

# The Earnest Christian

AND

## GOLDEN RULE.

DECEMBER, 1869.

### USE THE LIGHT.

BY REV. B. T. ROBERTS.

OUR dependance upon God is constant and complete. All natural and spiritual blessings are at His sovereign disposal. They do not always come at our call, or stay at our bidding. When we have them, we must improve them, or we shall be left to mourn over their departure. Jesus says:

*Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.*—John xii. 35.

Reader, these words are important. They are addressed to you. Weigh well their import, and obey the admonition they contain.

I. There is light in the Bible. It is filled with instruction for them who know how to profit by it. *Thy word is a lamp unto my feet, and a light unto my path.*—Ps. cxix; 105. \* But the Bible we have with us always. Wicked men have sought to destroy it, but in vain. The mightiest government the world ever saw, systematically put forth the most determined efforts to extirpate the Bible from the face of the earth. Were these efforts successful? The Bible stands to-day, strong as ever,

while for hundreds of years the Roman Empire has been in ruins. Genius and learning have been invoked, in vain, to aid in the overthrow of the Word of God. It is not, then, to the Bible that the Saviour has reference when he says, *Yet a little while is the light with you.*

But there is a light which shines upon the hearts of men, wherever the Bible has gone, and wherever it has not gone. *This is the true light which lighteth every man that cometh into the world.*

—John i. 9. It is to this, the Apostle refers, when he says, *For the grace of God that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.*—Titus ii.

11. This is the light of the Holy Spirit. It is this which renders government possible among men. It is this which produces conviction in the minds of sinners, and makes them dread the wrath to come. It is this which opens up the Scriptures at times with such clearness to the minds of the children of God, and makes them see, in such vivid light, their privileges and their duties. It is plainer than the plainest preaching that was ever heard. It is this which makes *the word of God quick, and powerful, and sharper than*

*any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*—Heb. iv. 12. No mortal man ever spake to you as the Holy Ghost will speak, if only you have ears to hear. He will show you duties to be performed, reproaches to be endured, and self-denial to be practiced, as no one ever did, or ever could.

2. The light shines for only a brief period, unless followed. The day is short. *Yet a little while is the light with you.* The sun never waited but once, and then it was not for a loiterer. Opportunities do not linger. They must be seized as they pass, or they flee forever. He who would have the advantages of a good education must study in youth,—the period for study. He who would reap at harvest, must sow at seed time. Moses was in the mount forty days; but in the wilderness forty years. During the rest of his life he was busy in working according to the pattern shown him in the mount. Imitate his example. In time of temptation press steadily on and do every thing just as you saw you ought to do when you were most blessed in your soul, and were nearest God.

The advent of the Messiah was looked for long and anxiously. But his stay among men was of comparatively short duration. His public ministry occupied only a short portion of his short life. But during that brief period he shed light enough upon the world to lead all who will be led to happiness here, and eternal happiness hereafter.

Remember then, that the light does not always shine. If God sends you conviction, and lets you see your duty,

set about doing it at once. Conviction, if not obeyed, soon dies out.

3. Unless the light is improved it will be followed by spiritual darkness. This is implied in our Saviour's words:—*Walk while ye have the light, lest darkness come upon you.* The remedy against darkness is, walking in the light. He, who could travel with the sun, would always have the sun. So he, who walks in the light of the Spirit, will always have the light of the Spirit. Darkness can never overtake him; for where the light goes, he goes. But if he stands still, the light leaves him. All the Methodist Churches in the land agree in saying that the Spirit of God writes on every truly awakened heart the necessity of self-denial; of avoiding the putting on of gold and costly apparel. Yet probably a majority of the members of these churches would tell you now, that they have no light on these matters. The Saviour gives the reason. They did not obey the convictions they once had on these points, and now they are bold to say, that they can see no harm in doing what God has expressly forbidden. Darkness has come upon them.

That dignified minister, initiated into a secret lodge of unsaved men in the very undignified style required of all candidates for the doubtful honor,—“neither clothed nor naked, neither shod nor barefoot,” with a rope around his neck, once saw in the light of the Spirit that this pretentious order is infidel in its nature and demoralizing in its tendency, and he felt called upon as a Christian to oppose it. Finding that this course affected, unfavorably, his position, he first became silent, and then a member.

The bitterest opposers of the doc-

trine of holiness, are, as a rule, those who were once convicted for the blessing. The Spiritualists and the materialists of the day once had the light of the Holy Spirit, but refusing to walk in the light, great darkness has come upon them.

When you hear men ridiculing the work of the Holy Ghost, denouncing as fanaticism those manifestations of the Spirit which they once enjoyed, you need not be at a loss to understand the reason,—the light that was in them has become darkness. Those who deliberately refuse to obey the truth, come at length to believe a lie. The transition is both easy and natural.—Truth is sensitive. She will not stay where she is not honored.

Do not, then, flatter yourself that you can get right at your pleasure. If, when you see the right position, you fail to take it, through fear of reproach, or loss of influence, or loss of property, or from any earthly considerations whatever, it is not at all probable that you will continue to see the right. You will soon get, where so many stand—where you can call darkness light.

4. It is only by walking in the light that you can gain or keep the evidence of your acceptance with God. Many who were once clearly justified have lost the joy of salvation, and they do not know how they lost it. They are not conscious of having committed sin. The loss was occasioned by their failure to go on in their experience. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."—I Jon. ii. 9. It does not cleanse any longer than we walk in the light.

5. To walk in darkness exposes one to imminent danger. One who has lost his sight, does not undertake to travel a strange and perilous road without a guide. But the greatest danger to one who is spiritually blind, arises from his ignorance of his true condition.—He does not know that he has lost his sight. Nay, he is confident that he sees as clearly as ever. He resents with indignation any offers of help.

A very respectable minister of olden times, stands as a representative of this class. His opinion of himself, and the opinion of the Lord concerning him, differed very widely. "Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Rev. iii. 17. No objection is urged against the soundness of his faith. He had simply *lost his first love*—settled down into the dead level of respectable formality. He doubtless talked of Heaven, and sung of Heaven, as much or more than ever, and felt confident of going there. But he was greatly mistaken. O, if poor, blind souls would only open their eyes, and see that their feet are fast taking hold of hell, their condition would, by no means, be as hopeless as it now is. A view of their danger would excite them to put forth a vigorous effort to avert their impending doom. A false sense of security lulls to sleep the fears, and renders damnation almost certain.

HE THAT WALKETH IN DARKNESS  
KNOWETH NOT WHITHER HE GOETH.

"The apostles were very full, because very empty; full of the Spirit of God, because empty of the spirit of the world."—*St. Augustine.*

## EARNEST CHRISTIANITY DEMANDED

BY REV. L. N. STRATTON.

I AM glad there is an EARNEST CHRISTIAN among us. It is read with interest by more than a thousand Wesleyans, who enjoy, or are panting for the paths of the higher life; and it bears, over most of the States, from the Atlantic to the Mississippi, and from the Rocky Mountains to the sea, the rallying cry of several thousands of the Free Church, as they sing, "*Holiness unto the Lord*" and shout, "*By this we conquer!*"

There is a wide field before the EARNEST CHRISTIAN which must be fought for, and will, by grace be gained. And he is a coward who says it cannot be won. He is ashamed of his "company," and don't believe in the skill of his "Captain." Let him turn back to Sodom if he will, but oh! ye faithful! up and out of this valley of corruption!—linger not in all the plain!

Ah, those formal prayers, I have so often heard them. Prayers that jingle, and wander down through paragraphs and periods, so frequently repeated, that if they have ever had any force, it has long since departed. True, they are orthodox—they ask "the Saviour's presence,"—they repeat appropriate sentences for the "sick and afflicted," they remember "the unconverted in our midst," they call for the "hastening on of that period, when all shall know the Lord, 'whom to know aright is life eternal.'" They urge the importance of that day," when none shall say know ye the Lord, for all shall know him from the least unto the greatest." They extol the value of "that time when the knowledge of the Lord shall cover the earth as the waters cover the great deep." They continue to repeat Scripture, which is so seldom read, that they are guiltless of intentional misquotation, by urging on the claim for Christ's needed presence, that "he has promised to be in our midst, and that to bless."

But prayers need something more

than orthodoxy, and truth, and Scripture. The devil is orthodox; he believes the truth, and he can quote Scripture when it will serve his purpose, and he is so much more of a devil because of it. Prayers ought and must have that burdened expression, of a burdened soul, which desires those things for which it pleads, lovingly pleads with Jesus. When John's disciples heard that he was beheaded, they "came and took up the corpse, and buried it, and went and told Jesus." How sweet! oh how sweet to go and pour out our complaints, and sorrows, and wants to Jesus! Go and tell Jesus! Shall I ever forget it?

If a neighbor asks me to come and see him—if he asks in a formal way as though he would say if he expressed in words his meaning, "I am well fixed in this world, and it is expected of me that I will ask ministers to come and partake of my hospitalities," and if I go formally (as I never do) as much as to say, "Well, he is well fixed in the world, and it is expected that ministers will go at times and share his hospitalities," such a formal invitation and formal acceptance, make a formal visit of which, when ended, both parties are glad. We prefer to go where people say in honesty, "*Do come and see us! I do want to see, and talk with you! How soon can you come?*"

So when we formally ask Christ to be our guest,—to bless us with his presence,—we need not be surprised if we go away from the place of prayer as cold in heart as when we came, and glad it is over. And we need not wonder that he goes most frequently to the home of that earnest Christian heart, who pleads—"O do come to our house, I do want to see you! It does not seem as if I could wait!" Such pleaders love Jesus. They earnestly say, "Come now, don't wait!" And he goes at once.

Yes, Earnest Christianity, with life and love in it—burning like the coals of a furnace in the soul, is demanded of the workers and warriors of God's hosts to day. Then to your tents and

secret places, O Israel! Up and to the watch tower, oh ye watchmen! With field glass and trumpet be ready, for a stealthy foe fills the land, and may take you unawares.

For want of earnest Christianity, on which spiritual natures feed and thrive, many a soul is all withered up. If in these Eastern States a man takes crops from fields and meadows, and never feeds them back, it is but a few years that he has any crops to gather. So the soul must be daily fed with the bread of life. And as a field should be enriched and pulverized, and well cultivated, to warrant the largest growth, and highest results; so the soul must be tenderly and constantly cared for, to secure great growth, and grand results. How much of constant care we must have, to make and keep us right!—Those who think it is not required, *better try it*. Let them throw away that old, soulless form of godliness—let them try the power, and take Christianity in earnest.

