

THE EARNEST CHRISTIAN AND GOLDEN RULE.

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PRESSING FORWARD.

BY REV. B. T. ROBERTS.

A few months ago three men were carried over Niagara Falls, and thus hurried into eternity. They started to cross the river three miles above the Falls, where the current moves slowly and no danger is perceptible. They might, with well-directed effort, easily have reached the opposite shore. But they had been drinking, and so they rested on their oars until effort was of no avail. One of the number less stupefied by liquor than the rest, when he saw they were in the rapids, threw himself into the river and endeavored to swim ashore. But it was of no use. With the others he was hurried down to swift destruction.

There are many who set out to stem the tide of worldliness and gain Heaven, who will fail at last. *Many shall seek to enter in but shall not be able.* They take it too easy. They fail to press forward. They get into the boat and then lay down their oars. Instead of standing manfully to the conflict, they fire and run. The enemy overtakes them and they are led captive by him at his will. Now and then they make an effort to escape, but are again entangled in the wiles of the arch-deceiver.

The only safety is in a clear experi-

ence of the *Perfect Love of God shed abroad in the heart by the Holy Spirit given unto us.* This must be followed by a definite profession, backed up by a holy life. This will ensure a steady growth in grace. From year to year, and from day to day, you will be making progress towards Heaven. You will be ripening for glory. The spirit of the world will give place to the spirit that animates the inhabitants of the celestial world.

If you have been converted to God, you have been convicted for holiness. You have felt the need of having a clean heart, and a right spirit created within you. How have you treated these convictions? Have you followed them; or fought them? Have you welcomed them as special visitations from God; or have you discarded them as intruders? **BEWARE HOW YOU TREAT THESE LEADINGS OF THE SPIRIT.** The refusal to yield to them, will be followed by the most serious consequences. First, you will lose your peace. You will no longer feel that quietness of soul which kept you under provocation. Little things will try you, Patience will be easily exhausted. You will be worried by the merest trifles. You will not bear the slightest contradiction. Then you will fall out with the saints. Their infirmities, seen through your colored eyes, will appear as sins. You

will turn away from those who might help you most. You will wrap yourself up so completely in your alienation from the good, that they cannot get near you. Worldly professors will be taken to your confidence. Those who are doing you the most injury, you will esteem your best friends. You will discard those whose help you most greatly need, and who love you with the most disinterested affection.

As a natural consequence of refusing to walk in the light, you will reject the light. This may not be done at once. For a season you may hold to the truth in theory. But you will be predisposed to listen to arguments against it, and to give them undue weight.—For the foundation of your faith has already been undermined, and having rejected the advocates of the truth, you will, after a time, reject the truth itself. *I marvel*, writes the Apostle, *that ye are so soon removed from him that called you into the grace of Christ unto another gospel.*—Gal. i. 6. Turning away from the defenders of the truth as it is, in Jesus will lead one to embrace dangerous errors. The wolf has no difficulty in devouring the sheep which leave the shepherd.

When a person has once left the faith of God and embraced false doctrines, the probability of his return is exceedingly small. *If the light which is in thee become darkness, how great is that darkness?* Your own safety then, demands that you press forward at once to full salvation.

Your usefulness too, depends upon your having a holy heart. You are conscious that you are doing but little for the glory of God, or the good of your fellow-men. You feel sad over it. At times you are so discouraged that

it seems as if death would be a relief. You try to lay the blow on your want of talent, or want of education. But holiness will give to the feeblest intellect a talent for doing good. It is the motion of a bullet, and not its size, that does the execution. It is the sharpness of a razor that makes it cut. It is the degree of the Holy Spirit that you enjoy, that will make you wise in warning souls. The Psalmist says: *Create in me a clean heart, O God! and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee.*—Ps. li. 10–13.

Carosso did not learn to write until he was forty years old. Yet in leading sinners to Christ, and believers on to full salvation, he met with greater success than multitudes of talented and educated theologians. Look among your acquaintances. Who are accomplishing most for God and man? Who are doing work that will survive the fires of the last days? They are the men and women whose souls are continually lighted up with the sunshine of God's favor, and who walk in the beauty of holiness. When they die, their works will follow them. Do not, then, spend your time with sighing over lost opportunities, and vain regrets that God has not been pleased to give you a great measure of ability. Repent once and forever of misspent time and talents neglected. Leave the things that are behind.

Act, act in the living present;
Heart within and God o'erhead.

Decide, then, fully and finally that the business of your life shall be to fol

low holiness. Let no feeble, half-hearted resolves characterize you any longer. You are, by the help of God, capable of decision in this as well as in other matters. Resolve firmly. Commit yourself fully. Make it your business to seek holiness. Get all the helps you can, but do not lean on them.—Consecrate yourself clear up to all the light that God has given you. But do not rely on your consecration. Rely on Christ. *His blood cleanses from all sin.* If you find it hard to believe in Him as your Saviour to the uttermost, see if the world is fully and forever given up. See if you are not still willing to receive honor from men. God will show you the difficulty, if you are willing to know it. **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.**

COMING TO CHRIST.

Once more, coming sinner! think of the Saviour who inviteth thee; full of grace as well as of truth. He complaineth if thou come not; he is displeased if thou call not upon him; he can bear with thy weakness; he can pity thy ignorance; he can be touched with a feeling of thy infirmities; he can affectionately forgive thy transgressions; he can heal thy backslidings, and love thee freely. His compassions fail not; he will not break the bruised reed, nor quench the smoking flax; he can pity where no eye pities, and be afflicted in all thy afflictions; he will bow his ear to thy stammering prayer; he will accept the weakest offering, if there be in it but thy heart; he hath strewed all the way from the gate of hell where thou wast, to the gate of heaven whither thou art going, with promises.

Behold how the promises, invitations, calls, and encouragements are mixed

with the names of mercy, goodness, love, pity and pardon!

INWARD SINS.

The intellectual vices, the spiritual offences, may destroy the soul, without much injuring the credit. These have not, like voluptuousness their season of attraction and repose. Here the principle is in continual operation. Envy has no interval. Ambition never cools. Pride never sleeps; the principle is always awake. An intemperate man is sometimes sober, but a proud man is never humble. Where vanity reigns she reigns always. These inward sins are more difficult of extirpation, they are less easy of detection, more hard to come at; and as the citadel sometimes holds out after the out-works are taken, these sins of the heart are the latest conquered in the moral warfare.

Here lies the distinction between the worldly and the religious man. It is alarm enough for the Christian that he feels any propensity to vice. Against these propensities he watches, strives, and prays; and though he is thankful for the victory when he has resisted the temptation, he can feel no elation of heart while conscious of inward dispositions, which nothing but divine grace enables him to keep from breaking out into a flame. He feels that there is no way to obtain the pardon of sin but to leave off sinning; he feels that though repentance is not a Saviour, yet that there can be no salvation where there is no repentance. Above all he knows that the promise of remission of sin by the death of Christ is the only solid ground of comfort. However correct his present life may be, the weight of past offences would hang so heavy on his conscience, that without the atoning blood of His Redeemer, despair of pardon for the past would leave him hopeless. He would continue to sin, as an extravagant bankrupt, who can get no acquittal would continue to be extravagant because no present frugality could redeem his former debts.

OVERCOMING THE FLESH.

The true saint overcomes the flesh.—

This term is sometimes used in the Gospel to signify the sensibility as distinguished from the intelligence, and at other times in a more literal sense it signifies the bodily appetites and passions. The true saint is represented in the Bible, as one who overcomes both his bodily appetites and passions, and also overcomes the flesh in the still wider sense of the sensibility. "This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh.—For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye can not do the things that ye would. But if ye be led by the Spirit ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not enter the kingdom of God. But the fruit of the Spirit, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lust."—Gal. v. 16-24. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that as many of us as were baptised into Jesus Christ were baptised into this death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life."—Ro. v. 1-4. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ

Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit the things of the Spirit. For to be carnally minded is death: to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Therefore brethren we are debtors, not to the flesh to live after the flesh. For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live. For as many as are led by the Spirit of God, they are the Sons of God."—Ro. viii. 1-14.—With the saint it is not merely acknowledged to be a duty to overcome the flesh, but he actually does overcome, and he is a saint just because he is delivered from the bondage of the flesh and introduced into the glorious liberty of the children of God. Saints no longer mind or obey the flesh. Their God is not their belly nor do they mind earthly things. This is the uniform representation of Scripture concerning them. They are not the slaves of appetite, or passion, or lust, under any form, but they are the Lord's freemen. This is not only the representation of Scripture but of course must be true from the nature of regeneration. Regeneration consists, let it be remembered, in the will's ceasing to be governed by the propensities of the flesh and committing itself to the good of others. If the Bible did not represent the regenerate as overcoming the world and the flesh, it would not only be inconsistent with itself, but also with matter of fact. It would not in such

case recognise the nature of regeneration. We are now considering not what is true of the mass of *professing* Christians, but what is and must be true of real saints. Of them it must be true that they do overcome the world and the flesh. While they live in the flesh they walk not after the flesh, for for if they did they would not be saints. What is a religion worth that does not as a matter of fact overcome the flesh? The dominion of the flesh is sin, and does not the new birth imply a turning away from sin? Let it be forever understood that regeneration implies, not merely the conviction and the theory that the flesh ought to be overcome, but that it actually is overcome. The regenerate "do not sow to the flesh;" "do not live after the flesh;" "do not mind the flesh;" "do not war after the flesh;" "have crucified the flesh with its affections and lusts;" "through the Spirit do mortify, (kill) the deeds of the body;" "keep under their bodies and bring them into subjection." This not only ought to be, but it must be the character of a true saint.—*Chas. G. Finney.*

ENTIRE SANCTIFICATION

BY JOHN HORTON.

When I hear professors relating their religious experience, and when I observe their zeal for the Master's cause, and their will to do what is right, I can judge about where they stand. There are many who fluctuate between hope and fear. At times they hope that the great work of purity is wrought in them, and then they fear that it is not. There are evidences by which we may have this matter settled in the majority of cases.

Uninterrupted joy is not a positive evidence of entire sanctification. Many, upon experiencing some extraordinary rapture, have erroneously supposed that all their corruptions were taken away; but in a short time, they found that the carnal nature was still remaining. Others, who have no doubt, ex-

perienced the blessing of perfect love, on some seasons of sorrow have given up their confidence. Supposing that, if they were freed from sin, they would never sorrow more.

Hence, it may not be amiss to point out a few evidences whereby we may know whether the work is accomplished in us or not.

1. The witness of the Spirit is one of the best evidences, that we are sanctified wholly.

2. Another evidence is an inward consciousness of victory over sin, the body of sin being destroyed, none of its motions remain. (Temptations and infirmities are not considered motions of sin.)

3. A deep and constant current of love flowing out toward God and mankind. This love is the same in principle as is felt by the merely justified soul, but differs in its strength and uniformity.

4. Those who are made perfect in love, will feel entire and unwavering confidence in God. Storms and afflictions, and persecutions, and even dangers may threaten and adversity break upon them, and they may see no way of escape, yet they are not moved, they have no fear; for perfect love casteth out all fear. Such enjoy communion with God, and no changes of season or place can make any change in their mind.

A person in whom all these works are found, has pretty good evidence of a state of purity. He will be able to mark the several successive steps by which he has passed from the lower stages of religious experience. He knows when this inward corruption was a burden, and desired deliverance from it more than any thing besides; when he made a full consecration, gave himself and all that he possessed to God, and when in return, light shone all his doubts away, and he was made free in Christ Jesus.

It will be wisdom for us to compare our experience with these evidences.

Where this great work of purity is accomplished, the individual feels like telling to all around, what a dear Saviour he has found.

