat of his subject, came too near that splendid lamp, and sent it whirling below. That minister was not met with severe words, and an uplifted hand. Our incog has another way of meeting ministers, and other people in church, than little loving hearts in the nursery.

In fact, I imagine our incog has something to do in causing disasters. He raised the wind in the days of Job, and has he not, as the Prince of the power of the air, raised it many a time since? Yes! And he has just now been raising it in this nursery. He did not come in sooty garments, or with cloven foot. No! Surely, he had been resisted, had he come thus. But I will tell you just how he came. It was, in a flowing garment of light. And thus stealthily did he hide his satanic stealings, as he approached that pious father or mother, and in subtlety whispered, "You do well to be angry." The incog is instantly obeyed, and lo! the havoc. Seeds of anger are sown in these young, guileless hearts. Dire seeds, such as were sown in the heart of Cain, are, by the parents' own hand, sown in these infant hearts. And who can doubt but this seed will germinate? Do you not already see its fruit in that angry cry, and those retorting words? But do not imagine the end is yet. A plentiful crop awaits you in after-life. And you may gather its bitter fruit in eternity. O, beware of the first entrance of the incog in the nursery!

Peaceful airs. A dark heart in a light dress. Toil in the kitchen and the incog too

THE INCOG IN THE KITCHEN.

But the nursery is not the only place where our incog stealthily obtrudes. He was in that kitchen and laundry, when you unkindly chided that servant. The peaceful airs of Paradise, which, through redeeming mercy, may, and ought to, pervade every dwelling, are his bane. And he would fain, with pestilential breath, contaminate the air of your dwelling; but he will do it stealthily. Again we tell you, don't expect to see him come with sooty robe, or showing his cloven foot. He knows your likes and dislikes quite too well for that.

In fact, I imagine you are really too pious to entertain his satanic majesty with a good relish knowingly. But he is aware that yourself and family have very many privileges, social and religious, of which this poor domestic, made alike with yourself in the image of God, may not partake. He would have you unmindful of the difference, and the corresponding obligation, on your part, to meet the deficiency by the kindness of your behavior. Who prompted you, when you administered that reproof in such an ungentle manner? And when you permitted your pampered children to perplex those in your employ, and to manifest a disregard to the increase of their labor, comfort and convenience, whose dictations did you yield to? O, there is care, toil and privation enough in the kitchen! It is cruel to have the incog there.

Unfriendly innuendo.

Fashionable follies.

Midnight convictions.

THE INCOG IN THE PARLOR AND CHAMBER.

But does he not often get in the parlor, and in the secrecy of the closet, or the chamber? Was he not in your parlor, when you meted out allusions derogatory to the character of that Christian minister, that pious friend, and that neighbor, such measure as you well know you would not love to receive again? And when you made that display of folly and fashion, so unbecoming the simplicity of the gospel, was he not there to urge you to it, and to assist you in it? When you were influenced to pursue a course, calculated to introduce your children into fashionable life, rather than to introduce them to the attentions of the purely pious, and to expend your means largely for fashionable follies, instead of sacrificing to God that which cost you something,—whose dictations did you obey?

When you went to your chamber, and, in conformity with the usages of the pious, knelt before the Lord your Maker, and the Holy Spirit reprov'd you for the errors of your spirit and life, who was it that influenced you to turn away from that reproof, with the suggestion, that others, professing as much religion as yourself, did the same? And when, from a condemning conscience and physical indisposition, you were held waking in the midnight hour, the Spirit urging you to renewed and entire dedication, whose influence did you obey, when you resolved that you could not be quite willing to be singular for Christ's sake? Ah, the subtle incog! He lurks in the parlor and the chamber.

Thorns for the pillow, and opiates for the conscience. Blinded with golden dust.

THE INCOG IN THE COUNTING-HOUSE.

But where may we not find the incog? Here he is, in this place of merchandise, prompting this man of business to an unhallowed haste to be rich. Stealthily is he preparing thorns for the dying pillow of this unrestful man. In his restlessness, he gives him opiates, which, though they may not give quiet to the weary body, are fast deadening the sensibilities of the soul.

Poor man! He is becoming blind, and cannot see afar off. Our incog is the god of this world, and this grovelling man of money once perceived this, but he is every day growing blinder, and the cause of this increasing blindness is becoming yet more perceptible to his far-seeing, pious friends. Time once was, when he used to turn his eye upward; but now he seldom or ever does this. This long-continued looking downward, in search of the root of all evil, is fixing a mark of most debasing tendency upon him; but this he does not perceive. Alas! our insidious incog has well-nigh done his worst here. Subtle, cruel fiend! There he stands disguised as a friend! And do you see how he raises the dust? It appears as gold, and eagerly our poor counting-house friend will weary out life's hours in catching at these particles, that he may put them in his coffer. What a pity he does not perceive how these particles are blinding his eyes!

"Our aim is happiness: 'tis yours, 'tis mine,
 'Tis the pursuit of all that live on earth,
 But some mistake the mark, and weary out
 Life's hours in chasing shadows."

The echo of a whisper.

Possible effects.

The two servants — envy.

THE INCOG IN THE CHURCH.

Nor is this all. Here he is among these church members. Did you notice that uncharitable, half-spoken insinuation? That unwary professor did not exactly mean to do wrong, in that unkind insinuation. But our fiendish incog whispered it in his ear; and he whispered it out. Had the incog been clothed in fiendish garb, our friend would have abhorred obedience to his bidding.

But the words have gone forth. How slight, seemingly, were the insinuations! but they were seeds of discord. And, now that they have been once sown, who can tell what the harvest may be, when fairly reaped, perhaps in the disbanding of that now peaceful church! See that man, with his one talent, closely eyeing his Christian brother, to whom his Lord has entrusted five talents. The servant with his one talent, and the servant with his five, are equally precious in the sight of him who is "no respecter of persons." Each one is required to use just what he has, and no more. But how enviously is that one-talented member eyeing his brother, who is striving to make full use of his five talents! "Ah!" whispers our would-be pious incog, "are not all the Lord's servants prophets?" What better right than yourself to that more honorable position, has that brother? And thus begins the whisper of dissatisfaction, which ends in outspoken wrath, and ultimate destruction. Had our incog come in his native garb, our one-talented, yet not wicked friend might have

Two high for safety. Company into the pulpit. What God and angels saw.

remained in his own sphere, and been useful. But, by yielding to that first whisper, he is allowing our incog to exalt him to a position, which he has no talent to fill, and in which he dishonors himself, and the cause of piety. Soon will he thrust him down, and make him the sport of fiends.

THE INCOG IN THE PULPIT.

But where will not, and where has not, our incog appeared? He enters God's holy temple, and has been known even to ascend the sacred desk, in company with the minister. But so subtle in deceivableness is our incog, that the minister knew him not. We do not say, that he might not have known him; for there, right before him, lay an infallible test, by which he might at once have tried him, and known that he was not of God. But of this he, who had come to minister for Christ, was unmindful. He did not go to the law and to the testimony, to try the spirit, and, before he was aware, the foul incog took the advantage. Instead of preaching *Christ*, he preached *himself*. He made a display of *himself*, as a very close theological thinker. Nothing could be more evident to God, angels, and the deeply spiritual portion of his auditors, than that he was willing to exhibit *himself* as a sermonist, of extraordinary powers of analysis, an adept in all the technicalities of theology, of marked ability for profound biblical criticism, and pulpit oratory. And of this he has convinced his auditors. But though his auditors go away under this conviction in regard to the *man* that has

A minister and his invisible prompter.

Five hundred hours lost.

ministered to them, who goes away with renewed and powerful convictions of the necessity of *Christ* as a present Savior? Who goes away newly convicted of the infinite claims of Christ on the heart, or with renewed heart-realizations of his saving power? Ah! the incog was in the pulpit, and what a wonderful gain did he make out of that minister, and through his influence! What a gain of sacred time! This was the *Lord's* day. And here were about five hundred auditors. Mark that! Yes, mark it; for our incog, with his many invisible attendants, marked it closely, and with fiendish frolic. Only think—five hundred hours of sacred time; time which ought to have been improved, in earnest efforts to prepare the soul for immortality, and eternal life. Here are five hundred souls standing on the brink of eternity, some whom, perhaps, for the last time, the Holy Spirit has brought to this temple sacred to holy service.

O, did not our incog make memorable gain, when he went with that minister into the sacred desk, and induced him to preach *himself* instead of preaching *Christ*?

"Angels our march oppose,
Who still in strength excel;
Our secret, sworn, eternal foes,
Countless, invisible,
From thrones of glory driven,
By flaming vengeance hurled,
They through the air, and darken heaven,
And rule this lower world."

Disheartened.

A responsible position.

An apology answered.

The Minister's Wife.

"IF I should get the blessing, I am sure I could never keep it. I am naturally so volatile—so light!"

And who do you think it was, that said this? Why, it was a minister's wife; one who, by virtue of her position, had placed herself before the people as an example in faith and practice. Of this, we reminded her, as we urged upon her the solemn duty of present holiness, as the indispensable pre-requisite of a minister's wife!

How serious are the responsibilities of those who place themselves in this position! "But," say some, "we do not wish others to follow us as examples in faith and doctrine. We do not profess to have an experience which will warrant this." But, my dear Christian sister, whether you desire it or not, scores, if not hundreds, will be thus looking up to you. If conformed to the will of Christ, in experience and in spirit; if you manifest an evident renunciation of the world, with all its vain pomp and vanity, hundreds will take knowledge of you, in the various places where the vocation of your husband may lead you, and will be influenced by your example to do likewise. But, if you do not, you will neutralize the effect of your husband's ministrations, and, instead of luring souls to heaven, through your influence, you may find, in the end, that scores stopped short of "the prize of their high calling in Christ Jesus," by following your tardy example. And do you feel quite ready to meet them at the last day?

As good a Savior as Paul had. "But I am so volatile." A certain minister's desire.

How much better that you at once rise and step forward, and, in the majesty of Almighty grace, stand forth in connection with your husband, and, in inspiring attitude and word, proclaim, "We are well able to go up and possess the good land"! You know that we are well able. You have as good a Savior as Paul had. The Savior is with you now. If he should now make himself visible to you, as to his disciples in journeying to Emmaus, and say to you, "Believest thou that I am able to do this?" what would you say in reply?

You would not dare to say, "Lord, I am so volatile, so irresponsible in my feelings, so prone to yield to my natural preferences, and shrink from the cross—I cannot think of standing out, in an attitude before the people, that word seem to say, "Follow me." You would rather say, "Lord, all things are possible with thee, and all things are possible to him that believeth."

Our dear friend, the minister's wife, who said she was so volatile, felt much as you; only, perhaps, more volatile, timid and irresponsible; for we have seldom seen a minister's wife, who seemed more disposed to shrink away from the responsibilities of her high calling. We had met at one of those yearly gatherings, where the tribes go up to worship in tents. Her husband, who felt deeply the cares of his holy vocation, and was endeavoring, with clean hands and a pure heart, to minister in the sanctuary, greatly desired that his lovely, intelligent wife should be his help-meet, in meeting his ministerial responsibilities. Now, do not smile, and think me over-exacting, when I say that this was just

Thoughts on a minister's choice of a wife.

The only difficulty in this case.

what he had a right to expect of her. And we are free to say, before God and man, that, when a minister gives himself to God and the church, he wrongs himself, and wrongs the church, if he does not marry in view of a helper in his calling. And not only does he wrong himself and the church, but he wrongs the lady of his choice, if he does not first see that her natural and religious preferences are such as to ensure an aptness for the duties of her holy calling. And may it not be owing to a want of careful observance on this subject, that many a minister's wife has pined out a short existence? God saw that, by neither grace nor nature, she was fitted for her sphere. Her husband failed in his election. He thought more about her pecuniary condition, and his mere natural preferences, than about a helper, meet to aid him in bettering the spiritual condition of his flock.

For this cause many are sickly, and many die. But is the fragile, inefficient wife the only sufferer under these circumstances? Might not that minister, whose cares with his unhelpful family are ever crushing his spirits; might not such an one have risen high in the scale of eminent usefulness, if he had sought a wife with as much prayerful circumspection as Fletcher did?"

But, with this minister's wife, it was not a want of natural, intellectual or physical ability for her work. The only difficulty with her, as with a great many other ministers' wives was, the want of full salvation. And this, her intelligent, and deeply pious husband knew, and it was therefore he said to us,—

Deep personal interest.

Afraid to go over.

"I am going."

Tears.

"Do interest yourself for Mrs. —."

This was at the commencement of a camp meeting occasion, and deeply and most prayerfully did we interest ourselves in her behalf during the entire process of the meeting; but we were almost invariably met with the discouraging response —

"If I should get the blessing, I am sure I could never keep it."

She did not manifest a want of interest in the subject, but she manifested a lamentable want of faith in the willingness and ability of Christ to keep her. She was as the Israelites would have been if, when they were commanded to go over and possess the goodly land, with the promise that God would save them from the hand of their enemies, they had said, "Nay, Lord, we are afraid, if we obey thy command, and go over to possess the land, that thou wilt not save us, after we have gone over, but wilt leave us to be overcome by our enemies." Who can conceive of greater temerity, or any thing more insulting to God, the promise-keeping Jehovah?

It was now toward twilight of the last day of the meeting. Mrs. —, not intending to remain on the ground over night, came to bid me an affectionate and hasty adieu.

"I am going," she exclaimed. "Yes! and going without full salvation."

She burst into tears, and said,

"I am sure it is not because I do not need it!"

"No! It is not because you do not need it, for you

Faith in view of instant death. Saved now by believing now. Praise to Jesus.

need it greatly. You cannot be equal to the duties of your high and holy calling without it. And you also know just how you might have it. If you knew you had but one moment more to live, would you not cast yourself wholly, and just as you are, on Christ? And would he not save you to the uttermost?"

"Yes, I know he would."

"Then why do you not *now*, just as you are, cast yourself wholly on Jesus for present salvation from all sin? God does not leave it optional with yourself whether you will do it now; he commands you to do it now. He says, 'Look unto me and be ye saved,'—not to-morrow, or five minutes hence, but *now*. You may be in eternity to-morrow, or five minutes hence. All you need is present salvation. You cannot breathe this moment for five minutes hence. Neither can you believe for five minutes hence. If you are now relying wholly on Christ, to save you this moment, he is saving you. Are you now trusting wholly in him to save you from sin?"

"I am."

"Do you think you are sinning now?"

"No."

"How are you now being saved from sin, if it is not by the power of your omnipotent Savior? You could not save yourself from sin one moment, any more than the veriest fiend. And if Christ is saving you, is it not your duty to give him the glory due to his name? Do not wait till you feel an impelling influence to praise him. You do not wait to thank a friend that does you

The witness of the Spirit.

The new song.

Meeting in a large tent.

a great favor, till you feel some impelling influence ; but you do it because it would be unseemly not to do it. If Jesus is now saving you, will you not now say,

“ My Redeemer from all sin,
I will praise thee ”?

She quickly repeated the words, and in tearful, adoring gratitude, praised her Redeemer from all sin. A divine consciousness, inwrought by the power of the Holy Spirit, was given, and she proved the cleansing efficacy of Jesus' blood. She had begun the new song sung by the blood-washed spirits redeemed from earth, and which no man could sing, but they who had first learned it on earth, and, with the angel company, she, in word and in spirit, repeated, “ Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen ! ”

So engrossing were the beatitudes, with which the vision of her mind was now filled, that she could not at once leave that sacred spot, as anticipated. She lingered till after supper, when a meeting was proposed in the large tent in which we now were.

A large concourse gathered in, among whom were several beloved ambassadors of our Lord Jesus Christ. We had been but a short time together, when our newly blest friend, the minister's wife, forgetful of her former timidity, arose, and sweetly said,

“ I have been trusting in Jesus to save me from all

How a soul was saved one hour.

The professor.

The blessing keeps her.

sin, *one hour*; and he has saved me. Praise his name! And now I have been asking myself, if Jesus can save me *one hour*, why can he not save me two hours, if I will trust in him? And if he can save me two hours, can he not save me a day, a month, or a year? If he can save me a year, can he not save me two years, and all along through life, till I get to heaven, if I will only trust in him?"

The effect of such a testimony from one who had been so shrinking and volatile, was almost electrical. A teacher in Israel of some celebrity, and a professor in a neighboring literary institution, was so interested and edified, that he, in less than an hour, was also on his feet, as a newly raised witness of the power of Christ to save from all sin. "Never," said he, "did I see the simplicity of the way to be saved from all sin, as by hearing that simple testimony of Mrs. —."

