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THE CHRISTIAN ARMOR.

BY REV. B. T. ROBERTS.

If you belong to Christ you will oppose sin. Having gained the victory over yourself, you will seek, by every means in your power, to promote the Gospel in its purity. This will bring you in direct conflict with the world, and with the worldly element in the Church. They will unite their strength to put you down. Even those whom you took to be good men, pillars in the church, will endeavor to bring you into bondage. Satan will employ all his tactics for your overthrow. The combination against you will be formidable, both in numbers and in strength. Unprotected, your destruction will be certain. But however weak you are in yourself, you may hold your ground against all the combined powers of earth and hell. *Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.* Eph. vi. 13.

By "the armor of God" is meant, the armor which God furnishes. He makes it, and supplies it to all his soldiers. It renders them absolutely invincible. No weapon can penetrate this armor so as to inflict a deadly wound. Its different parts cover the

entire man. Hence, the exhortation: "Take unto you the *whole* armor of God." If there is an exposed part, Satan will find it out. He hurls his fiery darts with deadly force where he finds any part of a soldier of the cross unprotected.

1. Take the helmet. This covers the head. It is important that this should be well defended. A wound in the head is always dangerous and often fatal. An error in doctrine generally leads to error in practice. He who holds the helm determines the course of the ship. If Satan can get control of the understanding he soon bewilders his victim amid the mazes of error. It is generally easier to cure one of a positive immorality than of a wrong theory. In the one case, a man readily admits he is wrong, in the other, pride of opinion makes him hold to his position against all arguments, however conclusive.

A Scriptural hope of salvation, affords the only security one can have against embracing erroneous doctrines. To one who has Heaven in view, false philosophy has no charms. When the joy of salvation is gone, men lend a willing ear to any doctrine that promises them comfort in their backslidden condition. No one with a clear witness of his acceptance with God, puts light

for darkness, and darkness for light. Keep then, your head well protected, by keeping your soul happy in God.

2. *The breast-plate of righteousness.* This is a piece of the armour, equally important with the helmet. It covers the vital organs. If this is left off, an arrow from Satan will pierce the heart, and the spiritual life is gone. A Christian is a man of unbending integrity. Dishonesty in business or in religion, will kill the most valiant Christian soldier that ever stood upon the battle-field. So we may daily pray, "*Let integrity and uprightness preserve me.*"—Ps. xxv. 21. *The integrity of the upright shall guide them.*—Prov. xv.

3. The battle-field of life is strewn with the dead forms of those who have fallen, *pierced through with many sorrows, because they neglected to put on the breast-plate of righteousness.* Do not venture out a single day or a single hour of the day without it.

3. *Have your loins girt about with truth.* Do not believe lies. Do not tell lies, nor give your money to pay for having lies preached. *Buy the truth and sell it not.*—Prov. xxiii. 23. Do not part with it for any earthly consideration; but be willing to lay down your life, if need be, in defence of the truth as it is in Jesus. If you ever have that *holiness without which, no man can see the Lord,* it will be through believing and obeying the truth.

4. *Have your feet shod with the preparation of the Gospel of Peace.* Soldiers have to do a great deal of marching. Their feet must be cared for. Not only do they daily march towards their Heavenly home, they often have to run on errands of mercy by the way. This "preparation" is a cheerful readiness

to obey Christ and publish his Gospel. *How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, thy God reigneth.*—Isa. 52. xxvii. The Israelites were commanded to eat the pass-over with their sandals on, to show that they were ready for marching.

5. Outside of all, take the shield of faith. With this before you, no weapon that is formed against you can prosper, and you will be able to ward off all the fiery darts of the wicked one. Unbelief alone exposes the soul to the attacks of Satan. With a firm trust in God, in the assurance of His pardoning favor, in his providential arrangements, with an unwavering belief that all things, no matter how dark they may appear, will work together for your good, you can pass through every conflict unscathed, and the missiles of the enemy will have been turned aside before they reach even your armor. Keep your shield before you, and you are invulnerable.

Such is the defensive armor of the Christian. It is hell-proof. But you will notice it is intended for men of courage. There is no provision for cowards. The back is defenceless, for that is never to be turned to the foe.

But the warfare of Christ's soldiers is designed to be mainly aggressive. They are to maintain their ground by daily achieving new conquests. Hence they are furnished with a sword. It is sharp and double-edged. It never grows dull by use. *It is the word of God.* With that, Christ vanquished the devil in a terrible battle. With this, we can successfully assault any

citadel that sin has ever reared. With that, Luther encountered a mighty host led on by Pope and Priests and Kings, entrenched behind fortifications on which a thousand years labor had been expended, and came off victorious. With this, we can assail popular sins, sanctioned by the church and defended by self-interest, and God will give us the victory. Let us become skilled in its use.

THEREFORE TAKE UNTO YOU THE
WHOLE ARMOR OF GOD.

CHRISTIAN PRINCIPLE.

“Let every young man, especially let every educated young man, pause at the commencement of his career, till he thoroughly comprehends the importance of setting out with a proper theory of life. Let him “arise and shake himself.” Let him spurn away from him, for one holy hour, the blandishments of ease and pleasure. Let him burst from the bondage of all unmanly, unscholarly habits, like a brave high-toned spirit, resolve to be his own master, and to rule himself well. He should ascend to some lofty mount of vision, some Pisgah, from whose summit the whole land “that remaineth to be possessed,” shall be clearly visible to his earnest, honest gaze. Scorning to be hoodwinked and cheated by mere illusions, let him penetrate into the heart and reality of his whole destiny, doing impartial justice to the claims and dignity of the mind as well as the body; of the distant and the future, no less than the near and the present. With eternity and God before his eyes and some reasonable and decent regard for his own well-being, let him come to the great choice that once for all, he must make for himself. “If the Lord be God, follow Him; if Baal, then follow him.” Let him remember that the principle which he adopts becomes henceforward a living, molding influence. It will enter and dwell in the depths of his nature—a well of

water springing up and overflowing the soul, imparting to it, through the long ages of the future, its own properties and hues. Remember, young man, you are selecting a companion for the voyage of your entire existence, whose habits, manner and sentiments so close and long an intimacy, will make your own. You are determining what meat your soul shall be nurtured upon; what shall be the complexion of your future being. In forming a library you would have good, and not bad, silly, and corrupting books. In choosing a teacher or place of education, you would avoid a driveler, and require the protection of discipline and good order. Your physician must not be a quack nor a pretender. You are ambitious to give your adhesion to true and approved, not to antiquated and exploded systems of philosophy. In choosing your principles of action, and subjecting your mind to influences which must form its character and control its destiny, you consent to receive into your bosom an agency more potent than books, or teachers, or schools; more efficient than the physician's most heroic remedies; more authentic than all the sects of philosophers. You are thus called upon to assert the highest privilege, and perform the highest function, of a free, redeemed, heaven-born spirit. Show that you are worthy of the sacred trust which God, in his providence confers upon you,—the office of taking care of yourself.”—*Stephen Olin, D. D.*

THE SCRIPTURES.—I do find in most such a spirit of idolatry concerning the learning of this world and wisdom of the flesh; and God's glory is so much stained and diminished thereby, that had I all their aid and assistance at command, I durst not make use thereof, and that for fear lest that grace and those gifts that the Lord hath given me, should be attributed to their wits, rather than to the light of the word and Spirit of God. Wherefore I will not take of them from a thread to a shoelatchet, lest they should say, We have made Abram rich.

"THE EARTHEN VESSELS."

2 Cor. iv. 7.

BY REV. T. S. LA DUE.

These vessels are all unclean before they are put in God's "great house." By nature they are "cups of devils," not "cups of the Lord," filled with abominable things: slops of vanity, gall of discontent, caustic of malice, foul mixtures of impurity, "vessels of wrath fitted to destruction:" that is, fit only for destruction. As the plague-spot of the leprosy struck into the very stones of the walls of the house, so the leprosy of sin has struck into these, and they are fit only to be "cast into an unclean place," "as vessels wherein is no pleasure."—Lev. xiv. 39, 40; Hos. viii. 8.

Some of these cups and platters are made clean on the outside, but within are full of all manner of uncleanness. How beautiful outwardly—white as the snow—seemingly of the choicest material, exquisitely refined, ornamented with crosses and cherubs, and compasses, and squares, and arts, and every holy thing; but inwardly how foul!

Many are afraid to have these vessels handled and cleansed. They have a lot on their hands, of such brittle stuff that a little handling will break them, and their whole establishment fall to pieces. How will such endure the stern handling of death, and the rough shaking of the judgment? Clay vessels, unbaked; and their keepers so tender of them that they will not suffer them to be put through the refining and solidifying fire. How fearful of their wares. And when some thorough worker comes along, how alarmed lest he break their crockery!