Americans are apt to ask when any new enterprise is presented, "Does it pay?" Let me tell a few American readers, that it does not pay at all to half attend to your spiritual interests. In Christian life and faith, no man will flourish, who half does his work, any more than will a negligent farmer, mechanic, or merchant. One of "Poor Richard's" proverbs was, "Keep thy shop, and thy shop will keep thee;" but it is no less true of Christianity. Keep a life of faith, and it will keep thee. The bird carries her wings, but the wings carry the bird. It pays in ways numerous, and in magnitude infinite. While it does not pay at all to be always doubting, fearing, halting, mourning over short comings, and living such a life that we do not know whether God accepts us or not. Stop it! If you, reader, want a religion that pays you something every day for the next year—and the rest of life—go into it with a perfect abandon to all other interests. Make it of the first importance, without a solitary omission; and then from year's end to year's

end, you will exult in a triumphant hope. Not always with the same kind of feelings, perhaps, but with a satisfying love which tells you that you are born of God. Then, oh then, "Thine eyes shall see the King in his beauty, they shall behold the land that is very far off!" "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, AND THE DAYS OF THY MOURNING SHALL BE ENDED."

### JOINTS OF THE HARNESS.

Does not Satan attack us in our weakest point? How he suits his mode of temptation to the disposition of the victim! Are you vain? In how dazzling a lustre will he place the pleasures of this poor world before you! Are you ambitious? In what splendid honor will he make the great things of man appear! Are you discontented? In what exalted light will he place the advantages of others before your eyes! Are you jealous?—In what strong contrasts will he place the kindness of the person you love towards another than you! Are you of an ill temper? How he will make you think every body hates you, neglects you, despises you, or intends to slight you! Are you indolent? How wearisome will he make the slightest effort for another's good seem in your eyes! Are you too active? How useless will he make the quiet hour of prayer, and thought, and reading, seem to you! He tempts us to what our nature is most inclined; he suits his allurements to our inclination. If we are of a quiet temper, he will not tempt us there; if we are only ambitious, he will not take care to make us jealous; if we are too active, he will not tempt us to be idle. He knows us well: he drives our inclination to its far extreme.

"TAKE hold of thy strength." You must begin to pray after another fashion than you have done. Let it be real intercourse with God, like that of Hezekiah, Jacob, Moses, and Christ.

## MY GOLD RING.

BY MRS. L. C. EDELER.

I CANNOT understand how persons professing religion can say that they do not have any convictions in regard to the wearing of jewelry: the Spirit of the Lord wrote these things on my heart at the time of conversion. Some of the ornaments mentioned in the 3d chapter of Isaiah, the chains, and the bracelets, and the ear-rings, and the rings, and changeable suits of apparel, began to be laid aside at a very early stage of my Christian experience.— This was not the result of man's teaching, for no one told me; neither was it the result of searching the Scriptures. I was not at that time sufficiently familiar with the written word to know that these commands were then enforced. It was the work of the Holy Spirit on my heart, leading me in this manner to "come out from among them, and be separate." I realized afterward that the teachings of the Spirit in my heart, and in the word agreed. It was the same inspiration, proceeding like every "good and perfect gift," from the same Father in Heaven. When God for Christ's sake received and accepted me, He could not lead me by any rule different from the one written, he could not deny himself or his own work.

As I obeyed conviction, and walked in the light, I grew in grace and was very happy in the Lord, was convicted for and received the blessing of a clean heart, and was in every respect manifestly a new creature, "old things having passed away, and all things become new." Two years after my conversion found me quite a plain pilgrim, different from the generality of the church-members by whom I was surrounded. There was but one article of gold on my person, and that was a very heavy but plain gold ring, the others I had laid aside; but in regard to this, either I never had had clear conviction, or had reasoned it away, because it was my wedding ring, having been placed

there, according to the form of the Episcopal church, before conversion. But now the Lord began to show me that he was no respecter of forms or ceremonies after the fashion of the world. The manner in which I got under conviction was very simple, yet plain. While attending the meetings in the church, during the time of prayer, it was natural to put up my hand before my face, and one evening, although my eyes were closed, the ring seemed to come right up before me. Praise Jesus, He had given me other eyes with which to see. It appeared as if every one could read my feelings, and the uneasiness on my mind made me hide my hand under my cloak, but before I was aware, it would again be before my face,—and there was the ring. I feel that this was of the Lord, and conviction having fastened thus upon my mind, could not be easily shaken off. It was sufficient for me to know the will of God in order to do it, but there was an obstacle in the way, that was the opposition of my husband, who was at that time unconverted, but having considerable reverence for the forms of the church, and having been educated to attach considerable importance thereto, he would consider the laying of it aside, at least in part setting aside vows I had taken upon myself. I mentioned it once, but as anticipated, met with a decided refusal. What was I to do?— Jesus has said, "He that loveth father or mother, husband or wife, more than me,"—and I knew I would be grieving the Spirit, and refusing to walk in the light, if I did not obey. So I took the matter in faith and prayer to him who hath promised he will, with every temptation, make a way for our escape. For the present then I held my peace. It would not have done to have made the matter a subject of controversy, and only have succeeded in strengthening the will and opposition. I was in this case to stand still and see the salvation of God, and I fully trusted in, and believed him. Knowing that if my will was all given up, and was not only ready, but desirous of doing his will,

the way would open for me. After a while my husband came home one day, and (as our temporal affairs were then somewhat straightened) asked me to collect all the remaining jewelry there was in the house, that he might dispose of it; something seemed to tell me, now is your opportunity; so I looked to the Lord, and in as quiet a manner as possible, said: "and the ring too!" "Yes," he answered, seeming for the time entirely to forget all his prejudice and opposition. I took it off, not venturing to say one word more; Jesus gave me the wisdom of a serpent, and harmlessness of a dove in that instance, making me keep as quiet as possible, while inwardly my heart rejoiced, and I could have leaped for joy. The ring was carried away, and I felt just as happy as I could be: felt that I could hold up clean hands, and a pure heart: it was gold, no matter upon what occasion, or under what circumstances it had been given me, and I knew that my Heavenly Father would not have me wear it. Without having one thought, or disposition to murmur at temporal trial. I felt rather to rejoice at the necessity, by which I was thus enabled to get rid of any forbidden article of wearing apparel. The enemy was not slow to suggest that it would be brought back some day, but I do not think I believed him, or cared much for what he said; neither was I ever permitted to see it again. While writing, the suggestion comes to mind that such details are foolishness. They may be to the wise, but I know that I felt I was one of the Lord's little ones, and it was a real transaction between him and my own soul.

Since that time, Jesus has converted and sanctified my husband, and taken him home, where he now doubtless sees in the light of eternity how vain are all things here below. I did not for a while continue to walk in the light, but have now the abiding witness that I am the Lord's, that he saves and cleanses me through his precious blood, and I trust through grace to faithfully endure to the end, and be instru-

mental in winning precious souls to the Saviour, and to wear a crown which will shine more brightly than all the gold and diamonds and precious stones this earth can afford. I gladly renounce all the false glitter of this world, and joyfully bear the cross, so that I may obtain the crown, and now, while I write, I feel the fire of God's love burning on the altar of my heart. Glory to God forever.

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### CHRISTIAN COURTESY.

EVERY man has his faults, his peculiarities. Every one of us finds himself crossed by such failings of others from hour to hour, and if he were to resent them all, or even notice all, life would be intolerable. If for every burst of hasty temper and for every rudeness that wounds us in our daily path, we were to demand an apology, require an explanation, or resent it by retaliation, daily intercourse would be impossible. The very science of social life consists in that gliding tact which avoids contact with the sharp angularities of character, which does not argue about such things, which does not seek to adjust or cure them all, but covers them as if it did not see. So a Christian spirit throws a cloak of love over these things. It knows when it is wise not to see. That microscopic distinction in which all faults appear to captious men, who are ever blaming, dissenting, complaining, disappears in the calm gaze of love. And oh, it is this spirit which our Christian society lacks, and which we will never get till each one begins with his own heart.

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"I HAVE known," says St. Basil, "men who have fasted, and prayed, and groaned, and yet would not give the afflicted a farthing." But God said to Cornelius, "Thy prayers, and thine alms are come up for a memorial before God."—*Barrow*.

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FOLLY would do but little mischief were it confined to fools.

## THOU SHALT NOT COVET.

BY MRS. H. A. CROUCH.

To covet, in the sense of the text, is earnestly to desire that which belongs to another. How many who learned the tenth commandment in childhood seem to have forgotten it in maturer years. Many a man, like Ahab, desires Naboth's vineyard, because it is so near unto his house; and many a woman has an eye on her neighbor's hired girl, notwithstanding the commandment says so particularly, "Thou shalt not covet thy neighbor's . . . maid-servant," "nor any thing that is thy neighbors." How exceeding broad the command! This does away with debt, for that must be an inordinate desire which would lead one to take goods, or property, from his neighbor when he has no equivalent to give; and contrary to the spirit of the commandment which says, "Be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee." Who can tell how many times the dear children of God fail to receive the provident care, and miss seeing his miraculous dealings with them, because as soon as they come to be in straitened places, instead of trusting in the Lord, and giving him a chance to help them, they set about helping themselves; and that too in a way not wholly scriptural. What necessity would there be for God to send the ravens with bread and meat to those, who, in their need, choose rather to run up a bill at the bakery and meat market?

I suppose St. Paul's credit was good enough, and yet when his clothes became thread-bare, or, what is more probable, quite worn out, he did not order a new suit, and have them "charged," for he tells us he served the Lord at times "in cold and nakedness."

Cheer up, fellow pilgrim, on your way to Zion, and raise your voice still higher as you sing,

"The way the holy prophets went," etc.

Thou shalt not covet thy neighbor's gift. God made thee a fool, perhaps.

What right hast thou, then, to envy the eye, and think because thou canst not see like it, far into the future, and prophesy of things to come, or cast thy keen glance through to the throne, that therefore thou hast cause to mourn? Be content to move in the dust. The body moves with thee.

So if thou canst not sing that sweet song of faith, if thou canst not lift thy hand and see the electric shock of God's power come down, causing the door-posts to move, and the pillars to tremble; if thou canst not utter thy voice as the voice of God, or wear Moses' shining face, the command is still the same. God does not say thou shalt be content with thy destitution and poverty, though he does say, "Thou shalt not covet."

