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# The Earnest Christian

AND

## GOLDEN RULE.

JANUARY, 1868.

### THE FAVOR OF GOD.

BY REV. B. T. ROBERTS.

God is good to all. His tender mercies are over all his works. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The blessings of his Providence are lavished freely upon all.

Notwithstanding this, God has his favored ones. They are those who love him and obey him. Jesus says, "*He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*"—JOHN XIX: 21. This language certainly implies that God sets a very different estimate upon those who love Him from what he does upon those who disobey him. To any one who reflects upon this subject, it must be obvious that the favor of God is more to be desired than all things else, for,

1. He is Almighty. He possesses all power over nature. What are termed natural laws are simply His ordinary modes of working. He can control the elements at His will. At His command the water fled from the footsteps of His marching host, and

Israel went through the sea dry shod, while their enemies were involved in sudden destruction. The fire forgot its power to burn, when the men who feared God more than they did death, were thrown into the midst of the fiery furnace. Our own historians tell us that in the dark days of our war for Independence, when Greene and his troops were pursued by Cornwallis and his army, full two hundred miles from the Yadkin to the Dan, at three several times the rivers were so filled by rains after the Americans had crossed, that the pursuit of the British was checked, until the exhausted, patriot army reached a place of safety. God possesses power over the hearts of men. Enemies, through an unseen influence, can be made to lay aside their animosity, and furnish protection where they had threatened destruction. Ahasuerus, who issued a decree to his officers against God's people, to destroy, to kill, and to cause to perish, all, both young and old, little children and women, in one day became, through God's interposition, their warmest friend. The leader of a mob bent upon the murder of Wesley, suddenly turned about and threatened death to any one who offered violence to the man of God. There is nothing need

ful for our happiness but that comes within the scope of the power of the Almighty.

2. God exerts His power in behalf of His friends. It is not always put forth in miraculous interposition to avert suffering from His saints, for suffering may be the very best possible thing for them under all the circumstances. "*But we know that all things work together for good to them that love God.*" That is enough to know. We cannot always tell what is best, for us, but God can. If special interpositions are called for, and will be for the best on the whole, we may look for them in confidence and not be disappointed. Jesus says, "*But even the very hairs of your head are numbered. Fear not therefore.*" He who has God's favor need not be afraid under any circumstances. He has a protector always at hand—a strong deliverer ready to rescue him from all harm. To such an one God says, "*He that toucheth you, toucheth the apple of mine eye.*" As sensitive as the eye is to the least ill treatment, so sensitive is God to the wrongs inflicted upon his children. He who has, then, the favor of God, has every thing which he needs. It is better than great riches, more to be desired than any position of honor or influence. The Psalmist declared, **THY FAVOR IS LIFE.**

3. How may the favor of God be obtained? It is not bestowed capriciously. We do not obtain it through any fortunate combination of circumstances. The favor of man is often bestowed more from the dictates of fancy than of reason. And it is fickle and inconstant. The favorite of to-day may be the outlaw of to-morrow. But it is not so with the bestowment of Di-

vine favor. It is given without partiality. It is never withdrawn but for sufficient cause. If you would seek God's favor, you must,

1. Repent of all your sins. He is angry with the wicked every day. So the Bible declares. But the humble and the contrite receive his compassion. Do not think you can enjoy the Divine favor and continue at all in the ways of sin. It must be abandoned wholly, in fact now, and in purpose forever.

2. Believe on his Son. He is jealous on this point. When he bringeth in the first-begotten into the world, he saith, "*And let all the angels of God worship him.*" To reject Jesus is to insult the Almighty. Let none such dream of ever obtaining the favor of God by any good works of their own. "*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*"—John iii: 36.

3. To retain the favor of God you must obey Him. He speaks to us in the Bible, and His voice must be heeded. The favorite child in the family may sometimes do things with impunity, which would bring punishment upon others. But God is no respecter of persons. Past obedience furnishes no compensation for present faults.—Moses, the meekest of men, is punished just as severely for getting angry as though he had not forsaken the treasures of Egypt for the reproach of Christ. The favorites of Heaven may do many things, but they may not sin.

How utterly presumptuous is the course of those who say that because they believe in Jesus, they can, therefore, do as they please! God is jealous, and if you would receive his favor

you must make it your study to please Him in all your ways. If you have it, guard carefully your choicest possession. If you have it not, seek earnestly this greatest gift that mortal can enjoy.

### IS YOUR SOUL IN HEALTH?

"I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth." Such a wish seems rather strange to us, for we often have occasion to desire that the souls of our friends may be in as good health as their bodies. We meet with many in the daily walks of life, whose physical strength is unimpaired, but their souls are badly diseased; there is no soundness in them.

The disease of the soul is so insidious, that men are sick unto death before they are sensible of their condition. It may be, the reader is thus diseased. We wish you were in health; but you will not be, till you are convinced that you are sick. We wish to call your attention to some of the symptoms of this soul sickness, and ask you to compare your own feelings with the marks of disease we shall mention, and see if you are not in a dangerous condition.

One symptom of spiritual disease is *a want of spiritual appetite*. The study of God's Word, especially of the devotional parts, and of those which describe the moral character of men, and the way of salvation by Jesus Christ, is not relished. If your spiritual health was good, you would say, "O, how I love thy law; it is my meditation all the day!" it is "sweeter also than honey and the honey-comb!" Say, reader, have you a good appetite and keen relish for spiritual truth?

Another symptom of a diseased soul

is, *the heart does not beat* with warm and generous affections towards the Father, Son and Holy Ghost. As a feeble, intermittent pulse indicates bodily disease, proving that the heart does not well perform its office: so we know the soul must be in a sad condition, if your heart does not beat with holy emotions, when you contemplate the love of God in the gift of his Son to redeem a world from sin, or the love of Christ in giving himself a ransom for us.

Another symptom of a diseased soul, is the *absence of the graces of the Spirit*, such as faith, humility, meekness, patience, charity and penitential sorrow for sin. If you are diseased, you will find by comparing the past with the present, that you are less conscientious than you once were, have less religious sensibility, and a stronger love for the world. If you are not diseased, you will find that the graces of the Spirit exist in your soul, and become more vigorous.

Again, a diseased soul soon becomes *weary* in well-doing. If you resolve to study the Bible more carefully, to pray more, or to perform any religious duty, it soon becomes irksome, and you omit it altogether, or perform it in a slight and careless manner. You do not like to give much time or attention to spiritual religion; your good resolutions are soon broken.

Have you, dear reader, these symptoms of spiritual disease? If you have, do not deny it; be willing to know your true condition. If you are sick, apply to the great Physician without any delay. Your disease can be cured, though not by any remedies of your own devising. "There is balm in Gilead, and a physician there;" and



all who commit themselves to his care, and follow his prescriptions, are healed.

When you shall have received your health, it will be necessary that you, like those recovering from bodily disease, pay particular attention to the diet of the soul. You must feed daily on the "sincere milk of the Word, that you may grow thereby." You must also shun infected places. Sit not in the seat of the scorner; come out from the world, and abstain from the appearance of evil.—*The Christian Treasury*.

#### CHRISTIAN LOVE TO INDIVIDUALS.

ONE might be tempted to suppose that Paul, who had upon him daily "the care of all the churches," would have been so absorbed in great, comprehensive views of the church at large, as to have no eye to single out particular believers, especially as he journeyed so much, and labored in so many places. How different was the fact! Turn to the last chapter of his epistle to the Romans: it is a picture-gallery of individual friends. There is "Phebe our sister," the deaconess, as the word is; "Priscilla and Aquila," the holy pair, his helpers; his "well-beloved Epenetus;" his "fellow-prisoners and kinsmen"—two tender words—"Andronicus and Junia;" Urbane (or more properly *Urban*, as the original shows it to be a man's name) and Stachys his beloved; Rufus, and "his mother and mine." "Greet Mary," he says, "who bestowed much labor on us." Then came Amphias, Apelles, Tryphena, Tryphosa, Persis, Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus, Junia, Nereus, Olympas, the households of Narcissus and Aristobulus—not bare names to Paul as they are to

us, but each of them twined with undying associations. Observe, in other places, how he speaks of "Tychicus, a beloved brother,"—(Eph. vi: 21;) of "Eyaphroditus," his "companion in labor and fellow-soldier,"—(Phil. ii: 25;) of "Onesimus, a faithful and beloved brother,"—(Col. iv: 9;) of "Luke, the beloved physician,"—(ver. 14;) of "Timothy," his "dearly beloved son,"—(2 Tim. i: 2;) of "Trophimus," left sick at Miletum,—(2 Tim. iv: 20;) of "Philemon, dearly beloved,"—(Phil. ver. i;) and how he sends salutation to the family of Onesiphorus,—(2 Tim. iv: 19;) and the church in the house of Nymphas,—(Col. iv: 15.) By many readers these names are passed over without a thought; but taken with their several contexts, and the terms of affection which accompany them, they teach us the important lessons that Christian love attaches itself to *individuals*; that these ought to be borne in our memory; and that it is not an empty form to send greetings to those who are absent. May the Lord pour upon our hearts more richly the love of the brethren!

TOUCHINESS.—Beware of giving or taking *offences*, and avoid all discoveries of a *touchy humour*; but use much brotherly forbearance. In my own experience, few or none have been favored that sooner give offence than those that easily take it; neither have they ever proved sound and profitable members of societies who have nourished this touchy humour.—*John Robinson to the Puritans, A. D., 1620.*

If a man lives upon excitements, you may be sure that he will soon live upon depressions.



## DECLINE OF POWER IN THE METHODIST EPISCOPAL CHURCH.

BY REV. A. J. DAY.

VARIOUS attempts have been made to account for the decline of many of the distinctive features of the great reformation of the eighteenth century.—That it is wanting in the spirit of the Fathers will be readily admitted by both its devout adherents, and those who look upon it from a critical and philosophical stand-point.

It is true it has maintained a fair showing in its statistical returns, compared with other churches; but that it has failed to meet the growing demands of the increasing population that have to look to it for the bread of life and water of salvation, is equally true.

In reviewing the history of its past, if any conclusion can be reached concerning the indications of Providence in raising up this peculiar people, it is that God designed to revive Scriptural holiness, to open the door to the multitude, and bring salvation to the poor and perishing of all kindreds and tongues. Jesus has always had a people to preach the gospel to the poor, and to spread scriptural holiness throughout the land, and the Methodists undoubtedly were raised up for this purpose, their great success in *soul saving* in other days being one of the strongest evidences of God's providential design. This reformation, beginning as it did among the poor classes of society, and carried forward by the common people, cannot have its success and triumph attributed to either wealth, popularity or intellectual achievement, but must be ascribed to God, who often uses the most humble and unpromising instrumentalities to accomplish his purposes.

If simplicity, humility, singleness of purpose, and a confiding trust in God, are the secrets of its success—the hiding of its power—then we may truthfully say, wherever the Church has departed from these, she has left the path plainly indicated by Providence and sanctioned by the Spirit.