Many of these vessels have become cracked. The world hits them and they break. The devil tumbles them around. The fires of persecution are too much for them. They are cracked, and have become broken cisterns. These cannot be mended or tinkered into soundness: for the Great Potter will have no marred ware in His house; they must be without blemish. They have lost their ring,

and no cementing or puttying can restore that. No, like the cracked bell, they must be made over; "the first works must be done."

Let us consider the process of making "the vessels of mercy." They are earthen, therefore of earth. *First dug out of the pit,* an horrible pit of clay; very unpromising clay. *Next ground.* Oh! how grinding to self is the mill the Great Potter runs us through. Truly we can say, "the mill of God grinds." *Then turned on the wheel.* "Then I went down to the potter's house, and behold he wrought a work on the wheels."—Jer. xviii. 3; turned the ground and crushed clay into shape.—"But now, O Lord! thou art our Father, we are the clay, and thou our Potter, and we are all the work of thy hand."—Isa. lxiv. 8. *Next after drying, washed.* We have seen the potter dipping the clay vessel into some kind of liquid, which must have great virtue; for when the vessel is burned after having been washed in this liquid, it becomes clean and firm, and shining. These vessels are washed in "the blood." *Next they are put through the furnace.* Useless they are without, mere dry clay, like Ephraim, a cake half baked. We are to be earthen at least, not clay.—There are too many clay Christians. Welcome the furnace then. Great Potter shove us in! *But Paul speaks of "vessels of silver and gold."* These are of earth; for metal is earth refined, as human flesh is earth refined. These have to pass through the furnace, and, if any thing; more severely than others; because they are not only burned, but also melted, and in addition to this, hammered. This is often the hardest to bear; for we may stand the burning and even the melting, but to be hammered, and take it joyfully, shows a high state of refinement and excellence.

Let us now try to count what it has cost to make and preserve these vessels, even one of them. And first the time.—Four thousand years from the day of the promise that the seed of the woman should bruise the serpent's head, until the woman's seed put his heel on the

serpent's head and gave the mortal crush, and cried, "It is finished." Then the number and character of those engaged in this work necessary for fitting up a perfect vessel for the great house of God. Patriarchs and prophets,—thousands of priests and Levites set apart for this alone. The great Jewish nation elected for this, and all enemies helped too, and all devils, however unwillingly, for they are forced into the ranks among the all things which work together for good to these vessels.—*Think of the treasure expended*, millions upon millions; for the support of priests and temple service during forty centuries, and of the multitude of animals sacrificed. Think of the glorious temple, representing three billions—some say nine billions of dollars. *And then think of the life sacrificed*: of millions of animals and of men in battle and by martyrdom. And then, what infinitely outweighs them all, the life of the Son of God. His blood, the blood of God, we say it reverently, with the apostle, when he says: "Take heed therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of GOD, which He hath purchased with HIS OWN BLOOD."—Acts xxviii. 20. And since the finishing time, when old things passed away, and behold, all things became new, we must add to all that went before, the scores of millions of martyrs' lives yielded up, the millions of money expended, and the mighty labor of apostle and preacher, and press, and Almighty Spirit, all of which along with that gone before, is for the vessels of this day, that they may be fitted to become this dispensation of excelling glory, and exalted to the high heritage appointed us in heaven.

These vessels are weak in themselves. Paul says, "But we have the treasure in earthen vessels."—2 Cor. iv. 7.—Why? earthen vessels are very weak, and vessels holding such treasure, "the unsearchable riches," ought to be strong, very strong. Men keep their treasures in iron safes, not in earthen vessels.—

But nevertheless Paul says, "We have this treasure in earthen vessels." Why, brother Paul? tell us the wherefore of this strange mystery,—“that the excellency of the power,” mark, not the power merely, but “the excellency of the power” may be of God and not of us. Here is an old building, it contains great treasure. Why put such treasure there? A child could break through. But see the guard of armed men around. They keep that treasure. The power in all its excellency is of them, and not in the old building; and the weaker the building the more the excellency of their power is manifest. The same is true of these vessels. And out of their weakness God's strength, manifestation of strength, is made perfect.

Great efforts have been and still are put forth to break and destroy these vessels. The devil and his angels have made it their especial labor for thousand of years, and the multitude and the mighty ones of earth have been in league with them. Great empires have fallen upon them; but they fell not on them but on the rock which covered them; and they were broken themselves, and naught remained of them but a name. The vessels were not broken, they were caught up, and see them there, one hundred and forty and four thousand, that is myriads, ranged on Mount Zion.

These vessels are to hold precious stuff. To be filled with the Spirit, the water of life, the wine of the kingdom. They are to contain spiritual nourishment, the sincere milk of the word, and strong meat.

Every vessel is not designed for the same office. One may be used by the Master to hold milk, a son of consolation. Another, wine, pouring out streams of vitality and joy. Another, strong meat, to build up those of full age.—Another, medicine made from the bitter herbs, which searches old Adam, making him deathly sick, and purging out the old leaven.

A vessel may be tempted on account of the use it is put to. The milk cup may think, "I wish I held something

stronger, milk is tame." "Yes," whispers the devil, "flat." The wine cup may think, "wine is so exciting." The meat platter may think, "meat is so heavy, I wish that I had more of the life of neighbor wine cup." The cup of the bitter portion may sigh, "wo is me, my mother, thou hast borne me a man of strife." But each vessel fills the place in the great house the Master pleases. Let there be no controversy between the members. The Spirit distributeth to each severally as He will, and the vessels altogether contain that which combined will build up a perfect man.

The important thing is that the vessel contain something useful. No matter how fine it may appear, without this it is useless; like the great, showy things crowding the land in this day. And no matter how coarse, without this it is useless. "Why," said the divine to the old Indian, "are the people more interested in what you say about religion, than in my studied sermons?"—"Why," he answered, "you stand before the people with your gold dish and spoon, and stir it round and round, so wise; the people come up and look in and find nothing to eat, nothing but jingle, jingle, jingle. Poor Indian take his wooden dish and horn spoon, and stir it round and round. The people come up and find it full of succotash, so they like poor Indian dish best."

It is an honor to have any place in God's house, even the most menial, unspeakably beyond the highest position among men. "I had rather be a door-keeper in the house of the Lord." The truly noble seek the lowliest place.—The most noble often seem the most base. "For I think that God hath set forth us the apostles last,—we are made as the filth and offscouring of all things."

The vessel of dishonor, yea, the most dishonorable in the eyes of men, may be just as necessary and useful as the finest piece in the house. The pot in the kitchen is as necessary as the glass or gold goblet on the table. This vessel of dishonor may be more useful

than the one in higher esteem. More useful to more persons, and to persons in the greatest need. It may be fine to be a vase on the side-board, filled with flowers; but I had rather be the pot in the kitchen, put through the fire, smelted, banged about. "And the pots in the Lord's house shall be like the bowls before the altar," equally honorable and valuable. "Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the Lord of hosts."

These vessels are designed to be used by God. It is an honor to be used by Him in any way. Here is an antique tankard, "Luther drank out of that." We look at it, touch it reverently, ask questions, and admire. Here is a vessel, well, it looks quite old fashioned, outlandish, in fact, inferior. Ah! God uses that vessel, God the Almighty, God the King. What an honor that God will even touch us, much more use us. These vessels, even the most dishonorable, are not only used by Jehovah, *but used by Him for the most useful purposes.* What? to convey the water of life in to sin-sick and perishing souls. No matter how mean appearing the vessel used for this, the use makes it honorable. A soldier on the battle field, is dying, he cries for water. A comrade rushes to a spring near by, he has no cup nor canteen, what shall he do? he takes off his old hat, scoops it full of the precious crystal fluid, runs to his comrade, and he drinks, and whispers: "Oh that is the best drink I ever tasted!" The old hat was the means of saving his life, although so mean a vessel.

What an honorable use. No vessel in the great temple of heaven is put to a more honorable use. See that vessel there, standing fast by the throne. The rainbow fades beside it, and sun, and moon, and stars grow dim. See that angel. Now see that other vessel, on earth, and earthen, and oh! how black, how coarse in the eyes of men. See black, old aunt Dinah, leading that soul to Jesus, preaching the gospel to the sinner. Now, that earthen vessel, brimful of the water of life, held by

the hand of Jesus to the parched lips of the trembling sinner, eclipses in moral glory that celestial.

Christ was such a vessel. Think of it blood-washed saint. Think of it blood-bought sinner. Hear the words: "Wherefore in all things it behooved Him to be made like unto His brethren." Again: "Forasmuch then as the children were partakers of flesh and blood, He also Himself likewise took part of the same." An earthen vessel then. And what kind in God's great house? One of the most honorable of course. No, in the estimation of man, the most dishonorable; made of no reputation, no form nor comeliness in it.—The Jews were looking for God to hand them this vessel down out of heaven. He did; but when they saw it, there was no beauty that they should desire it. They despised it, and rejected it, and at last most hatefully broke it. But the contents which ran out are a libation of redemption to a world.

ELEMENTS OF MINISTERIAL SUCCESS.

BY REV. L. B. DENNIS.