And there is no need, bless God!—We need not sin by coveting our neighbor's blessing. There is just as much in store for us, waiting our asking.—Heaven is full, and God never designed the angels should have it all, and his poor, buffeted, tempted children on this earth go destitute. No: bless his name! Hold your vessel to the fountain. Drink of the river of his pleasure. Yes, come and drink. The holy waters issue out from under the threshold of the sanctuary, and if we will follow the angel, he will take us down a thousand cubits, and we will find the waters to our ankles. If we will follow him, he will take us down another thousand, and bring us through. We shall find the waters to the knees. If we will follow him he will measure another thousand, and bring us through, and we shall find the waters risen; waters to swim in; a river that cannot be passed over. No; we need not covet. God says, "Thou shalt not covet."

"THE dispensation of the Spirit is confounded with that of the Son, and the former not being held forth clearly enough, formal and lukewarm believers in Jesus Christ, suppose that they have the gift of the Holy Ghost.—Hence so few spiritual men."—*Fletcher*.



## HOLINESS ALONE CAN SAVE THE NATION.

BY REV. R. V. LAWRENCE.

LAY the Bible, and Christianity, and a conscious religious influence aside, and the thoughtful observer of facts and passing events, does not see much to encourage him to hope for a long continuance of civil liberty and peace in this land.

The Roman Catholics hold the balance of power in nearly all the larger cities in the Union.

The Germans are nearly a unit for lager and "free" Sunday, which means demoralization and the unloosing of every moral tie and obligation.

The "Whisky Ring," composed of the worst men that ever did live on the face of the earth, runs the most of the legislatures of the country, at its pleasure. The Courts of Justice are far from pure, and in the city of New York, the conviction of a Catholic criminal is a sheer impossibility.

The Mormons are building up a powerful community, the chief cornerstone of which is, whoredom and prostitution.

The Chinese, by the ten thousand, are flocking over to these shores, and are thus rapidly increasing the already unmanageable mass of ignorance, superstition and violence.

The government is encouraging some hundreds of thousands of men by giving them a monopoly of the business, to make drunkards and vagabonds, just as fast as they can, and they certainly are filling up the contract to the last letter. The Satanic forces arrayed against law and order, peace and prosperity, are mighty and many. Can we meet them, overcome them, and preserve our heritage for us and our children? Not in our own strength. Depending on it, we shall all go to the bad together. We can only be saved from national and social ruin by a holy, powerful church. But do not rely on a ritualistic, fashionable, time-serving, pleasure-seeking church, whose great

campaigns are only dress parades to captivate the senses. The rough riders of hell, now on the war path, cannot be scared from the field in that way. There is hard work before us, such as only a holy church can do. Pungent, powerful, loving, tear-wet sermons, and plenty of them, are to be preached; prayers, not composed a hundred years ago, but wrung right out of the heart by the need of the present hour, are to be offered in reeking bar-rooms, engine houses, and in the last lowly refuge of the dying children of vice. The inert mass of moral men living around you are to be inspired with life, so that they may arise and do something to resist the evil that threatens to overwhelm them.

Missionaries are to be found who will go forth and visit whom—the poor?—no, the rich, who are more neglected by the evangelists of the day than any other class. True, it is hard to get at them, fenced in as they are with splendor, pride, and power. Who will take up his cross to visit not the hovels, but the palaces? The Five Points and Bedford streets, of our cities, are to be searched through and through for jewels for Jesus' crown. "Who is sufficient for these things? A holy church is. How long, how long before those who profess to be good shall see that the need of the times is a Holy Church! Holiness alone can save us.

## GOD WANTS TO SAVE US.

BY REV. L. N. STRATTON.

Now that is a fact. Is it hard to believe facts? We do not need to coax, and beg, and plead long for any thing that it is consistent should be granted, for Christ is so willing, nay, anxious to save us, that he once died for us; and now he groans and pleads his Father on our behalf. And his Father is more willing to give the Holy Ghost to those who want it, than I am to do any favor for my darling children. Whose willful neglect, and criminal heedlessness then is it if we are not blessed and saved?

### BELIEF IN THE BIBLE.

Is the Bible true? O yes; all Christians at least say so. But is it *really* true? especially its declarations in reference to the future world? Do even Christians *fully* believe, and show their belief by their actions? Do they really believe that a dread eternity is approaching, and not far off from any one? and that it may arrive any moment? and that it will arrive at such a time as we think not? and bring with it the most astounding, immeasurable amount of woe? or a boundlessness of felicity that angel minds, even, cannot estimate? And that one or the other of these conditions, infinitely different from each other, will forever—yes, forever—be ours, according as our works in this short life have been evil or good? These things being so, I have an interest in the eternal world that should make my bones tremble, lest I fail to work out my salvation with fear and trembling.

Men think they believe the Bible; perhaps they do, nominally; but really and in truth (with few exceptions only) they believe no such thing, and will awake to eternal realities beyond the grave, to see that the Bible and its Author would have infinitely blessed and saved them, but they would not; having put off the greatest and best work till it was too late. God have mercy upon me, and upon you, that we see to these things in due time.

A word or two from one who did believe the Bible, and acted accordingly—giving us a noted example of belief and works.

“You know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility, and with many tears and temptations, and how I kept back nothing that was profitable to you, and have taught you publicly, and from house to house, testifying repentance towards God, and faith towards our Lord Jesus Christ; and now I go, not knowing what shall befall me: but none of these things move me, neith-

er count I my life dear, so that I may finish my course with joy. And now behold, I know that you all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record, that I am pure from the blood of all men, because I have not shunned to declare the whole counsel of God. Take heed, therefore, and watch, and remember that for the space of three years I ceased not to warn every one, night and day, with tears. I have coveted no man's silver or gold, or apparel. You yourselves know that these hands have supplied my necessities, and the necessities of those that were with me.”

“And when he had thus spoken, he kneeled down and prayed with them all. And they all wept, and fell on Paul's neck, and kissed him, and then accompanied him to the ship.”

YOUNG is, of all other men, one of the most striking examples of the disunion of piety from truth. If we read his most true, impassioned, and impressive estimate of the world and of religion, we shall think it impossible that he was uninfluenced by his subject. It is, however, a melancholy fact, that he was hunting after preferment at eighty years old, and felt and spoke like a disappointed man. The truth was pictured on his mind in most vivid colors. He felt it while he was writing; he felt himself on a retired spot; and he saw death, the mighty hunter, pursuing the unthinking world. He saw redemption, its necessity and its grandeur; and while he looked on it, he spoke as a man would speak whose mind and heart are deeply engaged.—Notwithstanding all this, the view did not reach his heart. Had I preached in his pulpit with the fervour and interest that his “Night Thoughts” discover, he would have been terrified. He told a friend of mine who went to him under religious fears, that he must go more into the world!—*Cecil*.

THE pleasure of sin is like a draught of sweet poison.

## CHRISTIAN INFLUENCE.

Dr. John Goodman was an eminent anatomist and naturalist, who, dying at the early age of thirty-one, had already made himself distinguished through the country.

For the greater part of his life he was avowedly an infidel of the French school, rejecting the Bible, and blind to the wonderful proofs furnished by his profession of the existence, power, and wisdom of God. But while lecturing, only three years before his death, to his medical class, he was called to the sick-bed, and, as it proved, the dying-bed of one of his students who was a Christian. Visiting this young man repeatedly, and witnessing his joyous anticipations of heaven, and his triumph over death, he saw what, as a sceptic, he was unable to comprehend. His philosophy could not explain it. He turned to the Bible, and there the secret was unfolded. There he found that Christ was the conqueror of death, and that to the believer in Him its sting is taken away.

Now Dr. Goodman turned to the study of the Scriptures, and soon found peace in believing; so that, when he finished his course, commending his little family to the Father of the fatherless, and the widow's God and portion, with uplifted eyes and a beaming countenance he resigned his spirit to the Redeemer, and sweetly fell asleep in Jesus.

Before this, however, in the last sickness of his friend Dr. Judson,—who, though a brother of the devoted missionary, was an open infidel,—Dr. Goodman addressed to him a letter, which was the means of his conversion.—“Philosophy,” he says in that letter still extant, “is a fool, and pride a madman. Many persons die with what is called manly firmness; they put on as smooth a face as they can, to impose upon the spectators, and die firmly.—But this is all deception. The true state of their minds at the very time, in nine cases out of ten, is worse than the most horrible imaginings of hell itself. But the man who dies as a man

ought to die, is the humble-minded, believing Christian. He does not die manfully (in the world's sense of that term), but he rests lovingly and reverently on Jesus.

Dr. Judson also, pointed by this letter to the only Saviour, died in the faith; and through the testimony of his death, one other at least was pointed to the cross of Christ, and led to rest all his hopes upon it. And perhaps this written and published testimony may point some wandering soul to the Lamb of God. Are you, my reader, prepared for death? On what foundation are you building against that hour?

## JESUS.

BY MRS. ANNIE GRAHAM.

Jesus, thy blood, thy blood alone,  
Can save me fully, and atone  
For all that I have done.  
This Rock alone can shelter me,  
This blood alone can make  
Thine arms my refuge prove.

Jesus, thy love is dearer far  
Than aught beneath the morning star,  
The star that speaks of thee.  
It melts away in heavenly light,  
But thou appearest to my sight!  
Fairest of all, most fair.

The winds may blow around my Rock;  
But I can never feel one shock,  
For they're in Jesus' hand,  
And in the other he holds me,  
And says, says it so lovingly,  
“My child, in me abide.”

I will, with joyful lips I cry,  
Into the cleft I haste, I fly  
And hold thee with both hands.  
Thou'lt never fade again from sight,  
For now I know thou art the light,  
And darkness comes not near.

With clinging arms I hold thee tight,  
My Star, my Sun, my Day, and Night  
Can never, never come.  
Thou art our source, our Fountain art!  
And we the Flowers pressed to thy heart,  
We bear the stamp divine.

And never can one leaflet fade,  
For the Book says, thine own are laid  
Frontlets between thine eyes,  
And as the apple of thine eye,  
Thou dost the weakest keep, that fly  
To thy protecting care.