Her present statistics are indeed flattering when compared with the past; but when the responsibilities and demands of the present are taken into account, she is humiliated to find that she has not kept pace with the spirit of the age; that her spiritual power is on the decline, and she is failing to meet her expectations in evangelizing the world and setting up the kingdom of Christ. Although her past is glorious, and she is just from the field of conflict, with victory perching on her banners, yet the Church to-day, as far as moral power is concerned, is barely able to hold her own.

With her present facilities, she is doing, in comparison to the past, but little for the salvation of the world.—These being the facts, there must be some way for accounting for the leakage—some reason why God does not as *signally* own and bless as in former times. There is but one conclusion that can be reached in this matter, and that is, that the decline of power and want of efficiency is attributable to a departure (Jeremiah ii: 13) from the old paths. Some have attempted to account for the present spiritual condition of the Churches by charging much to the political commotion and revolutions experienced by the civilized nations during the past few years. But without stopping to notice many of the points of interest in connection with this part of the subject, we pass to in-

quire, Has not the Church departed from the old paths? and is she not losing her power over the masses by the connection of many of her prominent members, and especially her ministers, with Secret Societies? Is not this nucleus, around which the formal and aspiring rally, the Achan of our Israel? Have not the leading spirits, in too many instances, adopted the policy of the "loaves and fishes," and fallen upon this thing as the most successful plan of obtaining power, popularity, and a fat salary?

The Bible and the history of the Fathers teach us that God will not suffer his people to compromise with the world, the flesh; or the devil.\*

The saints of God are to have no fellowship with the unfruitful works of darkness. That, in one important sense, the work and fellowship of a Secret Order are the works of darkness, all are compelled to admit. It has thrown around it the cloak of secrecy, and is

\* "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."—Col. ii: 8-10.

"Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances—(touch not, taste not, handle not—which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."—Col. ii: 20-23.

"Be not ye therefore partakers with them. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light."—Eph. v: 7-13.

under bar and bolt, lest it should come to the light, and the public should test its foundation and discover its frailty and deception. The dissimilarity of the Church and all Secret Orders render them any thing but true yoke fellows.

The bond of union in the Church is the love of Christ, "who is all light," and "in whom there is no darkness at all." The bond of union in all Secret Societies is the OATH of secrecy. If this is not the case, why the tremendous guards thrown around it? To break it is high treason. The point of power in every institution is the bond of union; in the Church, love; in the world, darkness and secrecy. "And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John iii: 19.

The fact of secrecy is their power. The history of the past teaches us that as corruption increases in the same ratio, secret intrigues and secret organizations have increased. Prostitution and drunkenness have held high carnival where Secret Orders have abounded. A striking illustration of this is seen in ancient Greece and Rome.

The direct tendency of such organizations is the formation of parties in Church and State that will undermine the very foundations of those institutions, rather than be defeated in their purposes.

Is not the apostacy of the Church from its primitive simplicity and power clearly seen in the fact that ministers of the Gospel have desecrated the sacred office by plunging into the cess-pools of corruption—the soul-damning associations of oath-bound Secret Societies?

There is no vice which old Rome ever knew that is not realized in our own land. Many who traffic in virtue and blood are under the patronage of a Secret Order. Is not the oath-bound minister in league with these incarnate devils? and is he not compelled, at least by his silence, to bid them God-speed in their work of destruction and death?

I ask, in the name of God, has the time come when the Church must accept these things as an ally or auxiliary in the great and all-important work of evangelizing the world?

God hath said, "out of Zion the perfection of beauty God hath shined;" "out of Zion shall go forth the law and the word of the Lord from Jerusalem." God accepts of no allies. He will not share His glory with either men or angels. Although He uses human instrumentalities for the accomplishment of His purposes, yet He is jealous of His honor.

As it is a fact of history that much of the error, both in manners and doctrine, that has existed in the past, originated with the clergy, is there not great danger of apostacy when ministers form strong alliances with the world, affiliate with the ungodly, and often times the vicious and desperate? As there can be no neutrality, these alliances must be either morally good or morally bad—must be conducive to deep piety, or detrimental to godliness. As Christians, we are bound to view them from the stand-point of divine revelation, and not from the point of human expediency, in the aggrandizement of self, and catering to a morbid ambition.

Jesus has said, "by their fruit ye shall know them." This being the

standard, in all humility, we ask to be pointed to a single specimen of good fruit from this so-called tree of Paradise?

May we not conclude that ministers who trust in these things as an element of *power* in their calling, are the hangers-on of society—men who play the mosquito, and steal blood for a living? Has not our prosperity in the past produced intoxication? and have not many, in their eagerness to excel as individuals, and as a Church, brought to their aid things suggested by human wisdom, rather than by the Divine Spirit?

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SAVED NOW.

BY W. F. MANLEY.

I FIRST found my Saviour while attending school at Norwood, C. W., in 185, at the age of seventeen. I followed Jesus for four years—sometimes on the mountain top, and sometimes in the valley. At this time I felt that I must study for the ministry—that there was a work for me to do; but I wanted some visible sign from heaven—an audible voice—a place to be made wet while all around was dry, or something else of like character, that I might know that the call was of God. I trembled at the thought of standing up as an ambassador from God, if he did not send me. I refused to obey the still small voice, and consequently backslid, and remained so for over two years, during which time I committed grievous sins in the sight of heaven. The Lord followed me with his judgments, and my property vanished as the morning dew. My health failed, and when, almost in despair, after I had learned that the way of the transgressor was



hard, Jesus, (who is always near,) appeared to me, and again spoke peace to my soul. I promised to preach the Gospel, was restored to health, and did rejoice in God, my Saviour. I immediately commenced to raise money sufficient to pay my expenses at some biblical institute, for two or three years. I accumulated considerable property during the two following years, and made arrangements to commence my collegiate course, and sincerely thanked God for his goodness in opening up my way, as I thought.

But God's ways are not as man's ways. He swept all I had accumulated away. It vanished, and left me penniless. Then the enemy came in as a flood, and, at the same time, as an angel of light, telling me that I was never called to preach, and that God brought this on me, to show me that I was misled. I had now showed my willingness to go, had done my part; but God did not want such weak creatures as I. I believed him, and, under the temptation, packed my trunk, and started out west, determined never to mention the matter again. But the Lord followed me, and continued to whisper, "You must preach, or lose your soul." I located temporarily in Belvidere, Ill., but I found no peace till I unbosomed the whole matter. In the meantime, I became acquainted with the Free Methodist minister there, went to their meetings, and felt at home among them. I shortly after went to their camp-meeting at Garden Prairie, and there received the blessing of holiness. Two weeks later, I preached my first sermon. It was a great cross; but I was all the Lord's, and had promised to stand up for Jesus. Before I received that blessing, I had to give up

all. I paid the whole price, and dare not put out my hand to take any part back. I have had many hard struggles with the enemy since, and by the assisting grace of God, I have been able to stand firm. I have only one desire in my heart to-day—that is, to glorify God on earth, and find my way to heaven. The smiles of God rest upon me, and I have the witness that my ways please God. Glory be to His holy name for ever! I never was more determined in all my life to serve God than I am to-day. I am His, body, soul, spirit, time, talents, voice, all the Lord's.

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PERFECTION.—We believe that there is no such perfection in this life as implies an actual deliverance, either from ignorance or mistake, in things not essential to salvation, or from manifold temptation, or from numberless infirmities, wherewith the corruptible body more or less presses down the soul. We cannot find any ground in Scripture to suppose that any inhabitant of a house of clay is wholly exempt either from bodily infirmities or from ignorance of many things, or to imagine any is incapable of mistakes, or falling into divers temptations.—*Wesley.*

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BE patterns to all of denying yourselves and taking up the Cross daily. Let them see that you make no account of any pleasure which does not bring you nearer to God, nor regard any pain which does; that you simply aim at pleasing him, whether by doing or suffering; that the constant language of your heart, whether with regard to pleasure or pain, honor or dishonor, riches or poverty, is

"All's alike to me, so I  
In my Lord may live and die."

"LOOKING UNTO JESUS."

"UNTO Jesus," and *not to our position in the Christian church*, to the family to which we belong, to our baptism, to the education we have received, to the doctrine we profess, to the idea that others form of our piety, or that which we form of it ourselves.—Many of those who shall have prophesied in the name of Jesus, will one day hear him say, "I never knew you;" but he will confess before his Father and before His angels, even the humblest of those who shall have looked unto him. "Unto Jesus," and *not to our brethren*, not even the best and most beloved among them. In following a man, we run the risk of going astray; in following Jesus, we are certain never to wander. Besides, in putting a man between Jesus and ourselves, it happens imperceptibly that the man increases and Jesus decreases. We soon no longer know how to find Jesus when we cannot find the man, and if the latter happens to fail us, all fails us. "Unto Jesus," and *not to the obstacles* which are met on our way.—As soon as we stop to regard them, they amaze us, disturb us, overthrow us, incapable, as we are, to comprehend the reasons why they are permitted, or the means by which we may overcome them. The Apostle was engulfed the moment he began to regard the waves troubled by the tempest; it was while he was looking unto Jesus that he walked on the billows as on a rock. The more difficult our task, the more fearful our temptations, the more we need to look solely unto Jesus.

"Unto Jesus," and *not to our afflictions*, in order to calculate their num-

bers or estimate their weight, to find, perhaps, some strange satisfaction in tasting their bitterness. Out of Jesus affliction does not sanctify—it hardens or it crushes. It produces no patience, but revolt; not sympathy, but egotism; not hope, but despair. It is only in the shadow of the Cross that we can appreciate the just measure of our own afflictions, and accept it each day from his hand, bear it with love, with grace, with joy, and then find ourselves and for others a source of blessing.

"Unto Jesus," and *not to the instruments*, whatever they may be, of his dispensation in regard to us. Beyond men, beyond circumstances, beyond the thousand causes so properly called secondary, let us ascend to the first cause—his will; let us ascend even to the source of that will itself—his love. Then our gratitude, without being less lively towards those who do us good, will not stop with them; then in the day of trial, under the most unexpected, inexplicable and overwhelming blow, we shall be able to say, with the Psalmist, "I was dumb; I opened not my mouth, because thou didst it;" and in the silence of our mute grief, the heavenly voice will sweetly reply to us, "What I do thou knowest not now, but thou shalt know hereafter."

"Unto Jesus," and *not to the interest of our cause*, of our party, of our church, much less to our personal interests. The only object of our life is the glory of God; if we do not make it the supreme object of our efforts, we necessarily deprive ourselves of his aid, for his grace is only at the service of his glory. If, on the contrary, we seek his glory above all things, we can always count on his grace.

"Unto Jesus," whose certain return, at an uncertain period, has been from age to age the expectation and hope of the faithful Church, which is encouraged to patience, to vigilance, and to joy, by the thought that the Saviour is near.