This embraces one of the grandest secrets of the world! Success in the work of the Ministry, doubtless, is paramount to every other consideration, connected with the interests of this world, or of that which is to come. Success is the important term in the caption of our article.

Elements simply mean the first rules or principles of any art—an ingredient of the constituent principle. Hence the inquiry: what is, or where is the great, the grand—yea, the gracious secret of success?

1. Prudence in our department, and chasteness in our conversation. To adapt ourselves to our company, both in conversation and conduct, requires no small amount of prudence, sagacity and discretion. How often should we ask ourselves: do we comport ourselves as Ministers of Jesus Christ? Is our example worthy of imitation? Is our

conversation properly seasoned with grace?

Do we sufficiently study human nature, so as to know human character, that we may adapt our words to the numerous wants of mankind! To succeed, evidently we must.

Much, very much, depends on the manner and the spirit we exhibit to the persons we approach. "A word fitly spoken is like apples of gold in pictures of silver."

Mr. Humphry says: "Genuine ministerial prudence keeps back no important truth, listens to no compromise with sin, connives at no fashionable vice, and cringes before no lordly worlding."

2. Another element of success is, proper personal conversation, close pointed, applicable. Mr. Abbot, in leaving a family at a given time, said to an amiable and beautiful girl: "Sis, I grudge thee to the devil." Those were the right words. The first interview between Alexander of Russia, and Madame De Krudener, she made the following severe and pointed remark, after he had stated the condition of his mind: "No, Sire, you have never yet come to Christ as a criminal asking for pardon. You are still in your sins. You have not yet humbled yourself before Jesus. You have not yet said with the publican, from the bottom of your heart, 'God be merciful to me a sinner.' This is the reason why you have no peace." He says these words were, "Sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, a discernor of the thoughts and intents of the heart." Mr. Gaddis felt the force of his mother's words, while she held him by the hand and said, "Be good, and seek religion before you return home." Such words have power! Such cases are numerous!

3. Perserverence is an element of success. God has made no distinction in the work of the Ministry. Discouragement should never be written in our book of life. "We are laborers together with God," is the strong declaration of the apostle. In our work, we

may be tried, tempted, thwarted, disappointed, and feel almost forsaken of God and men. But we hear our dear Redeemer say, "Lo, I am with you always." We must feel assured that it is "According as his Divine Power hath given unto us all things, that pertain unto life and godliness." Knowing that in the severe conflicts that are to try our faith there are "Given unto us exceeding great and precious promises." Much of our success depends on our vigilance, constancy and fervency! We are to go, not only where we are needed, but where we are needed most, visiting from house to house, praying in every family, talking on the subject of religion to parents and children, kindly inviting those by the wayside, or those who have no Church, to the house of God. The authority says, "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."—Acts v. 42. There is power, and often success attending a determined, persevering effort. Some years ago, at a revival in Ohio, at the close of the meeting, one evening, a young lady remarked, "she did not intend to come to the altar of prayer any more." The preacher in charge asked why? She replied, "I have been here eleven nights and have not found peace, it is no use for me to come again, for I believe there is no mercy for me." The preacher most strongly urged her to come, in fact he urged until she promised to come again. She was there in due time the following evening, and received an evidence of her sins forgiven. In ten days from her conversion, she was taken severely sick, she sent for the preacher, who is now Dr. Foster, she said to him, "I could not die contentedly, till I saw you once more, I want to thank you now for urging me to go to the altar the twelfth time. If I had not gone back again, I might this moment, have been dying without any hope in Christ! But I thank God I did go to the altar that evening; there I obtained pardon and feel now that I am prepared to go! I want you to join and sing, 'Bright

angels are from glory come,' And, while they sung she went sweetly home.

4. Still another element of success is preaching the word, in the love and fear of God. But this demands great discretion. The right text, the right word, the right spirit, the right desire of heart, the right exercise of faith, *these all* demand careful attention. Much did the apostle mean, when he said, "*Preach the word!*" Seeming anxious to make it more impressive. "Be instant in season; out of season: reprove, rebuke, exhort with all long suffering and doctrine." Plain, pointed, personal Nathan said, "Thou art the man." Isaiah said, "Cry aloud, spare not, lift up thy voice like a trumpet! Show my people their transgressions, and the house of Jacob their sins." God intends us to feel, as did the Prophet, when he said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted. To proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn." Our blessed Saviour said, "As ye go, preach!" And the man of God filled with his Divine mission, and realizing his moral obligation said, "For Zion's sake I will not hold my peace; and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth!" To properly preach, or appreciate this element of success, we must "Be able to comprehend with all saints what is the breadth, length, depth and height, and to know the love of Christ, that ye might be filled with all the fulness of God." Being thus deeply imbued with the Spirit, it is easy to feel the truthfulness of the apostle when he said, "The love of Christ constraineth us." Then we "Covet earnestly the best gifts." The grand object is "To give no offence in anything, that the ministry be not blamed. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in

labors, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by love unfeigned, by the word of truth, by the Holy Ghost and by the power of God." This means was used very early in the Christian era, to great success: three thousand were converted and added to the Church in one day.

5. Much power has always attended secret prayer. Probably no means has been blest and sanctified for good, more than that of private prayer. Constant, faithful, fervent, secret prayer. "When thou prayest," said Jesus Christ, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." And Mark tells us that Christ, "Rising up a great while before day, he went out, to a solitary place, and there prayed." Luke says, "He withdrew himself into the wilderness and prayed." Every Jewish family is represented as having an apartment for private devotions, prayers, alms, thanksgiving and supplications. It was the secret, opportune, powerful prayer, of young Gaddis, that was sanctified to the salvation of his mother. It was the incessant private prayers of Mrs. Wesley, that were instrumental, to a great extent, in the salvation of her children, and their great usefulness in the world. And Mr. Clark says, "Prayer requires more of the heart than of the tongue."

6. Another of the essential elements of success in the Minister, is, to be deeply imbued with the Holy Spirit. Christ says, "Without me ye can do nothing." Paul says, "For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit, that we are the children of God." "Likewise, the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but, the Spirit itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit,

because he maketh intercession for the saints according to the will of God." Paul gives us another excellent reference when he remarks, "Praying always with all prayer and supplication in the Spirit." The Holy Spirit has accompanied his children since the day of Pentecost. There the effects were plain, pertinent, powerful! Sinners trembled, mourners were converted and believers were made to rejoice. The quickening energies of the Spirit are requisite at our extraordinary meetings. When our Divine Master said, "Lo, I am with you always," it was clearly implied that the Spirit was the accompanying influence.

7. But in connection with the Spirit, we must have confidence, familiarly termed Faith. When we enter the contest, we must expect to conquer, we make no compromise with sin. Our motto should be, victory or death. Success, success, must be the watch-word. Our loving Lord said, "Have faith in God;" this in its relation is imperative, it is not simply a matter of choice. Christ in emphatic words demands it. Paul in his letter to the Hebrews carries out the same. He most plainly declares, "Without faith, it is impossible to please Him, for he that cometh to God, must believe that He is; and that He is a rewarder of them that diligently seek Him." But this same Apostle seems a little more nervous in his remarks to the Romans; there he most positively declares, "Whatsoever is not of faith is sin." The ancient worthies were commended for their implicit confidence. Enoch, "Before his translation, had this testimony, that he pleased God." The raising of the fiery serpent in the Israelitish camp demanded strong faith to produce the intended cure. To an enemy or disinterested spectator, the simple act of compassing the city of Jericho, with seven priests, bearing seven trumpets, for six days, seemed a very small matter. But Joshua the old servant of God, confidently expected the entire fulfillment of the Divine promise. They move on, the priests are at their appointed place, the Ark of

God is carefully kept with them. The seventh day comes, all are awake, all are at their place, the sixth circuit is made, the seventh is commenced, every thing is now consecrated to God, the silver, the gold, and even the brass. Louder and louder sounds the trumpet, the priests burn with zeal, the people shout for joy.

It is not necessary to refer to the numerous cases recorded, where, through faith, kingdoms were subdued, promises were obtained, the mouths of lions were stopped, the violence of fire was quenched, the weak were made strong, the armies of the aliens were put to flight, and women received their dead to life again. The daughter of Mr. Payson once said, "I wish the labor as certainly insured success in spiritual as in temporal affairs." Her father said, "It does, it is just as certain, that prayers for spiritual blessings will be answered, whenever God sees best, as that the husbandman, who sows his seed with proper precaution, will reap. The only reason that our labors to obtain spiritual blessings, are not attended with success is, they are not made in earnest," in faith. It is said of Carvosso, "He was so holy, so simple, so genial, and charitable, so 'full of faith and the Holy Ghost, that the ordinary language of Christian conversation seemed to glow with a new significance, when it came from his lips. He was so rich in the consolations of faith that they appeared to overflow his soul to all contrite minds which approached him." His piety, zeal, and faith, enabled him to be the honored instrument in the conversion of thousands. Sixty years he filled faithfully the office of Class Leader, and his faith prepared him for rebuking the wayward, comforting the mourner, counseling and consoling the believer, and successfully warning the sinners.