## LIQUOR ADULTERATIONS.

THE Rev. Dr. C. H. Fowler is writing a series of temperance papers for the *Northern Christian Advocate*. Among other good things which he says on the subject, are some in regard to the adulteration so commonly practiced in those days, by which the deadly effects of alcohol are intensified by the addition of poisons more immediate if not more certain in their results. These he characterizes as the "sack under the viper's fang." He says:

"Professor Draper has been dissecting Solomon's adder, looking for the sack. He has found it. It is filled with venom, only they call it 'French Brandy,' and 'Bourbon.' New York is stumped for once. 'Fifth Avenue,' 'St. Nicholas,' 'The Astor,' and every first-class bar in the city have been nursing their guests on the sack under the fang. They retail raw whisky, tannin, fusil-oil, and deadly decoctions of drugs, for pure brandy at forty or fifty cents per drink. If the merchant princes get tannin and fusil-oil at the Fifth Avenue Hotel, what must the 'blood-tubs' and 'dead-rabbits' get at the Five Points?"

"This work of adulteration is not a modern invention. Homer speaks of it nine centuries before Christ. The Hebrews practiced it long before the day of Solomon. Edward III., of England, legislated against it. It is the growth of centuries. Liquor, to be marketable, must contain the intoxicating power. Knowing what is to be done, it is not difficult to obtain substitutes. Some of the specific requirements are these: It must irritate the membranes of the body, benumb the sensation, dim the vision, and produce dizziness and stupefaction. Decoctions containing these requirements can be manufactured for three or four cents per gallon. The chief poisons used are strychnine, stramonium, belladonna, cocculus, and opium. These do the work.

"Strychnine is known to be a deadly poison. Stramonium is made from the jimson-weed. It is common and very cheap. It cramps the stomach, as

experienced so often among drunkards. This is corrected by a little poppy-juice. The taste of the poppy-juice is killed by potash. This compound produces dizziness, dimness of vision, and delirium. Belladonna is the deadly nightshade. It is all poisonous—roots, leaves, stalks, juice, and all. Its symptoms are intoxication, hilarity, violent gestures, and laughter, followed by stupidity. It is very cheap; two cents' worth will make a gallon of liquor. When one knows the symptoms, it is not difficult to recognize them. Nor does it require a supernatural scent to detect its presence in the liquors of the saloons and shops.

"One drug-house in London, in 1867, sold more strychnine to one liquor-house than the whole city could use medicinally. Mark the progress in evil. A distiller adds one-fourth by the use of strychnine. The wholesaler takes the adulterated stock and doubles it by the use of stramonium and opium. As the Yankee turns over the Connecticut River every mile to get the power out of it, so the retailer gives this another turn. He doubles it again by the use of belladonna. This brings ten cents a drink; and here is the motive power. This is the practice all over the land. Dr. Cox was appointed, in 1855, by the Legislature of Ohio, Inspector of Liquors for the city of Cincinnati, and in two years of thorough and extended examination he found more than ninety-nine per cent. of the liquor adulterated by the vilest poisons. Books are familiar to the trade teaching how to make these adulterations. Often we see our streets and avenues posted with advertisements of men who will hire out to 'prepare and compound liquors.'"

O AIM to be holy Christians, bright shining Christians. The heaven is more adorned by the large bright constellations than by many insignificant stars; so God may be more glorified by one bright Christian than by many indifferent ones. Aim at being that bright one.

## SELF-DECEPTION.

BY MRS. JANETTE OSMUN.

"Be not deceived, God is not mocked." The great effort of the enemy of souls is to deceive them. And he endeavors to do this through false teachers, who teach them that all their sins are but the natural result of their fallen state which is provided for by Christ, and that they have but to recognize him as their Saviour without any change of heart or life, and they will be saved. No matter how moral, refined, and polished these teachers may be, they are sent of the devil, and his work they do. He endeavors to deceive souls also by his own direct agency. He told our first parents that if they ate of the forbidden tree that they should not die, and he has been going abroad in the world ever since, telling the children of men that the word of the Lord is not true.

But we hear the voice of God speaking to us through his word, saying: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Gal. vi. 7-8.

How fearfully will this be realized in every sinner's case. Having spent a life time in sowing to the flesh, what an accumulated harvest of corruption will they reap to all eternity!

Brother, sister, the exhortation comes home to every one of us, without regard to our profession or calling. Be not deceived; God is not mocked.—Do we think that we are in the road to heaven? Let us search our hearts.—What spirit do we possess under provocation and in deep trial? Have we a sweet, forgiving spirit to our enemies, and can we say under circumstances of sore afflictions, not my will but thine be done. "If we have not the spirit of Christ we are none of his." Do we find pride in our hearts? "God resisteth the proud, but giveth grace to the

humble." "He knoweth the proud afar off." Are we strictly honest in the sight of God, in all of our business transactions? Do we, in our deal, do by our neighbors as we would like to be done by under similar circumstances? The Bible requires us to love the Lord with all our hearts, and our neighbors as ourselves. Do we keep the Sabbath holy in the strict sense which the Bible requires? Not only ourselves but our families, and those in our employment, and our substance, all over which we have control? Is it all regarding the Sabbath unto the Lord? Do we find in our hearts a love for the world, and in our practices a conformity to it? "If we love the world the love of the Father is not in us." "And the friendship of the world is enmity to God."

Are we striving to gain heaven without bearing the cross wherever it is presented? Jesus says: "Whosoever does not bear his cross and come after me cannot be my disciple."—Luke xiv. 27.

Are we in any way giving countenance or sanction to anything that we believe is wrong? The voice of God to us is, "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you." Are we pressing forward to higher attainments in the divine life? We are exhorted to leave the first principles of the doctrine of Christ, and to go on to perfection. If our hearts condemn us in these Scripture tests let us beware. "For there is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." Let us dig deep and build on the rock, and have an experience that will stand the test of the Bible, for by it we shall be justified or condemned. In the great day may the Lord help us for his name's sake.

*Ithaca, N. Y.*

THERE are few but are sometimes in a serious fit; but how few are in a serious frame—have an abiding sense of God upon their hearts!

## THE TWO SONS.

"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They said unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him.—Matt. xxi. 28-32.

THE natural history of a parable is like the (probable) natural history of a pearl. Something alien and irritating has alighted upon life; and forthwith a covering of pure and precious matter is thrown over it. After this manner, indeed, a greater than the parable came: the gospel itself was formed on the same plan. Sin entered Eden and fastened upon the image of God which had appeared on earth in the person of primeval man. Forthwith holy promises from heaven began to cluster round the sin-spot. As age succeeded age, these promises distilled like dew, and crystallized around the original nucleus, until the gospel was completed in the work of Christ and the ministry of the Spirit. That glorious gospel, on which we now fondly look, gathered round the fall. The sin of man, though not the cause of salvation, became its occasion, and determined its form.—Now, where sin abounded, grace much more abounds. That place in God's work where Satan expected to mar all by the dark drop of sin, shines now with a glory that excelleth; because all the fullness of the Godhead was poured upon the threatened point.

As with the gospel in general, so also with the lessons which Jesus taught in particular; many of his instructions were called forth and fashioned by hard, bold, outstanding sins. Some of the brightest gems in the ministry of Christ, as a teacher, are the pure, pearly coverings which he threw around Pharisaic pride, of Sadducean unbelief, or the self-righteous stumbling of his own disciples. Thus he made the wrath of man to praise him: thus corroding rust-spots

were converted into shining pearls: thus human errors, as they sprang up, were seized, and choked, and covered under a mantle of glorious grace.

The conduct of the Pharisees, as narrated in verses 23-27, is the immediate occasion of the parable. They assail the divine Teacher with all their subtlety and force. He stands still and receives the onset of the waves. As the waves, broken on the rock, sink and retire with a murmur, so fell back these Pharisees from the simple question of the Lord, regarding the baptism of John.

In this case, as they retreated, he pursued. The parable is a blow dealt on a discomfited and retreating foe:—"What think ye? A certain man had two sons," &c.

From this parable, in connection with that of the laborers in the vineyard, we incidently learn that among the cultivators of Palestine there was the same distinction between large and small farmers which prevails in our own land. In order to provide for the structure of the former parable, an agriculturist is introduced who farms on a large scale. Group after group of laborers are hired in wholesale, and sent into his vineyard. In the evening a steward pays each laborer his wages, under the general instructions of his chief. There, in few strokes, but distinctly outlined, you have the picture of an ancient Israelitish magnate, owning a broad estate, and affording employment to a multitude of dependants. In the parable now before us we have a picture equally distinct, but representing another class of countrymen. This is neither, on the one hand, a great proprietor, nor, on the other, a landless laborer. Here is a man who has an estate in the country, and a portion of ground sufficient to provide for all the wants of his family; but his farm cannot afford employment and remuneration to a gang of laborers: the work must be all done by the owner himself and his children. This is a desirable condition of life, and the class who occupy it are valuable to society. There, in the mid-

dle, they are sheltered from many dangers to which those who stand on either extreme are exposed. Woe to the country in which there are only two classes—the greatest and the smallest,—the large proprietors, and the floating sea of laborers! The strong, fixed few, and the feeble, surging many, are reciprocally dangerous to each other. Give me a country dotted all over with homesteads, where father and mother, sons and daughters till their ground, and eat their own bread.

To the first he said, "Son, go work to-day in my vineyard." The "first" was none other than the one whom the father first met that morning, whether the elder or the younger we are not informed. The son meets his father's command with a rude, blunt refusal.—I think this humble husbandman had met with a refusal in the same quarter more than once before. This is not the son's first act of disobedience. Neither himself nor his own wickedness had grown to full maturity in a day. The habit of dishonoring his parents had sprung from a seed of evil in his infancy, and grown with his growth, until he and it had arrived at full stature together. The father seems to have said nothing. He probably knew by experience that more words would have magnified the evil. Perhaps he sighed—perhaps he wept, as he turned gently round and went away. I do not know how often he had considered and consulted regarding the grand practical question, Where and when he should be severe, where and when he should be indulgent? God guide and help fathers who have disobedient sons; they need much patience for bearing, and much wisdom for acting aright.

"Afterward he repented, and went." A great deal lies beneath these few, simple words. He repented; perhaps his father's grief went to his heart at length, and melted it. He saw himself in his true colors, and loathed himself for his sin. The son who saw the father weeping, wept himself in turn; and as the best amends he could make, went silently into the vineyard, and did a

good day's work there. Thus, when the Man of Sorrows, standing before Pilate's judgment-seat, being reproached,—when Jesus suffering looked on Peter sinning, Peter went out and wept. He had refused. When called to suffer for Christ, he had answered, "I will not." But afterwards he repented and went,—went to work, to suffer, to die for the Lord whom he loved. Perhaps the father from beneath the cottage eaves saw that son toiling on the brow of the hill in the noonday heat,—saw and rejoiced. The value of a day's labor was something, but it was as the small dust of the balance compared with the delight of that parent over the repentance and obedience of his child. I suppose there was a happy meeting at night when the son came home. I suppose the father was a happy man as he looked on the robust youth wiping the sweat from his brow, and sitting down to his evening meal.