Many other witnesses from that literary institution, and elsewhere, were enabled, that night, to testify of Christ as a full Savior. No one present can forget the interest of that blissful, powerful scene. The work went on all night, and it was about four o'clock the next morning before Mrs. — could leave. The inspiration of the occasion seemed mostly to take its rise from the unsophisticated, yet powerful testimony of the timid Mrs. —, who was so sure, if she got the blessing, that she could never keep it.

Some years have passed since this eventful camp meeting reminiscence; but still we have reason to hope that the once fearful Mrs. — keeps the blessing, or, in other words, the blessing keeps her.

A visit to the church. Prayer. Attitude of the congregation. Prayer paid for.

Proxy Worship.

PRAYING BY PROXY.

DID you ever hear of such a thing as proxy worship?

Well, just step aside with me. Let us enter this temple dedicated to the worship of Almighty God. And then tell me what you think of proxy worship. Do you see that minister kneeling in the desk? What is he doing? He is engaged in worship. Ah, then, this is the temple of the Lord. And this kneeling man is obeying the divine admonition, uttered by David, "O come, let us worship and bow down; let us kneel before the Lord, our Maker." And now, my friend, turn your eye away from the sacred desk. What do you see? Here is a large concourse, sitting at apparent ease. Some are looking at the minister. Others, I imagine, are observing the latest fashion. And here are others, with head reclined, in dozy attitude. But why does not this assembly, convened as they are for worship, obey the inspired, expostulatory injunction, "O come, let us worship and bow down, let us kneel before the Lord, our Maker," and, in scriptural attitude, worship the God of the Scriptures? I can tell you just the reason. The practice of proxy worship has obtained in this congregation. Of course they pay their minister. And what are ministers paid for, but to do the work of the congregation? If the minister is paid for doing the praying, ought he not to do it? The unknéeing, rest-

Outsiders coming in.

Celestial railroad.

"Who does he mean?"

ful attitude of this congregation, betokens restfulness of mind, and of course is calculated to commend to outer court worshippers the pleasantness of proxy worship. And may not this be one reason why so many outsiders come in, and unite in church fellowship with this body of professed Christians? Surely, there is nothing repulsive to the most irreligious heart in proxy worship. For why should these proxy worshippers even exclaim, with some ancient sinners, concerning the service of the Lord, "Behold, what a weariness it is"? We live in the age of progress, and it is not singular that some modern Christians have found an easier way to get to heaven than those of ancient times. Did you ever hear of the *Celestial Railroad*? Well, these Christians are going to heaven, not in the trudging way of good old Christian, of Pilgrim's Progress, but by the new, easy way—the Celestial Railroad. It is true that this new, and more easy road is not described in our scriptural chart, as was Bunyan's. But why make much ado about this? Many people cannot find much time to read the Scriptures, and proxy worship is so much easier and more modern than scriptural worship.

SINGING BY PROXY.

But stop! The minister rises, and, in solemn cadence, repeats, "Let us praise God by singing the sixty-sixth Psalm." "Let us praise God"! Who does he mean? Not this whole congregation of course. Why should he? for this portion of the worship of God has also been paid for. And, though set forth in the catalogue of

The orchestra. The outlandish air. The secret out. The stragglers.

scriptural duties as about equal in prominence with prayer, yet, as with prayer, it is performed by proxy. Do you see that thoughtless-looking, gaily attired little group, sitting up yonder? Well, that is the orchestra, and this is the place which this congregation of proxy worshippers have set apart for the singing to be perpetrated. This little singing group, who have been hired to perform the singing part of worship are mostly, if not all, non-professors. The words which the minister has given out, you observe, are deeply solemn, and those utterances demand a devotional heart. You wonder at the inappropriateness of manner, and at the inappropriate outlandish air which has been selected. But this should not be cause of surprise. Could you expect this thoughtless young company, uninitiated as they are, in the proprieties of grace, to select an air suited to these deeply devotional words? Why expect it? If their hearts have never been subjected to devotional trainings, how can devotional perceptions emanate? And then there are also other reasons well known to the choir fraternity, and I hope I shall be pardoned for revealing the secret, but it is so explanatory that I must tell you. Old-fashioned stragglers as ourselves sometimes chance to get into this congregation. Not being acquainted with the modern mode of proxy-singing worship, they make an effort to obey the dictates of their pious hearts, and, with David and Paul, attempt to "Sing with the spirit and with the understanding also." These attempts being vastly unpopular with the choir, they have concluded, in self-defence, to keep ever practising on new

A strife after novelty. Limping performances. The failure successful.

and unheard-of tunes. You observe their lame, hesitating manner in singing. This is to be accounted for from the rapidity with which they are obliged to leap from one new tune to another; otherwise those not initiated in the secret of proxy-singing worship might get the start of them by chancing to catch some of these flying airs.

It is, therefore, a needful secret, in the plan of proxy-singing worship, that these who are employed to sustain it, should be ever leaping on from one new tune to another. Otherwise, how could it be sustained? The limping manner, therefore, in which this portion of proxy-worship is conducted, flows out as a necessary consequence of the system.

These proxy-singing worshippers are not, perhaps, to be particularly blamed for those stammering, hesitating performances. They, surely, are to be pitied. The fact in the case is, that they really have not had time to learn the tunes, and how can they do otherwise than hesitate, when they scarcely know whether they are going right or wrong? But do not let us blame the system, or the perpetrators. A system whose adaptation fully meets the end proposed is pronounced admirable. And see how admirably this succeeds! Listen! Scarcely do you hear an interfering voice. Then do not blame the perpetrators. They have succeeded to a charm in doing what they have been hired to do. Seldom, if ever, is the choir, or the congregation, annoyed now with having others sing than those duly recognized as proxy-singing worshippers. And so pleasant and

The cash and the voice.	David's exhortation.	Paul's will.	Luther.
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quieting to the body and conscience has this proxy mode of praising God by singing been found, that it is rapidly obtaining in all churches of every name.

Surely, it is much easier to pay one's money than to weary one's voice by maintaining those ancient modes practised by the Old and New Testament saints, and other teachers of religion of olden time. How much more thought and exertion seems implied in the mode of worship in David's time! Witness his exhortation to all the people to praise the Lord and sing unto him with a loud voice. Mark his many persuasions to this; Psalm xxxiii. 3; lxvii. 4; lxxx. 1; cv. 2. And then Christ and his disciples together sung a hymn, and Paul, exhorting to unity in congregational worship, tells just what he, as one of a worshipping assembly, will do; "I will sing with the Spirit, and with the understanding also."

Ah, Paul, how wilful would you be, were you to carry out really such a resolve in this age of progress! And, then, there was good old Luther too! O, had he lived in these days, what an innovator would he have been! Only listen to him in his good Old Hundred.

"Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host,
Praise Father, Son and Holy Ghost."

Ah, and here is yet another man, of ancient time, who, I imagine, were he now with us, would have been so far behind the times as not to regard the practice of proxy-singing worship even a privilege that it were as

largely paid for as the best paid choir of proxy singers in the land. Here is a book of doctrine and discipline, which was sent forth from under his supervision. Listen while I read a few lines on this subject from this curiosity of a book. We will read from a section under the head :

“ Of the Spirit and Truth of Singing.

“ Question. How shall we guard against formality in singing ?

“ Answer. 1st. By choosing such hymns as are proper for the congregation.

“ 2d. By suiting the tunes to the words.

“ 3d. By often stopping short, and asking the people, ‘ Now, do you know what you said last ? Did you speak no more than you felt ? ’

“ 4th. Do not suffer the people to sing too slow. This naturally tends to *formality*, and is brought in by those who have either very strong, or very weak voices.

“ 5th. In every large society, let them learn to sing and let them learn our tunes first.

“ 6th. Introduce no new tune till they are perfect in the old.

“ 7th. Exhort every person in the congregation to sing ; not one in ten only.

“ 8th. . . . Public singing is a part of divine worship, in which all the congregation ought to join.”

Hair-splitting.

What non-professors know.

Spiritual worship required.

Scriptural Worship.

CONVICTION OF THE UNLEARNED AND UNBELIEVING CONTEMPLATED.

Is there not some scriptural attitude becoming the humble spiritual worshipper, a mode by which Bible Christians may attain to some uniformity in worship? The unbelieving world is looking upon us. Little do mere worldlings know about the hair-splitting theology, which divides the various evangelical denominations. But there is one thing they do know, and that is, that we all profess to regard the sacred Scriptures as the foundation of our religion, a sufficient rule for faith and practice. No worship is acceptable but spiritual worship. But "The hour cometh and *now is*, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him *must* worship him in *spirit* and in truth." How greatly important, then, in view of this solemn declaration, directly from the lips of the Savior, that we should seek to know the mind of the Spirit! If we fail to do this, how can we be spiritual worshippers? And without a careful study of the *written word*, how can we know the mind of the Spirit? Here we have the mind of the Spirit; for "Holy men of God spoke as they were moved by the Holy Ghost;" and Peter says, "Now the Spirit speaketh *expressly* on this wise." Human opinions are changeable and conflicting: But here we come to the *lively* oracles, and,

Safe examples.

The spirit produces the acts.

through these, listen to the living voice, of the ever-living, unchangeable Jehovah. The same spirit that spoke through holy men of old, here as truly speaks to us as though its living utterances were issuing forth from him that sitteth upon the throne. Yes, "holy men of God spake as they were moved by the Holy Ghost." Actuated, then, as they were, by the Spirit, we shall, in following the teachings of their example, be guided in judgment on this point, and be wise, understanding what the will of the Lord is.

Not for ourselves alone is it needful that we maintain spiritual—scriptural worship. Unbelievers, and the unlearned in spiritual things, are ever mingling with us. If we imagine that we may worship God in our own hearts and lightly regard these outward observances, we are not Christians of the same stamp with Paul. The *acts* of the genuinely *spiritual* Christian are as truly inspired as were the "*Acts*"—actions of the apostles. It was the spirit of Christ dwelling in the apostles as their "wisdom and righteousness," which produced their *acts*; and it is the design of grace that every believer should be "a habitation of God through the Spirit," and should experimentally apprehend an indwelling Christ, "who of God is made unto us, wisdom, righteousness, sanctification and redemption." "If any man have not the spirit of Christ, he is none of his." If a Christian be actuated by the Spirit, he will be careful that not only his thoughts and feelings be under the dominion of the Spirit, but that *action*, as an exponent of thought and feeling, indicate the internal

A habitation for God.Paul on the proprieties of public worship.

workings of the Spirit to the outward world. "Know ye not that your body is the temple of the Holy Ghost, which is in you?" "It is God that worketh in you to will and to *do*!" What a responsibility does this fact impose on all who name the name of Christ, to "*be-workers together* with God," by seeking to know the mind of the Spirit, and to show themselves taught of God, and actuated by the Spirit! This is needful, as truly in social, and public worship, as in closet devotion.

Paul seemed specially desirous, that spiritual worship should be maintained, in view of the conviction of the unlearned and unbelievers. Witness how singularly important he regards a due attention to the proprieties of religious worship. Not only does he contemplate the conviction of the unlearned and unbelieving, but their ultimate and speedy enlistment as worshippers. Surely, Paul seems almost strangely sanguine on this subject. Indeed, you will not think I give it undue prominence, if you will only with me study his views, contemplating as they do, the conviction and conversion of the unbelieving. He says, "And thus are the secrets of his heart, that is, the heart of the unbeliever, made manifest, and, so falling down on his face, he will worship God, and report that God is in you of a truth." How important, then, it is, to observe scriptural proprieties in worship, if such achievements of grace may be expected to follow!

How did Old and New Testament saints appear before God? Was there any uniformity of mode observed in their approaches to him? Here is Abraham, *bowed*

Kneeling worshippers.Who put Daniel on his knees?

in lowly prostration before the Lord, pleading for the doomed Sodomites. Here is Abraham's servant, who worshipped the Lord *bowing* himself to the earth. Here is Moses, falling down before the Lord, pleading forty days and nights for his sinning brethren. Here is David, on his knees, morning, noon and night, before the Lord, his Maker, and calling on all the people in the public assembly, to bow down and worship. Here is Solomon, at the dedication of the temple, kneeling before the altar, with his hands spread towards heaven. Here is Ezra, saying, "I fell on my knees, and spread out my hands unto the Lord my God." Here is Job, who, amid his sad bereavements, "fell down and worshipped." And here is Isaiah, declaring the solemn purpose of God on this subject, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow." Here is Daniel, touched by the invisible power of God, and "set upon his knees." Yes, God himself put Daniel on his knees. And, here, again, he tells us, "He kneeled upon his knees three times a day." And this he did, though exposed to the gaze of his unbelieving and malicious adversaries. Here are the wise men, falling down and worshipping the infant Jesus. And here are even unclean spirits, forced to pay the homage due to the Son of God, and, falling down before him, they acknowledge the reverence due to his name. Here is Peter, falling down on his knees to Jesus, and acknowledging, in lowly prostration, his sin in the eyes of infinite purity. And here is our divine Exemplar, in

Primitive Christian practice.

All heaven bowed.

"What a spectacle!"

the hour of his agony for our sins, kneeling before his Father. Here is Stephen, to be received among the upper court worshippers, as his last act on earth, kneeling down in prayer for his murderers. And here is Paul, also kneeling down by the sea-shore in social worship, on an occasion of affectionate farewell with his brethren. Kneeling in prayer, certainly, was a mode much favored by Paul—a mode upon which he personally practised, and to which he directs special attention. Here, he again, from the prophet Isaiah, cites the divine declaration, "As I live," saith the Lord, "every knee shall bow to me." And still, as though the point were never to be yielded, in exalting the name of Christ above every name, he says, "That, at his name, every knee shall bow, of things in heaven and things on earth." Yes, every knee, of things in heaven and things on earth! Behold the twenty-four elders fall down before the throne of the Lamb, with their harps and golden vials which are the prayers of the saints. But are they the prayers of these unknecing saints?

Think of impure, erring, dependent man, approaching into the presence of a being of immaculate purity, on whom he is dependent for forgiveness, and for the all that momentarily sustains him, in natural and spiritual life—think of such an one, in an unbowing attitude, attempting to worship the Lord, his Maker. What a spectacle must an assembly of such worshippers present to the eye of God, and the adoring, prostrate worshippers in the upper sanctuary! Contrasting our unworthiness, our dependence, and our position, how strangely

What can the angels think ?

A petition to the Almighty, sitting.

incongruous and unbecoming must such an attitude appear! Can angels, and the pure spirits of the just made perfect, love to linger over such a scene?

Whatever their compassions may be, they surely cannot feel the sympathy of love, nor a oneness of spirit in worship with those who would thus irreverently approach their Sovereign. Who, but those as untaught in the proprieties of life as a Hottentot, would approach with a petition even an earthly sovereign, without assuming some reverential attitude? How soon would such an one be spurned from the presence of an earthly potentate, as unworthy his notice! But here are worshipping church associations, and social circles, where the blessed and only Potentate, the "King of kings, and Lord of lords," is approached with petitions, infinite in importance, and requiring an infinite display of condescension and clemency, presented in an unhumiliated, irreverential attitude.

"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

"Angel powers the throne surround;
Next the saints in glory they;
Lulled with the transporting sound,
They their silent homage pay;
Prostrate on their face before
God and his Messiah fall,
There in hymns of praise adore,
Shout the Lamb that died for all."

 Couplets from the nursery. Salvation and simplicity. A rare sight.

Scriptural Singing.

“Lord, how delightful 't is to see
 A whole assembly worship thee!
 At once they sing, at once they pray,
 They hear of heaven, and learn the way.”

You smile at my simple couplets. I learned them when I was a child. These, with a great many good things which I shall never forget, were acquired amid the teachings of the nursery. Yes, these lines are among those sweet, truthful things which the God of all grace loves to write in early life on the heart of childhood. And I am so wilful as to resolve that, with me, they shall never be unlearned. I profess to have been converted. And ought not converted people always to retain their simplicity? However wise people may be in their own conceits *before* conversion, it is necessarily concomitant with conversion to become simple as little children. And if it is so necessary to *become* as little children, it surely must be quite as needful that we remain so, in order to remain in a state of fitness to enter the kingdom of heaven. Will you accept my apology as an explanation, or a warrant, for all future or past innovations of this sort?

Our simple lines give a truthful idea of scriptural worship. Who, that has witnessed the rare sight of a whole assembly worshipping God in singing, but has been reminded of the upper sanctuary choristers, and has felt yet stronger and more hallowing inspirations drawing

King David and congregational singing.