This work is all done by grace through faith. Purity is obtained by faith, and it is retained by faith. As breath sustains the natural man, so faith does the spiritual man. By the action of the lungs we draw breath into our body. So by an act of faith we lay hold on the promises of God.

We must have a present faith.—What we have believed will not answer. We must act faithfully every moment. As Mr. Wesley has it, "Every moment, Lord, we need, the merits of thy death."

Purity is retained by following the Spirit and shunning every appearance of evil. It would seem from the language of the apostle, "Abstain from all appearance of evil," that he supposes it possible for appearances of evil to manifest themselves when no evil is intended or even suspected by us. For instance, an undue devotion to business, stinted contributions to benevolent institutions. These may result from our honest conviction of duty to our families, our creditors, or ourselves. Our style of dress may be innocent in our eyes, and to others may have an appearance of evil. Our connection with some secret organization may seem innocent to us, when it certainly bears an appearance of evil.

The good of society, the glory of God and our own dearest interests, call on us to heed this wise admonition.—To this great end let us form proper habits, and always have resting on our minds, a sense of the importance of the impression we are making on those around us. This will lead us to a daily examination of ourselves, which is very important.

"What a shame is it," says Hierome, "that faith should not be able to do that which infidelity has done!"—What! not better fruit in the vineyard, in the garden of God, than in the wilderness? What! not better fruit grow upon the tree of life than upon the root of nature?

Labor on earth, and rest in heaven.

FAITH.

BY GEORGE W. BURNAP.

What a mighty word! How powerful, yet how glorious! What a weight of meaning is contained in these five letters! I hear many saying, "I would not give up my hope for ten thousands of worlds like this!" What an immense value this hope is; which is obtained through faith in our Lord and Saviour. Speaking temporarily, we could not enumerate one-tenth part of the value of one world like this. Well, if hope obtained through faith is worth so much, why should we not bestir ourselves? Why! it is impossible to please God without faith. But one says, "I have tried many years to live a Christian; yet I never experienced much faith. Why is this?" It is because you did not obey God. Faith is gained in no other way but through obedience. The Lord commands us to cleanse ourselves from all filthiness of the flesh. Can man use tobacco? can man use, or buy to be used, anything that will intoxicate and lead precious souls down to ruin, and be cleansed? Can man have faith to approach the Holy Father under such circumstances? It looks to me like mockery for men using tobacco, using a little beer now and then, or smoking a cigar, or attending picnics, donation-parties or festivals, to call on God to bless them. Why, any one would have called Great Britain foolish, if she had furnished the United States arms to aid them in getting their independence.—Now, perfect works will beget living faith. If you would have faith in God, let God have faith in you. Remove all obstacles. O ye of little faith, there is not a sparrow falleth without His notice; and how much more value are we! I pray God to open the blind eyes, and shake the dry bones, especially of the teachers of Israel. May God let light on dying men. Save, oh save the purchase of thy blood, and let thy name be glorified in and through us, for Jesus' sake. Amen!

THE GLORY OF GOD.

Before we shall truly seek God's glory, there must be an enlightened view of the Divine claims. This is apparent from observation of the very simple and obvious fact, that respect, homage and affection, are never excited, but by claims seen or supposed in those who are thus regarded. There will be no profound regard to the authority of God, until it be seen that with him is "terrible majesty;" nor to his will, until it be felt to be righteous, wise and good. His favor will not be appreciated or sought, until it be seen that no creature *can*, and that no creature *ought* to be safe or happy without it. His approbation will not be coveted, until it be perceived and felt that God ought to be pleased, and that bliss lies in being acceptable to him. We shall not act under a feeling of preference for his excellence, so long as that glory is hidden from us. No grateful and ardent ascriptions will ascend so long as we do not "see the things which are freely given to us of God." Nor will there be dependence and confidence, while we are blind to the unchangeable excellencies of the divine character. Neither are we likely to concur cordially in the divine designs before we are persuaded of their wisdom and goodness. And we must see that "God is all in all," before we shall repose with satisfaction on his glory as the great end of all things. The consecration of ourselves and our ways to the Lord is "a reasonable service." It is no blindfold course. It is no dark and undefinable series of mystic deeds, and unintelligible affections. It is the understanding enlightened and led by revelation in its own proper track and to its own proper home. It is the procedure of spiritual intelligence. It is reason restored, elevated and sanctified. There must be illumination, or there will be no godliness. A ray must shoot from "the excellent glory" into the heart, in order to attract and guide its views and aims to him "who is light and in whom is no darkness at all." When he has "called

us out of darkness into marvellous light," we "shew forth his praise." Before we shall seek "the glory of God," "he who commanded the light to shine out of darkness, must shine into our hearts to give the light of the knowledge of the *glory of God* in the face of Jesus Christ."

We shall not wonder that it would seem so mysterious and impracticable a thing to aim in all things to act to God's glory, when we remember how false, how low, how dark are the conceptions which men are prone to form of God. After "thinking that God is such an one as themselves," will they honor him more than they honor themselves? Will they not be contending against God's claims, and balancing their own against them? These injurious and dishonoring views of God must first be destroyed. These erroneous, defective, ungodly "imaginationes must be cast down, and every high thing which exaleth itself against the knowledge of God, and every thought brought into captivity to the obedience of Christ." Our views of God must be just and scriptural. They must also be clear and strong, affecting and spiritual.—These "things of the Spirit" must be "spiritually discerned." These "deep things of God" can only be taught by the Spirit of God. He alone can instruct and discipline us for this glorious life of which we speak. It is when our minds are led to see the divine glory, that we adore, and love, that we consecrate ourselves to it—that we seek it—that, as the decisive and final pledge of regard, we become assimilated to it.—"Beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory, even as by the Spirit of the Lord."—*Thomas Quinton Stow.*

SYN AND GRACE.—O Saviour! none but a sinner can relish thee: my taste hath been enough seasoned with the forbidden fruit to make it capable of thy sweetness; sharpen thou as well the stomach of my soul by repenting, by believing: so shall I eat, and in despite of Adam live for ever.—*Bishop Hall.*

STABLE IN ALL HIS WAYS.

BY MRS. DELIA A. CATTON.

He who follows the Lamb whithersoever he goeth, has a "single eye"—is an individual of one work. He may engage in business—may have much labor to perform; yet *all* is done to please God, and *nothing* is left undone that he sees to be his duty. His earnest prayer is, "Lord, what wilt thou have me to do?" and with the light of the Holy Spirit on his heart, and the way pointed out in which he is to walk, he goes forward, never turning to the right hand nor to the left. He is "rooted and grounded in love."

Before he reached this state of experience, he was a "double-minded man," consequently he was "unstable in all his ways." Now his will is lost in the will of God. He wills to do, what God would have him do. He lives to please his Father which is in heaven, and is *perfectly satisfied*, if *He alone* is pleased.

Said a minister who has since gone to his reward, "Before I reached this state of entire rest in the will of God, I was easily moved from my purpose in many things. I sought to please the people with whom I labored, instead of doing just as God would have me do, and leaving all results with Him; and I found the people were not pleased with what I did: I was dissatisfied with myself, and God did not *fully* approve. But thanks be unto God, I learned wisdom by the things I suffered. Jesus taught me to obey him, and only him; and the death that I then died, was to sin—the life that I commenced to live, was *emphatically* to God.

He who becomes stable in all his ways, makes an *entire consecration*. All, all is given up—not one mental reservation is made. All is on the altar—body, soul and spirit a living sacrifice. It is more than his meat and drink to do his Master's will. He looks not at obstacles nor hindrances. He shrinks not from losses, nor crosses. He walks and talks with the Lord. While others stumble and fall, he leans on the arm of

the Beloved and goes forward. He proves Christ a *present help*, in every time of need.

No sacrifice is too great for him to make. As Christ laid down his life for him, so he is ready "to lay down his life for the brethren." He bears all things, believes all things, hopes all things, endures all things.

He is always in his place at the sanctuary, in the prayer-meeting, the class-meeting, the Sabbath school, and seeks for opportunities in which he may honor God, and do good to his fellow-men.—"He goes forth in the morning bearing precious seed, and returns at evening, bringing his sheaves with him."

Reader, are you stable in all your ways?

GOD SEES LITTLE THINGS.

BY MRS. H. MONROE.

God watches the little sparrows; not one of them falls to the ground without his notice. Even the hairs of our head are all numbered. God sees little sins as well as large ones. He sees us, and knows us better than we do ourselves. He has said, "The heart is deceitful above all things, and desperately wicked; who can know it?"—We should compare our hearts with the Bible, and pray earnestly for the Holy Spirit to enlighten our understanding and show us our sins, with a determination to cast them from us, if it is to pluck out right eyes or cut off right hands. Nothing should stand between us and our Maker. The more we love God, the more we shall delight in keeping his commands.

Some think God does not mind little sins. But what does He say? "Whoever keepeth the whole law and yet offendeth in one point, he is guilty of all." If we love God with all our hearts, we shall love to do His will. It will be no cross for us to lay aside every thing which He requires we should.—Sinful pleasures are the "little foxes that spoil the vine." If the enemy can persuade people that they can indulge in little sins, he knows they will very

soon indolge in great ones. God tells us to abstain from every appearance of evil. If we ask God, He will give us wisdom to detect small sins, that we may escape the evil that will surely follow sin.

I was at camp-meeting two years ago this fall, and in one of the prayer-meetings, a sister spoke of many idols. I wanted to know what God saw that was wrong. I went to my tent, and there earnestly besought God to show me what there was wrong in me; and He held out before me a small jet that was in my bonnet. I was surprised, for I certainly took no pride in it, for I seldom thought of it; so it surely was not an idol. But God showed me that it was useless, and everything that is useless is sinful. I gladly put it off.

Dear fellow-pilgrims—travelers with me to the eternal world—remember that God sees little things, and for little things God will bring us to an account. If you ever enter the strait gate, you will have to lay aside all needless attire. Sin can never enter the strait gate. Our Saviour says, "Strive to enter in; for many will seek to enter in and shall not be able."

PRAYER.

At the very moment when thou prayest, a treasure is laid up for thee in heaven. No Christian's prayer falls back from the closed gates of heaven; each enters there like a messenger dove; some bring back immediate visible answers; but all enrich our store of blessings there, and all return to the heart with the fragrance of peace on them, from the holy place where they have been.

The Christian, even when he is walking for recreation, in his converse with others, in silence, in reading, in all rational pursuits, finds opportunity for prayer. And although he is thinking of God in the little chamber of his soul, and calling on his Father with silent aspiration, God is near him, and with him, for he is still speaking to Him.—*Gregory.*

SECRET PRAYER.

BY MRS. HATTIE COOPER.

Precious are the hours sacred to God, when the mind disencumbered of earthly cares is left free to follow the movement of the heart; when by close contemplation, spiritual truths beam out, and act with power upon the mind and heart. Give me the sacred hours of secret prayer; a time and place sacred to God alone, then my soul will gather strength and prosper. Cares may encumber and press upon me, but I rise above them. The hallowing influence which I here receive, extends itself through all the busy scenes of life; it leaves an edge of brightness on the darkest hours. God is love; the Father, Son, and Holy Ghost. What support! what consolation! The secrets of the heart are all revealed. Here holy tears are shed, soft tears of penitence. Here is heard that voice of the sacred Word which says: Be of good cheer, *thy sins are all forgiven thee.* The untold bliss of that heart which secures forgiveness! There the joyful consecration is made of soul and body unto the Lord; and here is heard that same voice of the sacred Word which says: *I will receive you, I will be a Father unto you.* Father! who can paint the feelings and give the full expression of the heart receiving forgiveness, holiness, and heaven? Who can draw the image of love? Its hues are all of heaven. We must go up and take the likeness there. We will call it praise and adoration; it is like to Angel worship. How the cloud of incense rises up from earth, mingling with the united breath of praise which fills the air of heaven. Precious in the sight of God are the jewels of the Saviour's crown.