"He came to the second, and said likewise." The second son had an answer ready, sound in substance and smooth in form. It was a model answer from a son to his parent. "I go, sir," said the youth, without hesitation, and without questioning. I am not sure that the father was overjoyed with the promptness and seemliness of this reply. Probably he had received as fair promises before, and seen them broken. At all events, this young man's politeness was a worthless hypocrisy; he did not obey his father. Whether he fell in with trivial companions on his way to the vineyard, and was induced to go in another direction, or thought the day too hot, and postponed the toil till the morrow, I know not; but he said and did not. It was profession without practice. The tender vine-shoots might trail on the ground for him; he would not put himself to the trouble of tying them up to the trellis, although the food of the family should be imperiled by his neglect.

Now comes the sharp question,— "Whether of them twain did the will of his father?" The answer is all too clear. The light is stronger than is

comfortable for those blear-eyed Pharisees. The sudden glance of this sun-beam dazzles and confounds them. In utter helplessness they confess the truth that condemns themselves. "They say unto him, The first."

In the first example, Jesus represents chief sinners repenting; and in the second, the form of godliness without its power.

Let us look first to the two distinct, opposite answers: and next to the two distinct, opposite results.

The answer of the first was, "I will not." It is evil, and only evil. It is of first-rate, practical importance to make this plain and prominent. Looking to the son in the structure of the parable, we see clearly that the answer was outrageously wicked. It was an evil word flowing from an evil heart.—Looking to the class of persons whom that son represents, we find they are the presumptuous ungodly of every rank, in every age. This son, when he rudely refused to obey his father, meant what he said. He was not willing to obey, and he frankly said so. This represents the persons who have neither the profession nor the practice of true religion.

Here a subtle temptation insinuates itself. In certain circumstances ungodly men take credit for their ungodliness, and count on it as a virtue. They are not submissive in heart and life to God's will, but they do not tell a lie about the matter: they make no pretension. To abstain from falsely pretending to be good, goes with many men as a substitute for goodness. At this point they are confirmed in the fatal error by comparing themselves with sinners of a different class. They observe among their neighbors here and there a rank hypocrite. They lay the godly profession and the false conduct of that man together, and congratulate themselves that they are not hypocrites.

Well, brother, suppose it were conceded that you are not a hypocrite;—what then? If you are unrepentant, unforgiven, unconverted,—if you are living without Christ, and going toward

the judgment-seat with all your sins marked to your own account, will it save you that you did not add to your other sins the cant of a hypocrite? It is true, a hypocrite is a loathsome creature: but his badness will not make a profane man good. When he is cast into outer darkness for his hypocrisy, it will be no comfort to you, as you keep him company, that it is for open ungodliness and not smooth, false pretences that you have been condemned.

I scarcely know a more subtle wile of the devil than this. I have seen many souls miserably deceived by this foolish conceit. You don't pretend to be good: well, and will that save you? what will that do for you in the great day of the Lord? What comfort will it afford the lost to reflect that they went openly to perdition, in broad daylight, before all men, and did not skulk in by-ways under pretense that they were going to heaven?

The answer of the other son was evil too, if you look not to its words, but to its spirit. There is no reason to suppose that even at the moment it was an act of true obedience to his father. He said, "I go, sir; and went not." He said one thing, and did another; but there is no ground for believing that he meant to go when he promised, and afterwards changed his mind. His smooth answer was a lie, and his subsequent conduct showed, not that he had changed his mind when his father went away, but had only concealed it while his father was present.

Thus is even the worship of hypocrites worthless. "Not every one that saith unto me, Lord, Lord; but he that doeth the will of my Father which is in heaven." The want of subsequent obedience shows that the promise was not true; for we hear nothing of a change of mind having taken place, subsequent to the utterance of the promise. The course of the life flowing in this direction proves that the expression of the lips, flowing in another direction, was a lie: it was like a glittering ripple caused by fitful winds, running upward on the surface of the river, while



the whole volume of its water rolls steadily the other way. Thus, at first, both these sons were in a false and unsafe position. Their characters were not, indeed, -the same. They differed much from each other, both in thought and word; but the difference indicates only varieties of sin. Legion is the name of the spirit that possesses and pollutes the sinful; but all the legion do not dwell in every man. Different temptations tinge different persons with different hues of ill. At the time when the father uttered his command, the character of the first son was bold, unblushing profanity; the character of the second was cowardly, false hypocrisy. The one son neither professed nor meant to obey; the other son promised obedience, but intended not to keep his word. The heart-ungodliness was in both cases the same; but in the one case it assumed outwardly the garb of rude disobedience, and in the other case the garb of a hollow, false pretence.

In the first instance, then, there is no ground for any preference between them. While they stand in their father's presence, and before either repented of his sin, they are both evil, and both alike. The blasphemer has no ground to boast over the hypocrite, and the hypocrite has no ground to boast over the blasphemer. In either case it is a body of sin, but there is a shade of difference in the color of their garments. To man, who looks on the outward appearance, the difference seems great: before God, who looks on the heart, the difference disappears.

In their first estate, therefore, they are both in sin, and under condemnation. The one pretends to a goodness which he does not possess; and the other confesses that he is destitute of goodness. They measure themselves by themselves, and therein they are not wise. The one thinks his smooth tongue will save him; the other counts himself safe because he has not a smooth tongue.

We come now to to the ultimate act of each. The first son, who had rudely refused to work at his father's request,

repented of his sin. The turning point is there: "Except ye repent ye shall all likewise perish." Had the man continued in disobedience, his blunt declaration of his own bad intention would not have saved him. He repented; he turned round; he grieved over his sin; he became a new man. Repentance immediately bore its proper fruit; he went and obeyed his father's command. Here we have the two things, which always go together, and make up the new man: they are the new heart, and the new life.

The grieved father, in the parable, would weep tears of joy, as he looked up the precipitous hill-side, on which the terraced vineyard hung, and saw the son that had rudely refused obedience toiling silently and alone. So, there is joy in heaven,—joy in the heart of heaven's Lord, over one sinner that repenteth. Work is worship. That outcoming act of obedience, the fruit of repentance deep in the soul, was an offering of a sweet-smelling savor unto God. "He shall see of the travail of his soul, and shall be satisfied."

The other son, after smoothly promising, failed to fulfil his promise. The first was changed from bad to good; but the second was not changed from good to bad. There was no change in this case, and no repentance. His promise was not true, and it was followed by no fulfilment. This represents the Pharisees who were then and there compassing the death of Jesus. They ostentatiously professed to be doing God service, yet they were watching how they might entangle the innocent, and shed his blood. Wearing broad phylacteries, making long prayers, and offering many sacrifices, they were, notwithstanding, living in malice and envy, hateful and hating one another. With their lips they honored God, but in works they denied him. These, in as far as they are represented here, were evil first and last.

Nor are these lessons of the Lord limited to any private interpretation. As surely as the thorns and tares and lilies, to which he alluded in his lecture,

grow on the ground at this day, and have grown through all the intervening generations,—so surely the various classes of human character which he rebuked, warned, or encouraged, in his personal ministry, have their representatives going out and in amongst us at the present day. In this glass it is meant that all the self-righteous should see themselves. The profession is fair, but the life is for self, and not for God.

Here two distinct warnings spring, with corresponding encouragements, to two distinct classes of people,—to the publicans and harlots first, and next to the Pharisees of the day.

1. There is a class amongst us corresponding to those publicans and sinners, of whom Jesus often spoke, and whom he graciously received. Alas! they may be counted by thousands, and tens of thousands, in the land. These are the drunkards, the licentious, the swearers, the Sabbath-breakers. They are the sinners amongst us who abandon themselves to a wicked life, and do not hide their secret sin by an outward show of sanctity. They steep themselves in the lusts of the flesh, and live as if there were no eternity. The keynote of their existence is, "Let us eat and drink, for to-morrow we die."

To these, this word of the Lord sounds a warning—Beware! A dreadful superstition has crept over these free and easy spirits—a superstition as loathsome and as dangerous as the darkest Popery. Men actually learn to expect that their wickedness will pass them into heaven. They seem to count that they will be made a kind of pets in the great day, and fondled by God, as they have been by their boon companions, on the ground that they make no pretensions to sanctity. It is a false hope. Without holiness no man shall see God. The absence of a hypocritical pretension to holiness will not be accepted instead of holiness. All who go to the judgment without holiness, will be shut out of heaven; both those who thought they had it, and those who knew they had it not. It was all right at last with the profane son in the par-

able; but mark,—he repented, and obeyed. God's invitation to the profane and the licentious is, *Turn*, and live; but that invitation contains in its bosom the sentence of the Supreme, If ye turn not, ye shall die in your sins. Fellow-sinner! your open, frank boldness in disobeying God, will not bring you to heaven. If it continue, it will cast you into hell.

But there is encouragement, as well as warning. Here is the comfort. The mercy of God in Christ is so great, that even you are welcome when you come. The blood of Jesus Christ can cleanse you from all your sin. The gate is standing open; The Redeemer is calling you,—you who have most deeply wounded him all your days. Yet there is room; flee to the stronghold, prisoners of hope, why will ye die? Nor does this free, full pardon offered, prove that your sins are easily forgiven. It proves only that Christ is a great forgiver.

2. There is still a class corresponding to the Pharisees, and to these the word of Christ contains both warning and encouragement.

The essence of the Pharisaic character consists of these two things,—an exact external religious observance, and a heart satisfied with itself, and devoted to the world. The species is described for all times and places in the Apocalyptic epistle to the Church in Sardis: "Thou hast a name that thou livest, and art dead." (Rev. iii. 1). There is a profession of godliness, without its power. The name of Christ is on the lip, but Mammon reigns in the life.

Let a man examine himself whether he be in the faith. Pharisee is an odious name in our day; but it will not profit us to repudiate the name, if the nature still be ours. Except a man be born again, he cannot see the kingdom. If any man be in Christ he is a new creature. Put off the old man with his deeds, and put on the new man.