It need only be added that prudence is the preparing part. Familiar, personal conversation is highly requisite. Perseverance an indispensable element. Preaching, the public part to be performed. Private approaches to God

secure the power that gives much success. The energizing, saturating and sanctifying power of the Divine Spirit must accompany all of the above, and faith fill the soul with the substance of things hoped for.

THE NEW CREATION.

BY REV. A. B. BURDICK.

Behold I make all things new.—Rev. xxi. v. When a house can no longer be occupied with safety, it needs to be repaired or built anew.

Bad tenants may injure a good dwelling beyond repair, so sin has ruinously destroyed our world.

The necessity of a new creation does not grow out of an imperfect design, nor out of any deficiency in the work. "In the beginning God created the Heavens and the Earth," and every specific work of his hands he pronounced good. Special care was given by the triune Creator on the formation of man; and he who is so "fearfully and wonderfully made," was created in the image of God, and after His likeness. Though formed from the dust of the ground the clay was *not marred* in the hands of the Potter.

To this master-piece of all creation, was given dominion over the material kingdom. Animal, vegetable and mineral productions were alike subject to him with a single exception. The fruit of one tree was forbidden. In this, was a law sufficient to govern man, and prove his fidelity. To this law was attached a penalty, the extent of which teaches us that the creature may not with impunity trample on the authority of the Creator. Disobedience to God is not a trivial offense. We have learned the sequel too well. "By man sin entered into the world," and in consequence, the death penalty passed upon all men. But the curse is not confined to man alone. The whole creation groaneth and travaileth in pain together till now. Roman tradition holds, that a curse is divided into three parts; falling equally on the one who

is cursed, on the one who pronounces it, and on the rushes, the tops of which are always blighted. Though we question the authenticity of such superstition, it may serve to help us bring out a point in reference to the triple curse consequent upon the fall of man.

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle." And unto Adam he said: "Cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee."

Both animate and inanimate nature bear the marks of sin's doings, yet no part of creation suffers so much from its effects as the sinner. The image of God has been lost! Instead of original holiness, happiness, peace and love, total depravity, with all its train of evils is the fearful consequences!

The whole head is sick, the whole heart faint, while we contemplate the ruin! Sin and Satan have indeed been bad tenants; they have marred and defaced the outside-man; defiled the heart and destroyed the framework of the whole structure. *"From the sole of the foot even to the head there is no soundness in it; but wounds, and bruises, and putrifying sores."* The once upright man, has fallen beyond repair. Mending will not meet the necessities of the case. Sin, like a tyrant reigns, and man is a slave; and heir of pain and death.

*"But ah! destruction stops not here;
Sin kills beyond the tomb."*

There must be a new creation, or an everlasting destruction. To wait for this change till there shall be *"a new heaven and a new earth,"* would be fatal; then *"He that is filthy, let him be filthy still."* Here is the place, and now is the time to *"cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."* Without *"the washing of regeneration and the renewing of the Holy Ghost,"* all outward changes are vain. Though Eden were restored, and the

curse removed from all but man, his moral condition would not be improved. Though all else were made new but the sinner's heart, which "is deceitful above all things, and desperately wicked," a new earth would be no better than the old one; but crime and wickedness would have increased facilities, and less restraint.

In the original creation a home was first prepared for man. In the new creation, man must first be prepared for his home.

Righteousness will be an abiding characteristic of the new heaven and the new earth, whose inhabitants are new creatures in Christ Jesus, "which after God are created in righteousness and true holiness."

This is an inward work, as shown by a corresponding newness of life. The soul is restored to the image and likeness of God. The body is yet under sentence of death, and though sanctified, not restored to Adamic perfection; but it must suffer more or less from the effects of sin, by pain in this life and decay in death, till He who sitteth upon the throne shall make all things new. "Then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'"

How far redemption may cover the outer man we are not prepared to say; but should it perish, the inner man may be renewed day by day. We do not feel like limiting the Holy One of Israel, who "Himself took our infirmities and bare our sicknesses."

We raise no objections to a faith which claims that we are "immortal till our work is done," or claims the fulfillment of the most exceeding great and precious promises of God, where the conditions are fully met. But we do hold that it is safer and better to entertain a well-grounded hope in the resurrection of the dead, than to vainly look for some sudden flight from earth to heaven by translation.

We are not of those who seem to believe there is more importance in trying to find out when Christ shall come, to make "a new earth;" than in

preparing to meet him. So we'll sing and pray on with Charles Wesley.

"Finish then thy new creation;
Pure and spotless let us be;
Let us see thy great salvation,
Perfectly restored in thee:
Changed from glory into glory,
Till in heaven we take our place,—
Till we cast our crowns before thee,
—Lost in wonder, love and praise."

A CALL TO THE UNCONVERTED.

BY WILLIE SHAW.

Did you never, my unconverted friend, in the silent watches of the night, hear the gentle whisper of the Spirit, saying: "Behold now is the accepted-time, to-day is the day of salvation!" Did you ever think that each time you resist the strivings of the Spirit your heart is becoming harder and harder? Oh! stop for a moment and think of your soul. Now while you have your reasoning faculties; now while Jesus and his children all pray. Oh! turn to the Lord, who will have mercy upon you, and to our God, who will abundantly pardon. Do you say there is time enough yet, I expect to live a good many years? Before another sun shall rise and set you may be weeping in hell, crying: "The harvest is past, the summer is ended, and my soul is not saved." If you could see your condition, you might repent; but you are "poor, and miserable, and blind, and naked."

There is a fearful cataract just before you; but you see it not. The deafening roar of its foaming waters echoes along its rocky shore; but you hear it not; and your tiny bark flies faster and faster down the stream of time as you near the precipice; but you heed it not. On you rush until your boat is about to plunge over the cataract before you realize your condition, and then with a cry of horror you take the fearful leap, and sink forever beneath the seething billows of eternal perdition, where there is "weeping and gnashing of teeth." Oh! why will ye die when Jesus has died that you might

have eternal life? Why go down to people the regions of the damned, and linger out a long eternity in sorrow and misery? I would that I might awaken you from slumber; for if you are not awakened very soon, you will sleep on until you will lift up your eyes in hell and find yourself "in torments." Suppose the notes of the archangel's trumpet should echo over the earth this very night, how would you meet your insulted Redeemer? How would you meet that glorious being who spilt His life blood on the cross, that you might wear a crown of never fading glory and shout the victory over death, hell and the grave? Surely you would be crushed with guilt and remorse, and call for "rocks and mountains to fall upon you to hide you from the face of Him that sitteth upon the throne." The judgments of God are pronounced against the wicked. "Upon the wicked the Lord will rain snares, fire and brimstone, and an horrible tempest," and "destroy them with the brightness of his coming." O Sinner! there is a dying hour not far distant, and how will you meet it? Soon you must give an account of yourself to the Judge, and meet your final doom. Soon, unless you repent, you will hear the dreadful sentence, "depart, ye accursed, into everlasting fire, prepared for the devil and his angels." Oh! break off from your sins, and turn to God. The judgment day is fast approaching, and you have no time to waste in folly and sin. What anguish will pierce your soul if you are lost in perdition, because you would not accept Jesus as your Saviour.

"What millions you would give
For one more trial, one more day to live;
Flung back in time an hour, a moments space.
To grasp with eagerness the means of grace!"

This world is the stillest place you will ever find; for in hell there is weeping and wailing and gnashing of teeth, and in heaven the blood-washed are sweeping their golden harps, and shouting the praises of Jesus. Oh! fly to the Saviour for refuge, and you may enter the pearly gates, and shout the victory on the bright hills of glory.

DOING AND TRUSTING.

BY REV. GEO. W. ANDERSON.

It is not our design to encourage any sentimental faith that does not work for God. We do not want to build any up in antinomianism, but to say something to those who are sincere and earnest, and yet in bondage through unbelief. We meet with many who say they are trying to live right. They consecrate themselves to God; they read the Bible, pray, fast, and labor for souls. A beautiful plan is before them and they feel an inspiration to follow it out. The covenant brings some comfort. But they do not succeed in extending the plan; they make slow progress and are often ready to despair. They ask, "What shall I do?" Some say, go on, and they do, but they fail again. We would love to help such out of bondage. We do not mean the bondage of sin. We refer to fully consecrated ones, who aim high and have a perfect idea of religious life before them. Alas! however, they are always trying but never realizing and enjoying. Their wings do not help them to fly but drag them down. Now, the trouble with many such is, a good degree of self-dependence. This may be startling; we can almost hear them say, "why we do not and dare not trust in self. We know we can do nothing to merit a blessing." Yet such are depending on self, ignorantly. They pray and labor, but does self-abandonment and appropriating faith in Jesus enter into their closet wrestlings and public efforts? They are unreserved and even specific in consecration. They look for a blessing but none comes. It may be their conscience approves and they enjoy this for a time, but it does not answer long. They say they have renounced all they have ever done. Yet they go on trying to do more in the same line, keeping up a tedious *duty life*. Their way is hard; they do not believe in salvation by works and yet are seeking a blessing by works. As Wesley says if they were not they would, "expect it as they are,

expect it by "faith and expect it now." How difficult it is to know ourselves.