The Saviour knows and loves his own—the purchase of his blood. We may come then to the secret place and greet his smiles with holy delight.—What hour to be compared with that which bring us to the banqueting chamber where we may feast on the love of

Jesus? The hour of twilight! What a gathering is there to the secret place, each to his own loved spot. There is a mingling of the shades of light and darkness—fit emblem of the soul midway between earth and heaven. As truly as the light and darkness are comingling, so are the aspirations of these holy hours uniting us to God. We will greet then the hour of sacred prayer with something of those feelings with which we expect to enter heaven. It is next to heaven to be alone with God or rather where God is there is heaven.

"Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known.
In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer!"

◆◆◆
"I WILL NOT LET THEE GO."

"And the disciples said, Send her away, for she crieth after us; . . . but he said, Great is thy faith, be it unto thee as thou wilt."—*From the Gospel.*

I will not let thee go; thou Help in time
of need!

Heap ill on ill,
I trust thee still,

E'en when it seems as thou wouldst slay
Do as thou wilt with me, [indeed!
I yet will cling to thee,

Hide thou thou thy face, Help in time of
[need,
I will not let thee go.

I will not let thee go; should I forsake my
No, Lord, thou'rt mine, [bliss?
And I am thine,

Thee will I hold when all things else I miss.
Though dark and sad the night,
Joy cometh with thy light,

O thou, my Sun; should I forsake my bliss?
I will not let thee go.

I will not let thee go, my God, my Life,
Not death can tear [my Lord!
Me from his care,

Who for my sake his soul in death out-
poured.

Thou diedst for love to me,
I say in love to thee,

E'en when my heart shall break, my God,
my Life, my Lord,
I will not let thee go!

—*Dezler, 1692.*

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It is wise and well to look on the cloud of sorrow as though we expected it to turn into a rainbow.

DANGEROUS TIMES.

In a recent number of the *Sunday School Times*, H. S. Osborn, LL.D., remarks: "We are living in peculiarly dangerous time from the reading which is now brought out. At no former time in the history of our country has light reading been so much in demand as at the present day. All classes of persons, learned and ignorant, professional men, business men, educated ladies as well as the nurse and help, the cook and the chambermaid, demand light reading—tales, stories, novels, or something 'exciting.' I have heard it asserted more works of this character have been sold in the past two years than has been sold during the sixty preceding years!" He then refers to Dr. Ray, of the Butler Insane Asylum, of Providence, R. I., as attributing the increase of insanity to "excessive indulgence in the reading of the novels, and works of similar character, which have, of late years, swarmed from the presses of New York, Philadelphia and Boston," and makes this quotation from the official report:

"The coarse exaggeration of every sentiment by every possible form of unnatural excitement, giving no addition to one's stock of knowledge, no element of mental strength being envolved, prepares no one better for the stern realities of life. The indulgence is a characteristic of our times, and it is asserted, with distressing evidence, that many of the irregularities which prevail among us, to a degree unknown at any former period, are chargeable to this very alarmingly prevalent habit."

We do not believe this alarm of danger is uncalled for. Our land is being flooded with this pernicious "light literature." It is the principal kind offered for sale at the newstands, in the railway cars, and places of public resort. It behooves every Christian parent to look well to the character of his own reading and of that which he allows his children to have. A periodical will fill a void that nothing else will; and remember, both for yourself and for

your children, that no paper ever came into a family for one year which did not exert an influence of a moral character, either good or bad, on some one in that family."

LIVING IN SIN.

If we live in any way of sin, we live in a way whereby God is dishonored; but the honor of God ought to be supremely regarded by all. If every one would make it his great care in all things to obey God, to live justly and holy, to walk in everything according to Christian rules; and would maintain a strict, watchful, and scrutinous eye over himself, to see if there were no wicked way in him; would give diligence to mend whatsoever is amiss; would avoid every unholy, unchristian, and sinful way; and if the practice of all were universally as becometh Christians, how greatly would this be to the glory of God, and of Jesus Christ! How greatly would it be to the credit and honor of religion; how would it tend to excite a high esteem of religion in spectators, and to recommend a holy life. How would it stop the mouths of objectors and opposers! How beautiful and amiable would religion then appear, when exemplified and holden forth in the lives of Christians, not maimed, and mutilated, but whole and entire, as it were in its true shape, having all its parts and its proper beauty. Religion would then appear to be an amiable thing indeed.

If those who call themselves Christians generally, thus walked in all the paths of virtue and holiness, it would tend more to the advancement of the kingdom of Christ in the world, the conviction of sinners, and the propagation of religion among unbelievers,—than all the sermons in the world, so long as the lives of Christians are as they are now.—*President Edwards.*

As many a man loses sight of a city when he comes near to it, so many a soul loses sight of heaven even when it is nearest to heaven.

SAVING SOULS.

Christian reader, whom have you sought and found? What straying sheep, lost among thorns and wolves, have you ever brought back? Is it not high time to consider this duty and privilege?

A soul—a soul—an immortal soul! Think of its capacity, its duration, its value! Think of the hell it must endure, if impenitent; of the heaven it shall possess, if pardoned. Think of the price laid down by the incarnate Son of God. "What shall it profit a man if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" Mark. viii. 36. These considerations will incite you to new efforts towards convincing and persuading sinners. O my brother! though your endeavors should be blest to the saving of only one, what will be the reward of meeting that one in heaven!

There is a powerful motive in the peril of the unconverted. Reflect, that the very arguments by which we try to work conviction in sinners, are equally valid to work in us zeal for their salvation. Do preachers and friends urge on them that they are under God's awful wrath and curse? The same reason should impel us to pluck them as brands out of the burning. Are they every moment exposed to the damnation of hell? Then not a moment should we leave them in this jeopardy. Is it a horrible thing to be at enmity with God, and devoid of all love for our blessed Jesus? This is an unanswerable reason why we should pray and speak and labor, that they may be reconciled and saved. If we strongly believe the truth, and ardently love our fellow-men, we shall let no opportunity slip, of throwing divine lessons into their minds; nay, we shall devise and make opportunities, if such do not offer themselves.—*Dr. Alexander.*

A false hope fortified by a false profession, is the most effectual battery against the artillery of the Gospel.

SKETCH OF MY EXPERIENCE.

BY P. F. DEFENDORF.

I had been a member of the Baptist Church a few years, when the Free Methodists came to the place where I then lived, and started a little society. A revival of religion commenced, and many souls were daily saved in God. The meeting had been going on about two weeks when I commenced to attend them, and I liked them much; I said these people have got the real thing that my soul longs for, and I must have it. When the invitation was given to go forward for holiness, I went, and sought until I found it. Praise the Lord! When I experienced this, I knew it; I knew I had passed from death unto life, bless the Lord forever! O how I was saved from all sin then! How the Lord could use me for his glory when I was fully consecrated to him. O how I did love to work for Jesus then! How I felt for lost souls. I loved every body. I wanted every body to get religion. I did not have any enemies, for I loved every body so much. I had such a desire in my soul, that they should enjoy what I did. O how glorious to be so saved in God! I was saved from the love of the world. O how my heart sickened at the vain pomp and show of this world! One evening, at a prayer-meeting, the Lord was pleased to prostrate me in the dust at his feet. O how condescending in God to let us see a little of his glory! O how good to live in the land of Beulah! How I felt humbled in the sight of God. From that time I have felt that I could not spend my means for anything but his glory. I cannot wear silks, nor costly array; I feel the plainest is good enough for this poor dust, so soon to become food for the worms, so soon to crumble back to mother dust. O how I do praise the Lord I have found the good old way, that leads to glory!—This is by the way of the cross. Glory to his name! It is a good way for me, and it brings the real joy to my soul. I

have not the least desire to go any other way. O I am so glad I came out from among them, and I can feel I am separated from the world. I have no desire for the things of the world. I do not wish to go to any place where Jesus cannot go with me.

As we are only stewards for our Lord, and all we have is consecrated to him, if we spend his means to gratify ourselves, what account will we have to give him in the day of reckoning? How can those professing godliness, take barley to be sold to the distiller to be made into liquor, to murder our neighbors with? Is this fulfilling the law: "Thou shalt love thy neighbor as thyself?" In doing this thing, we have a hand in murdering our fellow-beings whom God has commanded us to love. Can we spend our Lord's money for tobacco, to poison our bodies so that we shall not live as long as the Lord would like to have us for his glory? In this then, we must be murderers, and no murderer can enter into the kingdom of heaven. O may we be wise before it is everlastingly too late!

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"BAPTISM OF THE HOLY GHOST."

The Holy Spirit when given, and not subsequently grieved nor quenched, remains in us, not as a mere divine influence, but as an abiding *personal* presence. Everywhere our Saviour speaks of the Spirit, not as an influence, but as a person. As a person he is sent, comes, speaks, teaches, shows things to the mind, and abides with believers, as Christ "dwelt among us." He requires the ordinance of baptism to be administered in the name of the Father, and of the Son, and of the Holy Ghost. No such language is applicable to mere influence in any form.

Through the abiding presence of the Spirit, and through him, of Christ and the Father, in each heart, there shall obtain such a visible unity of spirit, purpose, and mutual love among all the sanctified family, that the world shall believe in the divinity of our Saviour's mission.

Now, reader, from beneath those sacred hands, uplifted to bless us as well as the disciples, those rever-to-be-forgotten words, "go," but "tarry," come directly and personally to you and to me. Eternity is lost to us, if we go not as bidden; and barrenness and spiritual blight will rest upon us, if we tarry not as requested.

But the light of God shall attend us, and glory infinite shall encircle us at last, if we do go forth as bidden on the one hand, and tarry as required on the other.—*Dr. Mahan.*

POPULATION OF THE GLOBE.

There are on the globe 1,282,000,000 souls, of which—

360,000,000 are Caucasians.

522,000,000 are Mongolians.

190,000,000 are Ethiopians.

1,000,000 are Indo-Americans.

There are 3,642 languages spoken, and 1,000 religions.

The yearly mortality of the globe is 33,333,333 persons. This is at the rate of 91,554 per day, 3,730 per hour, 62 per minute. So each pulsation of the human heart marks the decease of some human creature.

The average of human life is 33 years.

One-fourth of the population die at or before the age of 7 years.

One-half at or before 17 years.

Among 10,000 persons, one arrives at the age of 100; one in 500 attains the age of 90; one in 100 lives to the age of 60.

Married men live longer than single ones.

In 100 persons, 95 marry; and more marriages occur in June and December than in any other months in the year.

There are 336,000,000 Christians.

There are 6,000,000 Israelites.

There are 60,000,000 Asiatic religionists.

There are 300,000,000 Pagans.

In the Christian churches—

170,000,000 profess the Roman Catholic religion.

75,000,000 profess Greek faith.

80,000,000 profess the Protestant.

NOMINAL CHRISTIANITY.

It is so easy to be orthodox in creed and statement; so safe to rest in a merely traditional belief, that many a decorous Christian fails to perceive the sure though invisible connection between the lip-confession and life-denial of a merely outward profession, and the broader form of denial by which all such profession is derided. Yet between Christ mocked and Christ rejected there is but one step;—who shall say how easily it is taken, or how quickly we may pass from the hollow homage, the "Hail, Master!" which mocks our Lord, to the smiting and buffeting of open outrage? When Christ is invested with but the show of sovereignty, the reed in his hands will be quickly taken, as by the soldiers, to smite his head. *This reed is a nominal Christianity*, a strange slip of a degenerate vine, beneath whose blighting shadow a poison-growth of unbelief never fails to root itself.