But there is encouragement here, too. There is no respect of persons with God. The Pharisee was as wel-

come to Christ as the publican, if he would come. A Pharisee and a publican went up at the same hour to the temple, to pray. The publican returned to his own house pardoned, and at peace with God; while the Pharisee went down to his house still unreconciled and under condemnation. But wherefore? Not that God was more willing to forgive the publican than to forgive the Pharisee; but because the Pharisee did not ask forgiveness. He would have obtained it, if he had asked it. He thought he did not need it. His self-righteousness was his ruin.

So, in the end of this parable, the Lord intimates to the Pharisees, that the publicans and harlots go into the kingdom of heaven before them. This does not mean that the way is made more easy to the profane and licentious than it is to the hypocrite. It intimates merely that the profane were in point of fact going in by the open gate, while the self-righteous were standing aloof. Moreover, the intimation is made, not to keep these Pharisees back, but to urge them forward. The Lord speaks in order to provoke them to jealousy, by them that were no people. These outcasts are going in before you; arise and go, let the time run out, and the gate be shut.

Expressly, it is not because they were publicans and harlots, that they were saved; but because they believed and repented under the preaching of John; and expressly, it is not because the others were Pharisees that they were still unsaved, but because, even with the example of sinners repenting before their eyes, they would not repent and believe.

God in Christ delights as much to receive a Pharisee, as to receive a publican. When a self-righteous man sees himself, at last, to be a whited sepulchre, and counting his own righteousness filthy rags, flees to Christ as his righteousness, he is instantly accepted in the Beloved.

If I could be admitted, in the body, or out of the body, to a vision of the saints in glory, I would like to creep

near the spot where two saved sinners chance to meet,—the man who wrote this narrative of Christ's ministry, and the man who preached Christ to the Gentiles. I would like to listen for an hour to the conversation of Matthew, the publican, and Saul of Tarsus, when they meet in the mansions of their Father's house on high. Matthew will contend that the grace of their common Lord has been most conspicuously glorified in his own redemption, for, says he, "I was all evil, and had nothing good; I had neither the seemly profession without, nor the holy heart within. I was altogether vile. In me is the grace of God most glorious." Paul, on the other hand, will contend, with the keen intellect which he displayed on earth, made perfect now, that he was the chief sinner, and that, consequently, in his redemption, the Saviour's love is magnified the most. After describing his own hardness, and blindness, and unbelief, he will add as the crowning sin of man, the crowning glory of God, "While I was thus the chief of sinners, I gave myself out as one of the greatest saints."

It may be hard to tell whether of the two mountains is the most elevated; but one thing is clear, both are covered by the flood. The blood of Jesus Christ, God's Son, cleanseth us—the profane and self-righteous both—cleanseth us from all sin.—*Rev. Wm. Arnot.*

THE most powerful sermon in the world can make nothing more than a natural impression; but when God works through it, the feeblest word makes a supernatural impression.—Many a poor sermon has been the means by which God hath converted a soul.

"It is absurd to imagine that any true union or concord should be between two persons while one of them remains in the darkness, and the other walks in the light. They are subjects of not only two separate, but of two opposite kingdoms."—*Wesley.*

## BY FITS AND STARTS.

THERE is one vocation which every one follows—that of spending time. We are all factors, entrusted with the riches of time, and commissioned to lay them out to the best advantage.—The shining minutes, more precious than gold, are told down to us in unceasing payments. They are current always and everywhere, bestowed freely and impartially on the young and the old, the ragged and the well clothed; a treasure which cannot be hoarded, but must be instantly invested, bringing to the purchaser in trust profit or loss, and stamping him as a spendthrift or a cheat, or an honest or diligent steward.

The business of turning all these funds to good account cannot, with honesty, be suspended for a moment. As spenders of time, we have no holiday on which we are wholly free from care and toil. So steady is the employment, that every one is tempted occasionally to shirk it; to beg off from it now and then, or to give it all up as a bad business. How can he—his laziness suggests—give a strict account of his time? How can he, for every hour, make a good record—a record of lessons exactly learned, or earnestly taught; of patient watching, or hard working; of sufferings endured, of dangers outbraved, of temptations overcome, of duties, of one kind or another, faithfully done?

The stewards who are faithless to their trust—and who of us is not?—allege various excuses for time wasted or ill-spent. The most common way of evading the account is to bring flimsy substitutes for substantial goods.—One dishonest time-spender brings a batch of broken resolutions as the substitute for a good life; another brings thoughts, which were good at first, but soon became hypocritical, because they were not carried into practice; another brings excellent feelings, which were indulged as luxuries, but were not made the incentives and aids to the performance of duty.

No blunder or crime is more common than that of making excellent feelings do duty for excellent actions. All piety consisting of short-lived emotions, and failing to revolutionize the life, is shadowy, unreal, and false. It is a smart robe, which makes the wearer elated and is admired by lookers on, but will soon be in rags. The morbid craving for religious sensation causes us to grow by fits and starts. If, at church, we can get into an ecstatic frame of mind, we are apt to be satisfied, and to think that nothing more is to be done. Religious transports, if sincere, are desirable; they are scriptural. But their sincerity may be questioned, if they make the week-day life worse, rather than better; if it becomes evident that they were entertained as a sort of sanctimonious revel; if mere talk and sentiment are allowed to take the place of unremitting self-consecration and a holy life.

Let us not undervalue the seasons of spiritual emotion. When rightly cherished they strengthen our faith, and crown our days with joy. The memory and the revival of them sustain us under trials. They are to be condemned only when they are selfish and ensnaring; when they divert us from duty, instead of guiding us to do it. The question by which they are to be tried is, Do thy help or hinder us? It is possible for us, by morbidly fanning them, and by substituting them for hard-working rectitude, to put ourselves in the predicament of the man who tried to propel his sail-boat, by blowing at the sail with a pair of bellows, but the more he blew the more manifestly he stood still.

If we refrain from passing off good purposes and feelings for good acts; if we are busy in fitting ourselves to give a praise-worthy account of each fleeting minute, our morality will be *customary*—true, as it should be, to its name. It will be made up of good habits, formed in an unflagging continuance in well-doing, and we shall grow as steadily as the golden moments are entrusted to our hands. Little by

little, we shall rise to a nearer communion with God, and gain strength for a more faithful discharge of our duty.

It is true, more progress may be made at some times than at others.— In a second of time a neglected and despised truth may flash on the mind, flooding it with such light as could not have been reached after years of careful plodding. In a moment an unsuspected sin in the heart may be revealed, and the consciousness of it may do us more good than we could get by spending years in ignorant efforts at self-improvement. But such advances will be made best, and perhaps only by those who are striving to spend the fragments of time well. Something more is needed than emotions, however good they may be—something more than thoughts, however just and well balanced—something more than thoughts, however logical and feasible—something more than intentions, however sincere. All of these will be worse than useless, if they are substitutes for a real, holy life. We need a constant, living faith in God, an iron will to conquer evil, lynx-eyed watchfulness in looking out for duty, and cheerful and painstaking industry in improving each sunny or cloudy day.

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### RELIGIOUS EXPERIENCE.

BY A. M. PURCELLE.

THERE was always a something that told me that there was a God that saw all my acts, even when a child, and as I have grown to more mature years the feeling has not lessened in the least. I always thought I would be a Christian, but put it off from time to time, like thousands of others until a more convenient season. This state of things continued until February, 1849, when I gave my heart to God by faith, seeking a pardon of all my sins. And as I was alone praying and beseeching God to forgive my sins, my prayer was suddenly turned to praise. God spoke peace to my troubled soul. I have

never had a doubt of it; no, not for a moment.

I then joined the Baptist church, and started to live a Christian life, but being very diffident, and not having the right kind of help, I did not get along very well, although I tried to do the Christian duties, but oftener went from the prayer meeting condemned than otherwise on account of my neglect of duty. Thus I struggled along a number of years—once in a while getting wakened up and then falling back into my old ways again. Bro. Thurston came to Norwich, and I got acquainted with him, and he told me something about perfect love, and I sought the blessing, but the cross was too heavy then, and I did not get through. From that time until February, 1866, I did not enter the prayer room of my church more than once or twice. I then became convinced that it was my duty to join the M. E. church. I promised God that in the way that he led me I would go. I asked for and received a letter from the Baptist church, and joined the M. E. church, and have never regretted the step then taken. God granted me a free pardon of all my sins and backslidings, giving me justification, and the blessing came in such a tangible shape that I realized that I had received something then and there. I then made a resolve and kept it that in every prayer meeting that I attended I would take some part, and God was with me. In February, 1867, I sought again the blessing of holiness at my home, but did not feel any change, but I resolved to hold on to God, and he did not keep me waiting a great while, for that evening as I was engaged in prayer for the conversion of a soul, the Holy Ghost came upon me and filled me unutterably full of glory, and of zeal. For days I lived on the heavenly manna, and was so filled that I could scarcely sleep. I knew I was saved then. All sin was taken away, All sinful desires were gone. My heart was cleansed. Glory to God. He came in and took up his abode there. O the peace of knowing our sins all

gone. Since that time I have been trying to live holiness, to talk holiness, and to act holiness. Although the doctrine is not popular, yet God requires it, and that is enough. Bless God. I have had my conflicts, but have triumphed through Christ. Had some dark hours, but God has sent the light before I fell. Glory to his name. I have had very many precious seasons since, but most of all I thank God I have peace and no condemnation. The Spirit witnesses with mine that I am a child of God. The way grows brighter, the cross lighter, and my soul is free.—Glory to God. I am getting active, I can breathe the pure air of heaven, having the pure love of God in my soul.

'Tis done, the great transaction's done,  
I am my Lord's, and he is mine.  
He drew me, and I followed on,  
Charmed to confess the voice divine.

“FOR THE GLORY OF GOD.”—The records of the “Holy Inquisition,” in Spain, reveal the disgraceful fact that, from 1481 to 1820 this cruel and bloody agent of the Roman Catholic Church tortured and murdered 335,467 victims of its religious hate, including those burnt at the stake, burnt in effigy, and sent to the galleys, most of whom were Jews and Protestants. In two hundred and sixty-three of these years, 36,154 human beings were burnt by it at the stake. About one-third of the whole of this inhuman work was done in the first seventeen years of its existence, under Torquemada, the confessor of Queen Isabella, and the first inquisitor-general appointed by the Pope, whose implacable intolerance has consigned his memory to the deserved detestation of humanity.