"Do angels sing?"

him heavenward? For few and far between, have been these occasions. But, with such, we have sometimes been favored; and as, in grateful reminiscence, our hearts have recurred to them, we have exclaimed,

"I have been there, and still would go,
'T is like a little heaven below."

It was such singing that David loved. How manifest, and oft-repeated, are his preferences! "Sing aloud unto God, our strength; make a joyful noise unto the God of Jacob! Sing unto the Lord, *all* the earth. Sing unto the Lord; bless his name!" "Praise him, all ye people." "Make a joyful noise unto the Lord, *all* the earth; make a loud noise, and rejoice, and sing praise." "Let every thing that hath breath praise the Lord." Yes, David loved a concert of voices in singing. He was not afraid of the harmony being broken, though a united assembly of "young men and maidens, old men and children," might all, with uplifted voice, unite in acclamations.

Nothing is more certain than that David loved congregational singing. And what can bring earth and heaven into such close proximity, and so nearly resemble angel worship, as a congregated multitude, with uplifted heart and voice, praising him that sits upon the throne? No wonder that convoys of newly-arrived angel spirits alight, and unite in such a hymn as it goes up to God. But, do angels sing? Yes, and it is amid just such assemblies as these that they love to linger. Surely, it was a truthful sentiment, and not a mere fancy of the poet,

'Buds of grace blasted by infidelity.

Christianity on trial.

when, in contemplation of such an assembly as this, he sang—

Angels now are hovering round us,
Unperceived, they mix the throng;
Wondering at the love that crowns us,
Glad to join the holy song,
Alleluia, love and praise to Christ belong."

A TROPHY OF CONGREGATIONAL SINGING.

But for congregational singing, my honored father might have been a sceptic. Do you ask how singing and the conviction of the sceptic stand connected? I will tell you just how. The God of Nature had given to my dear father, as he has given to many others, a soul ever ready to vibrate to the harmony of sweet sounds. In early life, he had been made acquainted with the doctrines of the cross; and had partially proved the saving power of grace. But, when he grew up to manhood, and was removed from under the restraints of parental teachings, he fell among infidel companions. The works of Paine, Voltaire, and other infidel writers, were urged upon him. As he read on, his mind became yet more and more vitiated, until, at last, he was on an awful poise between truth and error. But the angel of the covenant did not wholly forsake him. He concluded to give Christianity one more trial of two weeks, resolved if, at the expiration of that period, he did not prove it true, he would, without further trial, abandon it forever.

On the succeeding Sabbath morning, he went out in search of a place of worship. In regard to denominations, he seems not to have made his election. But, on

Attracted by the singing. Learns the new song. Joins the heavenly choir.

passing a church, he heard, not the high-toned organ, but the high-toned melody of human voices, attuned to lofty praise. The God of Nature is also the God of all grace. The God who had inspired in the heart of these spiritual worshippers these blissful strains, had inspired in his heart a great love of the harmony of sweet sounds, and now a chord was touched, which vibrated in connection with gracious influences. He thought surely, there cannot be a better place than this to test the truth of Christianity. How wonderful are the condescensions of redeeming mercy! Just at the expiration of his appointed time for the test, he was enabled, from his own heart realizations, to prove Christianity overwhelmingly true. As a redeemed spirit, he learned the song which none but the redeemed from earth can learn. It was the new song which is now being sung by the redeemed company in heaven, and which never can be sung in heaven, but by those who first learn it on earth. During a lengthened and useful pilgrimage on earth, his heart was ever attuned to its blissful strains, and now, with the forty and four thousand before the throne, he is singing it in heaven; a trophy won to Christ through the heaven-inspired charm of scriptural singing. But when was there ever a sceptic convicted, or a soul converted, by the mere tones of the organ, or the unscriptural practice of mere choir singing?

“Join we then with one accord,
In the new and joyful song;
Absent from our loving Lord,
We shall not continue long.”

The introduction.

Why not reckon ?

The distressed debtor.

A Debt Paid.

HOW FRANCES EXPERIENCED RELIGION.

“FRANCES has been, for some time, seeking the Lord; and why she does not find salvation, I do not know.”

So said an affectionate, pious aunt, as she introduced me to her interesting niece.

“Frances, do you believe that Jesus bore all your sins in his own body on the tree?” I asked.

The dear girl pensively replied, “I do.”

“Then why may you not see all your sins on Jesus laid? If Christ has really borne all your sins in his own body, then it is not his will that you should bear them any longer. ‘Behold the Lamb of God that taketh away the sin of the world!’ Now look to him, and, since Christ has paid your debt, why not reckon yourself free?”

And thus we reasoned; but still Frances was sad
And still I pressed the question,

“Do you, indeed, believe that Jesus paid your debt?”

The mind of Frances assented to the truth; but still in heart she did not believe.

“Suppose, Frances, you had contracted a large debt in this village, and you were greatly distressed on account of it, having nothing wherewith to pay. You have a dear friend living at a distance, in whom you

A very welcome letter.

Grateful expressions—followed by grateful emotions.

have great confidence, who loves you dearly. This friend, hearing of your distress, sends you a letter, saying, 'Distress yourself no longer, Frances, I have paid that debt.' You know what has been his love towards you, and he has never given you reason to distrust his word, and you know, also, that he is abundantly able; what would you do under such circumstances?"

"I would reckon myself free from that debt."

"Well, would you not feel it your duty to thank your friend for having paid the debt? or would you wait till you felt some impelling influence constraining you to do it?"

Here a smile lightened Frances' face, and she said,

"I would surely thank him, because I ought to do it."

"You say Jesus has paid your debt—borne all your sins in his own body on the tree; and have you thanked him for having done this for you?"

Frances seemed ashamed at the thought that she had been so ungrateful; and, though she did not seem to think of getting into the enjoyment of religion just then, yet she saw that she had treated her loving Savior, who had died for her, as she would not have treated an earthly friend, and, though she felt no impelling influence constraining her to praise her Savior, she began to say,

"I thank thee, O, my Savior, that thou hast borne all my sins in thy own body on the tree. Thou hast paid my debt. I do thank thee; I will praise thee. Glory be to Jesus, my Savior!" And thus she continued in most joyful strains, rejoicing in Jesus her Savior.

 Could not sleep for joy.

 The President's invitation.

The next morning she entered the room with a heavenly radiance beaming in her face. She told us she had been so happy all night, that she had slept but little; her heart had been so overjoyed and absorbed in praise and love to Jesus, who had paid her debt:

“ Believe that Jesus died for thee;
 And, sure as he hath died,
 Thy debt is paid, thy soul is free,
 And thou art justified.”

“ I don't mean to be made Unhappy To-day.”

If it were known that the greatest feast ever given was announced, under the auspices of the President of the United States, to come off at a very early date, at the capitol at Washington, and a special invitation were given to you to be present, how would the reception of this invitation affect you? Would not the thought of it incite pleasurable emotions, and would you not, as you read it over and over again, feel yourself signally honored in having thus received a special invitation to partake of the hospitalities of the chief magistrate of your country? You would not be ashamed to let your friends know that you had received such an invitation, would you? But, shall I say it? I hesitate — yet it is an astounding fact, sinners think less of the King eter-

Fearful lack of appreciation. Strange response to an invitation. "Come now."

nal, invisible, the blessed and only Potentate of heaven and earth, than they do of the President of the United States. My heart feels sad at the recollection; but it is a fearful fact, which I have seen demonstrated within the past two hours. I went to the King of kings, and implored his gracious majesty for his Son's sake, and in view of the ample provisions of the gospel, to permit me to extend an invitation to a rebellious; perishing sinner. I received permission, and was it not, indeed, wonderful condescension? Gladly did I go directly from the throne of grace, and I carried the invitation directly from the God of heaven to that sinner. And how do you think she received it? "I don't mean to be made unhappy to-day," she exclaimed.

The God of heaven has made a feast. The provision has been purchased at an infinite expenditure. He sends an invitation to every sinner, and appoints the time when he shall come. The invitation is already gone forth, "Come, for all things are now ready." Let me affectionately ask you, how do you feel on the reception of the invitation? Do you feel that it is infinite condescension that the master of the feast should invite you? Does joy spring up in your heart, that you have been thus signally honored? As you read over the invitation with earnest inspection, and observe that it says, "Come now," does your heart quickly respond, "I come! O, Lord, I come! Gladly do I renounce my sins, and the honors of the world, and immediately will I forsake all, and follow thee"? So did the early disciples. And when, in answer to the invitation, they

Insulting reply.

Presumption.

Fatal postponement.

came, how long did it take to receive them? But suppose, in answer to the invitation, they had said, "Lord, I perceive the invitation reads, 'Come now!' yet I cannot come now! I have certain worldly pleasures in contemplation at present, which I prefer rather than the enjoyment of thy favor. I will keep the invitation on hand, and, when I get wearied with earthly enjoyments, and feel like accepting the invitation, I will come, trusting in thy clemency to pardon my long-continued and insulting rejection of thy favor. I well know that, in thus refusing the invitation, I provoke thy majesty, and I also know that I cannot have forgiveness unless I repent bitterly of these provocations; but, after I have provoked thee till some such time as I get ready to accept the invitation, I then intend to repent, and be truly and heartily sorry!" Sinner, do you know that repentance, just as truly as is the remission of sins, is a gift from God, and that you cannot any more repent than you can create a world, unless God gives you the gift of repentance? Do you remember the fearful case of one who found no place for repentance, though he sought it carefully with tears? O, repent, while you may; fly to Christ now, who is exalted a Prince and a Savior, to give repentance unto Israel and remission of sins.

"Now God invites; how blest the day!
How sweet the gospel's joyful sound!
Come, sinner, haste, O haste away,
While yet a pardoning God is found."

Technicalities.

Carosso's theology vs. metaphysical disquisitions.

Metaphysical Difficulties Considered.

I FEAR that my dear friend has been hindered, in his Christian course, by an undue attention to technicalities in theology. The Bible is a wonderfully simple book; and, if you had taken the simple word of God as the man of your counsel, instead of taking the opinions of men in regard to that word, you might have been a more enlightened, simple, happy and useful Christian. Forgive my plainness of speech. I know you want me to do you good; and the most hopeful way of attempting this will be, to express the honest convictions of my heart. If Carosso had thought it needful to wade through as many theological works, in order to find out what the Bible means by the witness of the Spirit, as you have done, the history of his simple, matter-of-fact sayings and doings had never blessed the world. It was enough for him to know that the God of the Bible had said, "He that believeth hath the witness in himself." He was a plain, simple man, and had not time, nor inclination, to put himself in the way of getting entangled in the fine-spun webs of theological discussionists. And, while these well-meaning men and popular divines were weaving fabrics for the nicer sort of people, he went to the naked word, which is able to make wise the simple, and, conscious that he had the Spirit testifying with his own spirit, and speaking forth from his abundant heart-experiences, the Spirit dwelling in his heart made the simple truths he uttered

A plain man's crown. Who is the wisest man ? Former difficulties obviated.

mighty. Hundreds, through his agency, believed; and, as ever, the Holy Spirit, true to its office on the heart, testified of the work wrought. And that humble, laborious servant of Christ is receiving a crown that the most profound theologian might not be ashamed to own. Surely, he will have many stars. Would that you and I may have as bright a crown! The day of eternity will reveal that it will not be the greatest adept in hair-splitting theology that will be accounted the wisest man, and have the brightest crown, but he that winneth souls. Get souls fairly won over to Christ, and then get them to look believingly to Jesus, and the Holy Spirit, through whose power the work has been done, will not fail to testify to its own operations every step of the way in the process of the sinner's salvation. I speak from experience. I was, for years, hindered in spiritual progress by theological hair-splittings and technicalities, and it was not until I resolved to let all these things alone, and take the simple, naked word of God, and conform my life wholly to its precepts, though I might have an experience unlike every one in the world beside, that the steady light of truth beamed upon my heart. I had, before this, thought the subject of faith exceedingly intricate. But, now, all difficulties vanished. O, how I wondered at my former stupidity!

I had read doctrinal treatises on *faith*; every thing within my reach, my heart had grasped after; but, now, to my surprise, I found that I had, all the time, been overlooking its simplicity. Faith, I saw, was simply taking God at his word; not some mystical sound that

Faith vs. mysticism.

The easiest thing in the world,

Obstinate faith.

was to burst upon my spirit's ear, confounding my senses ; but the plain, written word of God, applied to my heart through the same power, and by the same inspirations, by which it was written : that is, holy men of God spake as they were moved by the *Holy Ghost*. Consequently, the voice of the Scriptures is the voice of the Holy Ghost. In hearing God speak through this medium, through which holy men spake as moved by the Holy Ghost, I hear God speak as verily as though I heard him speak from the heavens in a voice louder than ten thousand thunders. In intellect, I had always believed, in common with the Christian world, that the Bible was, (what I had always termed it,) the *Word of God*. Now, I saw I had only in heart to carry out my principles. Faith, now, to me looked like the easiest thing in the world. Believe, and be saved! To doubt, when God had spoken, looked strangely presumptuous. I saw how greatly I had dishonored God by doubting his word ; that I had been sinning after the similitude of the ancient Jews in requiring signs and wonders—something beside the word of God ; and I resolved that never again should my Savior say to his erring child, "Except ye see signs and wonders, ye will not believe."

My purpose was fixed, that I would sooner die than doubt. I did believe with my *heart* ; and, while with my mouth giving God the glory of my salvation, salvation flowed, in such copious measures, into my soul, that I seemed lost and swallowed up in the ocean of infinite love. Christ was All in All. Entire and conscious identification of interest with the Redeemer's kingdom

Identification of interest. What is not the work of the Spirit. Our Helper.

became a reality. I had no separate motives or desires, to gratify, but every particle of my being seemed laid under contribution to glorify God and joyfully acknowledged the sanctifying seal, while the Spirit attested with my spirit most assuringly that the triune God had come to his human temple—had taken full possession of my heart, and now reigned unrivalled.

And how could such a work as this have been wrought, but through the direct agency of the Holy Spirit? Did you or I ever have the least consciousness of salvation through Christ, either in a higher or lower degree, other than as this consciousness has been wrought by the power of the Holy Spirit? It is not the work of the Spirit to take off the attentions of the soul from the Savior, and the facts of salvation to curious and absorbing questionings about the manner of his own working. No; this is not the work of the Holy Spirit. Noiseless, and hallowing, yet penetrating and powerful as the viewless wind, he comes to the heart of man as sent in answer to the pleadings of a risen Savior. "He shall not speak of *himself*," says the glorified Redeemer, but whatsoever he shall hear that shall he speak. "He shall glorify *me*; for he shall receive of mine, and show it unto you." The Spirit sanctifies by leading us into all truth. The Holy Spirit is our sympathizing and Almighty Helper. He "helpeth our infirmities," and reveals our Savior. While we attend to these holy revealings, and believingly venture on the Savior for salvation, we honor the Spirit, and the Spirit itself testifies with our spirit of the faithfulness of our Redeemer.

What would fill you with amazement. You may know when the Spirit is at work.

“And both the witnesses are joined,
The Spirit of God with ours.”

O, my dear brother, if you only had clear and truthful apprehensions of what have in fact been the workings of the Holy Spirit on your heart, from your early existence to the present hour, you would be filled with amazement. When you breathed that first infant prayer to Heaven, it was the Spirit that inspired it, and helped your infant infirmities, as you would fain have lisped it in the ear of God! To every minute act of your life, from life's early hour to this, the Spirit has been witness. In all your various provocations, the Spirit has been grieved. But O, the love of the Spirit! Though so often grieved, he has not taken his departure, but is still with you. Though he may not testify of himself, yet your heart may be assured of his inworkings, by those views you have of the Savior, as every way adapted to your necessities. You could not get a glimpse of the Savior, no, not for one moment, only as the Spirit reveals him. When the Savior says, “Look unto me and be ye saved,” it is the Spirit that silently and earnestly urges you to rely on the word of your Savior, assuring you that he cannot be unfaithful. And when you do thus fully rely on his word, it is the Spirit that waits to assure you that the Savior does receive you.

“To apply the witness with the blood,
And sign and seal the sons of God.”

O, my dear brother, I wish I could tell you what a divine experimental realization I continually have of

What I should love to tell you. Social meeting. The resolve.

Jesus' saving, cleansing power. I should love to tell you how the Spirit takes of the things of God, and reveals them unto me. I should love to tell you just how consciously and abidingly I realize that "He that believeth hath the witness in himself." I should love to tell you how my heart apprehends the Scriptures as the lively oracles, and not a dead letter, but spirit and life. O, I would love to be a living epistle, and speak, to a congregated world, of the excellency of God's word! I would love to tell that the Scriptures are living truth, and the voice of the Spirit; and that "He that believeth hath the witness in himself."