MONOD.

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### GROWING INTO HOLINESS.

DEAR E.:—While at your house I had to converse so slow, and had so many things I wished to say, that I could not well give you my views at length in regard to holiness or purity of heart, being simply a growth in grace; and as I do not know whether this point is clear to you or not, I will make it the subject of this letter. The Scriptures tell us that "the blood of Jesus Christ, his Son, cleanseth from all sin." If, then, it is his blood that cleanseth, clearly *nothing* else can.—We cannot *grow into purity* unless we accept the theory that the blood cleanseth by degrees, little by little. But the blood which cleanseth from sin is the same which taketh away our guilt. And who ever heard of a soul being converted gradually? or who ever heard or read the experience of one who had been gradually sanctified?—I give it unhesitatingly as my opinion, and think it scriptural, that growth in grace is *not* growth in purity, but simply the development of our spiritual nature—a growing and strengthening of the Christian graces. If growth in grace was growth in purity, must it not follow that where one is wholly sanctified or cleansed there can be thereafter no more growth in grace, since what is wholly pure can never become *more* pure? Yet every sanctified soul knows well that, after their sanctification, growth in grace is far

more easy and rapid. And the reason of this is obvious. When the heart is cleansed of inward depravity, very many of the obstacles to spiritual development are removed. Growth in grace, or spiritual development, is in a very large sense *our work*, and hence gradual. But *change of heart*, either from alienation to adoption, or from justification to sanctification, is *God's work* wholly, and always *instantaneous*, though the witness or assurance of the work may come gradually. This last was my experience both in conversion and sanctification. It may be asked, How can we grow in grace and yet be no purer? Growth in grace is the result of obeying, cheerfully and regularly, God's word and the leadings of his Spirit. By doing this, we learn the ways and workings of the Spirit, learn more of God and ourselves—in other words, we become spiritually enlightened. You will see that it is the *Spirit*, then, which *enlightens*, while it is the blood that *cleanses*. If spiritual enlightenment did not *go before* spiritual purity, there would never be any such purity. The soul would never feel its necessity or desire its attainment. But this spiritual enlightenment being one of the fruits of a growth in grace, teaches the necessity and awakens the desire for a clean heart, just as the Spirit shows the unconverted the necessity of conversion.

This is how I understand growth in grace, the way to holiness or purity.—Looking back to my own experience, I cannot perceive that I was morally any purer the day before I was sanctified than the day after I was converted, though I had grown in grace. Love and faith were stronger, understanding of spiritual things clearer, heart more



established to do God's will at all hazards, and a deeper, more steady peace; yet with all such, a vivid, painful consciousness of native vileness—of spiritual deformity—as I had never thought of in my earlier religious experience. I do not know how these views agree with that D. D. you heard. Probably you did not get his clearly. But if growth in grace was growth in purity, the soul would never fail of this second work, for its growth in purity would keep pace with its development in other respects. Yet it is a fact of universal experience, that the more an unsanctified soul grows in grace, the more it feels the need—whether that need be clearly defined or not—of being *cleansed from sin*.

You have grown in grace much since your conversion; yet I am much mistaken if you do not now see more clearly and feel more painfully the remains of the carnal nature, and it troubles and grieves you more than in the earlier parts of your religious life; and you desire very earnestly, I am sure, that "the blood of Jesus Christ, his Son," may cleanse *you* from all *sin*. Then, you scarcely had this desire at all, for you did not feel its necessity. Growth in grace has enlightened you to see and feel this necessity, and now the blood is at hand to cleanse you. There is often, and I think generally, a sort of timidity or shrinking back from bringing this matter to a crisis, and claiming the promise of cleansing *now*, even after the consecration is entire. But we are invited to "come boldly to a throne of grace," and claim our right—the right purchased for us. It is unbelief that causes hesitation, and we cannot honor God more than by promptly casting away

our fears, and venturing right out upon his ever faithful word. We should not keep an eye to our emotions, and trust only so far as we *feel*; God's veracity does not depend in any degree upon our feelings. But as sure as God lives, when we venture out heartily upon his naked word, believing it because it is his word, He will meet us with its fulfillment.

Yours, in Christian affection,

ALMOND.

### BIBLE EXPOSITION.

"ANSWER not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit."

See here the noble security of the Scripture-style, which seems to contradict itself, but really does not. Wise men have need to be directed how to deal with fools; and they have never more need of wisdom than in dealing with such, to know when to keep silence and when to speak, for there may be a time for both.

1. In some cases, a wise man will not set his wit to that of a fool, so far as to *answer him according to his folly*. If he boast of *himself*, do not answer him by boasting of *thyself*. If he rail and talk passionately, do not thou rail and talk passionately too. If he tell one great lie, do not thou tell another to match it. If he calumniate thy friends, do not thou calumniate his.—If he banter, do not answer him in his own language, *lest thou be like him*; even thou, who knowest better things, who hast more sense, and hast been better taught.

2. Yet, in other cases, a wise man will use his wisdom for the conviction of a fool; when, by taking notice of

what he says, there may be hopes of doing good, or, at least, preventing mischief, either to himself or others.— If thou have reason to think that thy silence will be deemed an evidence of the weakness of thy cause, or of thine own weakness, *answer him*, and let it be an answer *ad hominem*—*to the man*; beat him at his own weapons, and that will be an answer *ad rem*—*to the point*, or as good as one. If he offer anything that looks like an argument, answer that, and suit thine answer to his case. If he think, because thou dost not answer him, that what he says is unanswerable, then give him an answer, *lest he be wise in his own conceit*, and boast of a victory. For (Luke vii: 35) Wisdom's children must justify her.—*Matthew Henry*.

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### FIDELITY.

BY F. ABELL.

True fidelity is a moral virtue quite as rare among men as tropical plants in frigid zones. As vainly we search for it in unrenewed, unsanctified men, as for a diamond in a dunghill. Would to God that this remark was less applicable to professed Christians! But alas! alas! for the want of it how often is Jesus betrayed in the house of his friends. It is of Divine origin, and only grows to perfection, blooms in beauty, and yields ripe fruit in holy hearts. A pearl of great price, "it cannot be gotten for gold;" a gem of rare merit, it is imbedded in wisdom, and through truth and righteousness shines resplendent. Infinite wisdom has honored its possessor in every age of the world, rich or poor, learned or unlearned. It is twin brother to faithfulness, the offspring of faith or trust

in God. Signally and wonderously has he rewarded it, of which we find many and glorious instances recorded in the holy Bible, inspiring every devout heart with a holy ambition to attain unto it. As the earth cannot, unaided by the sun, produce vegetation and vegetation perfect its fruits, no more can the heart of man produce and perfect moral virtues unaided by the sun of righteousness. He is the source of all that is good and true in man.— The Light of the world, should he withhold this light, men would become devils incarnate, and earth an intolerable hell. Thanks be to God for the unspeakable gift! "O, the unsearchable riches of Christ!" How vast the indebtedness of the world to him, how basely ungrateful! Even those renewed by the energy of the Holy Ghost fail fully to appreciate him and the "debt of love they owe." O, that every friend of Jesus may be attracted to him and receive the impress of his image!

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A MAN without gifts is like the King in disguise; he appears as a subject only. You are kings and priests unto God. Put on, therefore, your royal robes, and wear on your garments, "Holiness to the Lord."—*Fletcher*.

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TRUE CONFESSION.—Confession of sins is a very important duty; but there is no true confession of sin where there is not at the same time a turning away from it.

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VIRTUE.—That virtue that depends upon opinion looks to secrecy alone, and could not be trusted in a desert.

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REPENTANCE.—Repentance is a godly sorrow for sins past, and an utter forsaking of sin for the future.

## GEMS.

FURNISHED BY A. A. PHELPS.

• APOLOGY is only egotism wrong side out.

WHEN wrong gets too insolent, it commits suicide.

PARTY is the madness of many for the gain of a few.

AVARICE gathers itself poor—charity pays itself rich.

A DIAMOND with a flaw is better than a pebble without one.

IF you forget God when you are young, God may forget you when you are old.

THE measure to be observed in loving God, is to love him without measure.

IT is as great a mercy to be preserved in health as to be delivered from sickness.

To render good for evil is God-like; to render good for good is man-like; to render evil for evil is beast-like; to render evil for good is devil-like.

Do the Lord's work in the Lord's time. Pray while God hears; hear while God speaks; believe while God promises; obey while God commands.

"STAND still and see the salvation;" and yet "agonize to enter in at the strait gate." Join the agony of desire to the peace of dependence and the patience of hope.

THIS world is a "vale of tears;" and human life, a bubble raised from those tears and inflated by sighs. After floating a little while, this gaudy-colored bubble is touched by the hand of death, and dissolves.

## COUNTERFEITS.

BY GEORGE STOVER.

THE devil is the greatest counterfeiter the world ever knew. His productions are of two classes. One is *original*, and the other an alteration from the genuine. You ask my meaning. I refer to a class of persons in the world, who pass for Christians,—whose hearts do not bear the image of the heavenly. The devil displays great skill in carrying out his hellish purposes, and he can conceive of no more successful way to hinder the work that Christ came to do, than by throwing *himself* into the work of making Christians, (falsely so called,) and passing them on the world as the genuine work of God. We have only to examine church registers, and the lives and the testimony of those therein recorded, to realize, to some extent, the success of the enemy's cause in this direction.

The devil's original counterfeits, now current in the world, are those who, (to say nothing of "repentance toward God and faith in our Lord Jesus Christ,") have, what they term, "come out, made a profession of religion, and joined the church." They may have attended a series of religious meetings, and have been partially awakened to a sense of their lost condition; but the enemy, perhaps in the person of an agent, is ready, and takes the work in his hands, and announces to the seeker that he has got religion, is a Christian, and a fit candidate for the holy ordinance of baptism, and to unite with the church, when the conscience of the person would teach him otherwise. With a little human assistance, and vain sophistry, the devil is successful. Church records are black with the names of thousands,



who never knew experimentally anything about saving grace. So much for superficial *revivals*.

This is not the extent of the devil's counterfeiting. He alters over the genuine, and makes it pass for something, when it is in fact worthless—like the counterfeiter, who changes ones, twos, threes, and five dollar notes, into tens, twenties, thirties, and fifty dollar notes, principally by annexing ciphers, (which alone are worthless;) so the enemy, by adding that which is worse than worthless to the Christian character, utterly vitiates the whole. I refer to those who were once soundly converted to God—who ran well for a season. But when they were called to take the cross, with its reproach, perhaps it was to go forward, and seek entire sanctification; but the enemy, looking like an angel of light, suggested that they had better "hold fast whereunto they have attained," and they listen, and shrink from the cross. Thus the enemy annexes the cipher, and chuckles over his success. There are thousands in the church who can tell of having been converted from one to forty years ago, but who, for some cause or other, have lost the divine favor, and are in fact no better than other sinners. Yet they pass in the world as specimens of saving grace. Spurious money will pass more readily in the dark, or by artificial light, or where they have no detector, than otherwise. So with the enemy's production. Because the minds of men are naturally dark, and they fail to read in the Bible so as to understand the requirements of God, therefore they are the more easily deceived.