THE quickening of a dead soul is a far greater miracle than raising a dead body; both are beyond man, but the latter is most divine.

As bats hate the light, and fly against it, so unconverted men hate the pure light of God's law, and fly against it.

### He liveth Long who liveth Well.

He liveth long who liveth well !  
All other life is short and vain ;  
He liveth longest who can tell  
Of living most for heavenly gain.

He liveth long who liveth well !  
All else is being flung away ;  
He liveth longest who can tell  
Of true things truly done each day.

Waste not thy being ; back to Him  
Who freely gave it, freely give,  
Else is that being but a dream,  
'Tis but to *be*, and not to *live*.

Be wise, and use thy wisdom well ;  
Who wisdom *speaks* must *live* it too ;  
He is the wisest who can tell  
How first he *lived*, then *spoke*, the true.

Be what thou seemest ; live thy creed ;  
Hold up to earth the torch divine ;  
Be what thou prayest to be made ;  
Let the great Master's steps be thine.

Fill up each hour with what will last ;  
Buy up the moments as they go ;  
The life above, when this is past,  
Is the ripe fruit of life below.

Sow truth if thou the true wouldst reap ;  
Who sows the false shall reap the vain ;  
Erect and sound thy conscience keep ;  
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure ;  
Sow peace, and reap its harvest bright  
Sow sunbeams on the rock and moor,  
And find a harvest-home of light.

—Bonar.

WE must carry the cross, but only for a moment, then comes the crown. I remember one child of God's saying, that if it were God's will that she should remain in trials a thousand years, she could not but delight in his will.

As long as you hold Christ, you can see your way to the judgment-seat.—  
“Thou shalt guide me with thy counsel, and afterward receive me to glory.”

## "THOU GOD SEEST ME."

BY R. A. HUMPHREY.

Is it possible? Do we believe it? Do we act as if we believed it? Is it really a fact or not? "Of course it is a fact," you say. It is easy to say, "of course," and turn carelessly away, and forget that we have said it. The wrangling and turmoil of this life almost completely shut out the sense of God's presence and infinite love. But is he, indeed, so near us,—close by us, every moment? Fearful thought? Nay, blessed thought!—Dear Lord, I rejoice and am glad that thou art always so near; that thou art so kind and carest for us surely and gently, though we forget thee every moment all the day long. How we blunder through life in the dark, not knowing that there is a heavenly brightness all around us. So earthy are our souls, so full of the alloy of time and sense.

Christ was every moment conscious of the presence of the Father. He talked with God hour after hour, while we only pray, perhaps a few moments, and then hasten back to the pleasures of this present life as if we were strangers in the heavenly kingdom, and were glad to get away.

But God never leaves us. He hears our faintest cry of distress, and bears away our burdens and soul weights, making our heaviest griefs and cares as light as angels' wings. His long-suffering and loving kindness are infinite. He will never cause a cloud to darken our way, or blind our souls to the light and joy of his presence. If we will, we may rejoice always and pray without ceasing. We go away from God. We withdraw ourselves from his loving care and protection. We forget our Father. We will not have him to reign over us. What then?—We grope, and stumble, and fall. We cry out piteously for the guiding hand of God, and murmur in our pain at his unkindness.

—♦♦♦—  
"By him all things were made."

## GOING TO CHURCH.

"I've a good mind to say I'll never go to church again!" said Mrs. Ball, wife of an industrious mechanic, that day, at the evening meal.

"What's up?" inquired her husband, who was not, like his wife, a member of the church.

"Oh, well, nothing that ought to be noticed, I s'pose, said she. "I dare say it's all my wrong feeling; only I worked all the week as tight as I could spring, every spare minute I had, to turn my old cloth sack, and to fix over my bonnet, and went to church feeling as if I looked spruce and a little like folks. But you ought to have seen the ladies in their winter rigs!" she continued. "I wish you could 'a' seen Mrs. Holton come into church, everybody looking at her, and she was dressed so elegant. Of course I know it to be wrong to covet, and I don't covet, as I know of. She is welcome to her silks and her velvets, and her front pew, and sich, for all of me. But I know one thing," continued Mrs. Ball, warmly; "it is ridiculous for me to belong to the same church with her, and go there Sunday after Sunday just a purpose to be made ashamed of myself every Sunday of my life. Husband," she said, earnestly, "I do wish there was some church where poor folks were as good as rich folks! "I don't mind it week days; but Sundays I should like to feel that the Lord loves me as much as he does anybody—if I could!"

"Better do like me," replied her husband—"not go at all. All churches are alike—they ain't meant for 'one horse folks' like us."

Mrs. Ball did not like this conclusion; but, not knowing how to overthrow it, she dropped the conversation.  
—Advance.

—♦♦♦—  
"Was this all (that they left) some old boats, and a few rotten torn nets? Not much, unless as we add as we must, the love of the world also."—  
Sutton.

## Editorial.

### The Martyr Spirit.

We are thrilled with accounts of the noble heroism of the martyrs. Their meek endurance of shame and reproach,—their joyful triumph amidst the greatest bodily suffering, fill us with admiration. We reverence their names. We treasure up their sayings in our memories.

But will we walk in their footsteps?—Will we imitate their examples? Admiration is cheap. It does not cost much. But our admiration of the good qualities of others, does not compensate, in any degree, for the lack of these qualities in ourselves.

It is true that the times have changed. The rack and the stake have gone out of fashion. But what of it? The world is no better. It is possible, even in this age of religious toleration, to have the martyr spirit, and to win a martyr's crown. God looks at the heart—not at circumstances.

*The martyrs were self-denying.* They freely gave up their property, their ease, their lives, for Jesus' sake. The same spirit is still called for. The Gospel still makes demands upon our property. If we have the martyr spirit, we shall cheerfully meet these demands. If we cannot give up a part, how can we deceive ourselves into thinking that we could the whole? If we hold on to more than we need, when the cause of God calls for it, how can we be so blind as to suppose that we would cheerfully surrender the very necessities of life if occasion demanded?

There is a constant tendency to settle down and take our rest. This is especially the case with those who are easy in their circumstances. They are very liable to be at ease in Zion. They seek to avoid trouble and responsibility, especially in the cause of the Lord. If we have the spirit of the martyrs, we shall be ready to make real sacrifices of our comfort for the welfare of others. Where good is to be done, we shall not shrink from toil or suffering.—We shall not deny ourselves by proxy, only, and be content with contributing something, for those who really toil in the

Master's vineyard. We shall be ready to share their labors. In our zeal for the cause of God we shall, in a good measure, forget ourselves. Prudent professors will call us fools. For we shall hazard all for God.—Fools we shall be, if there is no God—no heaven, no hell. But with the tremendous realities of eternity before us, he who sacrifices all—property, friends, yea, life itself, is the truly wise. He is rich toward God. He lays up treasure in heaven. He has nothing, and yet possesses all things. He is intimidated by no danger, he shrinks from no suffering for the Master's sake. With this spirit, persecutions, in their worst forms, for Jesus' sake, will lose their terrors. We shall have the endurance that animated the Hebrew Christians to whom Paul wrote.—“It is a fearful thing to fall into the hands of the living God. *But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions, partly while ye were made a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.*”

### The Campaign.

Resolve at once upon a vigorous effort for the salvation of souls. The devil's protracted meetings will soon commence. He keeps them up in the cities and villages the year round and every night in the year, and to a late hour of the night. He will soon commence in the country. Something will be put afloat that will direct the attention of people from the salvation of the soul. Rides, parties, dances, lectures, will be inaugurated. Get the start of the devil if you can. Secure the attention of the people to the great subject of salvation, as early as possible. Do not be afraid of excitement. You cannot have a work that will amount to anything without it. In business and in politics, the first effort is to get up an excitement. To do anything towards saving men, their feelings must be stirred. It is the greatest absurdity to suppose that the vast interests of eternity can be properly attended to, without excitement. It is absolutely impossible. If God begins to work in some unexpected way,



so as to excite attention all over the country, do not get alarmed. We have wondered, sometimes, what some preachers could be thinking about. They professed to want a revival, but were so afraid of excitement that they would not let God work. And they had so high an opinion of themselves, that they would not let the people work.—Everything must go on quietly, so as not to disturb any one; and they would take up all the time of the meeting in preaching, praying, and exhorting, and then blame the people, and almost blame God, because the work did not move on. What absurdity! Clear the deck for action.—throw self over-board. Let the Spirit of God have free course. Get so humble, so filled with the Spirit, that God can direct things through you.

If you would have a revival, you must labor for it. Go to work just as if you expected one would certainly follow your labors. God has positively promised it.—*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*—Ps. cxxvi. 6. To claim this promise, you must go forth—not stay in your own chimney corner. You must visit from house to house, and go to neighborhoods where the Gospel is not preached. You must weep over the people—not scold them. Feel a deep sympathy with them, and concern for them.

You must bear *precious seed*,—must proclaim the great fundamental truths of the Gospel, and explain them, and enforce them with the Holy Ghost sent down from Heaven. If you do this, you are certain to have a revival. If you do not want to see souls saved, enough to take as much pains as this, you had better quit preaching. Make room for others who will do God's work. But if really called of God to preach, you cannot neglect it only at the peril of your soul. You must work or die; and die eternally. Then quit yourself like a man. Be strong. Go to work in real earnest to get souls saved. Get baptized with the Holy Ghost, and with fire, and success is certain. You cannot fail. God's power is pledged to give you the victory.

## Blaming Others.

A disposition to lay the blame for our neglect of duty, or our shortcomings, upon others, is a sure sign that we have inwardly backslidden from God. The first transgressor endeavored, in this way, to palliate his offence, and his example has been faithfully followed ever since. God can make us right, whether any one else is right or not. Whoever may falter, He can enable us to do our duty. When we fail, we should blame ourselves, and no one else. In this way alone can we hope to obtain forgiveness for the past, or make improvement in the future. Let us be severe upon ourselves—but forbearing towards our neighbors.

## The Earnest Christian.

WITH this number closes the tenth year of the publication of *The Earnest Christian*. It was started in faith and prayer, amid many discouragements; but God has given it success. It has attained a wide circulation, and from Maine to Oregon it carries conviction to the sinner, words of warning to the compromising, half-hearted professor, comfort to the weak, and words of encouragement to all.