Place the Stake a little Farther.

SAID a deeply devoted congregational minister, in our social meeting yesterday afternoon, "I have long had the stake placed here; I will never leave off praying! However much I may be tempted, or perplexed by diversified trials, never will I leave off praying. Here I have placed the stake. Satan shall not drive me from my knees!" This, surely, is well; but my own mind was deeply impressed with the importance of suggesting that the stake be placed farther up the hill of spiritual progress.

Where to place the stake. Momentary dependence. What done in five minutes.

At a subsequent part of the meeting, I rose, and asked if every one in those crowded rooms, however diversified in experience, would not, then and there, make an effort through grace to place the stake a little farther on, and at this distinct point. 'A perfect and entire yielding up of all to Christ, an entire trust in Christ, and a continuous reliance on Christ, for all needed grace under every diversity of circumstance or experience.' Never will the best, or most experienced Christian on earth get to a point in his earthly career where he will not every moment need salvation; and there is not a point, however peculiar in circumstance or experience, where he may not have salvation, if he will only place the stake at this point—'A present, continuous trust in Christ.'

If we never did save ourselves for one moment, and never can save ourselves, and Christ alone can do the work, why can he not now do the work just as well as at any future moment? Why can he not, at this and every moment all along through life, save with a present and full salvation, if we will only trust in him? And is not this the duty of the present moment, the present performance of which is not left optional with ourselves? And does not God require that we should just now put the stake here, resolved through grace that it shall never be removed?

Cannot Christ save as effectually in five minutes as in five hours, or five years? Did he not say, "All things are possible to him that believeth"? Did it make any difference whether Lazarus had been dead four days, or

 An acknowledgment of faith.

 Zero point on heaven's thermometer.

four years, in view of the fact that it was the Almighty Savior that was to raise him up? But how evidently it was the design of Jesus to call forth, to the honor of his own name, an acknowledgment of Martha's faith and trust! 'Thy brother shall rise again!' 'Whosoever liveth and believeth on me shall never die! Believest thou this?' 'Yea, Lord, I believe,' says Martha. And who will dare to doubt that, in the moment when he shall trust in Christ, for a resurrection from a life of sin to a life of holiness, the Almighty Savior will be his Savior, and that he will continue to save him so long as there is a reliance on him for it?

'But is it possible that I
Should live and sin no more?
Lord, if on thee I dare rely,
The faith shall bring the power.'

If the mark of our high calling of God in Christ Jesus is holiness, then we cannot place the stake at any lower point. We must come up to this mark, and continue in this way, or we are living below the zero point on heaven's thermometer.

The Incog and the Pocket-Book.

WHO put his hand into that good man's pocket, and purloined his pocket-book, as a little company of Immanuel's army were starting on their way to win spoils

Don't know how he did it.

Incog's reasoning.

Heavenly tactics.

for Christ? It was the incog. Do you ask how he did it, in order that you may be secured from depredations of this sort? Of this, I cannot well inform you; but I may tell you something of the way to make gain out of our incog's depredations. Here are some friends of yours who met with just such a disaster; but such a loser in the affair was the incog, that he has never attempted to perpetrate any thing of the sort upon them since.

The little company had just stepped on board of a crowded steamer. One, accompanied by his wife, had just left the captain's office after having paid his fare, when lo! the needful pocket-book was missing! No alternative, but that of returning, seemed left.

"Now," said the incog, assuming the guise of the consistent reasoner, "you say, 'All things work together for good.' What possible sort of good is going to come of this? If that fifty dollars had accidentally fallen from the pocket of its possessor, it might have dropped into the hands of some poor, necessitous person, where you might have had the satisfaction of feeling that it had done some good. But the money, having fallen into the hands of desperadoes, will only be consumed in riot and wrong. And is not this also enough to assure you that it is not in the order of God, that you should go on this mission?"

Just at this moment others of the party arrived, when the missing pocket-book, and the consequent deficit of needful funds for the tour, were the theme of converse. Said one, who had some knowledge of tactics in the art

The defeat contemplated. Souls outweigh dollars. New expedients.

of heavenly warfare, fearful that Satan might manage to bring about his contemplated victory, "This is the way Satan manages, if he thinks the Lord is going to work; then he gets up something to withstand the order of God." From that moment it was resolved that the incog should have more than a defeat, and even that capital should be made out of his depredations. It was soon found that money might be borrowed, and the journey prosecuted.

Said one of the party, from whom the pocket-book had been stolen, "One soul outweighs the universe! What are fifty dollars compared with the salvation of one soul? If one soul were unsaved at the farthest verge of the universe, and it would take every man, woman and child in America to go to the rescue of that soul, it would be an expedition well worthy the enterprise, in view of the estimate that the Savior has placed upon the soul. And now, by the aid of the Holy Spirit, and through the grace of our Lord Jesus Christ, Satan shall be the loser by this stratagem."

Trusting for wisdom in him, who "teacheth our hands to war, and our fingers to fight," she from that moment began to devise new and more enlarged plans by which to win souls to Christ. She had accustomed herself to the practice of being "in season and out of season," but now she devised expedients by which she might become more peculiarly so.

Many an opportunity did she make, during that tour, which the uninitiated in the art of soul-saving might not have thought of. Noiseless, yet sometimes well-nigh

Capital made out of Satan's depredations.

Meeting prolonged.

viewless as the still wind, would she get aside from observation, and penetrate into little unlooked-for nooks, and, unseen by the multitude, labor with some poor boatman, or straggling stranger; and often did she witness the falling tear and the newly-formed resolve. We do not doubt but more than one soul was induced to turn to the Lord, through these unobserved out-of-the-way efforts.

But there was one occasion of marked interest during the tour, which made the defect, to the eye of God, angels and men, openly certain. It was towards evening of an eventful day. Through well-nigh an excess of labor amid the multitude, and in private, nature had become exceedingly weary. A portion of God's sacramental hosts, having encamped in a grove sacred to divine service, were about closing up the afternoon meeting. It was one of those peculiar pauses, when, in act, and in look, each one seems to say, that the battle for the time is finished. For nature cannot endure ceaseless warfare, neither is she called to it. It was at such a pause, that the thought of the abstracted pocket-book recurred with force to her mind, and she began to desire now to be avenged of her adversary. Immediately it was suggested, "Now make a definite effort to win a soul to Christ. Present, definitely and concisely, to this multitude the conditions of discipleship: just the terms upon which Christ promises now to receive the sinner.

The exercises of the meeting would have closed, but she prolonged them by rising, and said, "Christ is now calling disciples. He is calling some one on this ground.

The way to Christ. "Who will come?" Trophy of victory.

now. I will tell you the conditions of discipleship, and then ask you, in the name of the Lord, whether you will comply with the terms. She then, pointing to the cross, gave a concise exposition of the way to come to Jesus; said that neither tears, nor the length of time spent in seeking, would merit acceptance; but that Christ could accept and save in half an hour just as well as in half a century, if there was only a full and unconditional compliance with the terms. She then asked, in a most emphatic manner, "Who, in the name of the Lord, will come now and comply with the conditions?"

She had scarcely finished speaking, when some zealous friends came, leading forward a fine, able-bodied young man, whose spirit seemed deeply bowed in penitence. They brought him to the person who had proposed the inquiry, exclaiming, as they presented him, "Here, Mrs.—, this young man says, he will comply with the conditions!" The young man was the son of a pious mother, and was not wholly uninstructed in the way of life. He looked as though he might make a noble champion on the walls of Zion. He ought to have been a disciple of the Lord Jesus Christ long before, but never, till this hour, did he decide to take upon himself the cross of Christ. But now he complied with the conditions, and came penitently kneeling at the feet of Jesus. And how long do you think it took Jesus to receive him? Surely, not longer than it took him in ancient time to receive a disciple. Do not think we deal too much in rapid conversions, if we tell you

Who was the loser? The next step. Why you should believe.

that, in less than an hour, he was rejoicing in conscious acceptance.

And now was not our incog the loser? Never afterwards did he love to have the missing pocket-book mentioned, for the very recollection was associated with triumph and victory.

Do not Profess before you Believe.

I HAVE greatly desired that you should hold fast the beginning of your confidence steadfast unto the end. Unless I mistake your position, you have come to a point where a profession of your faith may, in the order of God, be the next step. Of course, I do not wish you to profess any thing that your *heart* does not most conscientiously *believe*. I would rather that you most thoroughly examine the *foundation* of your faith, so that you may be always "ready to give an answer to every man that asketh you a *reason* of the hope that is in you with meekness and fear." If you fulfil the *condition* upon which God promises the grace of entire sanctification, then, by the word of the immutable Jehovah, you are furnished with reasons which may not be controverted, *why* you should be established in the faith that he now fulfils his promises to you.

Where is your offering? First altar taken away. Where is the second?

“This is the will of God, even your sanctification.” In obedience to the will of God, you now, through the power of the Spirit, set yourself apart wholly for God; or, in other words, you now, through the power of the Spirit, sanctify yourself. By the mercies of God, you have been constrained to present yourself a living sacrifice. Yes, you have been made a priest unto God to offer up spiritual sacrifices. And upon *what* altar do you thus, by the power of God, present yourself? Not upon the altar of those who serve the tabernacle; for that, though at first ordained to be an altar *most holy*, has long since, by the will of God, been taken away. Christ himself has taken it away. “He taketh away the *first*,” and what for? “That he may establish the *second*.” And *where* is the *second* to be found? Christ answers, “For their sakes I sanctify myself.” As though he said, “That altar of which, in former time, it was said, Thou shalt cleanse the altar when thou hast made an atonement for it, and thou shalt anoint it to sanctify it; seven days shalt thou make an atonement for the altar, and sanctify it, and it shall be an altar most holy; whatsoever toucheth the altar shall be holy,”—this altar, which, by the will of my Father, was ordained to be an altar so holy that whatsoever was laid upon it was sanctified, I now take away. And “for their sakes,” that is, for the reception of the offerings of my people, I set myself apart; or, in other words, I sanctify myself for the reception of the sacrifices of my people. And now we are sanctified through the offering of the body of Christ.” Here is the altar, of

Christian's altar.

Offerings acceptable through Christ.

which they who serve the tabernacle have no right to eat. "He establisheth the second"—glory be to God in the highest! You, my brother, have found the CHRISTIAN'S ALTAR. Not only have you found the altar, but already you say that you have laid your sacrifice upon it. If whatsoever touched the first altar was, by its hallowing touch, sanctified, what shall we say of the second? "If the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God!" And now, my brother, do you say that you present your body a *living* (that is, a *continual*,) sacrifice, and yet, would you dare to say, that you do not, in *heart*, believe that the offering is *holy*, acceptable? How presumptuous to doubt a truth so evident! The FAITHFUL and TRUE hath said it, and, surely, you are not at liberty to say whether you will believe it. What temerity to doubt it!

Do you, *indeed*, present the sacrifice? Now, brother, let this matter be forever decided. I entreat that the decision be made before you lay this book aside. In coming to this decision, you certainly have no new vows to make, in order to bind yourself to the most absolute, unreserved, and perpetual surrender to God. Already have you lifted your head to God, and you cannot go back. Not to recognize these vows now, and knowingly to present something less than an entire sacrifice, would leave you in a state of condemnation.

An express declaration.

Unbelief a sin.

The vow noted down.

How *can* you be *justified* before God, if you do not respond to every known call of duty? "To him that knoweth to do good, and doeth it not, to him it is sin."

Doubtless you are still enabled to say truthfully, I do indeed, through the aid of almighty grace, present *all* to God through Christ. That the blood of Jesus cleanseth from all unrighteousness, is an express declaration of the word of God, a truth to be believed, and, therefore, *sinful* to doubt. It is through the *blood of Christ*, that we enter into the holiest. If you present yourself wholly through Christ *now*, you are commanded to believe *now*; for "the blood of Jesus *cleanseth* from all sin"; and you cannot doubt without sin—"He that believeth not maketh God a liar"! What an awful alternative!

If your faith was to depend on your variable feelings, instead of the *word of God*, the hope of being without-variableness would be small. But can you not make up your mind to believe God irrespective of your feelings? In the name of the Lord, I ask whether you will not now resolve to live a *life of faith*; for it is written, "The just shall *live by faith*." Say now, with the poet,

"Through unbelief I stagger not,
For God hath spoke the word."

Over and again have you lifted your hand to God in regard to this duty of believing. "I will now trust in thee as my *present* Savior from all sin," you have said, while the recording angel stood and noted down the vow from your lips. The *fruit* of faith was soon

Precious legacy. Don't regard it lightly. What definite blessings demand.

enjoyed. The *peace* of God, the precious legacy left by Jesus to his disciples, was given you. But you do not seem quite satisfied with this, and because your eager cravings for something more are not met, I fear you are in danger of sinning after the similitude of those ancient ones who, while they were miraculously fed with bread directly from heaven, dared to say, "Our soul loatheth this light food." Do not forget that God says, "If any man draw back, my soul shall have no pleasure in him." I trust you still believe with your heart; if so, the *duty* of professing your faith is as plain as the Bible can make it. But I need not repeat that to confess with your mouth *before* you believe in your heart, is reversing the order of God, and palpably wrong. And now, brother, resolutely believe, and then "hold fast the profession of our faith, (not feelings,) without wavering, for he is faithful that promised."

A New Church on Right Principles.

AND how do those who have received full salvation endure? Are they faithful witnesses for Jesus? Definite blessings always require definite acknowledgments. "Ye are my witnesses, saith the Lord." You have commenced a new church, and I do not doubt but that holiness, in its distinct utterances, shall be the

What our friends are entitled to see.Confession—the life and the lips.

acknowledged impulse, from which it shall rise, and gather strong and imperishable influences, so that it shall be in ever-during remembrance before God, from the fact that this and that man were born there. This, as Mr. Wesley says, is the Methodist testimony. To the degree this is observed, Methodism prospers; where it is not observed, Methodism does not prosper. To my mind it is seemly that Mr. —, and those other good friends, of various denominations, who have so kindly and largely assisted in rearing a Methodist Church, should see an exemplification of this, the distinguishing doctrine of Methodism, in the lives and from the lips of those who compose the membership of this new church. We of course cannot present in our *lives*, what we have not experimentally apprehended in our *hearts*. Yet what we believe in our hearts, must be confessed with our *lips*, for, “With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” The order of God must be obeyed, or the salvation cannot be attained or retained.

By a due attention to the doctrine and experience of this grace, God will be glorified. Holiness has its *beauties*. It captivates, and, by a sweet, winning, yet all-powerful persuasiveness, brings over to its ranks the truly good, of whatever name or denomination. It is a doctrine of the Bible, and not merely the doctrine of a sect, as some imagine. Uzziah was signally reprov'd for steadying the ark. The Lord would not have us unduly careful in guarding this doctrine from the observations of other denominations. It is just what they

The creed and the life. Not forty years' journey The lawyer and his mother.

have a right to expect of us, and, if they do not see the various exemplifications of this grace in our lives, and hear corresponding testimonies from our lips, they have a right to regard us as inconsistent with our profession of belief and views of privilege. But, O, the power of inward and outward holiness! It makes an individual just what God, in redeeming us, designed we should be,—so unselfish, so lovely, and so mighty through the Spirit. And now, as the first-fruits of holiness, the Lord has given you several young converts. Do you remember just how the germ was thrown in?—the sister that received the blessing of holiness, and then the speedy conversion of her husband? Well, then, we will thank God that it is not a forty years' journey from Egypt to Canaan. The young converts which the Lord has committed to the guardianship of your young church, may be holy, and should at once be directed to seek earnestly for this attainment.

“I Don't Believe in Holiness.”

SAID a young man who was a lawyer, and whose propensities seemed ever inclining him to go from cause to effect, “Mother, I don't believe in holiness.”

Logical deduction. A mother's hopes disappointed through her own failure.

"Don't believe in holiness!" exclaimed the pious mother; "why, my son, what do you mean?"

"I mean just what I say, mother; I do not believe in holiness."

"You believe the Bible," said the astonished mother, "and you know, my son, the Bible speaks of holiness. Surely, you believe the Bible?"

"Yes, mother, I believe the Bible, but I do not believe in holiness."

"Why, my son, what *do* you mean?"

"I will tell you, mother, just what I mean. Ever since I can remember, you have been praying for holiness; and if there were any such thing as holiness to be attained, I am sure you would have had it long before now; and, therefore, I do not believe that there is any such thing as holiness."