Now suppose a man wants water from a reservoir, must he always be laying pipe? and, when he has laid it, will he get any water unless he lifts the flood-gate? No; there may be no lack of water, but he will suffer the same as if there was none. So in seeking any blessing from God. We may lay pipe to the reservoir of blessings, by prayer, fasting, self-denial, and labor for souls. We may lay it ever so well; we may take it up and lay it over ever so precisely; yet, we are only exhausting ourselves in the process. We are no better off, with all this done, till we lift the flood-gate by a *present act of faith*. Faith is the hand that lifts it, present, active, persevering faith. This is the important crisis with a soul. His eyes are on Christ. He grasps the promise, He begins to cease from his own labors and says "O, Jesus thou canst do it for me!" His faith increases by one exercise, and he says, "Thou wilt do it for me." Now he has a good hold upon the flood gate and he lifts it as he cries out, "Thou dost do it for me." The only danger then is, of shutting the gate down to see if it is coming. To do that is to stop believing. It is your part to believe and God's to bless. He may want to discipline your faith and not let the water come in such floods as you looked for, but keep the gate up and your soul will be submerged. Receive Christ thus and he will be made unto you, wisdom, righteousness, and sanctification. Your soul will be at rest. That burdening sense of want—

"Every moment, Lord, I need
The merit of thy death."

will give way to the quiet, joyous rest of faith—

"Every moment, Lord, I have
The merits of thy death."

This brings us to a period in our experience we never reached before, where we see all the force of what Paul said, "I live yet, not I, but Christ liveth in me, and the life that I now live, I live by the faith of the Son of God." We

go on to live a life, that is, living by the moment. Hester Ann Rogers said, "I dare not live but one moment at a time and that moment by faith in the blood of Jesus." We rest from our own work, in a sense. We are not perplexed and harassed by fears of not doing all, or not doing it as we should, although we obey God more promptly, cheerfully and fully than ever before. Our Christian activity is more easy and spontaneous. "He that believeth hath entered into rest." It is a faith that produces deep, inward quiet, but at the same time shows itself in outward activity and many good works. Every man who has the life of the Spirit in his soul, will give outward manifestation in "the fruits of the Spirit." Faith does not supercede the performance of good works, they flow from it. A man may make vows and renew covenants, and say, "I must and will do these things," but, when he lives a life of faith he does them without so much effort. His faith works by love, and he knows about "the sweet task of love." He is not making resolutions now for the future, but is in a blessed covenant relation to God, that brings death to sin, and life to righteousness, a conscious acceptance in the Beloved, and a present experience of being filled with all the fullness of God.—

O! brother, sister, — "Have faith in God."

—♦♦♦—

FAITHFULNESS OF GOD.—Faithfulness in Him that rules is that which makes Zion rejoice, because thereby the promises yield milk and honey. For now the faithful God, that keepeth covenant, performs to his church that which He told her He would. Wherefore our rivers shall run and our brooks yield honey and butter.—Job xx. 17.

Let this teach all God's people to expect, to look, and wait for good things from the throne. But O, methinks this throne out of which good comes like a river, who but would be a subject to it? who but would worship before it?—*John Bunyan.*

ENDURE UNTO THE END.

BY J. R. SMITH.

When Jesus was upon the Mount of Olives, his disciples sought him privately, to inquire what should be the sign of his coming, and of the end of the world. Jesus told them to take heed that no man deceived them, that many would come in his name saying that "I am Christ: and should deceive many. But he that should endure unto the end, the same should be saved."

It is written that "in the latter days some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron. The devil is not dead. He is going about like a roaring lion, seeking whom he may devour. He will come in many different forms. At times he will be draped in his sacerdotal robes, in the form of an angel in light. But take heed: look out for him; be not deceived, follow none of his devices. He desires to have the children of God, that he may sift them as wheat. But remember that Jesus has prayed for you that your faith fail not. If there is any weak point in the fortifications of the heart of the Christian, the devil will bring all his forces to bear upon that point that he may make a breach in the walls of his faith. He may not succeed. Nevertheless it will be necessary to "have on the whole armor of God, that you may be able to stand against his wiles. "We wrestle not against flesh and blood, but against principalities, and powers,—against the rulers of the darkness of this world, against spiritual wickedness in high places." The devil is thoroughly practiced in his business. He is never found sleeping. Take heed. Resist the devil and he will flee from you.—When his assaults are the hottest, and trials are the heaviest, remember that "He that endureth unto the end, the same shall be saved."

The devil in the form of Mammon will assail the Christian. He will tell

him he must make haste to be rich; that he must get money at any cost. "But what shall it profit a man if he gain the whole world and lose his own soul?" Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth. It is written upon the fortunes of the millions, "He that drinketh of these waters shall thirst again," "but whosoever drinketh of the water that Jesus shall give him shall never thirst; and the water that Jesus shall give him, shall be in him a well of water springing up into everlasting life."

It is proof of the ruin of the soul that it seeks to satisfy itself with the things of this world. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. Set your affections on things above and not upon things upon the earth, and when Christ, who is your life, shall appear, then shall you also appear with him in glory." Resist the seductions of Mammon, remembering that Jesus has said: "He that endureth unto the end the same shall be saved." Nothing but *vital*, EXPERIMENTAL, and PRACTICAL godliness will endure in that great and terrible day when the Lord shall come. "The great day of his wrath is coming, and who shall be able to stand?" None but those whose hearts are made PURE by the cleansing blood of Jesus.

There are various types of religion having their forms and their ceremonies, some are saying, "I am Christ's," while having fellowship with the unfruitful works of darkness. But, believe them not, take heed, and be not deceived. Have no fellowship with these MYSTIC workers of iniquity, for a day is coming when their works of darkness shall be tried by fire, and they shall not stand. They shall be as the chaff that is driven with the whirlwind of God Almighty's wrath. "Wherefore come out from among them, and be ye separate, saith the Lord. Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with un-

righteousness? and, what communion hath light with darkness?"

There is another form of religion, which lodges in the head. It does not spring from conviction, nor secure adoption, it is not the religion of the heart; it comes from the imagination; it indulges in the sentimental. It covers up every awful truth in beds of roses, making the commandments of God of no effect. It gets up church splees and vanity fairs, tea parties and oyster suppers. It decorates churches, and fits up the Sanctuary so as to please the sensual. This is not the religion of Jesus Christ. A church that proclaims it is not the church of the living God. This kind of religion cannot endure. The advocates of it will be cast into everlasting fire, prepared for the devil and his angels.

There is another form of religion, which is ALL form. It has the form of godliness, but denies the power thereof; This kind worships God by proxy, and has a system of arrangements by which they substitute for the spirit of God, forms of prayer and exhortation, and scientific singing. They worship their minister and their ostentatious surroundings, instead of worshipping God—the cross is very light and easy to be borne—you will generally find it around the necks of the ladies. This kind makes broad their phylacteries, and enlarge the borders of their garments. They love the uppermost rooms at feasts, and the chief seats in the synagogues.—They shut up the kingdom of heaven against men. They neither go in themselves nor suffer them that are entering to go in. There is no endurance in this kind, it collapses the moment it is tested. When the rains descend and the winds blow and beat upon their house their foundation is swept away; but, "he that endureth unto the end, the same shall be saved." Again there is the religion of tradition. Men believe what their fathers believed before them; but, this is not the religion of Christ. He that believes in religion because it was inherited from his father is not building upon the rock. When tested it will

be found wanting; it cannot endure unto the end.

What then is the religion that will endure in that great and terrible day, when the Lord shall come? *The religion of Jesus Christ, pure and undefiled,* as it came from his blessed lips, will stand the fire, no other will. The roots of this religion strike down deep into the believer's heart. It is inspired and taught by the Holy Spirit. This religion accepts Jesus as a present Saviour and the love of God is shed abroad in the heart of its possessor by the Holy Ghost, which is given unto him. Hallelujah! This is the religion that will stand in the day of judgment, and give us the victory through our Lord Jesus Christ. Hallelujah to God. We know that our Redeemer lives, and because Jesus lives we shall live also. The believer feels like joining with the angels in singing, "Glory to God in the highest; on earth peace and good will to man." He knows that Jesus is able to keep that which he has committed to his care until that day. This religion is not the mountain torrent fed by the shower, leaving its channel dry when the clouds are emptied of their contents, but it is the stream that moves on through belts of greenness, sprinkling its banks with fragrant flowers until it mingles with the river of life, and is lost in wonder, love and praise. This religion is like the mighty oak of Bashan, that waves its branches amid the storm, and strikes its roots deeper in the howling tempest, developing itself while basking in the Divine rays of the Sun of righteousness; in winter or summer steadily advancing towards immortal glory.