But thanks be to God, there is a way of detecting the bad, and telling the good. We need not walk in darkness.

"He that followeth me shall *not* walk in darkness; but shall have the light of life."—St. John viii. 12. "Then shall ye return, and discern between the righteous and the wicked,—between him that serveth God, and him that serveth him not."—Matt. iii. 18. Men will often detect spurious coin by the sound; and St. Paul declares that "without charity," with its list of good properties, "I am become as sounding brass or a tinkling cymbal."—1 Cor. xiii. 1. Real religion has no empty sound; but when we hear the testimony of the *saved ones*, though it be but one word, how it sends a thrill all through the soul. The spurious has but a dead, earth-born sound, calculated only to chill the soul, and of quickening it. "They are of the world, therefore speak they of the world."—1 John iv. 5. Let us not be deceived. If "men love darkness rather than light, it is because their deeds are evil." We have the light of the Holy Spirit promised, and the sacred word given by which to test ourselves and others, to see whether we are in the way. Dear reader, are you in doubt whether right or not? Bring your experience and life to the light of the Spirit, and test it by the word, and have your title clear. Perhaps you are indifferent and inclined to settle down, and say to yourself, *I am well enough. If so, you have great cause to be alarmed.* The indifference you feel is but settling into the sleep of eternal death. Awake to the great interests of your soul.

"Shake off the dust that blinds thy sight,  
And hides the promise from thine eyes;  
Arise and struggle into light:  
Your Great Deliverer calls, Arise."

The sifting time is coming, when the wheat will be garnered, and the chaff burned up with unquenchable fire. A name on the church records will not be

a safe passport to glory. "But whosoever was not found written in the *book of life* was cast into the lake of fire."

—Rev. xx. 15. What a fearful discrepancy there is between church records and the book of life! What a sad disappointment it will be to find out that we have not been remembered in heaven because we forgot God here. O let us keep our hearts with all diligence, for out of them are the issues of life.

### CEASELESS PRAYER.

BY REV. G. R. SNYDER.

"Men ought always to pray, and not to faint."—Luke xviii. 1. Watch, therefore, and pray always.—Luke xxi. 36. "Continuing instant in prayer."—Rom. xii. 12. "Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—Eph. vi. 18. "Continue in prayer, and watch in the same, with thanksgiving."—Col. vi. 2. "Pray without ceasing."—1 Thes. v. 17. "Watch unto prayer."—1 Pet. v. 7.

The above are among the many utterances going to show the great stress God lays upon ceaseless, watchful prayer, and hence, also, the estimate that we should put upon it. They are solemn, searching, and they impose a most important duty. But they are especially to be valued for the inestimable privilege they bring to view.—They show that even the fallen sons of Adam may regain and maintain close intimacy and cordial fellowship with the King of saints, the Lord of life and glory. They do not require one to be always in the closet or on his knees; but he who is in sympathy with them will delight to be often there. Nor will

he fail to subscribe heartily to the Saviour's words: "Without me, ye can do nothing." A spirit of prayer is always accompanied by a deep sense of self-distrust and insufficiency, and a corresponding sense of dependence on God, and need of constant and large supplies of light and help from him.

The exercise of a consciousness of God's presence is also implied. And is it true that *man* may be favored, nay, honored with the presence of *God*?—Yes, it is precious, blessedly true. "Ye are the temple of God, and the Spirit of God dwelleth in you."—1 Cor. iii. 16. "What, know ye not that your body is the temple of the Holy Ghost, which is in you."—1 Cor. vi. 19. "Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. vi. 16. And this is light in darkness, strength in weakness, solace in sorrow, a check, a prompter, a present help in time of need. And it is also "Christ in you, the hope of glory." God dwells with me now; but I shall go to the home of the saved, and abide with him forever.

To pray as above, one must "walk by faith, and not by sight," must learn to trust God for everything, for life and health of self and loved ones, assured that if they are ruined after the use of proper means to preserve them, it is for the best—for success in temporal matters, with the same qualification—for wisdom to guide to the right sphere, and for grace to fill it—for all the supplies requisite to this world of toil and trials. Having used faithfully the means, the rest is to be left to God, both as to supplies and consequences. Blessed is he who has gained the art of thus

confiding unflinchingly in the Infinite One, and who maintains the habit of deferring to him in all things, and feels a yearning desire to know and do his holy will.

#### PARENTAL RESPONSIBILITY.

MEN think that the teaching of their children belongs to the schoolmaster and the minister only, and not to themselves; but all have their several parts to do, and no one's work goeth on well without the rest. But the parent's is the first and greatest of all. As when the lower school is to teach children to read, and the grammar-school to teach them grammar, and then the university to teach them the sciences. If, now, the first and second shall omit their parts, and a boy shall be sent to the university before he can read—yea, or before he has learned his grammar—what sort of a scholar do you think he is likely to make? If you have a house to build, one must fell and square the timber, and another must saw it, and another frame it, and then rear it; but if the first be left undone, how shall the second and third be done? A minister should find all his hearers catechized and holily educated, that the church may be a church indeed. But if a hundred, or many hundred parents and masters will all cast their work upon one minister, is it likely, think you, to be well done? Or is it any wonder if we have ungodly churches, and Christians that are no Christians? Oh, how much more good might a minister do, and how much more comfortable might his calling be, if parents would but do their parts!—*Baxter.*

WE know that God cannot draw nearer to us by prayer; but prayer draws us nearer to God.

#### ORIGINALITY TRUE AND SPURIOUS.

ORIGINALITY is a precious gem, when it is a true gem, and not made of *paste*, as too many gems are at the present day. True originality is natural. It comes without straining. The man who possesses it expresses a thought in a new form, simply because it has, unasked, taken that form in his inward meditations. He does not labor to make all his thoughts original—which is, in fact, only laboring to clothe a herd of asses with lions' skins—but what thoughts are original he expresses as they are, and what thoughts are not original he also expresses as they are. If he has a new idea, it is well; if he has an old idea, it is well also, provided always that it be, in either case, according to truth. He has no objection to holding an opinion because others have held it before him, or to sustaining an argument by a common reason because it is a common reason.

But the man who affects originality without possessing it, makes it a point always to differ with the rest of the world. He will not hold the opinions which other men hold, or, if compelled to do this, will not sustain them by such arguments as other men use. It is a common opinion that wheat bread is whiter than rye bread. He will maintain, if he can, that rye bread is whiter than wheat bread; or, if this is too formidable an undertaking, he will, at all events, deny that the common way of deciding the question, by a simple appeal to the senses, is a valid way, and betake himself rather to a process of abstruse metaphysical reasoning.—There is great danger that such men, in their efforts to be—rather to *appear*—original, will in leaving the beaten track, go off into dangerous errors.



## THE SHOW BREAD.

BY MRS. H. A. CROUCH.

THERE was in the holy place a table of shittim-wood, overlaid with pure gold, upon which were twelve cakes of unleavened bread, which bread was taken from the table every Sabbath, and replaced with new.

Common people did not eat of that bread; it was not lawful for them to eat, but only for the priests. So Christians have food to eat that the world knows not of. *They are the royal priesthood.* "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 forever and ever, Amen."—Rev. i: 5-6.

"My Father," says Jesus, "giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world. *I am the bread of life*; he that cometh to me shall never hunger. I am the living bread which came down from heaven: if any man eat of this bread he shall live forever." Now, as eighteen hundred years ago, the infidel world cries out, "*How can this man give us his flesh to eat?*" We cannot tell them how; we can only say that we do feast upon Christ by faith in our hearts; and our earnest cry is, "Lord, evermore give us this bread."

"This is my body which is broken for you," he said, as he sat with his Disciples around the first sacramental board, and gave them the emblems of his death and sufferings, through which they were to have life most abundantly.

He must have had some peculiar mode of breaking bread, for after he was risen he would appear to his Dis-

ciples, but often would be unknown to them until he broke bread. Then their eyes would be opened to know him.—If there is one time above another when disciples recognize their Lord, it is in breaking of bread. Sorrowing sinner, if you do not know Jesus before, *you will* in breaking of bread: I mean by this; that you will know Jesus as *your Saviour* when you see his body broken for you.

There were twelve loaves upon the table. That was bread for the twelve tribes, or, in other words, for *all Israel*. And two tenth-deals of fine flour in one loaf. That was abundance, typifying twice as much as they could eat; one tenth-deal being one's whole living.

When the children of Israel journeyed in the wilderness, God gave them bread from heaven to eat. They gathered—some more, some less—but when they came to measure it, every one had an omer; (which is one tenth-deal, or one-tenth of an ephah—Ex. xvi: 36;) he that had gathered much had nothing over, he that had gathered little had nothing less. One tenth-deal was their daily living.\* But each loaf upon the table was of two tenth-deals of flour. "Enough for all, enough for each, enough forevermore." There was manna on the ground after the children of Israel had left gathering.

Christ fed the multitudes in the wilderness, multiplying five loaves at one time, and seven at another to meet the wants of the people. Twelve loaves in all! Enough for all Israel. And they gathered of that that was left, just as much in one instance, and more in

\* In the daily sacrifice was offered, not only a lamb, but a tenth-deal of fine flour, mingled with oil. So we are not only to present our bodies a living sacrifice, holy and acceptable, but also all worldly good, and joy: our *all*.

the other, than they had at the beginning.

The manna was given to the Israelites while they were in the wilderness. Christ fed the multitudes in the wilderness—both being one and the same type—a figure of the true Bread which came down from heaven and giveth life unto those who dwell in this wilderness-world. And just as freely as God gave the manna; just as freely as Christ gave forth the bread to those thousands in the wilderness, just so freely has his body—the bread of life—been broken for mankind, that they might live and not die. But do not think because the manna lies so abundant, and so free, that, *therefore*, you will be saved. You have a work to do, and no one can do it for you. You must *gather* it, and *eat* it, or you will die just as surely as though there were no food provided.—Your friends, however kind and willing they may be, cannot gather it for you, for let them gather much as they may, when they come to measure it, they will find they have only enough for themselves—an omer—a tenth-deal.—“They gathered every man according to his eating.”

The five happy virgins could not divide their oil, lest, as they said to their unfortunate friends, “there be not enough for us and you, but go ye rather to them that sell and buy for yourselves.”

You must eat for yourselves. No one can perform this act for you. Let others eat as much as they may, their eating will not give life and strength to you, neither can you “grow thereby.” “Salvation is *free*,” you say. Oh! yes; the manna is free, but you must eat, or you *will die*.