We will not attempt to describe the amazement of that mother. From the earliest infancy of her son, she had set him apart for the service of the sanctuary. And her highest hopes would have been answered if he, in early life, might have answered to the call of God as did Samuel. But she had seen his fine intellect maturing in strength, clear and penetrating as a sunbeam, quick to detect error, and strong to attract, and concentrate others under its influence, yet not inclining him to discern the right way of the Lord, nor to lead others into it. And now to hear him express his scepticism in relation to one of the cardinal doctrines of the Bible, and to know that her own failure in coming up to the Christian standard had been made the occasion of these sceptical expressions, was too much.

The class-room.

What the leader did not do.

The secret of the failure.

On the ensuing class-afternoon, she hastened to the class-room, and unburdened her heavy heart to her class-leader. Her leader was one who professed to enjoy the blessed consciousness that the blood of Christ cleanseth from all sin; and, after this dear mother related the foregoing conversation, she felt deeply for her class-member.

But she did not try to make less poignant the keen conviction of the Holy Spirit, of the necessity of present holiness which, by this occurrence, had been wrought in her heart. Her class-leader admitted that the occurrence was calculated to reprove seriously, and admonished her to set about seeking the witness of the blessing at once—assuring her that the blessing had already been purchased for her. When Christ bowed his head upon the cross, and said, "It is finished," then salvation from all sin, a redemption from all iniquity, was wrought out; and how the blessing, as it had been purchased for her, was already hers, in case she complied with the condition upon which it was offered.

This reprovèd mother found, on surveying what had been her position for years, that the Holy Spirit had induced a willingness to be holy; she also saw that, by the Spirit's aid, she had been enabled to consecrate herself; but the difficulty with her had been, that, after she had consecrated herself, she did not take the next step in the purifying process, and believe that God at that moment accepted the consecration. She saw that, during all these years, she might have believed; that the Holy Spirit had brought her to the point where it

A command not obeyed.

The difficulty apprehended and removed.

was not left optional with herself, whether she would believe, but where the command met her, "This is the command of God, that ye believe;" and that her refusing to believe on the authority of God's word, without signs or wonders, had greatly grieved the Holy Spirit, and brought upon her the merited rebuke. What she had been wanting was the witness first before believing. But now she saw that the witness came through believing, not antecedently—"He that believeth hath the witness in himself." She had often united in the words:—

"I cannot wash my heart,
But by believing thee;"

and, had she acted on the principle involved in the words, she might long before have been cleansed from all filthiness of the flesh and spirit—sanctified through the belief of the truth. But now she brought it to a point to believe at once, irrespective of emotion; resolved that she would not grieve the Spirit by permitting her views of the faithfulness of God to depend upon her uncertain emotions. She did believe, and, since that time, she has been a faithful witness of the power of Christ to save from all sin.

CONVERSION OF SINNERS AND SANCTIFICATION OF BELIEVERS.

Some might be disposed to dispute the point with us, were we to venture an opinion that this son might have been, perhaps, sooner converted if this mother had sooner received the full baptism of the Holy Ghost. We will not say so, but will remind those who would

Where judgment must begin.

United prayer for the lawyer.

question, that the early disciples received far greater power after they received the full baptism of the Holy Ghost. And it is written, "Judgment must begin at the house of God." We have known very marked cases other than the one we are just now about to present, where the conversion of dear ones, though long prayed for, was delayed till after the pleader had received that power from on high which the full baptism of the Spirit brings. But we will tell how it was in this case, and then, if the patience of the reader holds out, we may mention other corroborative cases.

Before this mother, and her friend, the class-leader, had left the class-room, they resolved to unite in praying that the Lord would convert the son. "He is, indeed, too bright a sinner for Satan to have; and so well does he understand Christian obligation, that I think he would make a bright, useful Christian, if only thoroughly converted," said the class-leader; and farther observed, "Let us pray that the Lord will convert and make a minister of him, if it be his will." The plan was agreed upon, and the friends parted.

It was but a short time afterwards that the son returned, after having spent the Sabbath with a brother-in-law, a short distance in the country. That Sabbath had been, with the mother, a day of more than ordinary trial from the buffetings of the adversary. "He has gone from under ministrations, which would be likely to be serviceable to him, to mingle with society which may dissipate from his mind awakening influences, if he has any."

A mother's temptations. A joyful surprise. The alternative. Decision.

So said the tempter, and the day was spent amid conflict ; yet faith, though assailed, did not yield.

“Mother, what could I tell you that would give you the most pleasure ?” said the son on the following day, as he approached his mother, with his face beaming with smiles.

“My son, you need not ask me ; you know that you could not give your mother greater pleasure than by telling her that you had given your heart to the Lord.”

“Well, mother, that is just what I have been doing.”

The astonished mother could hardly believe for very joy, when the son thus narrated the circumstances of his conversion.

On the morning of the day previous, he heard a sermon on the importance of decision. It was not the novelty of the truths uttered that arrested attention ; but it was the Spirit in answer to the prayer of faith that gave edge to the truth. Yes, it was the sword of the Spirit that penetrated ; and he now saw that the time had come when he must either decide for God, or lose his soul. If he decided for God, he felt that he must preach the gospel. And here was a struggle between his own will and what he believed to be a divine requirement. He loved the practice of law, and saw preferment before him. But, to hold out against what he believed to be the will of God, he felt would be to lose his soul. He counted the cost, and decided for God.

“The day of the Lord is near in the valley of decis-

Deeply convicted. A midnight conversion. Thirteen years, and not converted yet.

ion." As he made the decision, he took a step nearer to God. "Draw nigh unto God, and he will draw nigh unto you," was exemplified in his experience, as is ever the case with every sinner. He now saw himself to be a sinner—and *such* a sinner! He struggled on till night, every moment his burden becoming yet more intolerable. He retired. But so great was the load on his heart that sleep was not to be thought of. His brother-in-law, who holds the office of judge in one of our city courts, being probably the only one in the house who could sympathize, our friend rose in the middle of the night, and went to his room, and asked if he would rise and pray for him. The judge could not refuse, but, perhaps, would have been more at home on the bench trying a criminal. But he rose, and wept, and prayed with the penitent, till the Savior manifested himself to take away sin, and the redeemed, saved sinner could exclaim,

"My dungeon shook, my soul was free;
I rose, went forth, and followed thee."

And thus was the happy tale told, and son and mother went on their way rejoicing.

THE CONVERSION OF A HUSBAND DELAYED.

And now let me tell of a wife who was one of my dearest friends. Thirteen years had she been wedded to one who had never given his heart's best affections to the Savior. Often did she pray and agonize for his conversion, and well-nigh as often had it been suggested to her mind, "Get the full baptism of the Holy Ghost, and

What has that to do with it? The sermon. Intending and doing, two things.

the Lord will convert your husband." She did not mean to be disobedient to the voice of the Spirit; yet, without scarcely intending to do so, she did slight its influences. "And what can *that* have to do with the conversion of my husband?" was the thought with which she turned aside the Spirit's urgings.

She had long believed that she would be more *useful* if she enjoyed that blessing, and had left the denomination to which she attached herself on first commencing her religious career, in order to unite with a people who believed this blessing attainable. Yet, though she had so long known of her high and holy calling, and desired the grace, yet she never once brought her mind to the decision, "I *will* have the blessing, and have it *now*," till hearing a minister from the sacred desk say, "Not only from this blessed Bible do I proclaim this blessing as your privilege, but from my heart do I proclaim it; for I feel that I have it all *here*!" That moment, she resolved that she would have it, and, in a few hours, she was rejoicing in possession of the grace. It is not written, "If any man *intends* to do the will of God, he shall know of the doctrine;" but, "If any man *will do* the will of God, he shall know of the doctrine." And how quickly, after it was her *will* to be wholly sanctified, did she receive the blessing! It had long been *God's* will. She had probably, hundreds of times, read, "This is the *will* of God, even *your* sanctification;" and now just so soon as it was her *will* to be wholly sanctified, how soon the work was accomplished!

The captain's conversion. The explanation. Not the philosophy, but the fact.

Her husband, who had the command of a vessel, was absent at the time when the beloved of his heart received this full baptism of the Spirit; but, on his return, which was within a few days, he could not but observe that grace had made a complete renovation. His heart was arrested. He accompanied her to the house of God. When an invitation was extended to those who had resolved to seek the Lord, her husband quickly responded, and from that hour became a follower of the Savior.

So noiseless and unexpected, and yet so decisive, was this movement on the part of her husband, that my friend with amazement thought, "What can this mean?" when, suddenly as a flash, it was suggested, "Did not the Holy Spirit long since assure you, that, if you would get the full baptism, your husband would be converted?"

We will not pause to inquire why the special influence of the Spirit was withheld from that husband on account of the spiritual deficiencies of that wife. As well might the early disciples have asked why it were needful that they should tarry at Jerusalem till endued with power from on high. And, had they been resolved on not waiting, inwardly questioning, "Why, what can that have to do with the conversion of the world?" is it probable that the special influences of the Spirit would have been given, resulting in the conversion of three thousand in one day? O, would the whole church act upon this principle, what glorious results might be realized!

A young wife sanctified, and a husband converted. The prerequisite of usefulness.

I related the preceding narrative to a lovely young wife, whose husband was unconverted. "Now get this blessing," I observed, "and I do not doubt but the Lord will hear your prayers for the conversion of your husband." She sought for and obtained the grace, and the next I heard from her was that the Lord had converted her husband. She was gathered from the circle of influence and wealth, and has become eminently a burning and a shining light. Her husband is also one of the Lord's noblemen.

Now, do not understand me to mean that no one can be in any degree useful unless clear in the experience of entire sanctification; but do understand me to say, that the sanctified believer, cleansed from all filthiness of the flesh and spirit, is calculated to be far more useful. And, if you want the Lord to use you in the conversion of the members of your household and others, get wholly sanctified. Resolve that you will not live another day without it. If you want to get the blessing in God's time, get it now; for "Now is the accepted time; behold, now is day of salvation."

Art thou a Christian? Dost thou say thou art?
High is thy destination: O, act well thy part,
And be *Christ-like*, and follow thy great Head,
In all things hear his voice; and, by that voice, be led
Though, at his requisitions, shrinking nature tremble,
Still follow on, in all things *Christ* resemble.

Art thou a *Christian*? does a luring spell,
A halo of bright glory, round thee dwell?
Where all the *Christ-like* graces so combine,
As speak thy high relationship divine,
Which, as a holy charm, bids wondering gazers tremble,
Gentle, and good, and meek, thy *Christ* resemble.

Inspiration of heroic example.

Duty of showing others the way.

Show the Foot Marks.

RELATION OF CHRISTIAN EXPERIENCE.

IF I were required to plant my feet on a lofty eminence, the ascent to which seemed steep and rugged, I might, perhaps, with discouragement and perplexity, shrink away from meeting the requirement. But show me one who has once made the ascent—point me to the foot-marks where he firmly planted his feet in his upward flight, and I am more than satisfied. Courage and faith in a moment inspire my soul—perplexities vanish. Buoyant with hope, I rapidly make the ascent, and inspiringly call to those still lingering at the base, “We are well able to go up.” “This is the way, walk ye in it.”

Many are lingering at the foot of Zion’s hill, aye, multitudes are there, for

“Wisdom shows a narrow path,
With here and there a traveller.”

Are you among those who are ascending, and are the marks by which you ascend those which are clearly traced in the word of God? Then you can, with the holy heroism of David, exclaim, “He hath set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praises to our God; many shall see it and fear, and shall trust in the Lord.”

And now I need not tell you of the reasonableness of being at much pains to show others, who would ascend,

 Many lingering at the base.

Tell your experience.

David.

Paul.

the footmarks by which you ascended. You see so many still faltering. Their feet have, indeed, been taken out of the "horrible pit" and out of "the miry clay;" but they are lingering on their way to Zion's Mount, ere they have scarcely begun to make the ascent. And your great Deliverer has caused the eyes of multitudes to be fixed on you, in order that you may illustrate the way by which you have *experimentally tested* the solidity of those footmarks by which you have thus far ascended. You cannot illustrate scriptural truth more instructively, or more inspiringly, than by your *personal* realizations. How often, or rather how continuously, did David, and other Old Testament saints, and also Paul, and other New Testament saints, give force and illustration to their scriptural teachings, by reciting their own experiences! Again and again, both in the Old and New Testaments, is it repeated, "Ye are my witnesses." "We speak that we do know, and testify that we have seen." Other testimony than that given from personal knowledge, is not valid in civil jurisprudence. And such testimony does our heavenly Lawgiver and Judge require of those whom he calls forth as his witnesses before a gainsaying world.

The King's highway, how narrow is the road!
 How few there are who find it! yet the abode
 Of God, the Christian's home, lies at its end;
 And none can reach the goal, but they who bend,
 With purpose all unwavering, steady, true,
 And step undaunted, though all hell pursue.

Not at liberty to withhold. The surrender entire. Suspicious & aptem.

My Experience is not My Own.

“My experience is not my own. God has given it, and I do not feel at liberty to withhold it.” So said a lovely and intelligent Christian lady, who had received, through Christ, the blessed gift of a pure heart. The Lord had given her abilities to shine in the social circle, and she had not been among the unnoticed amid scenes where refinement, intellect, wealth and fashion preside. But she had counted the cost of giving up all things not consistent with Christian simplicity; and, with Hester Ann Rodgers, and other Christian heroines, she gave evident manifestations that she had renounced the spirit of the world by coming out from the world to be separate. God, as ever, when the *conditions* upon which he promises to sanctify wholly are fulfilled, set his seal to the work, and she now had an *experimental* knowledge of the blessedness of entire sanctification. It was of this experience that she had now been asked to speak, and to which request she meekly rose and said, “*My experience is not my own.*” She then gave a recital of the process by which she through the Spirit had been wholly sanctified. We always suspect those who never tell their own experience on this subject, and exert a dissuasive influence on others in relation to this testimony, that they either never had, or have lost, the experience of this grace. No one ever received it but as a gift from God. God’s gifts must be *diffused* or lost.

 Testimony of a missionary.

 Prays in the barn all night.

And no one enjoying this grace, but will testify to the truth of this. A light put under a bushel goes out, and then it neither enlightens ourselves nor others.

The Word of their Testimony.

"One great means of retaining what God has given, is to labor to bring others into this grace, and to profess it to all mankind."—WESLEY.

. AMONG other testimonies not to be forgotten, given in at the Tuesday meeting, was that of our excellent missionary now laboring at the Five Points. All that know him speak of him as a good man, full of faith and the Holy Ghost. He has been very successful at every point where he has labored since he entered the ministry. His success is doubtless attributable to the spirit of inward holiness that possesses his heart. It was not long after his powerful conversion that he felt an earnest longing for the witness of inward purity. One night, he retired to a barn, resolved to wrestle with the angel of the covenant, until the blessing was given. I think it was about the break of day before he was able to leave. He had prevailed, and such were the overpowering effects of grace that it was long before he felt that he could leave the place. On his return, he met a friend who was sceptical in relation to the subject of perfect love. Brother — did not dare to hide the righteousness of God within his heart, but boldly de-

Declaration. Doubt. Challenge. Twelve colliers saved. A Baptist brother.

clared what God had done for his soul. His friend looked sceptical, but he said, "If you do not believe me, you may eye me closely, and you will see the fruit." Thus he overcame his sceptical friend, even by the ancient way. It was not only by the blood of the Lamb, but by the word of their testimony, that the ancient worthies overcame. And now the unbelief of Brother —'s sceptical friend was overcome. He wondered, wept, and believed, and soon himself became an experimental witness of the same grace.

Not long after this, Brother —, with his heart filled to overflowing with the burning, purifying love of Jesus, was thrown in with a company of wicked colliers. Out of the abundance of his heart, he began to talk to them of his own realizations of the power of Christ to save to the uttermost. On hearing of that holiness "without which no man shall see the Lord," they began to feel the startling force of the truth, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" And here again, in a signal manner, the Lord set the seal of his approval to the testimony. Twelve of those rough, hardened colliers were overcome by this word of testimony. They sought mercy, and never rested till they found redemption through Christ.

A Baptist brother from Rhode Island, who, I believe, is a minister, rose after Brother — had given in his testimony, and said that he had been enabled, a few months since, to receive Christ as his Savior from all sin. But for several weeks his evidence of that grace had been dimmed. The cause of this had not been clear to

In darkness from yielding. Light bursts forth. A Congregational minister.

his mind till, on hearing the testimony of Brother —, he saw what had occasioned the obscurity. He had yielded to the opinion of mistaken friends who were opposed to the belief of salvation from sin in the present life. He had ceased to labor with his former definiteness in helping others towards the attainment of present and entire sanctification, and had refrained from speaking explicitly of his own enjoyment of this state. The result was, his evidence had become beclouded, and he was involved in perplexities. By the luminous testimony of Brother —, he now saw his error. On resolving that he would no longer hide the light enkindled by the Holy Spirit in his heart, but would boldly declare what great things the Lord had done for him, his light again burst forth from obscurity, and the Spirit again bore testimony with his spirit that the blood of Jesus was applied to the cleansing of his soul from all sin.