He that thus believes and lives shall be clothed in white raiment. He shall sing that new song. He shall be made a pillar in the temple of my God, and he shall go no more out. The name of my God shall be written upon him and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God, and he will write upon them his new name, Hallelujah!

WATCH, FIGHT, PRAY.

BY MRS. DELIA A. CATTON.

I doubt whether there ever was a period in this world's history, when it was *more* necessary for the followers of Jesus to have the whole armor on, than it is to-day. The world, the flesh and the devil, are all standing in array against those who are determined to get to heaven; and he who overcomes these, and stands entire in the will of God, will have to watch, and fight and pray, and on the power of the Eternal One rely.

The enemy of God and of our race is ever on the alert, to drag souls down to perdition. He leaves no means unturned. Do any of us sleep? He is awake. "He goeth about as a roaring lion, seeking whom he may devour," whom he may keep, or entice from the way of life.

Then, Child of God,—watch,—be on the look-out,—

"Leave no unguarded place,
No weakness of the soul!"

Take the whole "panoply of God;" watch against the least appearance of sin; seek opportunities to do good; watch over souls, as those that must give account. Though we are marching through Immanuel's ground," we are surrounded by enemies, and we shall have to fight if we conquer. Only let us sit down and we are overcome; lay down our watch, cease to fight, and the enemy is victorious.

In this warfare, we shall have to suffer. "The servant is not above the master," and "He was made *perfect* through suffering."

Then we must pray,—pray much; God hears prayer, and he delights to answer it *too*. Prayer unlocks heaven. The Son of God, when here upon earth prayed; He called on the Father for help, and the Father sent help from above, and strengthened Him.

O, Thou, who art—

"The Life, the Truth, the Way;
The path of prayer Thyself hast trod;
Lord, teach us how to pray!"

ETHEL'S DECISION.

BY HELEN L. SMITH.

"The way of life is so very, very narrow, that they who would tread therein, must lay aside every weight; be divested of every encumbrance, and with the eye fixed steadily on Christ, follow Him closely."

"O Sir, I know it, I read it in the Bible this very day; but the world is so bright, how can I leave it forever, and take the heavy cross?"

"There were tears on the young face, turned so pleadingly to the gray-haired Pastor, and the girlish form trembled with emotion.

Silence for a moment, then came the reply: "What shall it profit a man, Ethel, if he gain the whole world; if he grasps every pleasure, every joy, and then awakes at last to know that all is lost, *all is lost.*"

Slowly the words were repeated, and Ethel Andrews, as if shrinking from the realization of their awful import, turned quickly away and left the man of God, who breathing a prayer for the help of the Spirit for this tempted one, went slowly and sadly on to his home.

"Is it possible that my eternal destiny may hang on to-night's decision?" said Ethel as she reached her own room and sank on her knees, overcome with the thought. "Can't I go just to-night, only once more? Howard will be so disappointed and indignant. O God help me."

For two years the work of grace, most graciously begun, had been waning in her heart and life, and the cruel enemy, seeing in the lovely girl a power for God, had been industriously at work, binding her with the fatal wires of worldly pleasure. The arms of fashionable life were powerful to enchain her in their golden meshes, and although the Holy Spirit spoke warningly, entreatingly, she had yielded little by little to the tempter's power, until that "unseen line that crosses every path," had been almost reached. At this time, a faithful Am-

bassador of Christ's pure Gospel, had been sent to labor there, and fully comprehending the danger of Ethel Andrews' position, had spoken to her of a nobler, better life, that of entire consecration to God. Accompanied by the Spirit's power, his words sank deep into her heart, and she felt the utter worthlessness of a life of pleasure, compared with the riches of Christ. And yet to break away from worldly associations, and take and keep the lone, lowly, narrow way of the cross, required more of heroism than she apparently possessed.

"Only to-night; why can't I go? it will be an elegant party."

She had risen, and was unconsciously turning the leaves of her little Bible, when suddenly she stopped, her attention arrested by a single passage.

"If any man will come after me, let him deny himself, take up his cross and follow me."

On the margin were traced in trembling characters, her sister's dying words: "O Ethie, follow Jesus, follow Jesus."

Again and again Ethel read them, and the Son of God seemed very, very near, awaiting her decision.

There was a rap at the door and a servant handed her a package with the words, "Ribbons and laces to match the dress you are to wear to-night. Your Aunt Gray sent them."

"Thank you Martha."

Ethel went to the wardrobe and taking down the delicate "ashes of roses," shook out its every fold and fondly fingered its beautiful trimmings, then with trembling hands replaced it, and hastily thrusting the laces and jewels from her, sank once more on her knees and sobbed, "O Jesus, I give them all up for Thee, I fully surrender all, only make me wholly Thine, and I will follow Thee, I will, I will."

O the holy triumph of that hour, God and Angels know; Eternity alone can reveal.

"Are you ready Ethie? Howard has been waiting a half-hour; not dressed yet?"

"I can't go mamma; tell Howard, please, I am so sorry to disappoint him; he must pardon my failure to meet my engagement, but I cannot go."

The words were spoken hastily, yet firmly; and with a smothered "how queer," the lady left her daughter's room.

The next Sabbath, to the surprise of all, Ethel Andrews' place in the classroom, which had so long been vacant, was occupied, and tears of joy ran down many faces, as she fearlessly spoke of the power of Jesus to *fully save*.

MY PRESENT EXPERIENCE.

BY MRS. M. B. PETTYS.

I am drinking at the fountain,
Where I ever would abide;
For I've tasted life's pure water,
And my soul is satisfied.
There's no thirsting for earth-pleasure,
Or adornings rich and gay;
For I've found a richer treasure,—
One that fadeth not away.

Tell me not of heavy crosses.
Or of burdens hard to bear,
For I find this great salvation
Makes each burden light appear.
And I love to follow Jesus;
Gladly counting all things loss;
Worldly honors, all forsaking,
For the glory of the cross.

Oh the cross hath wondrous glory!
Oft I've proved this to be true,
When it filled the way so narrow,
And I saw no pathway through;
Then how sweetly Jesus whispered,—
Take the cross; thou needst not fear,
I have trod this way before thee,
And the glory lingers near.

So I gladly follow Jesus,
Trusting in a friend so dear;
And I've proved His precious promise,
I am with thee, never fear.
He will guide me to the haven,
Never moved by tempest shock;
And no harm can e'er befall me,
While I'm anchored to the rock.

THE SECRET SPRING OF POWER.

"A thousand grains of powder, or a thousand barrels, if you please, scattered in a grain and fired at intervals would burn it is true, but would produce no concussion. Placed together, however, in effective position, they would lift up a mountain and cast it into the sea. Even so the whole church filled with faith and fired by the Holy One who gave the tongues of fire on the day of Pentecost, will remove every mountain, fill up every valley, cast up the way of the Lord, and usher in the jubilee of Redemption.

Something of this power we may see in such instances as the great awakening.

What was the secret spring touched by the Lord a hundred years ago, to throw open the doors for the reception of Jesus, by the tens of thousands then converted to God? Just this very experience of full salvation in the leaders and others.

What was it by which the Lord prepared Edwards, the Wesleys and Whitefield, to herald the blessed Jesus to the multitudes with such simplicity and power? Just this very experience of full salvation.

What was it that gave Luther power to break his own Roman fetters, and become the champion of the free? Just this experience of the power of Jesus in him for full salvation.

What was it that gave the apostles power to come forth into the light themselves, and shed the light in such fulgence upon a benighted world? Christ the sun of Righteousness risen in their own souls. And if in the past this has wrought such glorious things by the few, the isolated; O, what will it not work when it shall pass into the experience of all?

Christ in the church, walking in invisible power amongst the golden candlesticks,—Christ seen by the faith which is the evidence of things not seen,—Mighty to save!

And the world seen in its guilt and

peril! Death at hand. The Judgment near. Heaven and Hell—with the impassable gulf between—opening to secure the crowding multitudes who are hastening onward!"—*Rev. W. E. Boardman.*

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THE NARROW WAY.

—
BY HATTIE A. WARNER.
—

'Tis a narrow road, a narrow road,
I'm walking alone to-day,
Where, ages ago the grey rock showed
The solemn traces of sacred blood,—
For the slain One passed this way.

He passed this way, He passed this way,
To a realm that is bright and fair;
A city that gleams with a fadeless ray:
I'm seeking that land, so I walk this way,
For I know 'twill lead me there.

Sometimes a cloud, yea, many a cloud
Hangs darkly o'er my ways;
But my dearest treasures they cannot en-
shroud,
So my heart is never with anguish bowed,
But happy and blithe alway.

The way is rough, is often rough,
And over the mountains high,
But I sing, as I climb o'er each frowning
bluff:

"The shining summit I'm sure enough,
Is nearer the heaven-lit sky.