And you, poor backslider, you have

not for many a month had one taste of that sweet manna which is “like wafers made of *honey*.” Perhaps you feel somewhat secure because it is written, “He that eateth of this bread shall live forever,” and you *do know* you ate of it a month, or a year ago. Do not draw consolation from your old, bright hope. The meal of a year ago does not insure life to you. Long as you live in this wilderness-world, you must gather the manna *fresh every morning*. Old hopes are only as the manna kept over; it bred worms and stank. You cannot *live* upon them. Notice the *present* tense of these passages. “He that *cometh* to me shall never hunger; and he that *believeth* on me shall never thirst.” “And this is the will of him that sent me, that every one which *seeth* the Son, and *believeth* on him, may have everlasting life, and I will raise him up at the last day.” “Whoso *eateth* my flesh and *drinketh* my blood *hath* eternal life.”

This implies a continual coming—a continual eating. So will we look to God, not only for temporal, but also for spiritual food, and pray as Jesus hath taught us, “Give us this day our daily bread,” till we reach that land where *rivers* of milk and honey flow.\* Sweet food, of which we get a fore-taste! How strange that any should fall to lusting and sigh for the flesh-pots of Egypt. Hear them! “Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, (a lie!) and our soul *loatheth* this light bread.” Poor souls! They

\* Milk—Knowledge of God and his truth.—1 Cor. iii: 2. 1 Pet. ii: 2. Heb. v: 12-13, etc.

Honey—Sweetness of his words, his truth, and love.—Psa. cxix: 103. Sol. Song, iv: 11. Rev. x: 10, etc.

have forgotten the cruel bondage, and the scourging, and the unpaid service of the brick-yards, and wish themselves back again that they may eat leeks and onions, and sit by the flesh-pots.— Though they have fed for thirty-nine years upon angels' food, and are even now upon the borders of the promised land, is there even one prospect that they will ever reach it? Behold the consequences of their Egypt-longings and be alarmed, ye who tire of the narrow way, and in your hearts turn back again to the world.

We keep in remembrance Christ's broken body and shed blood, when we gather around the sacramental-board, and as priests of the Lord partake of that bread, showing forth his death till he come, and saying thereby to the world that we do feast upon Christ by faith in our hearts.

There are those who in good faith refuse to give the sacrament to other of Christ's disciples who believe and practice differently from themselves.— Should not this communion, this outward service extend to all who have the inward experience? Shall man refuse the bread and wine, which are but emblems, to those whom Christ feeds daily with his own most precious body and blood? Is the *type*, then, more than the reality? Nay, verily, the substance is more than the shadow; and if God gives us the reality, surely man should not refuse to give us the symbol. That which does not hinder our approach to the table of the Lord, and our feeding there with great delight, should not be urged as a reason why we should be excluded from a table which is but its *representative*.

We are members of Christ's body. We are his body.—1 Cor. xii: 27.—

The loaves are many—twelve. "*We being many are one bread*": for we are all partakers of that one bread."—1 Cor. x: 17.

### ETERNAL SALVATION.

BY THE OLD PILGRIM, JOHN GIRVAN.

THERE is a preparation for this great work of salvation. First, the sinner must be regenerated—must be led on to justification—and then go on to perfection. The Holy Spirit began to work by drawing me through the strait gate of regeneration. Since that event, twenty-two years have passed into eternity. My father and mother were strict Methodists in the days of Wesley. I was brought up strictly moral. When the work of regeneration was performed, I did not know the time nor the place when the work was done.— Being led by the Holy Spirit to examine the word of inspiration, I saw that the work was of the Spirit. From that hour I never doubted the work of salvation. In the year 1857, in October, it pleased the Holy Spirit to lead me into the fountain which was opened in the house of David for sin and uncleanness. By the application of the blood of the atonement to my immortal soul, I was cleansed from all sin, and there was a settled peace firmly fixed in my heart, which the world can neither give nor take away. By grace I am what I am. What is grace?— Grace is the mery of God in finding out redemption for mankind. It is also a disposition of mind or power to yield obedience to Divine laws. Indeed, the original of grace to sinners is the good will of God. Wherein can grace or love more appear than in his laying down his life for us? So grace



is the life of the saint. When one thirsteth aright, none but God can quench his thirst. My soul thirsteth for God—yea, for the living God.

Mark what follows! "When the poor and the needy seek water, and there is none, I the Lord will hear them; I the God of Israel will hear and not forsake them." Ah! but Lord what wilt thou do to quench their thirst? "I will open rivers," saith the Lord, "in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." The primitive churches to which Paul wrote his Epistles exceeded, in many respects, the professors of Christianity in our present age. The Apostle told the Corinthians that "their bodies were the temples of the Holy Ghost." He told the Ephesians that they "were fellow-citizens with the saints and of the household of God." He told the Philippians that their "conversation was in heaven." He told the Colossians "that they were delivered from the power of darkness and translated into the kingdom of the dear Son of God." He told the Hebrews that they were "come to the city of the living God, the heavenly Jerusalem." Peter, in his general epistle to the churches, told them that they "were a chosen generation, a royal priesthood, a holy nation, a peculiar people."

When comparing the churches in our days to the churches in the days of the Apostles, what a difference! I remember when I was brought to the gates of death, and speechless. A sister stooped down and whispered in my ear, "Prepare for a change." Oh! the effect it had upon me at that moment.—I saw the folly of putting off the preparation of the soul to a dying moment.

But, blessed be the Lord! I rejoice in this great salvation. I am happy this day. I feel the joys of eternal salvation. Amen! Hallelujah! Praise the Lord!

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### PERSONAL LABOR FOR GOD.

BY REV. T. S. LA DUE.

PERSONAL labor in the cause of God is necessary to save the church. The history of the primitive church shows this. After Pentecost they were "in the temple daily, worshiping, and from house to house," spontaneously working for Jesus.

In less than a year a great persecution arose, and all were scattered from Jerusalem, except the Apostles, and "they who were scattered abroad went everywhere preaching the word."—Seven or eight years elapsed before we hear of them again, during which their labors were wide spread; and they were not confined to obscure places, but extended to important cities—as Antioch, most noted for refinement—and there they preached to Grecians, proud of their learning.

Three words in the New Testament are translated *preaching* from the original Greek; one of them having for its primary meaning ordinary conversation; another, announcing good news; and another, heralding or proclaiming the Gospel. The one, meaning ordinary conversation, is the one used in the passage reading, "and they who were scattered abroad went everywhere *preaching* the word." That is, they told in houses and streets and everywhere of Jesus: They were unordained, except by the unction from the Holy One. There was no Superintendent, Chairman or Elder to look

after them; and this was so for some seven years; and yet what results attended their labors, for it says, "And the hand of the Lord was with them, and a *great number* believed and turned unto the Lord." And they did not seem to be anxious about having a regular preacher, for it appears they did not send for one to Jerusalem, to the Apostles, or Conference, or whatever ecclesiastical establishment was there. But we are informed that "tidings of these things came unto the ears of the church, which was at Jerusalem," and they, without any solicitation spoken of, "sent forth Barnabas, that he should go as far as Antioch," "who, when he came and had seen the grace of God," got to shouting over it, very likely, for it says "he was glad." And finding the circuit too large for him alone, he went to Tarsus for Paul to come and help.

Oh! that professed Christians had the same spirit now; and if we have, and a persecution is necessary to bring it out, I pray God to send a moral earthquake that will scatter us everywhere!

Notice how the primitive church lost this spirit. It continued for three hundred years, and especially for one hundred and fifty. These a great historian calls "the century of wonders." It was during a portion of this period that the Apostles labored, and the church, endued with the Penticostal spirit, labored with them—they lovingly speaking of many lay brethren and sisters as their "fellow-workers unto the kingdom of God."

At the end of about three hundred years, Zion was wedded to the state, when at once the "church idea" began to prevail—that is, the individual was

absorbed and lost in a great organization, which, through a set of regularly appointed priests, "done up" the religion of the laity. And it was most effectually "done up," too, and religious corruption and abomination run riot through twelve hundred dark years.

Then came the Reformation under Luther, when personal experience, personal responsibility, and personal effort were greatly revived. Then thousands escaped from the deathly bondage of "the church idea," which constitutes the very heart of the Papal system.

Then came the Reformation of Protestantism under Wesley, when thousands, touched by the Spirit of Life, sprang forth to work in the vineyard; and England, and ere long America, were stirred by a host of preachers, local preachers, exhorters and laymen, and women, running to and fro, and laboring with tireless energy for God.

History and observation show that when Holy Ghost religion prevails in the church, then men, women and children spontaneously labor for the Lord. They cannot be kept still, even by the tortures of martyrdom. But as this dies out, personal effort for the real salvation of souls ceases, and the aim is—and it may be with much display of pious activity too—to build up an organization, possessing, not large spirituality, but large numbers, wealth and popularity. And it matters little how all this is attained, whether by a standard of religious experience so low that no real separation from the world is required, or by vain, worldly, unhallowed contrivances to please and draw the world.

"The church idea" is the centre of

all this—the building up an imposing ecclesiastical machine, to work out the salvation of all concerned on a labor-saving principle, very grateful to the carnal heart; but alas! for the soul's present and eternal welfare, not patented by the court above.

Churches when young are distinguished for personal labor. As they attain numbers and wealth, spiritual indolence and worldliness come in, and the public services are left to the minister and hired singers, while a 'handful of those, too often considered "old foggy, soft-headed" men and women, are left to sustain the prayer, class and covenant meetings. Wealthy Brothers A and B are too full of business to spare one evening a week for a prayer-meeting, though they frequently can spare one for a secret society meeting; and fashionable Mrs. A and B have no relish for such places, although the originators of all the church festivals, and able to work night and day to carry them through. Such Christians, (?) of course, have no heart for personal labor for Jesus, and seek to satisfy conscience by having their religion done by proxy. Their religious services are, to use a term now common, "performed" by a minister at one end of the sanctuary, and a gaudy choir at the other. "Performed" is a term borrowed from the theatre, and is most expressive, for the whole service, alas! is too often only a "performance." We say to all proxy-worshippers, the Lord will accept no substitute in your place. You may pay a great sum for one, and set him in a pulpit. He may, be a far better man than you—holier, mightier in all good things—yet the Great Captain will not receive him in your stead. "You have a work no other can do."

## "Lovest Thou Me?"

BY A. W. THOROLD.

How lightly some can speak of love,  
And call the Saviour dear,  
Who seldom lift their hearts above,  
Or throb with holy fear.

They say they glory in the Cross,  
Yet none themselves they bear;  
They think, while free from pain and loss,  
The martyr's crown to wear.

But love is just the hardest thing  
A man can learn to do;  
And that of which ten thousands sing  
Is understood by few.

It is not but a passing thrill,  
A ray of winter's sun;  
It is the heart, and mind, and will  
By which our life is done.

It yields, if God should ask for much,  
Nay, if he asks for all;  
It welcomes e'en his chastening touch,  
And hears his lightest call.