At the last social meeting on the theme of holiness that I attended, a Congregational minister was present, who, ten or twelve years since, received the blessing of holiness. He received it the day our acquaintance commenced, and a clearer or more blessed witness of this grace, I have seldom if ever known. The effect of the grace, in its manifestations of wisely-directed and ever-consuming zeal, does not greatly differ, whether its recipient be a Baptist, Presbyterian, Episcopalian, or Methodist. It is Christ enthroned in the soul of the believer. And, where Christ reigns unrivalled, burning love, consuming zeal, and the spirit of self-sacrifice, will so predominate as to evidence, that the disciple is in his

“We love your spirit, but——” Cast out. One taken and the other left.

measure even as his Master. And so it was with this Congregational minister, till he could rejoicingly say,

“And I enjoy the glorious shame,
The scandal of the cross.”

His brethren in the ministry witnessed his zeal and his success. One minister went so far as to say, to this and another who had with him espoused the same views, when summoned before a synod of ministers to answer for their belief in this proscribed doctrine, “Brethren, we love your spirit, but we cannot bear your terms.” But these holy men knew that “holiness,” “sanctification,” and “perfect love,” were terms which had been given by the Holy Spirit’s dictation, and were divinely expressive of a state in which all believers were required to live, and they resolved not to be ashamed of Christ, or his words, but to abide the consequences of a steady adherence to truth, and the form of sound words. The consequence was, that their names were cast out as evil, and they ceased to be members of that order. Though cast out by the synod, their congregations retained them, and they were installed over Independent Congregational churches. One, after living a life of eminent devotedness, in which, it is believed, hundreds were brought to Christ through his instrumentality, went home to glory, rejoicing in victory through the blood of the Lamb. The other still remains, and, as I have observed, was at the meeting last Tuesday. After all that he had suffered, the enemy, by a well-circumstanced temptation, came well-nigh robbing him of his

A question by the tempter.

Yielding.

Restored.

Progress.

crown. "Holiness is but one out of the many doctrines of the Bible, and why give it so much prominence when it brings so much obloquy from even well-meaning men?" So said the tempter. Satan had so transformed himself, that the tempted, ere he was scarcely aware, had almost imperceptibly yielded, and, for months, had ceased to labor specifically on the subject, or to give prominence to it in his thoughts or in his experience. Suddenly, he was arrested on a Sabbath noon, to see how Satan had beguiled him. He now saw how he had been shorn of his strength. He wept and groaned. For hours, it seemed as though he might never regain the forfeited grace. After spending a tearful, sleepless night, he called at our house on Monday, and, while we were pleading, and he confessing his sin, he obtained again an application of that blood which cleanseth from all sin.

Sensitiveness.

DO THE SANCTIFIED FEEL SENSITIVELY?

I BELIEVE my heart is cleaving more closely to Christ, and getting more detached from earthly objects. The weaning process is going on. I find the more closely I get to the heart of Infinite Love, the nearer to the Sun of Righteousness, the more sensitively do I feel,

Grace gives keenness to perception.

“Do you feel such things?”

to my heart's deepest core, every thing that is contrary, in spirit, word or action, to the law of love. If we do, indeed, get nearer to the Sun of Righteousness, we cannot but see, with yet more vividness, every thing that is unrighteous and unlovely. And then the sight of the eyes will affect the heart.

What must the sufferings of the Savior have been during his sojourn on earth! How continuously must his gentle, pure spirit have been lacerated! I have seldom had such a perception of what the keenness of his sufferings must have been, as since I have been pursuing the above train of thought. It appears as though his entire stay on earth, from childhood to his expiring groan on the cross, must have been one continuous crucifixion.

“Do you feel such things?” said one, after having been the means of subjecting me to a humiliation which, had it not been for its religious association, would have branded him, in his own eyes and in the estimation of many, as exceedingly uncourteous. From his manner in proposing this inquiry, I presume he thought that my professions of deadness to the world involved a deadness of all the finer sensibilities of the soul, forgetful that “whatsoever things are pure, and lovely, and of good report,” are among the more important enjoyments of piety.

This idea may have obtained from the fact, that those who are truly sanctified throughout body, soul and spirit will, with a lamb-like, uncomplaining temper, endure woundings of spirit. Things, which before

Silent submission, not obtuseness.

Meekness of great price.

would have been avenged, or in some way resented, will now be received with but slight outward manifestations of pain. In imitation of their divine Redeemer, they may, "as a sheep dumb before her shearers," open not their mouth. But if this silent submission has been regarded as an intimation that the uncomplaining one does not feel—if, because he soon retires noiselessly from the scene of strife, has been regarded as giving an intimation that the infliction has not wounded, or has been forgotten, how greatly the reverse is the fact!

A MESSENGER TOLD IT.

He has been wounded, and far more deeply wounded than your oft-blunted sensibilities can imagine. He retires noiselessly, because he whom he serves has said, "The servant of the Lord must not strive." You may never on earth again hear of your ungentle, unloving words and actions, but are they untold? It is true they may never be breathed in mortal ear, but shall they remain unrevealed? No! "Their angels do always behold the face of my Father!" You have offended one of Christ's little ones.

An unseen messenger was standing by, and, as you gave the causeless offence, that winged messenger with speed went and told it directly to the ear of God. It was with a meek and quiet spirit you had to do. God gave that spirit. In his sight, it is of great price. It ought to have been of great price in your sight. When you saw the form of the one you had thus needlessly wounded receding from your presence with unobtrusive

Worse than drowning. A change in your friend. How does it affect you?

tread, he went to tell it to his heavenly Father—to his compassionate Savior—to the loving Spirit. And will the triune God hear it, and take cognizance of the act? Yes! and “God is not as man that he should lie.” True as God is true, retribution awaits you. “Vengeance is mine,” saith the Lord. “Whosoever shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea.”

DO YOU PERSECUTE CHRIST?

Christ's persecutors are not always those who acknowledge themselves to be of the world. Perhaps you are an erring child of God. Your wife, your husband, your child, brother or sister, or, perchance, some friend to whom you have been closely affianced, has entered into the enjoyment of perfect love. You have witnessed their increasing deadness to the world. Things which, when in the lower walk of worldly-minded profession, they could enjoy in common with yourself, now pain their hearts, while, from the depth of the soul, they cry out to God, “Turn away mine eyes from beholding vanity.”

Following Christ, the Light of Life, their souls are becoming more and more conformed to his image. They love the things which he loves, and hate the things which he hates. How uneasy have these marked preferences made you! Because you cannot get them to see as you see, and do as you do, with how many unkind allusions have you pained the loving heart of that

Fitful opposition. Our guide from earth to heaven. A symptom of carnality.

gentle one, whom, in defiance of yourself, you cannot but love and admire! Conscience tells you that you are wrong, and you know it. Still you persist. Your opposition, perhaps, may be but fitful, but yet you oppose, and, as occasion may offer, you leave room to infer, by your unloving allusions, and by silent action and innuendo that you intend to offend those gentle, loving hearts, whose every pulsation is in unison with God for your good.

O, do so no more; not only from the fact that "their angels do always behold the face of their Father," but because you are sinning against your own soul's best interest. God is LOVE. Every unloving look, word, or action, is an abhorrence to him. It is the Spirit of love, who has undertaken to lead you from earth to heaven. "By the love of the Spirit," I beseech you, "grieve not the Spirit." Would a dear friend, however, intent on your good, abide with you, if the feelings of his sensitive heart were ever being defianced by oft-repeated assaults? So the Spirit will not always strive. You are in danger. Seven other spirits worse than the first may enter. And what will you do, should that fearful hour come upon you without the aid of that Spirit which you have grieved away? Let him that standeth take heed lest he fall. Be assured, by one who knows, that the restiveness you feel when the stricter forms of piety are presented before you, are most evidently indicative of the remains of the carnal mind. "The flesh lusteth against the Spirit." If you yield to it, you sin against God. For in sinning against his people, you as truly sin against Christ as though he were here in person.

The error.

The crowning doctrine.

Where was the failure?

By the light of a truly Christian example, you have been reprov'd. Acknowledge your error, and seek a holy heart.

The Methodist Ministry.

"We believe that God's design, in raising up the preachers called Methodist, in America, was, to reform the continent, and to spread scriptural holiness over these lands."—BISHOPS OF THE M. E. CHURCH.

WE would not have it inferred that we regard holiness as the doctrine of a sect, rather than as the one crowning doctrine of the Bible. We do not so regard it. The Scriptures of truth present it as the great *ultimatum* of all Christian ministrations. "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." If the ministry of any, or every denomination fail to present the members of their flock perfect in Christ Jesus, the object of their ministry is unanswered. And if, when inquisition is made for blood, the failure be found in the ministry on account of not having presented Christian Perfection as attainable in the present life, then the blood of the people will be found on the head of the watchman; for he failed to give the warning. He failed to speak of the absolute necessity of living in the enjoyment of this grace, by way of living in constant readiness for their Lord. Their

The robe on, but not spotless. The fact, and its solution. What would Wesley say?

Lord came in an hour when they thought not, and, though the white robe of a profession was on, yet it was not spotless, for they had not been taught that they might walk with garments unpolluted—not taught that they ought to have been in a constant state of readiness to be presented without spot, or wrinkle, or any such thing; and how can it be otherwise than that God will require it at the hand of those whom he had placed on the walls of Zion, who failed to give the warning?

But it was while reading what we have chosen as a motto at the head of this article, that our mind was most solemnly impressed with the responsibility of the Methodist ministry in relation to this subject. Much has been said, in some of the leading journals, in relation to the want of prosperity in some portions of the country. Various causes have been specified as having had a tendency toward producing this decrease of membership. We will not occupy time to specify the causes assigned, as the most of them have been stated in print. But we will give what we believe Mr. Wesley would have given as a reason, if he were now living.

Let us go back to the brief account of the design of Methodism, as given under the hand of the bishops of the M. E. Church, in the excellent Book of Discipline. "In 1729, two young men in England saw, in reading the Bible, that they could not be saved without holiness; they followed after it, and incited others to do so. In 1739, they saw likewise that men are justified before they are sanctified. But still holiness was their object. God then thrust them out to raise a holy people." The

The bishop's views. Is the design met? Individual responsibility.

bishops of the M. E. C. quote this from the Wesleys themselves, in their address to the Methodist community. It is in the introductory article of the Book of Doctrines and Discipline. The bishops then give their own views of the specific design of Methodism in the emphatic words which stand at the head of this article.

Do the preachers of the M. E. Church generally regard this as the specific design of Methodism? Do they generally give the doctrine of holiness that prominence in their ministrations which the design of the origin of Methodism, as stated, demands? Let each one of this class who reads these inquiries, answer before God, whether the design of his being thrust out as a Methodist minister, has been answered in this respect.

As a community, how vastly is the Methodist body responsible in this matter! But communities are made up of individuals, and why is it not the duty of every Methodist minister to make this responsibility a personal matter? Thanks be to God, there are many of the ministers of this denomination who are experimental witnesses of this grace. But how small, in comparison with the mass, the number of those who, from personal experience, testify that "The blood of Jesus cleanseth from all sin"! How few, comparatively, who deeply feel the importance of acting in accordance with Mr. Wesley's advice, "Therefore, let all our preachers make a point to preach of perfection to believers constantly, strongly; explicitly"!

There were periods and places, in Mr. Wesley's day, when and where the work of the Lord did not prosper

The relation between entire sanctification and the prosperity of the church.

as on other occasions. Mr. Wesley, at such times, did as we should do at the present day. With all humility he sought to know, and acknowledged the cause. We hear him, on one of these occasions, saying to Mr. Benson, "I doubt not we are not explicit enough in speaking on full sanctification, either in public or private." On another occasion, where the work was less prosperous than he desired, he, with earnestness, raises the warning voice, and cries out, "I am afraid Christian Perfection will be forgotten. Encourage Richard Blackwell and Mr. Colley to speak plainly. A general faintness, in this respect, has fallen on the whole kingdom. Sometimes, I seem almost weary of striving against the stream of both preachers and people." And again, on yet another occasion of solicitude on this point, he writes to Miss B., who had just received the blessing of perfect love, to profess it, and encourages her against the censures of those who discountenanced her testimony on this subject. Of another place he says, "I examined the society, and was surprised to find fifty members fewer than I left in it in October last. One reason is, Christian perfection has been little insisted on; and, where this is not done, be the preachers ever so eloquent, there is little increase either in the number or grace of the hearers." Again he remarks, "William Hunt and John Watson were not men of large gifts, but zealous for Christian perfection, and, by their warm conversation on this head, kindled a flame in some of the leaders. These pressed others to seek after it, and, for this end, appointed meetings for prayer. The fire

No gain in a year—the reason. Asbury. Responsibilities—how met?

spread wider and wider, until the whole society was in a flame.” Of another place he says—“Went on to L—. Here I found the work of God had gained no ground in this circuit all the year. The preachers have given up the Methodist testimony. Either they did not speak of perfection at all, (the peculiar doctrine committed to our trust,) or they speak of it only in general terms, without urging believers to go on to perfection. And where this is not earnestly done, the work of God does not prosper.”

A great deal more might be quoted to show that this is what Mr. Wesley, and also other fathers of Methodism, regarded as the “Methodist testimony.” So much did Bishop Asbury think of it, that he says, “I am divinely impressed with a charge to preach it in every sermon.” Do Methodist ministers generally, of the present day, feel thus divinely impressed? How have the responsibilities of the Methodist testimony been met? If, according to Mr. Wesley’s declaration, Methodism *does not prosper* where the Methodist testimony is neglected, let us ask how those Methodist ministers will meet their account who do not preach once in months on this subject; who do not encourage the testimony of their people in relation to their experience of this blessing; who seldom press the necessity of the present attainment of this blessing, either in their public or private ministrations.

Let us rouse, brethren, individually and collectively. Let us rouse to an earnest recognition of our responsibilities on this subject. Holiness is not only the crown-

Disputants—What hope from such? Personal experience and pulpit power.

ing doctrine of the Bible, but it is the distinguishing doctrine of Methodism. Some, we acknowledge, do spend time in ministering on this subject as theological discussionists, or disputants, and are ready to assume an attitude which seems to say, "The temple of the Lord, the temple of the Lord" are we, who are not zealous as experimental witnesses of the grace; but what have we to hope from such labors? Of the doctrine of holiness it may, in the most emphatic sense, be said, "If any man will do his will, he shall know of the doctrine." And on what point is the will of God more distinctly stated than on this; "*This is the will of God, even your sanctification*"? But, unless a man resolves to know experimentally, he cannot acquaint himself with the doctrine in such a way as to make himself very useful to others in pointing out the steps by which it is to be obtained; for one must first travel the way before he is prepared for much success in directing others. How much better one can preach of justification after he has experienced that grace! Quite as important is the experience of entire sanctification to those who would successfully enforce the attainment of that grace on others.

"O! who can speak his praise? great, humble man!
He, in the current of destruction, stood,
And warned the sinner of his woe; led on
Immanuel's numbers in the evil day;
And, with the everlasting arms embraced
Himself around, stood in the dreadful front
Of battle, high, and warred victoriously
With death and hell."

Fletcher's experience in reference to profession.

What a minister said.

Publish It. Tell It.

"That I may publish with the voice of thanksgiving, and tell of all thy wondrous works."—PSALMS XXVI. 7.

"I RECEIVED this blessing four or five times before, but lost it by not obeying the order of God. 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' But the enemy offered his bait under various colors to keep me from a public declaration of what my Lord had wrought." So said Fletcher, after having lost the blessing of perfect love four or five times by various deceivings of Satan to keep him from a public and explicit declaration of the grace he received. And, after giving a narration of the manner of these deceptions, he says, "Now brethren, you see my folly. I have confessed it in your presence, and now I resolve, before you all, to confess my Master. *I will confess him to all the world; and I now declare unto you, in the presence of God, the Holy Trinity, I am now dead indeed unto sin.*" After this solemn resolve to maintain a public declaration of the power of Christ to save to the uttermost, we hear no more of Mr. Fletcher's losing the blessing of perfect love.