And it is certain that this most mournful characteristic of our age—the disposition to think slightly of Christianity, to ask it what it has done or can do for the world—has been helped forward by a want on the part of the professing Church of whole-hearted faith in its *renewing, transforming* energies. Is it strange that the supernatural revelations of the gospel should be looked upon as foolishness by the world, while they remain—who shall say to how many among us—a stumbling-block,—one that we dare not remove? but surely there are systems now in our favor, *temples made with hands* in which we find it hard to fit the stone cut from the rocks without hands. Human nature has been ever in love with a modified Christianity, slow to receive divine truth simply, and as it is given. Hence the dressings and undressings to which Christianity has been subjected. Roman Catholicism has accommodated it to the human sense; Rationalism accommodates it to human intelligence, or rather strives to do so, for are those who would make man the measure of

all things sure that they have found man's true measure? If the doctrines of Revelation are mysterious, are the facts of life less so? Are "the things of a man" and the things of God *fitted*, so to speak, by the mere cutting off of all that transcends reason—itsself but a part of man? Reason has its outposts from which it is continually driven back defeated; it rules, but under a perpetual check; it cannot take account of its own wealth, or fill the region it presides over. It is but a noble vassal, "one that knoweth not what his lord doeth." Man reverences his reason, and trusts it, as far as it will lead him, *but that is not his whole length*, for he feels that he, the reasonable man, is something greater than it is. Sometimes his dreams are truer than its oracles, and this he knows. Therefore one deep calleth to another, and the answer to this call is faith. Faith addresses itself to man's whole being—it sounds every depth; it touches every spring; it calls back the soul from its weary search within itself, full of doubt and contradiction; it presents it with an object, implicit, absolute, greater than itself—"One that knoweth all things." It provides for every affection, every want and aspiration. Faith stretches itself over humanity as the prophet stretched himself above the child—eye to eye, mouth to mouth, heart to heart; and to work a miracle, to bring back life to the dead, by restoring the One to the One—the whole nature of man to the whole nature of God.

FASHIONABLE PIETY.

In a church that is garnished with mullion and gable,
 With altar and reredos, with gurgyle and groin,
 The penitents' dresses are seal-skin and sable,
 The odor of sanctity, eau-de-Cologne.
 But surely if Lucifer, flying from Hades,
 Could gaze at this crowd with its paniers and paints,
 He would say, looking 'round at the lords and the ladies,
 "Oh, where is All-Sinners if this is, All-Saints'?"

THEOLOGICAL SCHOOLS.

A writer in a recent number of the *Cynosure* says:

Mr. Finney, in his preparation for the ministry, never had anything to do with either a College or Theological Seminary; and yet he has been the means of converting more sinners, within the last half century, than all the theological teachers in any Seminary in New England, with the students included. This is believed to be a low computation. Some have said more than all the Theological Seminaries together.

The "common people" do not believe that ignorant men make the best ministers; but all experience, and the proceeding of Christ in the case, prove, that beyond a common-school education, two or three years spent in the study of the Scriptures, the sciences and general literature, by living Christian students, with living Christian teachers, both classes working for Christ meanwhile—is heaven's plan; and that the Theological Seminaries with large endowments, and genteel, worldly, professional, indolent teachers chill the life of Christ in the heart, and instead, fill the head with the jim-cracks of Calvinism and Arminianism, which "make void the simplicity and power of the gospel," and are an offense to God, and an injury to the churches.

In view of such facts, the "common people" who hear Mr. Finney gladly, might think that if he, who had no collegiate or Theological education, accomplishes more as a teacher and preacher for the salvation of men than a seminary and its students together, then there is something wrong about these institutions.

A Christian's graces are but Christ's picture, Christ's image; and therefore do not you worship his image, and in the meanwhile neglect his person.—Make much of his picture, but make more of himself; let his picture have your eye, but let himself have your heart.

ATHEISM EXAMINED.

Atheism makes great demands upon men. It requires them to give up their trust in a fatherly Providence, and all hopes of a better life; to sacrifice many other blessings, and to expose themselves to serious calamities. To justify these great demands, it ought to be able to say a great deal for itself.—What can it say in proof of its own truth? What evidence can it give of its beneficent influence upon mankind? Atheists sometimes demand demonstrations of the views of Christians; but Atheism offers to Christians no demonstrations of the truth of its own principles. It does not deal in truths as a rule, but in objections, and these are often found to be groundless, foolish, and frivolous.

It is sometimes said that matter cannot be destroyed; matter, therefore, could not be created; but Atheism offers no proof of either the one or the other. Some contend that the world has been eternal, but no proof has been given as yet of the eternity of the world—science, so far as it goes, bears in an opposite direction. It has also been contended that belief in a God is the faith of the ignorant masses, whilst Atheism is the belief of the more highly-cultivated classes. If this were true, it would not follow that a belief in God was unreasonable, and that Atheism was philosophical, because there may be a false and a true kind of culture. Cultivated women frequently give their children to the care of hired nurses, to be starved and neglected; the uncultivated woman instinctively presses her infant to her bosom, and feeds it with her own heart's blood.—As it is possible for people to get educated out of their natural affections, so is it possible in relation to their philosophical beliefs. But it is not true that Atheism was the faith of the cultivated classes: the wisest men, and the best men that have ever lived, have been believers in God. This was true of the ancients, from the earliest poets of Greece and Rome to their latest histo-

rians and philosophers. With regard to the present day, the profoundest philosophers, the sweetest poets, the wisest statesmen, the most venerable judges, the most self-sacrificing philanthropists, are to be found amongst the believers in a Deity.

There is nothing favorable to Atheism in external nature, and nothing in man to give it countenance. Instinct is infallible—it is the perfection of wisdom, not the wisdom of the creature that has it, but the wisdom of the Being that made the creature; and instinct is favorable to a belief in the Deity. A bee, if taken three miles away from its hive, although it can not see more than six feet ahead, will go straight as an arrow to it when set at liberty. Man has an instinct for worship. All superstitions, idolatries, and priestcrafts are based upon this unalterable fact. All nations share this instinct. It is no more the result of priestly persuasions than hunger is the result of the persuasions of butchers and bakers. Man must have food, and butchers and bakers provide it. The demand is real, though often the supply may sometimes be unwholesome. So man must have a worship, and the demand is legitimate though the supply may often be an imposition. All nations worship something: then there must be something to be worshipped, and that something, higher than man, and worthy of his loftiest aspiration, is what we call *God*. Common sense, too, favors a similar belief—it wants a cause for every effect. It sees a steam-engine—he consists of infinitely more parts than the best locomotive, and is able to produce a thousand-fold more effects than the most perfect steam-engine ever constructed; consequently, common sense asks for a wiser fabricator than the inventor of the steam-engine.

Every creature is a wonderful miracle. The egg, for example, is a strange thing out of which to make a walking, flying, happy creature. It is necessary that it should contain the exact quantity of lime, sugar, water, phosphorus, iron, flint and other elements, or there

would be no chick. When the chicken emerges from the shell, it is a perfect bird, and it understands its mother's language as soon as it hears it. The two are in sympathy, and the mother cares for it and protects it. The greatest philosophers could not produce a living chicken, nor could the hen; she has only the instinct to sit on an egg and keep it warm. Atheists laugh at the idols of wood and stone of the ancient Pagans, but what have they but a senseless influence to account for the production of an egg?

We find manifestations of wisdom and power in every department of the universe. Some wonders in inanimate nature may well be regarded as miracles. The atmosphere is composed of oxygen, nitrogen, and carbonic acid, the latter being the heaviest, and according to the general law relating to fluids it should go to the bottom. If it did so, we should all be dead in five minutes; but it mixes with the other gases and the result is a fluid which we can breathe with pleasure, and which gives life, and health, and joy. In this case a law of nature is suspended, and a miracle wrought, to effect the happy result. So with heat and cold. Heat expands water and cold makes heavy; but, strange to say, only down to a certain point, about forty degrees, when it becomes lighter, and the fish are thus enabled to live in it. Then when ice is formed at 22 degrees, it expands instead of contracting with the cold, and consequently floats on the surface. If it sank, our rivers would become solid blocks of ice which the heat of the sun could never thaw. Who is it that keeps the law in action as long as it is beneficent, and who inverts it just at the time when to go further would be to destroy the living creatures in the water, and produce such a block of ice that the sun would be unable to thaw it? Common sense says that some all-wise Power must do it, and when common sense in its highest form—piety—says this, thanks are given to God, and the cry is, "He has done all things well."

The eye, is exposed to the action of gases and various substances, which, if there was no provision against them, would injure it; but there is a reservoir, containing water, so organized that when anything touches the eye the reservoir is opened, the eye is washed, and the water with the obstruction finds its way down a hole through a bone of the nose, which somebody has bored. The horse has to travel in the dusty road and has no handkerchief to wipe his eyes, therefore he has an extra eyelid with which he can cover up his eyes.

Again, animals require different kinds of feet. Animals with two feet have broad ones. Man, for instance, could not stand on two pegs; so broad feet are given. Birds require but light ones, as they have to raise themselves in the air: consequently the spaces between the toes are scooped out. The dog has four feet, consequently they are narrow. Some birds have to swim, and the webbed foot is given; some have to scratch, and then hooks are given. Whilst a bird is sitting on a branch it cannot loose its hold on account of the tendon being drawn over the knee-joint, which acts in a reverse way to that of man.

What are called mysteries frequently vanish with experience and intellectual progress. It is often said, "If there is a God why does he not make himself visible?" It is impossible for Him to do so in the sense in which we are visible to one another. The air has an existence, but it is invisible. If it had the same properties as an opaque substance it would be utterly useless.—Many things must be invisible in order that things needed to be seen might be visible. A visible omnipresent being would exclude or conceal everything else in the universe.

But why does God cause pain? it is often asked. Ninety-nine pains out of a hundred are of our own creation, but frequently our pains provoke investigation, which leads to discovery, and helps man to lift himself to a higher platform of intelligence.

From the earliest periods men have

had an idea that Atheism is mischievous, that it destroys the mightiest aids to virtue, and its tendency has been to keep men low as moral and intellectual beings. Belief in a God and Christ, retribution and immortality is, as a rule, felt by mankind at large to be beneficial in checking vice, promoting virtue, advancing society, multiplying and promoting the arts of living and making men good and noble, and earth a paradise. That to which our common sense and the instincts of our nature prompts us—faith in an Almighty God—is the true and sound philosophy, and is necessary to our intellectual maturity, moral superiority, and well-being, body and soul, throughout eternity.—*Joseph Barker, an ex-Atheist.*

PREPARATION FOR REVIVALS.

Are you at peace among yourselves? Have you put away all bitterness, and wrath, and evil speaking? Have you been reconciled with your neighbor? Go not into a special effort with a feud unhealed, if you can heal it. "For the divisions of Reuben there were great searchings of heart."

Have you so arranged your temporal business that "your good shall not be evil spoken of?" or your influence crippled, if not destroyed, by unfriendly reports? Have you paid your year's liabilities? Have you met your engagements? If you cannot pay all you owe, have you had an interview with creditor or creditors, and made a full statement, and settled to the best of your ability? It is useless for any man careless in meeting his business obligations, to expect to wield much religious influence. Many a man would but for this one drawback, be a power in the Church, but with this he is more than a dead weight.

We know that many can not meet their liabilities—it is impossible,—but they can make the best settlement in their power, and then let them go forward.

Have you put away sin from your own heart and your own dwelling?—Have you cleansed your habitation

from all that is evil? Is there no gain of oppression, no usury, no bribe-money, no wages of the hireling found upon you? Can you appeal to Heaven and cry, "Search us, O God! and try us, and see if there be any evil way in us!"