If truly we would learn to live,  
To love we must begin;  
Yet who can force himself to give  
What only grace can win?

My Saviour, if I dare not say  
That I have love to Thee,  
Do thou, I pray Thee, day by day,  
Reveal Thy love to me.

And this shall be my rapture, when  
Before Thy face I bow:  
I only *wished* to love Thee then,  
I *know* I love Thee now.

THE HAPPY MOTHER.—The mother is happy when her sweet babe is born, and when the helpless, little thing lies in her bosom. She is happy when it begins to take notice and return her smile. She is happy when it totters over the floor, and utters its first syllable. She is happy when the boy trips along by her side, and when the girl sews or reads at her knee. Happier still is that mother when she listens to the prayers of her beloved one. O, how happy, when the youth becomes a child of grace!



## Editorial.

### Spurious Conversions.

MEN love security. Other things being equal, they give a decided preference to the safe side. They spare neither pains nor expense to guard against possible calamities. For this reason, insurance companies of all kinds carry on a profitable business.

There is generally an instinctive fear of the future. Upon the brink of eternity the boldest stand and tremble with an indefinable dread of their impending doom.

"Why shrinks the soul  
Back on herself, and startles at destruction?  
'Tis the Divinity that stirs within us;  
'Tis Heaven itself that points out an hereafter,  
And intimates eternity to man.  
Eternity!—thou pleasing, dreadful thought!  
Through what variety of untried being,  
Through what new scenes and changes must we  
pass!

The wide, the unbounded prospect lies before me;  
But shadows, clouds and darkness rest upon it!"

Such is the sentiment of humanity as expressed by her favorite poet. Any system that gives plausible promise of carrying man safely through this darkness into the unclouded light of eternal day, will have its votaries. The more plausible the promise, and the easier the conditions, the greater will be the number of adherents.—Modern Spiritism, which is but the worship of demons revived under a new form, claims a greater number of followers than Christianity did in the same length of time. Francis Xavier, the celebrated Jesuit missionary, made more converts in one year than John Wesley did in the whole course of his ministry. Make the standard of Christianity sufficiently low, and you can very easily multiply conversions. Give to men an assurance of Heaven, without requiring them to deny themselves, and take up their cross daily and follow Jesus amid reproaches and persecutions, and many will be found eager to embrace the advantageous offer.

That many who profess religion fail of being truly converted to God is apparent.

1. From the declarations of our Saviour:  
*And then will I profess unto them I never*

*knew you; depart from me ye that work iniquity.*—Mat. vii: 23. Mark this language. He does not say, You have backslidden. But I NEVER KNEW YOU. Then, of course, they were never converted. (1.) This class is very numerous. "MANY." (2.) They make a high profession of religion. (3.) They were deceived to the last. "Many will say to me in that day, (the day of judgment,) 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?"

The same lesson is taught us in the parable of the ten virgins. The foolish virgins did not *lose* their oil—but they did not *take* it. They had the lamp—the profession—but the grace they never had. They, too, were not flagrant hypocrites, but were self-deceived. If there is any truth clearly taught in the Gospel, it is the very great liability of our being deceived in regard to our being converted to God. "The foolish man who built his house upon the sand," stands as a representative of those who spend their lives as respectable members of the church, but who build their high professions upon unconverted human nature as the foundation.

2. Many of those who profess to be converted never bear the marks of conversion. "By their fruits ye shall know them," is the criterion which the Master himself gave, for the purpose of its being ascertained here who are his true followers. It is not "judging," in the sense in which it is forbidden, to apply to ourselves and others the tests which he has given.

But that many conversions are spurious is evident, because—

(1.) The so-called converts do not truly repent of their sins. They have no godly sorrow—no deep, sincere sorrow because of their transgressions. They never exclaim, like Paul, "O wretched man that I am! who shall deliver me from the body of this death?"—Rom. vii: 24. They never cry out, like David, "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me."—Ps. xxxviii: 4. You

never hear any thing like this from them. On the contrary, they act more like patrons than penitents. Their whole bearing would seem to indicate that they think they are conferring a great favor upon the Almighty. They go forward for prayer, and perhaps kneel; they make no confession of their sins, never shed a tear, nor utter a cry for mercy, nor manifest in any way the earnestness of a soul longing to be delivered from the danger of hell. Where they have wronged others, they make no restitution. A few prayers are offered for them, interspersed, if they are persons of wealth or position, with compliments; they "feel better," join the church, sleep on with others, and finally wake up in hell!

(2.) The subjects of these spurious conversions do not have any real victory over sin. In this respect, they are the same as they were before. If they were fretful and impatient before, they are fretful and impatient still. If they were the slaves of tobacco, they still defile their bodies with its use. Those who were the devotees of fashion in any degree before their so-called conversion, remain, to the same extent, "conformed to the world." The word of God does not possess sufficient authority with them to induce them to discontinue for the sake of Jesus, "the wearing of gold or pearls, or costly array." If they were fond, before their profession, of the light, Satanic literature of the day, they read it still with as much avidity as ever. The grosser vices which would injure their respectability they avoid.

(3.) They are strangers to the joys of salvation. When they see others "rejoicing, with joy unspeakable and full of glory," it looks to them like the wildest enthusiasm. They do not know what it means to have the blessing of the Lord upon their souls. What the joy of the Holy Ghost consists in, they have not the remotest conception. The same things that made them happy before their supposed conversion make them happy now, and they feel their loss just as keenly as they did before.

(4.) They have no love for closet duties. If they read the Bible and pray in secret, it is not because they have a relish for these

exercises, but because they think it must be done, and they are secretly glad when the unpleasant task is finished. Close, pointed, searching preaching disturbs them, and they seek the ministry of those who speak with enticing words of man's wisdom.

(5.) They are sadly wanting in genuine humility. However great an effort they make to appear humble, and however depreciatingly they may talk about their attainments and doings, still there is so much of self in all they do and say, that it is really painful to a spiritual person to be with them. Their very confessions are full of self. They try, at times, to be humble, but the effort is always unsuccessful. They need to be converted to God, and then there will be a subdued, meek manner about them at all times.

(6.) They oppose Bible holiness. Let the necessity of entire consecration to God be pressed upon their consciences, and the opposition of their hearts will be manifested at once. For a superficial, fashionable holiness, they may have sympathy, but they manifest bitter hostility against true holiness. They give up worldly associations? They will leave the church before they will the lodge! Secret societies have a stronger attraction for them than the house of God! Worldly pleasures draw them with far greater force, than does the beauty of holiness, or the social means of grace.

These are some of the marks of a spurious conversion. Beloved, will you apply them to your own experience, and see whether you have indeed truly passed from death unto life? Be honest. Be thorough. A mistake here, if not corrected in time, will involve the loss of the soul to all eternity. Be sure that you are a new creature in Christ Jesus. If, through false teaching, or by any other means, you have taken up with any thing short of a real conversion to God, have the honesty and the courage to confess the mistake, and begin anew, and have, at any sacrifice, a Bible experience. Will you lose your soul through false shame? God forbid.

Are you engaged, either as a preacher or a layman, in promoting the work of God? Beware, above all things, how you heal

slightly those who are wounded by the Spirit of God. You may do it through sympathy. But let the old Adam die, no matter how painful the process. By reporting a large number of converts, you may, for the time being, obtain honor of men; but God will call you into account for the manner in which your work is done. Remember, it is written, "Cursed be he that doeth the work of the Lord deceitfully," or, as it reads in the margin, "negligently."

Do you hesitate to deal faithfully with awakened souls, for fear they will become discouraged and turn back? If they are truly awakened, there is not the slightest danger. If they are not, they may better turn back than go on in the road of self-deception.

Did not our Saviour tell us (Luke xiv: 28) that we should count the cost at the very outset? O! ye who promote superficial conversions among men, hear the word of the Lord: "Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar. \* \* \* Therefore, thus saith the Lord God: I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hail stones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord."—Ezek. xiii: 10-14.

### Forsaken by Worldlings.

PAUL said, "Demas hath forsaken me having loved this present world." What a proof of the Apostle's fidelity! He preached so that worldlings would not stay with him. He made no effort to keep them.—He did not sell the pews, nor get up fairs or festivals, or societies, to secure their co-operation. He let them go. Were modern churches to follow his example, where would be their members, and their boasted wealth? But purity in a church is of far more importance than wealth or numbers.

### Congratulations.

To all our readers we extend the right hand of friendship, and wish you, from our heart, "a happy New Year." May the blessings of God rest upon you. We can assure you, from years of experience, that happiness is found only in obedience to the commands of God. With him for your friend, you can do your duty, bear burdens, endure afflictions, temptations and trials with a brave and cheerful heart. There is an experience which God gives to all whose hearts are set to do his will, that is worth infinitely more than all the honors and pleasures, and wealth the world can give. He may not exempt you from sorrow—he does not promise that—but he will enable you to say with the Apostle, "As sorrowful, yet always rejoicing;" "as poor, yet making many rich;" "as having nothing, and yet possessing all things."

We live in an age where there is much to draw the soul away from God, and you will need to be watchful lest you slide insensibly into the spirit of the world. May God give you the victory over all sin, and give us a joyous meeting, when the warfare is ended, on the blissful shores of immortality.

### To our Friends.

WE tender to each of you personally our sincere thanks for your favors in the past, and we earnestly solicit a continuance of your assistance and co-operation in sustaining the *Earnest Christian and Golden Rule*. Send on your subscriptions as early as possible, and let no one discontinue unless absolutely unavoidable. Our price is so low, that any one who loves good, religious reading can certainly afford a year's subscription. You will, no doubt, in the course of the year, buy many things that will cost more, and not do you near as much good as will a perusal of the *Earnest Christian* for the year to come. Get all the new subscribers for us you possibly can. Make a New Year's present to some friend of the *Earnest Christian* for the year to come.—Pray that God will give us the light, and the life, and the power we need to make the present number of the *Earnest Christian* the means of doing great good throughout the land.



### Support the Weak.

THIS is a plain command of God, but who acts upon it? Do you? When you see a brother or sister weak, spiritually, do you bear with their infirmities, and afford them all the encouragement in your power? When you see a brother weak financially, and it is in your power to relieve him, do you do it cheerfully, for Jesus' sake, or do you take advantage of his necessities, and extort all you can for your own advantage? If you do the latter, beware! You have no more right to consider yourself a Christian than has the veriest idolater! In choosing your church relations, do you give the preference to a poor but pious people, or do you select your home among those that "are rich and increased in goods," and are proud, lukewarm and formal?

When the *Pilgrims* undertook the settlement of the wilds of New England, one consideration which moved them to attempt an enterprise so fraught with hardship and self-denial, was expressed in these words, "What can be a better or a nobler work, and more worthy of a Christian than to erect and support a reformed particular church in its infancy, and unite our forces with such a company of faithful people, as by a timely assistance may grow stronger and prosper; but for want of it, may be put to great hazards, if not be wholly ruined?"