"And it may be there, it may be there;
I shall catch a passing gleam
Of the shining towers of the city fair:
Or the glittering arch of the gateway
where

The ransomed enter in."

'Twill not be long, it cannot be long
Ere the golden clime I near;
I've had a glimpse of the holy throng,
I've caught the strain of a joyous song,
That we may not often hear.

It is not far, it is not far
To the end of the mystic way;
I can see, by the light of the holy star
That guides me homeward, it is not far,
And I bless its peary ray.

—
USE OF TRIALS.
—

BY SARAH VAN DENBURGH.
—

I have been passing through severe trials the last few months of my life; but I am praying God, for Jesus' sake to sanctify them to me, and in so doing, I am able to lose sight of the trials, in looking for the promised grace and blessing which I claim as mine, through the redeeming blood of our Saviour.

I have, at different times met with a loss in thinking and talking of trials, thus neglecting the work that I had given me to do, by trying to pity and take care of self.

No doubt but our Heavenly Father would have us feel our trials; but if I had no burdens I could not cast them on the Lord; if I did not weep, God could never wipe away tears from my eyes; if I do not come up through "great tribulation," I shall not stand with those whose garments have been made white in the blood of the Lamb.

"Let cares like a wild deluge come;
Let storms of sorrow fall,
So I but safely reach my home—
My God, my heaven, my all."

We are to count all things loss for Christ. Then what is the applause of the church, or the world, or the flattery of the tempting enemy of our souls?

We are to seek a city out of sight, whose maker and builder is God. Our only refuge till the storm of life is past, is in the bleeding side of a crucified Saviour. Ther,

"Nearer my God to Thee, nearer to Thee,
Ee'n though it be a Cross that raiseth me."

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Christ overcame the world, and we can live above the world and rejoice in a Saviour that will appear as our judge.

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Sickness should teach us what a vain thing the world is, what a vile thing sin is, what a poor thing a man is, and what a precious thing an interest in Christ is.

DRESSING OUR CHILDREN.

BY MRS. ELIZA TWAIN.

I have been led a number of times by the Spirit, I trust, to write an article on how Christian mothers should dress their children.

Four years ago, the 19th of this month, I was led to give up my little all for Jesus. And, O, what a little it is! What a glorious peace it gives to know we are wholly the Lord's. I was soon led to see that I could not dress my children like the world, or even as professors do theirs. They dress their children like others, but I parleyed with the enemy and would let my children wear just enough to take off the reproach; one ring or one ruffle. How could I pin my children down to strait plainness, we being the only family here that takes the standard of holiness to live by. I often looked in the *Earnest Christian* to see if some one had not been in the same place, and would write on it, and found nothing.

A few months ago I determined to be led by the Spirit in dressing my children and in all things. When I had to take off my jewelry and my husband had to take his jewelry out of his case (for he is a jeweler,) and all that we could not wear or sell, for the honor and glory of God, I could yield and become foolish for Christ's sake. But to set my children apart from all others, was a much greater cross. But what a glorious peace fills my soul in doing duty.

I ordered my girl a plain hat, she went for it. The milliner gave her a feather and a kiss with it; I had to take it back. I write these few lines for mothers to read. O, let us be careful in training our children. We hail the monthly visits of the *Earnest Christian*.

Pray for us that we may be steadfast, unmoveable, always abounding in the work of the Lord.

Let me never fancy that I have zeal till my heart overflows with love for every man living.—*Martyn*.

HE HATH DONE ALL THINGS WELL.

Mark, 7. 37.

BY REV. J. OLNEY.

This is a declaration of those that followed Jesus when he was on earth. The Saviour had just cast a devil out of a young woman who was brought to him. And then passing through Galilee he came to the coast of Decapolis. They took a deaf and dumb man to him to be healed. Jesus touched his tongue and put his finger in his ear and looked up and said, "Be opened," and the man spoke plainly; and they were astonished and said, "*He hath done all things well.*" Angels, men and devils could say this in truth of the Son of God. "*He hath done all things well.*" Take the whole life of Jesus, search the record, see his miracles, his death, his resurrection, and follow his work down these eighteen hundred years to this very hour; in pardoning sinners, in carrying forward the great work of human redemption in the world, and who cannot exclaim, "He doeth all things well." He did well in defeating the devil, when he took Him up on the pinnacle of the temple and on the high mountain to tempt Him, forty days. Ever since, He has given his disciples courage to resist the Devil, and he fled from them. He did well in the great struggle with the powers of darkness, of earth and hell, in the garden of Gethsemane and on the cross, when He made a full atonement for a lost race. He led the monster, death, in chains, as He rose from the dead. And cannot every saint exclaim, "He has done all things well," when He saves our souls from Satan's cruel power, when He gives us pardon, peace and washes our sins away in His own blood. He does well in keeping his little ones in the narrow way of his grace. He does well in healing our bodies from diseases which many of us can testify to, glory to the name of our Jesus forever. All his dying saints of all ages can exclaim "*He doeth all things well,*" in giving

the victory over death. Angels can echo this truth, as the blood washed pilgrims reach heaven, fully redeemed out of this world, from sin, death and hell. Then in our mansions above, with crowns on our heads and palms in our hands, we will swell the loud song of Hallelujah to God and the Lamb forever and ever, who doeth all things well.

REGENERATION.

"There is a worldly spirit and there is also a heavenly spirit; and one or the other*exists in the heart of every man and controls his whole being. Those who are under the control of the world, of course have not overcome the world. No man overcomes the world till his heart is imbued with the spirit of heaven.

One form which the spirit of the world assumes is, being enslaved to the customs and fashions of the day. It is marvelous to see what a goddess fashion becomes. No heathen goddess was ever worshipped with costlier offerings, or more devout homage, or more implicit subjection. And surely no heathen deity since the world began has ever had more universal patronage. Where will you go to find the man or woman of the world who does not hasten to worship at her shrine?

But overcoming the world implies that the spirit of this goddess—worship—is broken.

They who have overcome the world are no longer careful either to secure its favor or to avert its frown, and the good or ill opinion of the world is to them a small matter. "To me," said Paul, "it is a small thing to be judged of man's judgment." So of every real Christian; his care is to secure the approbation of God, this is his chief concern; to commend himself to God and to his own conscience. No man has overcome the world unless he has attained this state of mind."—*Chas. G. Finney.*

Gold can be tried, tinsel is afraid!

HUMILIATIONS.

"It is something gained that you are more exact in the observance of your rule. God formed man first of the dust of the ground, and afterwards he breathed into his nostrils the breath of life, and man became a living soul. Our Lord teaches us that humiliations often are the means of leading us to humility. If you are steadfast in what is external, the interior spirit soon will follow.

Indeed I understand how you are enthralled by suggestions of vanity; they are fostered by the fertility and subtlety of your imagination; but why need you trouble about them? When the birds of the air swooped down upon the sacrifice which Abraham offered to God, he "drove them away." And so a simple utterance of some holy words will drive away these thoughts, or deprive them of their power to hurt. "O Lord forgive this child of the old Adam, for she knows not what she does." Or sing softly:

"He hath put down the mighty from their seat;
And hath exalted the humble and meek."

But make all such acts quietly, and simply, as for love, not in a spirit of strife.

Accustom yourself to speak quietly, to walk quietly, and you will see that in three or four years all this eagerness and hurry will be quite overcome. But to do this you must make a habit of doing things quietly, even when there is no particular reason for being eager; going to bed, getting up, sitting down, eating, talking with others; in short, never allow yourself intentionally to set aside the rule.

I know very well that you will break it many times a day, and that your impetuous temperament will often burst forth, but never mind, so long as it is not deliberate or with the consent of your will, and that so soon as you become conscious of your excitement, you strive to still it.

Be very watchful as to whatever can give offence to others; if you fail

in this respect, strive to repair the mischief as promptly as possible. All these little jealousies are unimportant; indeed they may be useful, because they show you your own selfishness, and teach you to make acts of the opposing virtue."—*St. Francis De Sales.*

RELIGIOUS AFFECTIONS.

"The religion of heaven consists very much in affection. There is doubtless true religion in heaven, and true religion in its utmost purity and perfection. But according to the Scripture representation of the heavenly state, the religion of heaven consists chiefly in holy and mighty love and joy, and the expression of their inmost, fervent and exalted praises. So the religion of the saints in heaven consists of the same things with that religion of the saints on earth, which is love, and 'joy unspeakable and full of glory.' Now it would be very foolish to pretend that because the saints in heaven be not united to flesh and blood, and have no animal fluids to be moved (through the laws of union of soul and body,) with those great emotions of their souls, that therefore their exceeding love and joy, are no affections. We are not speaking of the affections of the body, but of the affections of the soul; the chief of which are, *love* and *joy*. When these are in the soul, whether that be in the body or out of it, the soul is affected and moved. And when they are in the soul, in that strength in which they are in the saints in heaven, the soul is mightily affected and moved, or which is the same thing has great affections. It is true we do not experimentally know what love and joy are in a soul out of the body, or in a glorified body, that is, we have not had experience of love and joy in a soul in these circumstances; but the saints on earth do know what divine love and joy in the soul are, and they know that love and joy are of the same kind with the love and joy which are in heaven, in separate souls there. The love and joy of the saints on earth is a beginning and

dawning of the light, life and blessedness of heaven, and is like their love and joy there: or, rather, the same in nature, though not the same with it, or like to it, in degree and circumstances. This is evident from many Scriptures, as: Prov. iv. 18; John, iv. 14; and chap. vi. 40, 47, 50, 51, 54, 58; I John, iii. 15; 1 Cor. xiii. 8 to 12."—*President Edwards.*

CHEATING.