If so, then you may hope that God's blessing may attend your efforts. And to commence aright—

1. Let your series of meetings begin with a day of solemn fasting and prayer. Has God exempted the churches to-day from fasting? It must be so, or we are living in sad neglect of an imperative duty. Meet in his temple, confess to him and to one another, your sins, and enter into covenant to serve him with fidelity, and to labor for the conversion of souls.

2. Remember that you are not your own. God has a right to you. Let there be a thorough consecration of yourself to the service of God and his glory. There will be tracts to distribute, and will you do that, or help?—There will be wanderers to look after, will you go? Some must spend a part of each day in visiting those who are serious, or supposed to be—will you do that? It may be, that in the godly judgment of your brethren, there are some peculiarities in your manner which offend—which are in the way of your usefulness. Will you, if these are pointed out, endeavor to modify them? Will you avoid being a stumbling-block? It may for a time interfere with your enjoyment—will you bear that cross, or do you care for *yourself* solely? If so, you may say you have consecrated all unto yourself, but of course will not say that you have consecrated any thing to the Lord!

The Church, at such a time, should be an army—each soldier in position, and each ready for battle.

3. You must not expect others to feel, to speak, or to act, just as you will. THE HEALTHIEST TYPE OF CHURCH LIFE is that in which EACH IS UNITED TO CHRIST, YET EACH HAVING A HEARTY INDIVIDUALITY. We differ in appearance, in voice, in manner. We

can not speak, alike, or pray alike, or sing alike. Your neighbor prays louder than you think he should; take care—do not attempt to make him like you—it might not improve him. Do not grow nervous or fussy over a hearty shout, or a volley of amens! The man who puts on an appearance of emotion, when he has it not, is wrong; he that would suppress emotion is wrong! "Where the Spirit of the Lord is, there is liberty." Do not constitute yourself a *detective* to spy out hypocrisy, or sham emotion, or false zeal. Do not degrade yourself into a *spiritual beadle*, rapping every one's knuckles who sings too loud, who prays too lustily, or shouts too vehemently. "Do all things decently and in order"—but the *order* of battle is ever with a shout and the sound of stirring music. Never a dirge or dead march. Dullness is the worst order, except lawless fanaticism.

KNOW THYSELF.

It is abundantly easy to ask, what shall another do. It is not so easy, but vastly more important, to learn one's own duty. In looking upon others, we are exceedingly apt to overlook ourselves. That sermon is for me—not those in the next pew. My duty and my welfare is what most concerns me; my reputation, my good name, and no other's, is placed in my keeping. What an abnegation of themselves, and what carefulness of others, is common with many men! But to know ourselves, and to pursue our own welfare, is, after all, worth more than to be able give the biographies of a score of our neighbors.

O, if men but knew themselves—knew the worth of time, the value of the opportunities to get good, and to do good; which God and the gospel and the age in which we live have put into our hands, we should thank Heaven for life, and go to work earnestly to make the most of it. Men would ask, What shall we do for Christ? for men? and to inherit eternal life?

THE THREE CALLS.

THIRD HOUR.

O slumberer! rouse thee! Despise not the truth;
Give, give thy Creator the days of thy youth.
Why standest thou idle? The day breaketh—see!
The Lord of the vineyard is waiting for thee!
Gracious Spirit, by thy power,
Grant me yet another hour;
Earthly pleasures I would prove,
Earthly joy and earthly love.
Scarcely yet has dawned the day:
Gracious Spirit, wait, I pray.

SIXTH AND NINTH HOURS.

O loiterer! speed thee! The morn wears apace!
Then squander no longer thy remnant of grace,
But haste while there's time! With thy Master agree;
The Lord of the vineyard stands waiting for thee.
Gentle Spirit, prithee stay—
Brightly beams the early day:
Let me linger in these bowers:
God shall have my noontide hours.
Chide me not for my delay;
Gentle Spirit, wait, I pray.

ELEVENTH HOUR.

O sinner! arouse thee! Thy morning has past;
Already the shadows are lengthening fast.
Escape for thy life! From the dark mountain flee:
The Lord of the vineyard yet waiteth for thee.
Spirit, cease thy mournful lay,
Leave me to myself, I pray!
Earth hath flung her spell around me,
Pleasure's silken chain hath bound me.
When the sun his path hath trod,
Spirit, then I'll turn to God!
Hark! borne on the wind is the bell's solemn-toll;
'Tis mournfully pealing the knell of a soul:
Of a soul that despised the kind teachings of truth,
And gave to the world the best hours of youth.
The Spirit's sweet pleadings and strivings are o'er;
The Lord of the vineyard stands waiting no more!
—Anon.

False happiness renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.

NATURE OF PURE LOVE.

Love, like everything else, has its own nature. Not identical with any other affection, and not explainable by the laws which are appropriate to any other affection, it stands by itself, in its own entity, its own attribute and form. And being thus separate from every other affection, there is something true of it, which is not true of anything else. It is, therefore, a legitimate subject of analysis and description.

2. It is hardly necessary to say, in offering some explanations on this subject, that love always has an *object*.—Love, without an object of love, would be inconceivable. It would be as difficult to conceive of such love, as it would be to conceive of an act of memory without something remembered, or an act of perception without something perceived. And it is proper to add, that this object, although it does not necessarily exclude a regard to a person's own interests, is generally found in interests which are beyond and out of ourselves. Hence it is a common remark, that true or pure love is *self-forgetting*.

3. Again, it is one of the traits of love, that it does not remain quiescent in him who is the subject of it, but has a tendency (a tendency which is inherent, and constitutes a part of its nature,) to move or flow out to its object, whatever that object may be. It is the object which indicates the channel in which it must flow, and which constitutes, also, the termination of its movement. Summoned into being by its appropriate object, it exists without effort; and, flowing in the channel which truth and nature have marked out for it, it asks no reward. If it expected or asked for anything, which might properly be denominated the recompense or reward of its own existence, it would cease to be love. And accordingly, if it be required to give a reason for its existence, (separate from that of reward, which it does not recognize as a reason,) it can only say, it loves because it cannot help it, or because it

has a nature which makes it love. But such an answer, if it fails to announce a reason, at least announces a fact: a fact, which, if reason fails to prove, it also fails to annul. No one asks why the sun shines when it is above the horizon. And the light of love, like the light of the natural sun, whenever the appropriate occasion is furnished, shines by spontaneous diffusion. Love, therefore, is not a thing which rests upon something else, and which can be analysed into antecedent elements; but is rather a life, a permanence, something essential, something which exists by itself, and does not rest on any other basis. And thus, being a life or nature, it acts itself out *as a nature*, without thinking or asking *why it does it*; just as a man breathes, or thinks, or remembers, or imagines, without reflecting or asking why he does it.

4. We have already said that love necessarily has its object. The object of pure love (and we regard this as an important remark) is *existence*; all percipient and sentient existence whatever. So that love, in distinction from every appearance and modification of affection which is not true or pure love, may be defined to be *a desire for the good or happiness of everything which exists*.—And, in accordance with this view, everything which has a being, from the highest to the lowest, whatever its position, whatever its character, the whole infinity of percipient and sentient existence, simply because it has such an existence, is the appropriate object of pure love.

This is a great truth, and one which, it must be admitted, is difficult to be realized by those who have not an instinct of perception and of affirmation in their own purified hearts. Those who are the subjects of this exalted feeling, sincerely desire the happiness of all those, whoever or whatever they may be, who are capable of enjoying happiness, while, at the same time, it may be so, that they disapprove and perhaps even hate their character; and, accordingly, they love the evil as well as the good, sinners as well as saints.

Another characteristic of holy love is, that it is *attractive*; that is to say, its beauty is so divine, that, by its own nature, it arrests the attention, and draws all things to itself that are capable of perceiving its beauty. It is not necessary for it to use efforts to produce this effect. This remarkable power is an essential power: something inherent in it. It has it, because it cannot be without it. Even natural beauty has something of this power. The flower that blooms by the wayside, the star that shines in the evening sky, attracts the eye of the beholder, and commands his attention. The power exists, though it may be difficult to explain it. And, if this power is possessed by natural beauty, still more is it possessed by moral beauty. He, therefore, who possesses the highest of moral elements, that of pure love, operating by that attractive power which is as eternal as the love from which it springs, must and will be loved in return, whether he be God, angel, or man. All that is necessary is, that this moral beauty be clearly perceived, which, however, is never done, and is not possible to be done, when the mind is darkened by sin.

We have a striking illustration of the nature of pure love in the case of the Saviour. He loved sinners.—“He came not to call the righteous, but sinners to repentance.” It was not for angels, but for erring men, that he died. He bowed his head upon the cross for those who persecuted him, reviled him, slew him. He loved men, not because they were good, for such they were not, and certainly not because they were evil, because evil can never be the foundation of love, but because they were existences,—percipient and moral existences. He saw them created with the elements of an eternal being, but destitute, in their fallen state, of those attributes which would make that being a happy one.—He saw them destitute of truth which they might possess, of holiness to which they were strangers, the enemies of God when they might be his friends,

the heirs of hell when they might be the heirs of heaven. He loved them, therefore, not because they were good, but because they had a sentient, and especially because they had a moral, existence. It was their existence and not their merit; it was what they were capable of being, and not what they were, which brought him down from heaven.—*Upham.*

HOLINESS.

BY JOHN STRAH.

God commands us to be holy, separate from every thing that is wrong, to be filled with the Spirit, to have our affections set on things above. By doing so, we should always know what the will of the Lord is concerning us. He has promised to lead us in the right way. We must call sin by its right name. We say we are Christians. Do we appear as Christ did? Do we walk as he did? Are we completely given up to do the will of our Heavenly Father? Are our hearts emptied of every thing else, or do we cleave to something yet? We should be very careful and examine ourselves before the Lord. Is all self gone, all pride, our own will given up? Is time, talent, voice, money, all on the altar? We must keep all there, and watch continually. If we do, we shall feel the love of God burning continually in our hearts. I am afraid some of us do not feel this holy fire always. God commands us to do our whole duty. Here is where many fail, when called upon to stand up for Jesus. Do not lower the standard of salvation. Jesus is the same yesterday, to-day, and forever, bless his name! If we have not the fullness, it is our own fault. Let us examine ourselves. It is our privilege to walk with God. His blood has as much power now as ever it had.

“There is power in Jesus' blood,
To cleanse and keep us clean. Amen.”

Hypocrisy in one age is generally succeeded by atheism in the next.

THE NEW CRUSE OF SALT.

BY MRS. H. A. CROUCH.

"And the men of the city said unto Elisha, Behold, I pray, thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

So the waters were healed unto this day, according to the saying of Elisha which he spake."—2 Kings ii. 19-22.

When we read in the Bible the words, "Unto this day," we may understand that what is said is true even to the present time, either in a natural or spiritual sense.

How many places there are like Jericho, the city referred to above. But what was true of it is true of them.—The situation is pleasant, but the water is naught, and the ground barren.

Water when used as a type in Scripture signifies *people*.

"And he said unto them, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."—Rev. xvii. 15.

Now therefore, behold, the Lord bringeth upon them the waters of the river, strong and many, even the king of Assyria and all his glory.—Isa. viii. 7.

Waste and barren land has reference to such neighborhoods and communities as are destitute of God's life.

No reeds or grass grow there; no willows by the water courses. No tree of righteousness, the planting of the Lord; no cedars of Lebanon full of sap; no budding and blossoming as the garden of Eden. A waste and barren land.

Vessels of any kind: pitchers, bowls, basins, etc., are typical of persons.

Gideon's army broke their pitchers

when they took the Midian camp, and their light shone;—a type of those, who, with true martyr-spirit, having "the light of the knowledge of the glory of God" in "earthen vessels," break those vessels that their light may shine. In other words, lose their life that they may save it.

"And they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar."—Zech. ix. 15.

"What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us."—Rom. ix. 22, 23.