We are engaged in a conflict against fearful odds, and we hope and expect that the friends of an uncompromising Christianity will stand by us. We need and ask your continued co-operation. Promptly renew for yourself; and, if possible, induce some one who does not now take it, to subscribe. If you send us four new subscribers, with the money, we will send you a fifth copy gratis.

Should you deem it necessary to discontinue *The Earnest Christian*, please inform us at once. Unless you do, we shall take it for granted that you intend to renew, and shall continue to send it.

In sending us money, send us orders on the Post Office at Rochester, N. Y., or drafts on New York, when they can be procured. Otherwise, send registered letters.

In all cases, give your Post Office and State.

### Dedication of Chili Seminary.

Our new Seminary building was formally dedicated on Tuesday, the 16th of November, at one o'clock P. M. There was a good attendance, especially of pilgrims and of women and young people from the vicinity. In this country men go to auctions, where there is an anticipated chance to make money—women and young people, without money, go to dedications, where it is expected money will be called for.

The exercises were of a deeply interesting character. God was there. His presence was manifested among the people.—All felt that the offering was acceptable in his sight.

Dr. Anderson, President of the Rochester University, delivered a very able and appropriate address. It was listened to with marked attention.

The following outline of his address we copy from the *Rochester Democrat*, to which we are indebted for a favorable notice of the enterprise:

Dr. Anderson introduced his remarks by stating the obligations, of a Christian society, or a Christian people, to furnish education to all the young within the sphere of its influence.

He said this obligation had been recognized in every age of the Church, and that out of it had arisen the whole educational system of Christendom. The early education of the Christian Church was given to all alike. At a later period, education of the people at large was neglected, and only provided for the candidates for the clerical office.

At the renewal of learning, in the Sixteenth century, schools for the people were re-established. Luther in Germany, Calvin in Switzerland, Knox in Scotland, established Christian schools of a high order, for the young.

In addition to primary schools, those of an intermediate character, intended to train men for the universities, were founded.—These had the most important influence in giving solidity and breadth to scholarship.

The academies of our own country were designed to take the place of the German gymnasia, and the great French and English schools.

By the elevation of the academies alone can American education be elevated to the highest point.

Especially do we need the elevation of

this intermediate academical instruction in New York.

Academies have also a local influence and value. They furnish the means and incentives for study, to the whole neighborhood in which they are established. He deprecated centralization of academical education, by connecting academical departments with colleges. He thought there should be a division of labor; the colleges furnishing the means of one stage of education, and the local academies for another. He spoke of local schools under Christian influence, as a means of religious culture, for all brought under their control.

He then adverted to the end and means of the education most desirable, defending the union of linguistic and scientific studies in due proportion. He thought the extremes of the old English grammar school system, which excluded all studies but the ancient languages; should be shunned, as well as the opposite one of making mathematics and physical science the sole basis of education.

He then referred to the duty of giving instruction in science and literature, as conceded from the Christian point of view, and with a full recognition of those great moral and religious truths held in common by all Christian men.

He closed by alluding to the value and permanence of institutions of learning, when adequately endowed, and animated by Christian purposes. He found the elements of their power and permanency, in the fact that they and their founders were associated with the moral elevation and improvement of man.

The exercises were concluded with prayer, by Rev. Asa Abell.

The financial condition of the Seminary, at the present time, is, as accurately as we can get at it, as follows:

Expended for Hotel property, house and lot.....	\$3100 00
For Seminary building, out-build- ings, and furniture.....	11765 25
Total expended.....	\$14865 25
Received on subscriptions from all sources.....	\$10272 25
For property sold.....	2000 00
Total received.....	\$12272 25
Expenditures above receipts....	\$2593 00
Value house and lot on hand....	\$1100 00
Subscriptions considered good..	1500 00
Needed to finish paying for build- ing.....	\$1000 00
Seats and furniture.....	1000 00

Leaving the amount still needed, not provided for, \$1,993.

Will not our friends, right speedily, help us to this amount?

We trust that those who have subscribed, but have not paid, will forward us the money at once. Our needs are urgent and pressing. *Bear ye one another's burdens, and so fulfil the law of Christ.*

### The Chili Seminary.

I desire to represent the Chili Seminary through the *Earnest Christian*. The building was dedicated on Tuesday, the 18th of November. We set it apart, not only as a seat of learning, but as a place where we would have God's honor dwell *evermore*.

A large number of people were present, but the best of all is, God was with us.—We were encouraged to believe that He would water the vine thus planted, and make the leaves of *this* tree of knowledge for the healing of the nations. Indeed, a voice seemed to echo in my ear like this:—"This is my rest forever; here will I dwell; for I have desired it." Yes, I believe God "desired it;" He wanted His people to establish such a school; and he would have blessed us a great deal more if we had not been so slow and indifferent about it.

The evening preceding the dedication, we got together and dedicated *ourselves* to God. He accepted us, and filled our mouths with His praises. Hallelujah! I was constrained to say, "Lord, I will and can do two men's work here, if thou wouldst have me." At that moment the passage was applied, "Be ye enlarged;" and I was—thank God!—There is a heavy load to lift here; but the Lord has shown me that it can be lifted, whether many or few take hold of it. By the grace of God, I mean to get a crown here; and I want to say, there are crowns for many others; and what they lose by failing to do their part, we will gain.—"See that no man take thy crown."

On the evening of Tuesday, the 23d, a number of us met together for a class-meeting in the general study-room of the Seminary. "We were with one accord in

one place." The Lord led the meeting.—Before it was half through, the glory of God began to fill the room. Heaven drew near. The divine afflatus filled our souls. Our joy was unspeakable: we could give no expression to it,—at least, I could not. I had to laugh it out, and stamp it out. O, that was a time long to be remembered! A voice from the excellent glory spake in our ears, saying, "Thou shalt call thy walls Salvation, and thy gates Praise." Thought I, If God's people could only breathe these spicy breezes from heaven, and see how God endorses us in the work we have begun, they would take a wonderful interest in this school, and resolve to make it a success. It will be a success, for God is on our side, and we are on His side. "He always wins who sides with God."

The Lord keeps the heavens open above us. We have "showers of blessings."—We breathe the mountain air. Teacher and pupil get blessed together. I am resolved not to backslide or become formal as editors and teachers usually do.

We have thirty-nine names on our list of scholars. Most of the pupils give promise of rapid progress in their studies. We find that those who love God, love their books also, and are not strangers to frequent baptisms of the Holy Ghost. We want more like them, and expect to see them raised up in our midst. There is opportunity here, not only to advance in book-learning, but to "grow in grace, and in the knowledge of the truth."

Now God will bless you, in the way that he blesses us—by doing *all you can*, to keep this school in operation. This work is but just begun, and we must brace ourselves for a long and hard pull. The pilgrims must feel that this is *their* school, and put their *prayers*, their *EFFORTS*, and their *MONEY*, into it. If you forget us—or fail to come up to the help of the Lord in this thing, God will have so much against you. Send your children. We will take care of them. Take an interest in many who would come, but have not the means, and be at the expense of their education.—God give you "largeness of heart." We want money to finish paying for the build-

ing, and to furnish rooms. Cash some of your bonds, and forward a draft to me. We want flour, potatoes, etc., etc., for the kitchen. Let these wealthy farmers send us donations of the above.

Our speaker, at the Dedication, said: "A Christian school was permanent." We mean to do what we can to keep God among us, and then we shall have a constant salvation element here. He also said: "The foundation of it must be cemented in blood! And we have said,

"My life, my blood I here present,  
If for this cause I may be spent."

Bless God! I do not count my life dear unto me: nor must you. I pray God to let you bleed a little in the cause.

Commending myself to your prayers, and to the grace of God, I remain,

Your servant,

GEO. W. ANDERSON, *Prin'l.*

#### LOVE FEAST.

CEARK JONES.—"The year of jubilee is come." Praise the Lord! The Lord has been better to me than all my fears. I expect to walk with him in white, and bear a crown of victory around the throne of God. My title is clear. Glory to God! I see my way through to the mansions of bliss. What a change is this in my heart! But it is a divine reality—too good, too good to keep shut up in my own heart. May the car of salvation move on, with Christ to direct its course! Let all the earth make careful and diligent preparation to take passage. Soon will the word be pronounced, Too late! Who will have the wedding-garment on when the word shall go forth, "Behold, the bridegroom cometh"? I expect to, and to sit down at the rich repast. Oh, how my heart overflows with gratitude to the Lamb slain for me! May the Lord equip ME for the fight! Satan and his hosts are on every side; but "He who is for us is more than all who can be against us." Take courage. The fight will only prepare us for the feast. Look up! look up! Let us have the fire of God, even though it costs us the jeers of the world. They have mocked our Saviour, too. I am looking for the time when I

shall drop my implements of warfare, and shout, "Triumphant at last! triumphant at last!" O, hallelujah!

*Ann Arbor, Mich.*

ELBERT MARCY.—I feel happy in God, my Saviour: He saves me from sin of all kinds—alcoholic drinks, tobacco, &c. All secret societies,—every whit whole. In 1823, in September, in Wyoming Valley, Pa., I was born a Free Methodist; but did not know it until 1861. In November, I joined the Free Methodists, and found it out. Praise the Lord! In June, 1864, at the St. Charles Camp Meeting, I experienced the blessing of holiness. I praise the Lord for the peace I have enjoyed since that time—it flows like a river. I am determined to see for myself the inside of Heaven. O praise Him without a dimming vale between!

*Little Rock, Ill.*

MRS. JANE A. LOVELAND.—On the 17th of September, about 5 in the afternoon, at the Lebanon Camp-Meeting, the Lord sanctified me wholly. Glory be to the Lamb forever. To-night I enjoy a free and full salvation, washed, and made clean through the blood of the Lamb. The Camp-meeting was very small, but I felt it to be the best one I ever attended. I praise the Lord, I am enabled to overcome, through the blood of the Lamb, and the word of my testimony.

*Brighton, Ill.*

W. N. HIBBARD.—I was converted in the State of Illinois, in the year 1865. I was baptized and received into the M. E. Church. Peter Cartwright assisted at my baptism, and gave me the right-hand of fellowship. I came with my father to this State, and at Lockport joined the M. E. Church, by letter. I received light, and soon after made my way to the Free Methodist Church. I believe in God with all my heart. I am in earnest to get to Heaven, and see no other way but the narrow, cross-bearing way. I see souls perishing, and I wish to let my light shine. By God's assisting grace I mean to prove faithful.

*Pittsford, N. Y.*

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