We were reminded of this very clear and pointed declaration of Fletcher's experience, by a scene we witnessed at a camp meeting a few days since. A minister arose, in the midst of a large public meeting before the stand, and said, "I am in my right mind, and I

A profession in words of fire.

Many witnesses.

wish to give in a testimony which I desire every one on this ground should hear. Ministers, hear it! Brethren and sisters of the laity, hear it! Sinners, hear it! Go home and publish it! Yes, tell it, that on the — camp ground, you heard a minister profess to be wholly sanctified. Yes, God has wholly sanctified my soul! I know it, and I wish to publish it to the world! Away with mere theories, and discussions on entire sanctification! It is the *thing itself* we must have—the *experience*. I have got it! Glory be to God; the blood of Jesus cleanseth me from all sin! And now I am resolved to *publish it!* Yes, *tell it!*” While he was thus talking, he seemed to be so evidently carried away with the Spirit, and filled with God, that the most sceptical beholder, I think, could not doubt but he was filled with the Spirit. His looks, and the effect of his utterances, were indescribable. As he spake, he passed into the midst of the congregation, and went to and fro, speaking words which penetrated like fire. “The blood of Jesus cleanseth from all sin!” he again and again repeated—“*Publish it! publish it! tell it!*” he reiterated; and often as the words fell from his lips they penetrated as fire deeper and deeper. The outpouring of the Spirit became general, and hundreds of hearts caught the holy impulse. Would that it were in my power to describe the extraordinary manifestations of the Spirit as witnessed on this occasion. Many spake as the Spirit gave them utterance, and such burning words! We all felt that there was one standing among us who baptizeth with the Holy Ghost and with fire; and many

"The blood cleanseth *me*."

A radiant face.

Overwhelming glory.

received the baptism of the Holy Ghost on that eventful morning. One lady, whose heaven-illuminated countenance bespoke intelligent piety and refinement, rose near me and said, "The blood of Jesus cleanseth *me* from all unrighteousness. I will tell it! I am going home to publish it. I care not even though the intelligence may precede me to B——." As she said these words, the radiance on her face brightened to an unearthly glow. The manifestation of the Spirit's approval was too glorious for her feeble frame, and she sunk back under the power of God; and two or three hours passed before she was able to rise. This was in a region of country where the enemy had taken special pains, within two or three years, to withstand a public profession of holiness. The same satanic bait had tempted them that had been held out to Fletcher. And several, as Fletcher, had in consequence lost the blessing. But now victory, and glorious victory, had turned on the side of Zion. Satan was vanquished, and the saints shouted aloud for joy.

Father M——

Few exceeded Father M—— in evident devotedness of life. So consistent, so uniform. He had been so long, and so habitually pious, that the fact that Father

A father in the way of younger disciples.

What was the difficulty.

M—— did not profess to enjoy the witness of perfect love, had caused many a younger disciple to shrink from an open profession of that grace. But Father M—— did not intend to stand in the way of younger professors. His whole heart was intent on this, and on every other good work; yet such was the fact; younger members, who could distinctly tell the day and the hour when the love of God was perfected in their hearts, were deterred from coming out in that profession, especially in his presence. "For," said the tempter, "if Father M——, who has been so long in the way, does not profess to enjoy the blessing, who will believe in your professions?" And, by thus yielding to the subtle tempter, and refusing to let their light shine, they lost the grace out of their hearts. Had Father M—— known this, how he would have quailed in view of his responsibility! But he had fixed his mind on holiness as some high state almost beyond present aspirations; and mighty struggles and desperate ventures of faith were contemplated before the desired summit could be reached. And yet Christ had no rival in his heart; and this he well knew. Had all the world,—its highest honors, and richest pleasures, been concentrated and laid before him in one scale, and had the lowly Savior and the cross been laid in the other, there would have been an almost infinite preponderance in the mind of Father M—— in favor of the Savior and the cross. Yet, as he could not state the day and the hour when the love of God was thus perfected in his heart, he seemed not to take cognizance of the fact. But, surely, the man

He saw—how or when not important. The tree and its fruits. Social meeting.

that first saw "men as trees walking," and afterward saw all things clearly, saw just as well as if he had seen all things at once. It is not for us to question in relation to the time and the manner of the Savior's working, but to acknowledge every good thing that is in us by Christ Jesus, let the time and the manner of the Spirit's operations be as they may. And to do this is a bounden duty; a duty that must be performed in order that the communication may be effectual.

A tree that bears apples is, by common consent, called an apple tree. On the same principle of reasoning we might say, a man that evidently brings forth the fruit of holiness, must be a holy man. And might not Father M—— have judged thus of his state? So his pious friends thought.

But Father M——, within a few days past, has been fairly brought out into the clear light of conscious purity. The way by which he was brought out was so simple, that we give a slight glance at the process.

A number of friends had gathered, previous to the commencement of a social meeting, in view of mutual prayer and a free interchange of thought on the subject of holiness. We asked Father M—— if he was a witness of this grace, when he frankly acknowledged he was not.

"But you surely love God with all your heart, Father M——?"

"I have not been in the habit of saying so, and I am not sure that I would dare to say so."

"But though you have not been in the habit of say-

The fact and the time.

Love demands love.

Suggestion repelled.

ing so, dear Father M——, have you not reason to believe that grace has so empowered you that you do love God with all your heart? Perhaps you cannot, as some others, tell the precise time when you began to love the Lord with all your heart, with any more definiteness than the man, who first saw men as trees walking, and afterwards saw all things clearly, could tell just the point of time when he began to see; but this did not interfere with the fact of his seeing, or make the duty of giving to Christ the glory due to his name less important.”

“I cannot confess what I am not sure I have the evidence of.”

“No, Father M——, neither would I wish you to confess with your *mou*th any thing that your *heart* does not believe. If you have not sufficient evidence, from the state of your heart, to convince you that God has the uppermost seat in your affections, then I should be far from wishing you to say so. But Christ has loved us with all his heart, and it were a shame to love him with less than all the heart.”

This was rather too much for the loving, devoted heart of Father M—— to endure, and the fervor of his affections seemed kindled to greater ardor, as, with holy jealousy, he repelled the suggestion that he could be so ungrateful as to love the Lord with less than all his heart; and yet he had not been willing to admit he did.

“This, Father M——, is just the point to which I wish to bring the matter. I am sure you would be ashamed to acknowledge the thought of loving God

The question. The fear of death gone—why. Knew the fact but doubted it.

with less than all the heart, and yet you are not willing to say you do.) Now nothing is more certain than this.

You sustain a definite relation before God; though you may be indefinite, God is definite with you, and you are at this moment written down among Christ's confessors, as one who loves God with all the heart, or as one who does not. And now, Father M——, how is it? Are you obeying the first great command, 'Thou shalt love the Lord thy God with all thy soul, mind, might and strength,' or are you not?"

"O, I am sure there is nothing I know of that I love more. Some time ago, I was thought very near death. I seemed just about to pass over Jordan, but all was glory, peace and joy; I had no fear."

"No, Father M——, you had no fear, and why had you no fear? Was it not because you enjoyed that love that casteth out fear? And what sort or degree of love is that, which casteth out fear?"

"It is perfect love that casteth out fear," says one, "and that shows that Father M—— does enjoy perfect love."

"Yes, Father M——, no doubt, has long since enjoyed perfect love," said we, "but the difficulty with him is, he wants some evidence beside the knowledge of the fact. The case of Father M—— reminds me of a sister to whom I said, at the close of one of our Tuesday meetings, 'Sister, do you enjoy the blessing of holiness?' She replied, 'I believe I do, or at least I know I love the Lord with all my heart; but I want the evidence of it!' Dr. Bangs was standing near, when I drew his

Just what was wanted. A meeting of intense interest. *Christian perfection.*

attention to the sister, saying, "Here is a sister who says she believes she loves the Lord with all her heart, or, rather, she knows she does, but she wants the evidence of it." "Do you want the evidence of a thing you know?" says the venerable doctor. Then, turning to the window where the sun was throwing in his mellowing light, he exclaimed, "The sun is shining, and you know it, and now do you want the evidence of it? Father M—— enjoys perfect love, and he knows it, but he wants the evidence of it. But let me tell you, Father M——, just what is now wanting to bring you into the glorious conscious enjoyment of this experience. It is to confess with your mouth what you know your heart now believes; for it is with the heart man believeth, and with the mouth confession is made unto salvation. It is the fire of perfect love kindled in the soul, and we must give it vent, if we want it to burn to a mighty flame."

The conversation with Father M—— paused, and a social meeting of intense interest commenced, during which several were saved from all sin, and others received justifying grace. Father M—— sat, apparently drinking in the streams of salvation, little doubting, we imagine, but that he loved God with all his heart. But now that others of his tent's company had received the sanctifying seal, we felt yet more anxious that his testimony should be more explicit.

With an humble dependence on the Spirit's aid, we turned to the venerable patriarch, and said,

"Father M——, remember it is not Adamic perfec-

Our High Priest.

How we may know when the blood of Jesus cleanseth.

tion, nor angelic perfection, but Christian perfection, that we have been talking about; we of ourselves cannot present a perfect sacrifice. Without Christ we can do nothing. Our offerings are polluted. We cannot so much as think a good thing, much less incite a good desire, or a holy emotion, or perform a right action. Our god is all divine. It is only as our offerings are presented through Christ that they can be "holy, acceptable." We every moment need the merits of Christ's death. And it is because we need it that it is every moment available. But, while we every moment present ourselves a living, that is, a continual sacrifice to God through Christ—Christ, as our High Priest, takes these poor, sin-polluted offerings, and, through his all-cleansing blood, presents them "holy, acceptable;" for an offering presented to God through Christ is holy acceptable. How can it be otherwise in view of the medium through which the offering is presented?

Who would dare to say otherwise than that "The blood of Jesus cleanseth from all unrighteousness"? It is a divine declaration, a truth to be believed, and therefore sinful to doubt. It is only for us to know that we present ourselves wholly to God through Christ, to know that the blood of Jesus cleanseth us from all sin. O, the infinite efficacy of the blood of Jesus! It is not the worthiness of the offerer, or the greatness of the gift that he presents, that makes it holy and acceptable, but it is the all-cleansing efficacy of Jesus' blood. Why, Father M —, if the guilt of the world could be accumulated and laid upon your head, it would only be

Statement of the doctrine. "Is that all?" Father M— in raptures.

for you to come to God through Christ, and at once prove that the blood of Jesus cleanseth—not that it can or will, but cleanseth now—just while you now present yourself, it cleanseth. Do you not see, Father M—, it is a perfection that comes by our every moment presenting ourselves to God through Christ?

Not necessarily a perfection of knowledge, or a perfection of wisdom, but a perfection of love; loving God with all the heart. Not but that we may love him more as our powers expand, but loving him with all the heart just now, and just as we are, and while we thus present ourselves every moment through Christ, we are unto God a sweet savor of Christ, and the offering is accepted as perfect through Christ. We might have proceeded, for our own mind was filled with the glorious vision of Christ as a perfect Savior, but Father M— could hold his peace no longer, and cried out,

"Is that all? Why, that is what I have been doing for years. O praise the Lord! Praise the Lord!"

"Yes, my dear Father M—, that is all, and for years past you might have been witnessing that the blood of Jesus cleanseth."

Father M— saw it all; but he had given the fire vent, and it burst out into a flame of intense raptures, and we left Father M— hours after, the flame of love rising higher and higher, he having testified before hundreds, in an unequivocal manner, to the enjoyment of perfect love, and of Christ as his Savior from all sin.

Needful teachings for young converts. Several instances of speedy sanctification.

Young Converts may be Wholly Sanctified.

YOUNG converts ought to be urged onward to the speedy attainment of the grace of entire holiness. Unless their bent to backsliding is taken away, and the soul wholly renewed, roots of bitterness will spring up and trouble them. I fear it is because young converts are not more earnestly admonished to go on to perfection, that so many lose their first love,—backslide in heart, and, by their half-heartedness, and worldly-minded professions, become clogs to the chariot wheels of the church. I wonder that Mr. Wesley's sentiments on this subject are not oftener brought out before the people. He seems to delight in bringing up instances of entire sanctification, which occurred but a short time after the conversion of the recipients. Among many others, he speaks of S. H., who resided at Macclesfield. He observes of her, "I have seldom known so devoted a soul. She was sanctified within nine days after she was convinced of sin. She was then twelve years old, and, I believe, was never afterwards heard to speak an improper word, or known to do an improper thing. Her look struck awe into all that saw her. She is now in Abraham's bosom."—*Wesley's Works*, vol. vii. p. 14. "Four of those children who seemed to be saved from sin, were of one family; and all of them walked holy and unblamably. And many instances have I found in every part of the country."—Vol. vii. p. 377. "Many children were indisputably justified; some of them were

Grace Paddy.

Sanctified in twelve hours after conversion.

likewise sanctified, and were patterns of all holiness.”—
 Vol. iv p. 614. He gives, also, the experience of
 Grace Paddy, as he received it from her lips. It reads
 thus: “In a short time, all my troubles were gone, and
 I did believe all my sins were blotted out; but, in the
 evening, I was thoroughly convinced of the want of a
 deeper work of grace. I felt the remains of sin in my
 heart, which I longed to have taken away. I longed to
 be saved from all sin, and cleansed from all unrighteous-
 ness, and, at the time Mr. Rankin was preaching, this
 desire increased exceedingly. Afterwards, he met the
 society. During his last prayer, I was quite over-
 whelmed with the power of God. I felt an inexpressi-
 ble change in the depths of my heart, and, from that
 hour, I have felt no anger, no pride, no wrong temper
 of any kind; nothing contrary to the pure love of God
 which I feel continually. I desire nothing but Christ,
 and I have Christ always reigning in my heart. I want
 nothing; he is my sufficient portion in time and in eter-
 nity.”—Vol. iv. p. 128-9. Mr. Wesley adds: “Such
 an instance, I never knew before; of such an instance,
 I never read; a person convinced of sin converted to
 God, and renewed in love within *twelve hours!* Yet it
 is by no means incredible, seeing with God one day is
 as a thousand years.”

In another portion of his journal, Mr. W. says, “I
 spoke to these, forty in number, one by one. Some of
 them said they received the blessing ten days, some
 seven, some four, some three days, after they had found
 peace with God, and two of them the next day.” What

Wesley on early sanctification.

Who would stop short of it?

marvel," Mr. Wesley again exclaims "since one day is with God as a thousand years"—Vol. iv. p. 135. He also speaks of one who was reclaimed from a backslidden state, and cleansed from sin on the following day.—Vol. iv. p. 170.

In passages too numerous to mention, Mr. Wesley continues to enforce by precept, and illustrate by example, the duty and privilege of young converts to be holy. "It plainly follows," he says, "that the quantity of time is nothing with him. Centuries, years, months, days, hours, and moments, are exactly the same. Consequently, he can as well sanctify in a day after we are justified, as a hundred years. There is no difference at all, unless we suppose him to be such as ourselves. Accordingly, we see in fact that some of the most unquestionable witnesses of sanctifying grace, were sanctified within a few days after they were converted."—Vol. vii. p. 14.

How encouraging to young converts are these examples, as given by the eminently pious and judicious founder of Methodism, corroborative, as they are, of scriptural testimony, and the observation and experience of Bible Christians of later days! And where is the young convert who reads these lines, that would not at once sacrifice all for the attainment of this grace? And, if it be the privilege of the young convert to be holy, where is the teacher, or the leader in Israel, to whose watch-care the flock of Christ has been intrusted, who would stop short of this grace? "A way shall be there, and it shall be called the way of holiness, and the

The game of the way. Rev. J. M. Duncan. Famine. Three times doomed to die.

redeemed of the Lord shall *walk* there." All the way leading from earth to heaven, is a way cast up for the ransomed of the Lord to *walk* in, and those who do not go forward, inevitably backslide.

A Singular Vow.

Two Christian ladies have called on me to-day, who were converted under the ministry of the late Rev. J. M. Duncan, of Baltimore. His memory is greatly endeared to them as a man of deep devotedness, and of fervent enlightened zeal. In connection with other instructive recollections, they gave the following of a vow made under remarkable circumstances.

Many years ago, the vessel in which young John and his family were passengers, was cast away. For some time, all on board were threatened with death by famine. At last, lots were cast for a human victim to appease the pangs of hunger. The lot fell on the grandmother of that noble boy, Mrs. Margaret Duncan. Unwilling to resort to such a horrible remedy, the ship's company resolved to postpone the dreadful death for a few hours. The hopeless period again arrived, when lots were again cast for the sacrifice of life. Again the lot fell on the same lady. By common consent, another respite was granted, and, by perfect agreement, a third time the same ordeal was to be past. Strange to tell—the third

*A promise to build a church and to educate a grandson.