So a cruse is a person: and a new cruse is one created anew in Christ Jesus.

If you are a new cruse and have salt within yourself, as Jesus told you to have, you need not be discouraged, and think because you are alone in a great city, or town, or village, that you can do but little for God. Behold the promise! God hath cast you right there in the midst of those waters, and the salt in you will work its changes. Far-reaching in its influence, not a drop but will feel its power.

Have a care that your salt does not lose its savor and become thenceforth good for nothing, and very soon your bounding heart shall hear the voice of the Lord, "I have healed these waters; there shall not be from thence any more death or barren land."

It is well for us sometimes to meet with instances of ingratitude to show us our motives; for if they have been right, we shall not repent of our doing, though we lament the depravity of a fellow-creature. In these instances also, as in glass, we may see little emblems of ourselves; for what, after all, is the ingratitude of any one towards us, compared with our ingratitude towards our infinite Benefactor?—*Hannah More*.

RELIGIOUS EXPERIENCE,

OF CHARLES G. LONGGOOD.

My beloved Saviour has plucked me as a brand from the eternal burning, and has landed me upon the rock of salvation. I was born in Columbus, in the State of Ohio, of parents that were raised to believe in the Catholic faith. In their early life they removed from Europe to America, and departed, as far as I know, from that faith, and made no profession of any kind. And I was brought up without religious instruction of any kind. My parents often in the presence of their children, ridiculed all Protestant denominations, and also the Catholic doctrine. I knew but very little about religion. I was not a Bible reader. Though I often went to hear preaching, I could not understand that I was a sinner. I often felt sorry for the sinners when the minister preached to them; for I thought I was a good man, and deserved no punishment. Though I was very wicked, I thought that I was not as bad as my neighbors. I continued in my wickedness until about my twenty-sixth year. Nearly one year ago, after hearing the gospel preached by a Baptist preacher, there was one soul converted, and there was great rejoicing among the friends that met at the brother's house for whom I was at work; they held prayer meeting; and after prayer meeting a sister came to me and asked me if I did not want to go with them. I asked them to pray for me. I retired to bed that night with a resolution that if ever the Spirit of God strove with me again, I would yield. I say again, for I now felt conscious that God had long strove to win my soul, but my heart was so hard that I could not mourn until the morning after I made this resolution.

I was fearful that I had waited, one time, too long. I began to think that God would not strive with me any more. But glory to God! after breakfast, as I started to work, I was again convicted! How wretched I felt! I was alone,

and mourned all the day. I felt so bad, that I could not work much, and as night approached, the burden became heavier until after supper. I was minded to go to a spelling school that was to be held across the way. I went out into the barn, and I felt that I was lost, and that hell was my portion. I sank down on my knees in such agony that I could not look up, and there prayed God to have mercy on me a sinner: and that moment a ray of light broke in upon me, and filled my soul with such a sweet peace, that my heart was made to rejoice. I soon arose from off my knees and started toward the house, but had not gone far until I felt that I had not repented enough for so great a blessing as I had received. I again returned to the spot where God had mercy on my soul, again I fell upon my knees and tried to pray to God to forgive my sins. But the Spirit told me that they were all forgiven. My heart was so full of gladness that I could utter no other sound but rejoicing. Once more I arose upon my feet and went a few paces toward the house, when there was such a sweet calm came over me, I felt composed, and retraced my steps, thinking that now as I was calm, I would pray to God in earnest again. I knelt down at the spot that was a witness of sins forgiven; but I could utter no words. I arose and went toward the house, and every thing looked so bright and lovely in the open moonlight air. My cup was now overflowing, and I paused until I could become composed and then entered the house. But as soon as I looked down upon the brothers and sisters that were seated in the room, I could not but break the silence with the story I had to tell of sins forgiven. The friends rejoiced with me, and we went from house to house with the glad tidings of good things my Saviour had done for me.

I rejoiced and felt so happy; nothing troubled me then for several weeks, all seemed bright, and I felt at peace with God and man. But I was told by a brother that soon I would have dark hours, that the evil one would soon

visit me and break my peace and make me to mourn. The tempter came,—tempting me to doubt the reality of the religion I had, and all seemed gloomy before me; and sometimes I would be so much oppressed, that I would think that I should not be able to hold out until the end.

I was soon, however, convinced that I was not what God would have me to be. I was convicted of holiness, but I could not tell them. A sister of the M. E. Church subscribed for the *Earnest Christian*, and sent it to the brother's house. He was a member of the Baptist Church. I also united with the Baptist Church, and began to read the *Earnest Christian*. It had something to say about tobacco. The friend did not like to read it because he used tobacco. I also used tobacco, but I knew it was wrong to use it. I had used it nearly twenty years, and I tried to believe that God did not require so great a sacrifice. The tempter told me that I had used it so long, that it had become a nature, and that if I ceased to use it, I should go crazy.

But I became so strongly convicted that it was a sin to use it, that I resolved to trust God for the cure:—though the dearest idol I had known. I felt it to be the offence of the right eye. I took my case to God. He cured me, and I have lost all taste for it. Glory to God! He gives us victory over sin. My brother in Christ soon became convicted that it was a sin to use tobacco, and has asked God to help him overcome the wicked practice; and God has not sent him away empty. I continued to read the *Earnest Christian*, and the more I read, the better I love the way of holiness. I felt that I was convicted for sanctification, and I began first to work one way and then another, and the harder I worked the worse I felt. I knew not what to do. I knew not where to go for encouragement: there were none in the neighborhood that enjoyed the blessing, and but few that believed in obtaining it. They told me that all the sanctified Christians were always far off, and that

I never could be sanctified on earth, but that I had to travel to heaven, being in darkness oft times, until finally I was overcome. After struggling about two months to become sanctified, I fell away. I gave up struggling, and was cast into utter darkness, denying the Bible and persecuting those that professed religion for the space of one week. When I came to the house of a Methodist brother, and they reasoned with me, and the sister, who was then striving for sanctification, said to me, the devil has only got a hold of you, and with those words ringing in my ears, I started toward the farm on which I had taken up my abode. The next night I received new light. I had ceased to pray for several days; but now I began to pray, and soon I felt that I was a sinner in the sight of God. I prayed and struggled until I again found peace. I felt that I had made a full surrender. The friends of the Methodist Church rejoiced with me, when I told them that God had given me greater light than I had ever had before. But I soon lost confidence in the consecration that I had made, by being questioned about being holy, and if I did not commit any sin, and are you not better than I am? Amidst such questions as these I became embarrassed, and silently strove with such thoughts as these in my mind: I would like to know if I have given up all for Christ; until on the night of the twenty-fifth of last July, I felt that I could bear the doubt no longer. I resolved to take God at his word, and if I fell short I could at least know that I had died, or was lost while trying to trust God. I ventured forth alone.—For a moment I thought of the reproach. Then I began the consecration, kneeling down upon my blankets which were spread on the top of a log stable with a flat straw roof. After I had finished my consecration, I retired to sleep, fully assured that God had heard and accepted my petition; though I had no evidence then. Some time during the night I was awakened as by the sound of singing: I had had a vision, as it

were, I found myself standing against one of two posts that appeared to be the posts of some large gate, and but a short distance off were several men sitting around a small table, apparently playing cards. The table was next by a high wall in the open air; the men were watching me, doubting whether I was going through the gate which appeared thrown wide open. I stood, as it were, a few moments at the post, cast a look upon the men and then instantly started through the gate, and as soon as I started, lo! I beheld my Saviour coming to meet me at the gate, saying, blessed art thou my son, and immediately I awoke, and heard a song of angels singing.

“How happy are they
Who their Saviour obey,”

And glory to God! strangely happy I felt. A peace was within me that I had not known; a peace that passeth all understanding. I felt that Jesus was mine, and bless his holy name! he has been with me, and now does bless me while I write. I love the narrow way better every day. I love to dwell at Jesus' feet. He looks down upon me so sweetly and tells me not to fear. I have enlisted for the war, and expect to end the war down by the river.

A FAMILY IN HEAVEN.

A family united in heaven! Is it possible that there may be such an eternal union? It is not necessary that religion should make an eternal separation. There is nothing in the nature of Christianity which naturally and necessarily demands this. There is no such adaptation of the gospel to one member or portion of the family only, to make such a result inevitable; there is no restriction of the offer of salvation to the father, the mother, or to one of the children of the family; there is no limitation of the efficacy of the atonement which makes it impossible that the blood which saves one should save all; there is no such circumscribing of the power of the Holy Spirit, that he can

renew and sanctify only a portion of the family group. The blood which has been sprinkled on one heart may cleanse all; the same Spirit that has renewed and sanctified the father or mother, is able to renew and sanctify each child; and the same grace of the gospel which prepared that loved and lovely sister who was taken away from you to walk by the side of the river of life in white raiment, can prepare you also to join with her and walk arm in arm on those shady banks. Look upward to yonder heavens. See there your smiling babe. It stretches out its hands and invites you. “Come, father, mother—come, sister, brother,” is its sweet sound; “come, and take the water of life.”

A whole family united in religion—what a spectacle of beauty on earth! A family lying side by side in their graves, to be united again in the same blessed resurrection—what a spectacle for angels to look down upon with interest! A whole family united in heaven—who can describe their everlasting joys? Not one is absent. Nor father, nor mother, nor son, nor daughter, is away. In the world below they were united in faith, and love, and peace, and joy. Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory which shall be everlasting. There is to be hereafter no separation in that family. No one is to lie down on a bed of pain. No one is to wander away into temptation. No one is to sink into the arms of death. Never in heaven is that family to move along in the slow procession, clad in the habiliments of woe, to consign one of its members to the tomb. God grant of his infinite mercy that every family may be thus united!—*Rev. Albert Barnes.*

I revere a man who is in great affliction. God seems to have selected him, like second growth timber, for important work. It is not every one that can be trusted to suffer greatly.

EDITORIAL.

GOD'S SERVICE.

The Bible has much to say about serving God. This idea predominates in the representations made in Scriptures, of the truly pious. The devout are commonly termed the servants of God. The modern idea appears to be that God is to serve us. Therefore it may be well to give this matter a careful consideration. There is much more implied in our professing to be Christians than is commonly imagined.

In general terms, a servant of God is one who dedicates himself, by the choice of his own will and inclination wholly to God's service, the remainder of his life.—He acknowledges no divided allegiance. *Ye cannot serve God and Mammon.* He does not attempt it. Whoever serves Mammon in part, serves him altogether. His profession, when weighed against his practice has no weight. He who preaches for money—who makes his continuance in the ministry depend upon the salary which he receives, is as much a worldling as if he sold goods for money. If he devotes his whole time to the Gospel he is to live of the Gospel. God guarantees that. So he must preach *for* God, where He directs: and not *for* the Church, no matter what worldly inducements it can offer.

The same principle applies with equal force to all Christians. No servant of God, whatever his calling, aims to secure his own honor, or gratify his own desires, or promote his own interests.

No one nor all of these things constitute the aim of his existence. His business is to please that Great Being of infinite power and goodness who has condescended to call him into His service. The Apostle is speaking of his fellow-Christians, as well as of himself, when he says, *For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.*—Rom. xiv. 7, 8. This language applies to all Christians. But it does not apply to any who are leading selfish lives. Therefore none who are lead-

ing selfish lives can be Christians. They are servants of God only in name. They say, *I go*, but they go not.

There are many ways in which God may be served. He has work for every one to do—work suited to his capacity, and adapted to his condition. The highest genius will find a promising field for the exercise of all his faculties—the feeblest intellect will be furnished employment which will expand his mind, without oppressing him with a feeling that he has work to do which is beyond his ability.—Jochebed did not lead an army or guide the state; but she could nurse a child and impart to him a knowledge of the living and true God. In consequence of this training, Moses, *when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt.*—Heb. xi. 25, 26.