This is a noble sentiment, and worthy the noble men who acted upon it. How strikingly this contrasts with the course of those who say of reform movements in their infancy, "I know it is right, but I will wait and see how it is coming out."—Suppose the friends of early Christianity had taken this selfish, cowardly course?—If principles are true, they are worth making sacrifices and incurring risks for their support. Emulate the spirit of the primitive Christians, of whom Paul wrote, *But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of affliction; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For*

*ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.*

### How to Pick Apples.

THE agricultural papers will tell you how to pick apples, so as to preserve the fruit. The following incident, which took place last fall in Orleans Co., N. Y., will teach you how to pick them so as to do what is better, preserve a good conscience:

A young woman—a real pilgrim—was requested by her father to assist him in picking apples for the market. She went out into the orchard for that purpose. He instructed her to put the largest and fairest ones at the top, and the small ones in the middle of the barrel. She said she could not pick them that way, but if he would let her do as she thought she ought to, she would pick as many as she could. He told her she might. She filled her barrel with good fruit—every apple being sound, and fair, and suitable for the market—but the smallest ones were placed on top. She then wrote on the barrel, "Holiness to the Lord," and it was sent forth into the market.

Is not this the better way, not only to pick apples, but to do business generally? We are going to the judgment, and we should have that fact in view in all that we do. It is just as wicked to cheat in quality as to cheat in quantity. To take the price of a good article, when you are covertly putting off a poor one, is no better than robbery. To knowingly take pay for more than you give, is not a whit more honest than stealing. A pickpocket may as well lay claim to religion or morality as such a man.

Hear what God says: *Thou shalt not have in thy bag divers weights, a great and a small; thou shalt not have in thine house divers measures, a great and a small; but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.—Deut. xxv: 13-16.*

## Gospel Tests.

MANY a man is reputed rich, who is, in reality, poor. He does a large business, but it is upon borrowed capital. So, too, many have a reputation for piety, who are utterly destitute of saving grace. There is no doubt upon this point; for the Saviour has told us that this is the case. He says he will, at the last day, say to many who expected to be saved, "*I never knew you.*" But why will there be so great and so general a disappointment? Why will so many fail of their dearest, long-cherished hopes? Why so sad a waking up from the pleasing dreams of illusion to dreadful, ever-biding realities?

One reason, doubtless, is, that false standards of piety are so prevalent. Practically, the people are taught by those in whom they have confidence that they will gain Heaven on much easier terms than those which the Gospel imposes. *Faith is made to act as a substitute for obedience to the commandments of God.* The preaching to which they listen assumes that they are Christians. It is sometimes hinted that they are not as devoted as they ought to be, but it is taken for granted that they are in the way to Heaven. What are the grounds on which this assumption is based? Simply these: They lead outwardly moral lives, belong to the church, and contribute their proportion for its support. They have not the marks of a new creature in Christ Jesus. They do not make His word their rule of action. They live as those live with whom they associate. Whatever commands of God they keep, they observe, not from principle, but because they would otherwise lose their standing in society.—They call themselves the followers of Christ, whereas they are, in reality, the devotees of fashion;—of religious fashion, it may be, yet it is of no more authority than any other of the fashions of the age.

Beloved reader, is this your case? What can be more appropriate for the first of a new year than a searching, rigorous, self-examination, by that word by which we shall be judged at the last day?

Do you deny yourself for the sake of Jesus? Wherein? In what particular?

Do you do it every day? Is your life one of self-denial, or one of self-gratification? Brother, can you live in the old but comfortable house, that you may have the more abundant means to devote for the advancement of the cause of God? Sister, you love a good religious meeting; can you deny yourself of the privilege of attending one, and for Jesus' sake, take care of the children of some weary, worn-out mother, that she may visit the sanctuary of God, from which domestic cares have so long detained her? Do you take up your cross daily? Do those duties which God requires, though they may be ever so contrary to your material inclinations. Is your religion of the practical, every-day kind, which controls all your actions and all your words?

Have you the *Spirit of Christ*? Some discharge their duties outwardly, but it is in a cold, Pharisaical, self-complacent spirit. They are building upon self, instead of Christ. There is too much human nature, and too little of the Divine about their religion to have it profit them in the day of judgment.

EXAMINE YOURSELVES WHETHER YE BE IN THE FAITH; PROVE YOUR OWN SELVES. KNOW YE NOT YOUR OWN SELVES, HOW THAT JESUS CHRIST IS IN YOU EXCEPT YE BE REPROBATES?

## Revivals Hindered.

"*Turn you at my reproof.*"—Prov. 1: 23.  
Revivals hindered. When? How?

1. Neglecting to enforce proper discipline. Achans are in the camp; Israel cannot move a step. "A little leaven leaveneth the whole lump."

2. Variances in the Church unreconciled. "If ye bite and devour one another, take heed that ye be not consumed one of another."

3. Neglect of suitable confession or restitution.

4. Neglect of fasting and humiliation.

5. Long prayers and exhortations, without any point, pith, *soul*, or special aim.

6. A few principal members occupying most of the time in prayer and conference meetings, while others are silent. Ruinous!

7. For some brother to rise in the meeting and say, "There is a lion in the way—a lion!" Awful!

8. Not praying to the point, fervently, in faith, in the Holy Spirit, perseveringly, Jacob-like, saying, "*I will not let thee go.*"

9. Neglecting to bring *all* the tithes into the store-house.

10. Preaching without the Holy Spirit, point, pith, condensation, practical application, and not making every one feel, "*THOU ART THE MAN.*"

11. Preaching three long sermons on the Sabbath to one congregation.

12. Reading sermons, instead of preaching them.

13. Preaching on popular subjects, merely to excite public attention, without special aim at holiness of heart and life, or the conviction and conversion of sinners.—Quite common.

14. The *life, out* of the pulpit, not corresponding with the *life in* the pulpit. Alas, how frequent!

15. Preaching to sinners over the heads of lukewarm, worldly-minded, covetous church-members! Horrible!

16. Neglecting to break up the fallow ground thoroughly, remove every stumbling-block, and elevate the Church to a holy standard.

17. Not making every Church member feel that *he* has something to do.

18. Not removing every drone from the hive.

19. Neglect of faithful and continued pastoral and church visitations.

20. Preachers carrying on other kinds of business, and not giving their whole time, talents, and *soul* to the work.

21. Want of union—united and hearty co-operation between the Church and the minister.

22. Narcotic poisons—tobacco, opium, etc. Though their power to excite the baser passions may not equal that of alcohol, yet their sedative effects, in destroying the sensibilities, as effectually incapacitates its victim for spiritual exercises. Though those under the influence of narcotics, or of alcohol, may appear to themselves and others quite devotional; may write, preach,

pray, and exhort; it is all spurious—the offering of strange fire. God abhors it!

23. Another stumbling-block or hindrance to revivals is the light, popular readings, works of fiction, novels, romances, fashion-plate magazines, and comicals.—These are the most potent engines the devil ever planted upon the earth, to undermine the principles of virtue, and subvert the morality of the Bible. They drive individuals from the sanctuary, close the Bible, alienate the heart from God, and plunge the soul into temporal ruin and eternal death!

24. Again: one great and special hindrance to revivals in our cities, is worldly and carnal excitements, "pic-nic religion," sitting down to eat and drink, and "rising up to play."

Is money to be raised for church debts, church building or repairing? for a Sabbath School or a missionary enterprise? for the increase of the minister's salary? is money wanted to relieve the poor, or for any benevolent operation? What now?—How is this money to be forthcoming? In a sober, rational, Gospel way? Nay—a feast is prepared; a soiree introduced, a fancy fair, a pic-nic, a concert or exhibition of some kind, a donation, tea, or strawberry party, a sleigh-ride, oyster supper, a tin or gold-wedding, something to inflame the passions, excite and enlarge the appetite, produce a little fun or vulgar merriment. These are stratagems of Satan, death, *double* death, to serious thought and reflection! O, what a curse! "Awake! awake! arise! put on strength, O Zion!"

"How long wilt thou sleep, O sluggard? when wilt thou arise out of sleep?"

"Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in all the earth."

"Awake, thou that sleepest; arise from the dead, and Christ shall give thee light."  
"Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way."

"Wake! thou that sleepest: Time's great clock is tolling  
The fated hour that ends the passing year;  
Life's restless waves with fearful might are rolling,  
And strewing priceless wrecks of all that's dear."



"Break up your fallow ground, and sow not among thorns." "Set up the standard toward Zion."

"Whatever is done by a church, or by a portion of the members for it, should be so done as neither to sacrifice nor to obscure that which distinguishes the Church from the world. How totally fairs or tea-parties fail to meet this requirement, we need not tarry to depict. They are scenes of mirthfulness and levity, in which men can trace nothing that distinguishes the Church from the world."

"Be not conformed to this world, but be ye transformed." N.

### Some Extracts from Dr. Owen on the Holy Spirit.

#### SCRIPTURES FULL OF IT.

"The great promise of the Old Testament, the principal object of the faith, hope and expectation of believers, was that concerning the coming of the Son of God in the flesh, and the work which he was to perform. Yet was this also accompanied with a great intermixture of promises concerning the Holy Spirit, to render his coming and work effectual unto us. But when that first work was fully accomplished, when the Son of God was come and had destroyed the works of the devil, the principal remaining promise of the New Testament, the spring of all the rest, concerneth the sending of the Holy Spirit unto the accomplishment of his part of that great work which God had designed. Hence the Holy Ghost, the doctrine concerning his person, his work, his grace, is the most peculiar and principal subject of the Scriptures of the New Testament, and a most eminent, immediate object of the faith of them that do believe."

"The whole ministry of the gospel, the whole use and efficacy of it depend on that administration of the Spirit wherewith, according to the promise of God, it is accompanied."

#### HATED AND DESPISED.

"There is nothing in the world that is more generally despised as foolish and contemptible, than the things that are spoken of and ascribed unto the Spirit of God.—

He needs no furtherance in the forfeiture of his reputation with many, as a person fanatical, estranged from the conduct of reason, and all generous principles of conversation; who dares avow an interest in his work, or take upon him the defence thereof."

"There are those who, professing no enmity unto his Divine person, yea admitting and owning the doctrine of the church concerning it, are yet ready on all occasions to despise and reproach that whole work, for which he was promised under the Old Testament, and which is expressly assigned unto him in the New."

"Yea, though the contradictions of some in former ages have been fierce and clamorous, yet all that hath fallen out of that kind, have been exceeding short of what is come to pass in the days wherein we live."