Vow fulfilled.

time, that aged lady was doomed to die. A brief space of time being allowed for preparation, the pious woman, perfectly resigned to her fate, made a vow unto the Lord that, if he would avert the impending blow, and in mercy save the ship's company, she would consecrate herself more fully to his service—would, on their arrival at any port, erect a temple in honor of his name, and educate, and qualify, as far as in her power, her grandson, John M. Duncan, for the ministry of the gospel.

That prayer was heard; for, as the lady appeared on deck to render up her life, a voice from aloft announced the welcome tidings—"Sail ahoy!" A vessel hove in sight, came to their relief, and, in safety, they all reached Philadelphia. In that city, the venerated grandmother promptly fulfilled her vows. She indeed became a more devoted Christian. She erected the commodious church edifice which bears her name to this day, and her grandson, educated and qualified for the sacred office, spent a long life of piety and usefulness, and has recently surrendered his happy spirit to the God to whose service he had been solemnly devoted.

THANK-OFFERING FOR SALVATION FROM TROUBLE.

Now, if one act of special dedication faithfully carried out—one vow kept inviolable, made in the hour of adversity, may tell so enduringly on the eternal welfare of hundreds, what should be the duty of those who are in prosperous circumstances, those who are kept, by the mercy of God, from the hour of peril? Should such wait till driven by the extremities of trouble to utter

 Thank-offering for salvation from trouble.

 A living sacrifice.

vows, and to make special dedications? We do not wonder that Mrs. D. should have vowed, and paid unto the Lord her vows. Her heart was quick to devise expedients, which might be most far-reaching for the glory of God, because, in view of her apparent nearness to eternity, she aimed to compass the most comprehensive good within her power.

If she had thought of any thing more within her reach to be specifically devoted, she doubtless had done it. But does not the Holy Spirit now tell you, that your salvation from trouble calls for a thank-offering, which will be commensurate with your highest ability? The God of providence loves you, and to the degree the Holy Spirit is intent on your highest good, your greatest usefulness, will you be likely to be driven by emergencies, if you do not resolve on specific and entire devotedness without being thus driven.

GOD APPROPRIATES WHAT IS GIVEN TO HIM.

O, be constrained, by the mercies of God, to present yourself a *living sacrifice*. Make no provision for the flesh. Some make their sacrifices without taking in their calculations that God intends to appropriate it. Do not so. Present your sacrifice, and, after it is laid on the altar, so that you can say

“Tis done, the great transaction's done.”

Then act upon the principle that the sacrifice belongs to God. The moment you laid it upon the altar, it became God's property, for it was sanctified by virtue of the altar upon which you laid it. No great venture

The consuming process.

The devotement of a daughter contemplated.

of faith is called for here. God's word declares it, and it were presumption to doubt. And, now that your offering is on the altar, sanctified and cleansed by the infinite virtue there is in Christ, upon whom you rest, and through whose all-cleansing blood you are presented faultless before the throne, expect the consuming process to begin. God intends to use you ceaselessly. You have presented yourself as a "whole burnt sacrifice," and you may, perhaps, be called to self-sacrificing duties quite beyond your anticipations, but of this I am sure you would not venture on a choice, though it were left at your option. You have submitted yourself to the dictates of Infinite Wisdom, and in the way which will tell most to the praise of God on your eternal inheritance, will you be led.

HOW IS IT WITH THAT CHILD?

And now are you constrained, by the mercies of God, to go still further? Have you not objects specially dear to you, which ought to be specifically devoted? How is it with that child of yours? Is she a little daughter? God has only entrusted her to you in order that you may bring her up for his service. Are you bringing her up to shine in the fashionable circle, or specifically in view of her being a self-sacrificing Christian? O make a vow of special devotement in view of some special position of usefulness in which she may most glorify God, so that, if the Lord should ever call her to heathen lands, you may not have the sacrifice to make, but may say it is made. She has long since been set apart for God,

Have you devoted your son?

Consecration of property.

and trained for his service, and he has now only taken his own,—of his own have I given him.

And how is it with that son? Look abroad over the world, and see its wants. How great is the harvest, and how few are the laborers! Is there not a vow of special devotedness called for here? Behold the heathen in their dark and perishing state! God sent forth from his home of light in heaven, his only begotten Son. The Son of God left the bosom of his Father to save you. Would it be too much to spare that son of your bosom, and send him forth from his home of light to save the dark and perishing heathen? How is it with your property? Of all that you can appropriate, you can only say, "Of thine own have I given thee!" But can you not now, by some act of special devotement of property, be the means of doing something toward establishing the worship of God in some place where his name is not now recorded? O! hasten, and "what thy hand findeth to do, do it with thy might."

Get Down Low.

"Then had thy peace been as a river, and thy righteousness as the waves of the sea."—ISAIAH xlvi. 18.

DON'T aim too high, for the benefits of getting down low are incalculable. Every thing in religion is exceed-

Could not find a very plain way—and why.

The colored woman.

ingly simple. All the way leading from earth to heaven, cast up for the ransomed of the Lord to walk in, is so plain that wayfaring men, though fools, shall not err therein. You have long believed that full salvation is attainable in the present life. And I need not say that this belief involves the responsibility to be holy. But why have you not obtained this grace? Not because you have not felt the necessity of it, nor because you have not, by prayer, sought it; but you have been looking too high. You have overlooked the simplicity of the way. Some time since, we said to a colored woman, whose countenance seemed to reflect the image of the heavenly,—

“Do you enjoy full salvation?”

With a brightening countenance she replied,—

“I believe I do!”

She then reminded us of an occasion, about four years previous, when, on attending a social meeting where she was, we had said, “The reason why many people do not get full salvation is, because they do not get down low enough. If they would only get down very low, the waves of salvation would roll over and over them!” When I heard this, I resolved I would get down *low*! I did get down low—*very* low! And, ever since, “the waves of salvation have been rolling over and over me!” Poor colored woman! perhaps she did not find it so hard to get down low—*very* low—as some who fancy they occupy more exalted positions in life. “He that humbleth himself shall be exalted.”

“With the lowly is wisdom.”

What the Savior said to Thomas.

What we are required to profess.

God's Word, its own Evidence.

If the Savior were now to say to you, "Dost thou now believe?" what would you say in reply? Surely, you would not dare to say, "Lord Jesus, I must have some sign or wonder; some evidence beyond thy word before I can believe." No! you would not have your faithful, loving Savior upbraid you by saying, "Because thou hast seen, thou hast believed." Surely, you would prefer the blessedness of them who have not seen, and yet have believed. I do not doubt but that, in your heart, you are now believing. Take the next step, and hasten to confess with your mouth what your heart believes. "For with the heart man believeth unto righteousness, and, with the mouth confession is made unto salvation."

And now, how long do you intend to hold fast the profession of your faith? O, do not forget the divine admonition; "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." Then you need not wait till you receive sensible manifestations before you profess your faith, for it is not your sensible manifestations that you are required to profess, but your faith. "Now the just shall live by faith; but, if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back, but of them who believe to the saving of the soul." Do not infer that I would have you profess before you

A supposition concerning the nobleman, whose child was cured.

heartily believe, for professing does not bring the blessing; but, after you have believed, profession becomes a duty. Do not take my word, but examine the Scriptures yourself on this point. If the nobleman had been accosted on his return, by an inquiring friend, "Does your child live?" would it have been profession without evidence had he said, "Surely my child lives"?

"How do you know it?" says his friend.

"I know it, because I have the word of the Son of God to assure me of it."

"But is not this believing without an evidence?"

"Believing without an evidence! while I have the word of Christ assuring me that my child lives! No; I believe the word of Christ, (for the man believed the word of Jesus.) My child lives!" And soon his servants meet him, and give corroborative evidence and soon he reaches his home, and, with his own eyes, he has sensible demonstration of the fact. The subject is no more a matter of faith, but of sight. But is he any more sure of it now than he was before? No; for true as the volume of inspiration is true, he believed it before, and from the heart knew it just as well before as now. "Now faith is the substance of things hoped for, the evidence of things not seen." Abraham was strong in faith, giving glory to God. O, be a follower of his faith, and let your whole soul cry out

"The thing surpasses all my thought;
But faithful is my Lord;
Through unbelief I stagger not,
For God hath spoke the word."

A question—answered by a vision. Missiles turning to gold. The promise.

Enriched by Trials.

“How can this and the other trial so peculiar and afflictive in character, work together for your good?” said the enemy to my dear friend. To the eye of mere human reason, it was indeed difficult to see how *such* trials could result to the glory of God and the good of the soul. While thus ruminating, a scene passed in vision before him. Enemies gathered in formidable array outside of his dwelling. Resolved on his utter destruction, they gathered all sorts of destructive missiles, and hurled them, with vengeful force, in at his windows, threatening the destruction of his property and his life. But their force is broken, and they fall harmless at his feet. He gathers them as they fall, and lo! every missile has turned to gold—pure gold. “And now,” says his heavenly Instructor, “does not your heart say, ‘Throw on yet more rapidly, for the more rapidly you work, the richer do I become!’” And just so it is with the missiles of Satan, however varied or vengeful. The test of faith is more precious than gold that perisheth. How instructive and inspiring are the words, “That the trial of your faith, being more precious than gold which perisheth, though it be tried with fire, might be found unto praise, and honor and glory at the appearing of Jesus Christ”?

“Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”

A small price accepted for a great treasure. The Savior kept out of the heart.

Worse than Judas.

THE SAVIOR SOLD FOR LESS THAN THIRTY PIECES OF SILVER.

MANY sell their Savior at a less price than Judas did. He obtained thirty pieces of silver, but I have known some who, from indulgence in a wrong habit, or the retainment of an injurious friend, others for some trifling adornments, with many other foolish and hurtful lusts, which might seem so small that the very mention of them would cause a blush of shame. Should you ask such an one, "Do you think that object worth thirty pieces of silver?" the answer would be frankly returned, "No!" These do not mean to part with the Savior for such trifles, but the matter ends in this, and they do, in reality, part with the Savior as effectually as though there had been a formal bargain, as in the case of Judas.

A variety of instances, in which the Savior has been kept out of the heart, come up before the vision of my mind. There must be a reason why the Lord has not revealed himself fully to you. Perhaps there is something on your mind, which you think you may have to do after you get religion, which you are not willing to do now.

Said I, to one who loved a fashionable exterior, but who, without any external change, had presented herself often at the altar of prayer as a seeker, "Have you never thought it might be your duty to give up a cer-

"I thought I would wait." Joined the church, but—questions answered only by sighs.

tain badge of worldly conformity?" which I specified. She burst into tears and said—

"O, I thought I would wait till I experienced religion."

"If you have had it on your mind as a duty, you will never get religion till you give it up."

But she still persevered, endeavoring to bring the Lord to her terms, instead of coming to his. She joined the church, mingled with the mass of professors, and, when asked how she is getting along, is generally ready to say, that she has good desires, and is thankful that it is as well with her as it is. I have had opportunities to watch her progress, and never had evidence which satisfied my mind, that she was ever truly born of the Spirit.

Last week, my pastor asked me to go and speak to a person who had, several times, bowed as a seeker of salvation. I went and kneeled affectionately beside her, and inquired whether it was her resolve to give up every thing that intervened between God and her soul. She answered only with a sigh. I had heard that, even since she had come out as a seeker, she had been indulging in worldly amusements, and company. She seemed in earnest. Again I pressed my inquiries, and said, "Is it your purpose to give up the world, and be a self-denying follower of the Savior as long as you live? Still she answered only by heavy sighs. I told her how the Savior was now calling her to be his disciple—of those early disciples who, when they were called, *immediately* forsook all, and followed him,—of the only *condition* upon which Christ received his disci-

The terms—the only terms. “I am not willing.” A fear expressed. Caste.

ples, “Except a man deny himself, take up his cross, and follow after me, he *cannot* be my disciple.”—And then said, “Are you willing to be a disciple upon these *conditions*?” Still she made no reply, but by the deep sighs of her inmost heart. When I said, “I surely cannot give you advice, suited to your condition, until I know what your condition is, and unless you answer my inquiries, I must leave you; now tell me, you either are, or are not, willing.” “*I am not willing*,” she emphatically replied. With equal emphasis I enjoined, “Then God is *not willing to receive you*.” With a yearning heart, I endeavored to impress her with the inconsistency and great danger of her position; but she resisted all, and, for the time, ceased to present herself as a seeker of salvation. Little probability remains that she ever obtained it. I fear she sold her Savior for less than thirty pieces of silver.

Aristocracy in Religious Associations.

NOTHING seems so small to me as those ideas of caste entertained by some well-meaning persons. Let us take this,

“ * * * Bright candle of the Lord!
 Star of eternity! the only star
 By which the bark of man can navigate
 The sea of life, and gain the coast of bliss
 Securely! only star which shines on time,”

Social position of the heroes of Bible story.

The Savior's choice of disciples.

and look at this subject as regarded by God. See how both the Old and New Testament Scriptures, by historical narrations and positive mandate, reprove such ideas, and assure us that we must not mind high things. How palpably are we met, on almost every page of the Bible, with assurances that the wisdom of this world is foolishness with God! Think of the father of the faithful, called to leave his home and kindred, to journey as a stranger, not knowing whither he went. Think of Jacob, driven from his home by the fury of his brother, resting in the wilderness at night with only a stone for his pillow; of Joseph, taken from a prison into the presence of Pharaoh; of Moses, not called from Pharaoh's court, but from the care of the sheep in the wilderness, to lead the Israelites to the promised land; David, the least among his brethren, called to the throne of Israel; Daniel, a captive, to be a revealer of mysteries from the court of heaven to an earthly king, and designated as the "man greatly beloved;" last, yet above all, think of Christ born in a manger, and called a Nazarene.

Why did not the Savior take to the companionship of his bosom, and of his toilsome travels from city to city, the recipients of his closest teachings, persons of the more refined classes? Kingly palaces, halls of science, schools for theology, were open to his inspection, and, from the choicest inmates of each, he might have chosen followers, whose refined literary and theological tastes might, in earthly estimation, be better fitted for companionship with the Prince of glory. Then why did he choose those, by whom was to be transmit-

A practical reproof.

Heaven's mark of nobility.

An opinion expressed.

ted the mysteries of the kingdom to all succeeding generations, from among the common people? How does the example of the Savior reprove every high thought—every thing that would favor the prevalence of aristocratic notions in the choice of religious associations!

Who are the Aristocracy of Heaven?

If such a word might be found in heaven's vocabulary as *aristocracy*, we should find it to mean those who are more eminently the friends of God, constituted such by more marked carefulness in keeping his commandments. "Ye are my friends if ye do whatever I command you." Abraham was marked as one of the peculiar favorites of the court of heaven. But that which constituted him such is oftener found among the poor, than among the rich. Abraham believed God, and it was counted unto him for righteousness, and he was called the friend of God. From my own observation, and from Bible admission, I conclude that more faith, proportionately, may be found among the poorer class in community, than among the rich. God hath chosen the poor of this world, rich in *faith*, and *heirs of the kingdom*.

WHO MOST PROPER TO TAKE CHARGE OF A CONVERT?

And are not these views also in keeping with the views of my dear Mrs.—? So I conjecture from re-

Incidental indications of religious confidence. "Jesus seeing their faith."

viewing little incidentals in our intercourse. Let me revert to two or three.

Why did you not think of sending for your pastor, Dr.—, as readily as you thought of sending for Mr.—, when your son was under conviction? Why did you think the other son more likely to get under awakening influences, in that little Mission Church, than under the ministrations to which he has been accustomed? And then, in regard to your son H—, we will not say that he would not have been converted had he not gone there; but I will ask, "Do you think it probable that he would have been converted, if it had not been for that specific union of mighty faith, in his behalf, which was proposed at that meeting, on the evening of his conversion?" To my mind, his case furnishes a remarkable exhibition of that sort of faith, to which the Savior refers, when the friends of the palsied man let him down through the roof, and placed him in the immediate presence of the Savior. It was the faith of the friends of this man that was recognized in his cure. "And Jesus, seeing their faith, said to the sick of the palsy, rise, take up thy bed, and walk." The man, of course, was willing to be brought, and placed himself in an attitude to be taken, or he had not been healed. But had this man needed any one to watch over the interests of his health afterwards, do you not think that those friends, who had taken so much pains to place him at the feet of the heavenly Healer, would have been the most deeply solicitous, and, consequently, the most proper to undertake the guardianship?

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