God can still be served by training up children for him. Here is a field of usefulness of the first importance, and of almost boundless magnitude. The Roman Catholics are showing the world what can be done by training up children in a false system of belief. What a change would soon take place if, in all professed Christian families, the children were trained up, both by precept and example, in the nurture and admonition of the Lord! But how can we look for a hardy race of Christians to spring from the lap of effeminaey? The pampered schools of luxury can never send out their graduates, self-denying followers of Jesus Christ! Here then is a field open to all—a field in which competition is not to be dreaded. In educating a child for God, you are setting in motion influences which may be felt for good till the end of time.

Again, God is served by spreading his truth. All who know the truth are required to do all they can to gain for it a hearing in the ears of their fellow-men.—He who has the light must let the light shine. This is to be done by bearing testimony to the truth. He must espouse it openly, and boldly. It may be unpopular,

there is the greater need of his speaking out. It is cowardly, time-serving, and wholly anti-Christian for one to neglect to stand by the truth until he can do so without any risk to reputation or property. Among the saints, the martyrs have done the most good and won the brightest crowns. But would there have been any martyrs if those who received the truth had kept it a secret until all danger was past? There are truths plainly revealed in God's word, which cannot be maintained to-day, without provoking bitter persecution. Who can, without losing favor, insist in the popular churches upon non-conformity to the world? upon the plainness of dress which the Gospel absolutely enjoins? Who can, without having his name cast out as evil, maintain, as a condition of becoming the sons and daughters of the Lord Almighty, the necessity of coming out from unbelievers, and being separate? But it is objected that "such a course would divide the Church; because many of the prominent members and ministers are yoked up with unbelievers by the most terrible oaths." Then make haste to maintain the truth before the church has become so corrupted that none will receive it. There are some things worse than a division. It is worse—far worse for all to go over to the world together.

But you must not only declare the truth in person, but you must see to it that the ministers whom you support, declare God's word faithfully. If they do not, you have no right to bid them God-speed. If you do, you become a partaker of their sins.

So too, by spreading books and periodicals which advocate God's cause, you can render that cause timely and effective service. If you cannot write, others can; and you can bring their faithful words to the notice of some who otherwise would pass them by unheeded.

On every hand there are mourners to be comforted, poor to be relieved, ignorant to be instructed, souls to be saved.

We ask you to examine yourself on this point. Are you God's servant? Are you doing his work? Do you honestly inquire, Lord, what wilt thou have me to do?

WHO THEN WILL CONSECRATE HIS SERVICE THIS DAY TO THE LORD!

THE STANDARD.

It is agreed by all Protestants, that the Bible is the only infallible rule of faith and practice. We must not require anything as necessary to salvation, that can not be plainly proved from the word of God. If this is true—and all evangelical Christians concur in saying that it is—then religious teachers should assign **THE WILL OF GOD** as the reason for doing or not doing anything, and not the dictates of expediency, or the demands of a refined taste. Political economy is well enough in its place, but it does not take souls to Heaven. Refinement is proper, but it is not the Gospel. You must give us some stronger reason for your requirements, or we shall heed them, or not, as we see proper. A "Thus saith the Lord," excites the attention and calls for obedience.

Occasionally, we see in religious papers an article in favor of **FREE SEATS** in our houses of worship. But the reasons assigned are those of expediency. We commend the practice, while we condemn the reasons. If it is right to introduce distinctions, in the house of God, based on money, men may honestly differ as to the policy of the course. But if it wrong, as we believe it is,—if it introduces into the Christian Church the meanest of all aristocracies—one based on money,—if it violates plain commands of God, as it does,* then the practice ought to be universally reprobated and abolished.

So with the habitual use of tobacco.—Conferences pass resolutions requesting their preachers not to use it. Large denominations say that their members pay more for it than they do for the cause of missions. Well, whose business is it, if the practice is right? But if it is a filthiness of the flesh, from which we are to cleanse ourselves†—if it is a weight which we are to lay aside‡—if it is a needless self-indulgence, of which we must deny ourselves—if we would be Christians, then insist upon abstinence from its use, as binding upon all who would gain Heaven.

*James ii. 1-10. Mat. xi. 5, 28.

†2 Cor. vii. 1.

‡Heb. xii. 1. Mat. x. 38.

The same principle applies to our treatment of secret societies. If they are right, leave them alone. But if it is wrong for the strong to conspire against the weak—if it is contrary to the Gospel for one to belong to a voluntary association composed in great part of wicked men, and controlled by them—if it is wicked, and a denial of Christ for one of His professed followers to go where he cannot offer prayer in His holy name, and there bind himself, by the most horrible oaths, to keep the secrets with which he may be entrusted—then let every honest Christian speak out against them, and refuse to give them his sanction in any shape or form.

The same principle holds good in relation to many other things. Let us come back to the will of God. Whatever has this sanction, let us insist upon. We cannot alter that will if we would. However we may equivocate, *that* remains fixed and unalterable. Here, compromise is out of the question. To urge inferior motives and leave this out of sight, is treason against God.

PATIENCE.

Gold is a costly, showy metal; but we could get along without gold much better than we could without iron. The one is a necessity, the other a convenience. There are many gifts and graces of the Spirit that attract more attention, and secure more admiration, than patience; but none is more necessary—none comes into use more frequently in our every-day life. It is like the water we drink, tasteless and odorless, and yet indispensable to sustain our very existence. It is the pocket in which we carry our gold. If there is a leak in it, the gold is lost. It is the fining-pot in which the gold is tried: if it breaks, the gold is scattered. Raptures and spiritual gifts soon disappear if patience fails.

The first thing in the morning—before you leave your chamber—lay in a good stock of patience. Ask God for it, and pray and believe for a moment or an hour, for a longer or shorter period, until it is bestowed. Then cares will not fret you, and you will do a great deal more work during the day and do it better.

GREETINGS.

From our hear we wish all our friends, A happy New Year! May the richest of God's blessings rest upon you! The past year has been to us all one of mingled joy and sorrow. But the hand of MERCY has been over us in all our ways. We can easily trace our want of happiness to a want of grace. THE GRACE OF GOD IN THE SOUL! What wonders can it not achieve? It can transform our pains to pleasures; it can throw a covering of heavenly beauty over the darkest clouds. It gives our ordinary blessings a sweeter relish, and soothes the anguish that it cannot turn aside.

"The men of grace have found
Glory begun below."

Let us commence the New Year by giving ourselves anew to God, and looking for His grace to gain an absolute ascendancy over us. Let us see to it that our lives are hid with Christ in God.

OUR CIRCULATION.

We feel thankful to God and our friends that our circulation is as good as it is, but it is not what it should be. The truths we advocate, ought to be widely disseminated. They come in contact with much that is popular, but they will stand the test of God's word. Perhaps no periodical of the day encounters a more determined opposition from those who worship at the shrine of bigotry; but by the blessing of God and the courage of His friends, THE EARNEST CHRISTIAN is spread broadcast through the land. We wish a copy could be sent to every neighborhood. It does its work silently, but powerfully. Many a halting soul has been encouraged, many a mourner has been comforted, many a sinner converted, by its visits.

Will you aid in extending its usefulness? Give a day to canvassing for it through your neighborhood. Send it as a New Year's present to some friend. Send on your own subscription promptly; and lastly, give us your earnest prayers that God will bless each number to the salvation of many souls.

MISTAKES.

We try to avoid them. We strive hard to deal fairly by every one. But once in a while, when money is sent us, we fail to give the proper credit. Sometimes it is lost in the mail. Or, as in a case before us, the money reaches us, but there is no date to the letter. The post-mark is so obscure on the envelope, that we cannot guess the name of the post-office, or even the State from which it was sent. If we should devote a day to look over six thousand names, and should at last find, as we might, several names the same as that signed to the letter, how are we to know which is the right one? Then have patience with us, and if you are not properly credited, inform us and we will make it right.

CHILI SEMINARY.

Our school is doing well. We have nearly as many students as our building will accommodate. They are not only doing well in their studies, but God is blessing them spiritually. Some have been converted, and those who enjoy religion are growing in grace.

Some subscriptions to this school are yet unpaid. We need them very much. Furniture, apparatus and books are to be bought or paid for, and we need all the Lord may be pleased to send us.

LITERARY NOTICES.

A Discourse on Instrumental Music in Public Worship. By Rev. Robert Johnson, A. M. For sale by D. F. Newton, 303 West 20th St., New York. Price 25 cts.

This is altogether the best treatise that we have ever seen on this subject. He shows the position of instruments of music in the days of David, Solomon and other kings of Judah. He gives the New Testament authority in the case, and shows that the use of instrumental music in worship is contrary to the practice of primitive Christians and early fathers. He also gives quotations from many celebrated preachers in modern times in defence of his position.

Calvin, born in 1509, says: "Instrumental music was only tolerated on account of the times and people. But in gospel times, we must not have recourse to these unless we wish to destroy the evangelical perfection, and to obscure the meridian light we enjoy in CHRIST our LORD."

Beza, born in 1519, says: "If the Apostle justly prohibits the use of unknown tongues in the church, much less would he have tolerated those artificial, musical performances which are addressed to the ear only, and seldom strike the understanding even of the performers themselves."

Dr. Adam Clarke, in his remarks on Amos, volume fourth, says: "And I further believe, that the use of such instruments of music in the christian churches, is without the sanction and against the will of GOD—that they are subversive of the spirit of true devotion; and that they are sinful.—If there was a woe to them who invented instruments of music, as did David under the law, is there no woe, no curse, to them who invent, and introduce them into the worship of GOD in the christian church? I am an old man, and an old minister; and I here declare that I never knew them productive of any good in the worship of GOD; and have had reason to believe that they were productive of much evil.

"Music as a science, I esteem and admire; but instruments of music in the house of GOD, I abominate and abhor.—This is the abuse of music."

Take an extract from the Doctor's Christian Theology as well as from his commentary. At page 246 he says: "Is it ever remarked of known, that musicians in the house of GOD have ever attained to any depth of piety, or superior soundness of understanding in the ways of GOD?"

Send to Bro. Newton for a copy.

BRO. G. R. HARVEY writes:

"We are driving the battle on in Jesus' name. Praise our God for salvation—for a full, complete salvation! It does satisfy my longings as nothing else can do. Several souls have found the Lord since Conference. Glory to His name! I remain yours in the love of Jesus.

CORRESPONDENCE.

ANN ARBOR, Mich., Dec. 2, 1871.

Fellow Christians, we call upon you for help, in this our time of need. You, who have the privilege of hearing the Gospel in its purity, and love the same, are now invited to show that love by endeavoring to send it to those who have it not. We do not ask you to send us a minister; but send us the Gospel through the press.—How many are those who read *The Earnest Christian*, and then lay it aside to grow old for want of use! Does it cause the fire to burn in your hearts, to read its heart-searching contents? Remember others have consciences too, that are capable of feeling the same. Our motto is, Carry the fire as far as possible, then throw it in like manner, and lastly send it. We ask you to read your *Earnest Christian*, and then send them to us for circulation in this wicked city. This is regarded as the centre of civilization and mental culture in the Western States; but it is far from being a place where men are made to feel that God is an avenger of the finally impenitent, as well as a rewarder of the righteous. We do not feel disposed to complain of our reception in this place,—no, not in the least; but, that you may know the state of religious society, we will give a few statements which have been made after relating some of our experience. “If some persons whom we have helped almost from the ditch,* would lay off their sanctimonious robes and live better, it would be well.” “Some people do not seem to know how to educate young Christians. They will, as it were, throw a pail of water in their faces, and then, tell them to look.”—“Some ministers think it their duty to preach what they call plain sermons—i. e., to insult the people.” “Though some profess to enjoy so much, and perhaps, probably do enjoy what they preach, yet history proves that most must struggle along amid doubts and fears” We hear also of “winning souls,” rather than of “bringing them by conviction,” and also of “contemptible protracted meetings.”