#### DELUSIONS AND THE DEVIL'S COUNTERFEITS.

"The great *deceit* and *abuse* that hath been in all ages of the church under the pretense of the name and work of the Spirit, make the thorough consideration of what we are taught concerning them exceeding necessary. Had not these things been excellent in themselves, and so acknowledged by all Christians, they would never have been by so many falsely pretended unto. Men do not seek to adorn themselves with rags, or to boast of what on its own account is under just contempt. And according to the worth of things, so are they liable to abuse. And the more excellent any thing is, the more vile and pernicious is an undue pretense unto it. Such have been the false pretenses of some in all ages unto the Spirit of God and his work, whose real excellencies in themselves have made those pretenses abominable and unspeakably dangerous. For the better the things are which are counterfeited, the worse always are the ends they are employed unto. In the whole world there is nothing so vile as that which pretendeth to be God and is not; nor is any other thing capable of so pernicious an abuse. \* \* \* Some in our days we have seen visibly acted by an extraordinary power: unduly

pretending unto supernatural agitations from God, they were really acted by the devil, a thing they neither desired nor looked after; but being surprised by it were pleased with it for awhile. \* \* \* Being thus engaged in the service of the devil, he actually possessed their minds 'as a spirit of divination,' and enabled them to declare things unknown unto other men."

WHEN THESE OCCUR.

"The more eminent in any season are the real effusions of the Holy Spirit upon the ministers of the gospel and disciples of Christ, the more diligence and watchfulness against these delusions are necessary. For on such opportunities it is, when the use and reputation of spiritual gifts is eminent, that Satan doth lay hold to intrude under the color of them, his own deceitful suggestions. In the dark times of the Papacy, all stories are full of Satanical delusions, in phantastical apparitions, horrors, spectrums, and the like effects of darkness. It was seldom, or never, that any falsely pretended to the gifts and graces of the Holy Spirit; for these things were then of little use or request in the world. But when God was pleased to renew really a fresh communication of spiritual gifts and graces unto men in and upon the Reformation, the old dreads and terrors, nightly appearances tending unto deeds of darkness, vanished, and everywhere, by Satan's instigation, arose false pretenders to the Spirit of God; in which way of delusion he will still be more active and industrious as God shall increase the gifts and graces of his Spirit in the churches; though, as yet, in these latter ages, he hath not attained what he was arrived unto in the primitive times of the gospel."

♦♦♦  
"THE METHODIST HOME JOURNAL."—

This is the title of a large, quarto weekly recently started in Philadelphia, Pa. It is devoted to Religion and Literature, and is one of the very best family papers with which we are acquainted. It advocates clearly and distinctly the doctrine of holiness, is ably conducted, and will exert a healthy, saving influence wherever it goes. We cordially commend it to all our friends. Terms, \$2.50 a year. Address, Rev. Adam Wallace, Editor and Proprietor, No. 12 North 7th Street, Philadelphia, Pa.

## Want of Power.

The author of the able article bearing this title is a member of the Troy Conference of the M. E. Church. So far as we can judge, it is written in an excellent spirit, or it would not have found place in our columns. We love the Church, and would do all in our power to promote its real prosperity. We have no animosity to gratify; no wrongs to avenge. He is our best friend who tells us our faults, and labors earnestly to make us better. We hope that no one will think that our dear brother, in the article alluded to, is slandering the Church. There is, in some minds, a morbid sensitiveness on this point. The truth, told in love, from the best of motives, and for purposes of correction, they call censoriousness and slander. They have much to say about charity. Yet they seem to feel but little hesitation in charging others with being slanderers, and manifesting a bad spirit, and substituting sour godliness for real piety. These grave accusations are made with a sanctimonious air, and a positive manner, that savours strongly of a claim to infallibility. Let us beware lest we be guilty ourselves of the things we condemn in others.

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Post Office Address.

NEVER fail, when writing us on business, to give us your name, Post Office and State, written distinctly. In ordering the address of the *Earnest Christian* changed, always give us the name of the office from which, and the one to which you wish it changed.

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THE NEW YORK ECONOMIST.—To any of our friends desiring a first-class, thoroughly reliable, commercial, business paper, we recommend *The New York Economist*. It is devoted to the dry goods, manufacturing and commercial interests; but each number contains a column of solid religious matter, worth the subscription price. It comes weekly at \$5.00 a year. Address, Joseph Mackey, 88 White Street, New York.

### What I Thought.

WHILE waiting in New York, I had the privilege of attending the Young Men's Christian Association, in which nearly all orthodox denominations were represented. Kid gloves were often held plain to view, while they reasoned of righteousness, temperance, and a judgment to come; but none trembled, nor cried out, "What must I do to be saved?" It was observed that it was grand to live in these days, in which churches were so much united, when they were not, as heretofore, fighting each other, but seeing eye to eye, fighting the enemy together. I thought there were none of that stamp of men who turned the world upside down among them; that they were all in the stream of formalism together, all cold harmony, harmony of the grave-yard.

I attended, also, a meeting for holiness. It was enough to make one groan to witness the vanity and show among its advocates, who claimed to have consecrated, surrendered and given up all to God; yet gold and costly array, speaking from the pride of the heart, and affectation enough to disgust the sensible, must be apparent, unless a person was deprived of the sense of sight and hearing. In conclusion, it was said we shall remember this time of pentecostal power, when we sing the song of Moses and the Lamb. I thought the world is full of shows, humbugging the people, and many teachers of holiness are doing the same. I thought, too, of what Paul said as he stood in the midst of Mars Hill, "Whom, therefore, ye ignorantly worship, him declare I unto you." I thought again, to be successful we must live what we preach. To preach love, we must have the article so much that it will well up, overflow, and melt the hearts of others. If we preach eternal things, we must feel them, or they will fall powerless upon the soul, and it remain unmoved. The gospel must be preached with the Holy Ghost sent down from Heaven, to be effective. To *pretend* to do it is not enough; it must be done in *reality*. This *pretending*, when you know you do not, is not honest.

Preaching perfect love, conveying the idea you have it, when you are conscious

you do not possess it, is dishonest and does hurt. Advertising great things, when you lack the possession, is no use, will never make headway against the power of darkness, no more than a sunbeam will split a rock. You might as well stop, be honest, and get the anointing for nothing, but the pure testimony will cut its way through. It is no use to pretend, if we know we have it not, for God knows it; we know it, and others will know it; and in a few years we shall be along the shore, or drifting around without success. May we be like the trees planted by the rivers of water.

JOHN GLEN.

Powhattan Court House, Va.

### Dying Testimony.

Mrs. BETSEY C. ORTON.—She was the wife of Myron Orton, Jr., and died at Cambridge, N. Y., Oct. 2d, 1867, aged 32 years.

The subject of this notice was born May 10th, 1835. At about the age of fourteen, she was clearly converted, and united with the Wesleyan Church, where she remained an outwardly consistent member for a number of years; but was afterwards constrained to the confession, that some portion of the time was spent in spiritual ease, destitute of saving grace, having at times an earnest longing of soul for some better things—some more satisfactory spiritual experience—which she believed it the privilege of God's children to enjoy. But, without definite teaching, or a clear understanding of the way, she remained in ignorance of the higher walks of faith, till the Orangeport camp meeting, in August, 1858, when, by the guidance of the Holy Spirit, she was enabled to make an entire consecration, and was brought out into perfect liberty. She said: "The Lord sanctified my soul, and gave me the clear witness of full redemption, not only from the power, but the in-being of sin." Doubts were gone, longings satisfied, and perfect rest obtained. It was not merely an imaginary state, but a tangible reality, felt and enjoyed by the soul; for always thereafter connected with the outward form, she had the inner life. "Christ formed within the hope of glory;" and the possession of this active principle of our holy Christianity made her zealous



for the promotion of God's cause; so that she urged His claims upon all with whom she associated, and prayed and labored continually for the prosperity of Zion.

Consistency of life led her forever to renounce the world and lay aside all the happiness and adornments that too often claim a large share of the attention of the professed followers of Christ. She seemed always to bear about with her a realization of the fact, that the concerns of eternity were too vast in importance to be periled by carelessness or neglect, and time too short to be misspent or wasted in fashionable folly.

Naturally timid, and shrinking from notice, yet this grace, so freely and abundantly bestowed, enabled her always boldly to declare, to the honor of her Master, the greatness of the deliverance wrought for her soul, and to strive, by every means in her power, to make known to others the vastness of the purchased possession, and the glorious freedom enjoyed by the redeemed.

Walking thus continually in the presence of the Lord, and enjoying those rich special manifestations of His love and favor, which so cheer the Christians on their heavenly way, she was preparing for the hours of trial and sore conflict that awaited her, when, through weary months of uninterrupted suffering, she was to prove the power of grace to sustain the soul, not only in health, but to triumph in the extremity of bodily suffering. During the weeks that she was confined to her room, and while disease was doing its work, and taking down the earthly tenement, she was unremitting in her efforts for the spiritual welfare of those who called upon her, warning sinners with entreaties and tears to flee from the wrath to come, and exhorting those who professed Christ, to greater faithfulness and more entire consecration.

Many blessed seasons, spent in prayer and songs of praise and spiritual communing, will long be remembered; the sick room was a place "nigh on the verge of heaven."

The day of her death was one of severe conflict with the powers of darkness; but

through faith in the Crucified, she triumphed. An evening of quiet followed—a day of tumult and agitation. To the question, and others similar, whether Jesus was precious? she replied, "Yes, precious!" At one time she broke out:

"O glorious hope of perfect love,  
It lifts me up to things above,  
It bears on eagle's wings;  
It gives my ravished soul a taste,  
And makes me for some moments feast  
With Jesus, priests, and kings.  
Glory to the Lamb!"

An hour of rest followed, when she was doubtless granted a view of the glories of the eternal habitations, opening her eyes wider and wider, with a look of mingled surprise, astonishment and wonder, as though gazing upon scenes too glorious for mortals to look upon, and with an unwonted smile on her countenance, she exclaimed, "Oh! Jesus, thou hast lighted up the valley. Oh! come, Lord Jesus, Oh! come."

After another period of repose, "Heaven again came down her soul to greet," and with the same look of rapture and amazement, she passed away to be forever with the Lord, and gaze upon the glories of the kingdom with no "dimming veil between."

MYRON ORTON, JR.

MARGARET LANPHER. — In *Manlius*, Ill., Dec. 5th, 1867, Margaret, daughter of Robert and Elizabeth Culberson, aged 19 years and 10 months.

At the age of fifteen, she gave her young heart to God, and for two years lived a consistent life. At a protracted meeting held at the above place by Rev. J. W. Dake, she consecrated herself to the cause of her Master, and united with the Free Methodist Church. In January, 1867, she was united in marriage with David Lanpher. They walked together in love not quite a twelve-month, when the destroyer came, and now that young mother and new-born babe sleep side by side in one coffin, to await the trump that wakes the dead. She glorified God in her life, but more in her death. Sinners and Christians will carry to their graves the memory of her exhortations, as she stood in the congregation, with up-lifted hand, and face all radiant with holy light, exhorting them to "come to Christ," or "follow him so closely that no shadows could intervene."—D. L.