*This refers to a certain other individual.

We have the promise of help from Bro. Hart, and one or two other men of God, provided places can be found in which to hold meetings. Give us your prayers, supported by, at least, twenty-five numbers of *The Earnest Christian* monthly, remembering that the Lord loves a cheerful giver, and that it is vain to pronounce a blessing, unless the necessary means attend the same.

Very truly,

CLARK JONES.

LOVE FEAST.

L. S. NASMITH.—Just after the 4th of July, 1870, Bro. Bailey came to Platteville, Wis., with his tent. I was then a member of the Baptist Church, but I hailed the advent of this tent as an omen for good, to us as a people. During the two years before, I had been asking the Lord to send us some missionary, for I thought we needed such labor here.

I went to the meetings; found Bros. Bailey and Coffee did not spare sin, either in or out of the churches, but hewed to the line every time, and it seemed to me I had got back to the days of my childhood, when I heard James Caughey wielding the sword of the Spirit with such mighty power. Holiness unto the Lord was their motto—and that was just what my famishing soul needed; and for the greater part of the year before, I had thought I enjoyed it, and yet dared not say so among those who thought it would be Pharisaical boasting to do so, and where the minister said it would discourage the young converts if I said much about the great enjoyment I had at home in secret devotion. But at the time the tent came, I was doubting and fearing, and Bro. Coffee said to me one day, in my house, “Do you enjoy the blessing of holiness?” I said I was doubting. Bro. Bailey said, “If you have doubts, you have not got it.” I was roused at once to seek again what I had lost, and one afternoon, while Bro. Bailey and I were praying for a mourner who came to my house, my own soul was set at perfect liberty in Christ, and I had the witness that I was all the Lord’s. No doubts or fears—praise Jesus! Perfect love casteth out fear. I

soon found it was my duty to let my light shine, and tell all the Lord had done for me; and this I could not do in the Baptist Church, and shout, and give God the glory, as I felt like doing at times. I saw plainly that the blessed Jesus wanted me to unite with the little pilgrim band who were then meeting in one of my rooms, for want of a better place. I did so, and blessed be God! I have never regretted for a moment that I did so.

My peace has been like a river—yea, like one overflowing its banks; not only have I had peace, but joy—a joy unspeakable and full of glory. My soul has been like a well-watered garden. The fruits of the Spirit have been given, while I have been enabled to work out what God has worked in me, to will and to do of his own good pleasure. My will is so sweetly lost in the will divine, and has been for the past year, that I have been a stranger to disappointment. Glory to Jesus! I have taken my place in the dust at His feet, to do or to suffer as He sees fit; and He has kept me busy, doing a little here and there, and my poor, aching body has not troubled me as it used to. The healing touch that cured my soul, reached the body too—glory to God! I am able to walk as I have not been for years before. I have taken Christ's yoke upon me, and it is lined with love—it does not gall; I wear it evenly upon my shoulders, and when Jesus has a heavy burden for me to carry, and He sees me willingly taking it up, He takes the burden and me with it, right into His loving arms—bless His dear name! and my soul gets so joyful at times, that my cup of joy runs over, and I make a noise about this great salvation that saves to the uttermost. Who can help it, when souls are getting saved after being heavily burdened for a long time? Why—bless the Lord! such is the case with me now. Several have been converted during the past few weeks—in our little prayer-meetings, and around the family altar at their homes. One backslider—whom we have long prayed for—came back last Monday night. To God be all the glory. I expect to praise God for ever, for putting it into Bro. Bailey's heart

to come to these ends of the earth with the tent-meeting.

PETER H. GRIGGS.—My testimony this evening is, that the blood of the lowly Nazarene cleanseth me from all sin, and the Holy Ghost enables me to walk the King's highway of holiness. "O God, my heart is fixed." I am fully determined to trust God and fight the battle through, for the Word tells me, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne." It pays wonderfully in *this* world to follow Jesus. Then, when I think of by and by ending the warfare, and sitting down with my blessed Master in the Kingdom, and reigning forever and ever! Why, it fills my heart with joy unspeakable, and creates a holy zeal in my soul to fight on until I have placed my foot on the neck of my last enemy, and shout victory over Death, Hell and the Grave. Glory to our God, who is able to bring me off more than conqueror over all my adversaries! My title is clear to-night. Bless God for ever and ever.

Ills.

CORNELIUS M. RITTENHOUSE.—I love the Lord to-day better than I ever did in all my life. Oh, glory be to God for His loving kindness. The Lord saves my soul just now. I am all sanctified to God. Oh, such sweetness as goes all through my soul as I write these few lines! The Lord is very precious to me. He has done all things well. The Lord is leading me in the way of life, and showing me the way He would have me to go. I find the way grows brighter and more glorious every day. Praise the Lord, O my soul. I am glad that I ever did cast my lot with the children of God. Oh, it is the best way.—

"Oh, how happy are they
Who their Saviour obey!"

Oh, glory be to God, for ever and ever! I cannot praise Him enough for what He has done for me. Bless His name! I am going through with Jesus, let it cost what it will.

WILLIAM THRONE.—One evening, at a protracted meeting, the good Spirit took hold of me for the first time. But I did not yield; so convictions left me for a season. I continued serving the devil at a great rate, until I was impressed that the Judgment Day was nigh at hand. I thought it would overtake me in my sins, and I should be forever lost. This stirred me up right. The burden of my soul became great. At the time, I did not understand the ways of the Lord fully. But I was anxious to have the pardoning love of God in the soul. So one evening, I started off to meeting with one of my neighbors. He impressed upon my mind that I should go forward that evening for prayers. So I reflected over it in meeting. Thinks I, I shall go out in the fields to pray, so that no one can hear me. But as soon as they rose to sing, I made my way through the crowd of people to the mourners' bench.—It was a great cross for me to come out before the world, and to get down so low in that despised way. Now I had the start made for the good land, and so I prayed on until the blessing came. It came, and filled my soul—pressed down—shaken together—running over. Such was the blessing, it made me a new man all over. I was baptized into Christ Jesus. Joy and peace in the Holy Ghost filled my soul.—Such is the life of God made manifest in a soul. He has the peace that passeth all understanding. The next day after God blessed my soul, I was left groping in the dark by myself. It was a dark time for a season. I thought I had no religion any more. I did not understand the way that the Lord works. I suppose I thought I could feel the glory of God in my soul all the time. But I was mistaken in that. So I went to meeting that night, and the way was very dark at meeting. I could not enjoy myself in Jesus at all that night. But in a few days, the morning star arose anew in my heart. It lighted my soul once more. I could view the land, for a season, again. We must be tried; for the trial of our faith worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart. Such is

the religion of Jesus. The Lord trieth His people. He will have an obedient people. If we live godly, we will be despised; but if God be for us, who is he that can be against us. Through the grace of God, I want to make my way through storms and persecutions.

I want to make my home in Heaven, if it costs my life and all I possess here. Earthly things are not to be compared to what are laid up in Heaven for all who love the Lord Jesus. I feel the fire burning now. I mean to go on, it is so good to sit in heavenly places in Christ Jesus. It makes me meek and lowly, and harmless as a dove. Oh glory to God! for his life made manifest in the soul.

I know I am traveling to glory, for I feel it in my soul, and God's Spirit bears witness with my spirit. Glory to God for a religion that we feel and know!

I expect no rest from trials and persecutions in this world, but in the world to come, I shall have glory ever lasting!

REV. URIA HARRINGTON.—Eternity itself will not be an hour too long for me to shout the high praises of my Redeemer, for what he has done and is doing for his little ones down here among the lions and the legions. O how wonderfully he saves, even while the fire burns! I am just closing up my second year on this circuit. In the two years, we have held five protracted meetings, and two camp-meetings. The visible result has been about one hundred and fifty conversions, and fifty claimed perfect rest in Jesus. At one of my meetings last winter, five in one family were converted, and three out of the five found the rest of perfect love. At the Illinois State Camp-meeting, in Aug., I heard a young lady testify, that between the rising and setting of the sun, during the meeting, the Lord converted and sanctified her soul. It seemed to me that her face shone like one from an heavenly country. Two prominent ministers of the Illinois Conference found this perfect rest during the meeting. Their names are Sampson Shinn, and G. S. Barrett, both of Jacksonville, Ill.

These dear Brethren are men who have

been preaching the gospel for about thirty years. Bro Shinn has been a P. E., and is a prominent member of the Conference. He has taken a decided stand for full salvation. Brother Barrett testified that he had always been correct in theory, but knew nothing about its saving power. He had for years believed in sanctification, but he now believed sanctification in Him.

D. S. McCONDRAV.—Glory to God! one more soul has been born into the kingdom of our Lord Jesus Christ. Oct. 19th, I consecrated myself to God, to be true to God, but then the battle commenced. The blessed Jesus, in whom I live, cleansed my soul and made me a child of God. These words were applied: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you one of flesh."—Ezekiel xxxvi. 25, 26. I hope the next verse may now and forever be applied. Christ is my Redeemer, and God my Father. "Thy God shall be my God, and thy people my people." Hallelujah to the Lamb who taketh away the sins of the world! Severe trials have come, but God knows my honest heart, and I know Jesus will carry me safely through.

Mrs. FLORA H. HOBERT.—Praise the Lord O my soul! I am all the Lord's, soul, body, and spirit, to be his for ever more! Glory to the Lord! I wish I could tell to the whole world how sweetly Jesus saves me. Praise his name forever! O it will be glorious when I shall meet the pilgrims in heaven! I am so glad that Jesus loves me to-day. O glory, glory, hallelujah! Amen.

E. OSBORN.—I desire to testify, before the world and my brothers and sisters, in the *Earnest Christian*, that are in earnest to get to heaven, that it is my privilege to go to heaven under full gospel sail. Glory to God and the Lamb forever!
Iowa.

Mrs. C. E. CHILDS.—I can say to-day, that the narrow way is better and better, notwithstanding trials and temptations are strong; but I find the promise is sure—"My grace *shall* be sufficient." My desire grows stronger and stronger, to live to the glory of God, and my love is deeper and more devoted for the Bible. In fact, but little other reading relishes. To-day and yesterday, my heart has been so filled with gratitude and love to God, for His many blessings, and to the precious Saviour for His loving kindness to us sinners, that my heart is full and almost runs over, and I am ready to exclaim, What a God is ours! Praise is indeed comely for thee—as the sweet psalmist has written.

EDWIN SPICER.—Oh, praise the Lord! I would give my testimony on His side.—Although I am far from Christian society, I do enjoy the means of grace that God in His goodness has provided for me. I thank God for the *Earnest Christian*. It is doing a great deal of good out here. My faith is in God, and in the strength of Jesus, I am determined to cry out for a work of grace to be done in this place. I desire all true followers of Christ to pray for this neglected part of our Lord's vineyard, and that I may stand steadfast to the end of the Christian race.

Dakotah Ter.

A. C. SMITH.—It is Jesus that saves me and nothing else, and I confess He does save me all the time from all sin, and I trust Him to keep me from sinning any more. I confess Jesus has taken the proclivity to sin out of me, pride, covetousness, selfishness, and unbelief, the damning sin of all. Glory to God for this great salvation! Jesus Christ in me the hope of glory, the resurrection and the life. Oh, glory! Amen.

N. Y.

PHEBE E. PILBEAM.—I praise God to-night for a free and full salvation. I know that Jesus saves me, soul and body. Oh, how I love the narrow way! It grows better and better. I feel like taking the soldier fare and going through with Jesus.