It is not enough that consent to take the property of another be obtained, and that it be freely given; this may be, and still the right of property violated. That consent must be honestly, and not fraudulently obtained, else the transaction is criminal. The greater part of the crimes against property are of this nature. The number of burglars, thieves, highway robbers, is small, in comparison with the number of those who, in business transactions, hesitate not to cheat and defraud their fellow-men. The latter are as really guilty of crime, though not perhaps, in some respects of so great a crime, as the former; nor is the one a more respectable and honorable mode of procedure than the other. The command, "Thou shalt not steal," is as nearly broken in the one case as in the other. Nor, has he who cheats his fellow in a small way, and under cover of a business transaction, the same apology for his crime that the more daring offender may often urge. The man who breaks into my house, or who demands my purse on the highway, may be driven to his desperate course by want and absolute starvation. The man who pretending fair and honorable commerce, cheats me out of a few pennies, can plead no such apology for his dishonesty and meanness.—*Joseph Haven, D. D.*

Suppose the greatest sinner on the face of the earth were to come in here. Do you ask me what he must have done in order to become such? Oh! he must have heard of the gospel's salvation and despised it.—*Rev. J. H. Evans.*

SUBJECTS OF PRAYER.

The following is from the pen of Buxton, an English Statesman and a member of Parliament. He was one of the chief instruments, under God, in securing the abolition of the Slave Trade. It shows where he obtained the power, which enabled him to toil on for years, in behalf of the oppressed, amid the greatest discouragements:

"And now what do I desire to pray for? Thy promise, O Lord, stands clear and plain. There is no ambiguity; it is certain that desiring and praying for Thy Holy Spirit, we shall obtain it. Surely I do desire and do pray for it. Shall not our Heavenly Father give His Holy Spirit to those who ask it? It is certain that He will. I know not but that death may arrest my hand while I write this sentence. I know not that the world and all who inhabit it shall survive this day; but I do know that God, who cannot lie, has promised, and will give His Holy Spirit to me, who now humbly and earnestly pray for it. That is one secure possession which accident cannot destroy, nor time wear away, nor the malice of Satan snatch from me.

2 Peter, iii. 10.—"The heavens may pass away, the elements melt, the earth be burned up," but the immutable promise of my God has granted and secured to me His Holy Spirit; what consolation to know one irrevocable truth, and that truth essential to our happiness! Then let that Holy Spirit come, come to my heart, and with great power.

Eph. iii. 16.—"Let it strengthen me with might in the inner man; let it feed me with the bread of life; let it erase that which is ungodly, that which is earthly, that which has a perishable foundation; let it lift my soul to God; let it open to me the love, the goodness, the majesty of God; let it teach salvation through a Saviour, and let it welcome the glad tidings to my heart."

John xvi. 13.—"Let it guide me into all truth; let it sow the good seed; let it prepare the soul for the reception of that seed, water it, and bless it with

large increase. O God, for the sake of Christ Jesus, hear this prayer. Give me, O Lord, unreserved confidence in Thee."

Rom. iv. 20.—"As Abraham staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God, so may I be thus strong and confident, and fully persuaded that what Thou hast promised, Thou art able to perform."

Eph. iii. 17.—"And now my chief desire and prayer is, that Christ may dwell in my heart through faith."

Jno. vi. 56.—"We in Christ and Christ in us."

Eph. iv. 15.—"That I may grow up into him in all things."

Col. ii. 7.—"Rooted and built up in Him."

Jno. xv. 5.—"That I may be the branch and He the vine; and that that branch of that vine may bring forth much fruit; that I may be among that flock, of which He is the Shepherd; among that people of whom He is the King; and among those blessed, whose verdict shall be, Enter thou into the joy of thy Lord."

John iv. 14. and vi. 33.—"That I may drink of that well of water which springeth up unto everlasting life, and eat of that bread which cometh down from Heaven, and giveth life unto the world."

2d Sam. xxii. 2.—"Be thou my rock and my fortress, and my deliverer; the God of my salvation, my shield, my high tower, my refuge, my Saviour; and knowing that my Redeemer liveth and from what deep perdition He has rescued me, and to what heights of glory He has called me."

Eph. iv. 1.—"Let me be enabled to walk worthy of my vocation."

Phil. i. 2.—"May grace and peace from God, the Father and the Lord Jesus Christ be granted. No resolutions of mine, no strength of the flesh can guard me from the power of sin; but may He, in whom there is all strength, protect me; He in whom are hid all the treasures of wisdom and knowledge, teach me and lead me through all the dangerous paths of my life."

POWER FROM ON HIGH—WHAT IS IT?

The apostles and brethren, on the day of Pentecost, received it. What did they receive? What power did they exercise over that event?

They received a powerful baptism of the Holy Ghost, a vast increase of divine illumination. This baptism imparted a great diversity of gifts, that were used for the accomplishment of their work. It manifestly included the following things: the power of a holy life; the power of a self-sacrificing life. The manifestation of these must have had great influence with those to whom they proclaimed the Gospel. The power of a cross-bearing life. The power of great meekness, which this baptism enabled them everywhere to exhibit. The power of a loving enthusiasm in proclaiming the Gospel. The power of teaching. The power of a loving and living faith: The gift of tongues. An increase of power to work miracles. The gift of inspiration, or the revelation of many truths before unrecognized by them. The power of moral courage, to proclaim the Gospel and do the bidding of Christ, whatever it cost them.

In their circumstances, all these endowments were essential to their success; but neither separately nor altogether did they constitute that power from on high which Christ promised, and which they manifestly received.—That which they manifestly received as the supreme, crowning, and all-important means of success, was the power to prevail with both God and man,—the power to fasten saving impressions upon the minds of men. The last was doubtless the thing which they understood Christ to promise. He had commissioned the Church to convert the world to him. All that I have named above were only means, which could never secure the end unless they were vitalized and made effectual by the power of God. The apostles, doubtless, understood this; and, laying themselves and their all upon the altar, they be-

sieged a Throne of Grace in the spirit of entire consecration to their work.

They did, in fact, receive the gifts before mentioned; but supremely and principally this power to save men. It was manifested right upon the spot.—They began to address the multitude; and wonderful to tell, three thousand were converted the same hour. But observe, here was no new power manifested by them upon this occasion, save the gift of tongues. They wrought no miracle at that time, and used these tongues simply as the means of making themselves understood. Let it be noted that they had not had time to exhibit any other gifts of the Spirit which have been above named. They had not at that time the advantage of exhibiting a holy life, or any of the powerful graces and gifts of the Spirit.—What was said on the occasion, as recorded in the Gospel, could not have made the impression that it did, had it not been uttered by them with a new power to make a saving impression upon the people. This power was not the power of inspiration, for they only declare certain facts of their own knowledge. It was not the power of human learning and culture, for they had but little. It was not the power of human eloquence, for there appears to have been but little. It was God speaking in and through them. It was a power from on high—God in them making a saving impression upon those to whom they spoke. This power to savingly impress, abode with and upon them. It was, doubtless, the great and main thing promised by Christ, and received by the apostles and primitive Christians. It has existed, to a greater or less extent, in the Church ever since. It is a mysterious fact often manifested in a most surprising manner. Sometimes a single sentence, a word, a gesture, or even a look, will convey this power in an overcoming manner.

To the honor of God alone I will tell a little of my own experience in this matter. I was powerfully converted on the morning of the 10th of October.—In the evening of the same day, and

on the morning of the following day, I received overwhelming baptisms of the Holy Ghost, that went through me, as it seemed to me, body and soul. I immediately found myself endowed with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word dropped, without my remembering it, would fasten conviction, and often result in almost immediate conversion. Sometimes I found myself, in a great measure, empty of this power. I would go out and visit, and find that I made no saving impression. I would exhort and pray, with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would inquire anxiously after the reason of this apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life.

I could fill a volume with the history of my own experience and observation with respect to this power from on high. It is a fact of consciousness and observation but a great mystery. I have said that sometimes a look has in it the power of God. I have often witnessed this. Let the following fact illustrate it. I once preached, for the first time, in a manufacturing village. The next morning I went into a manufacturing establishment, to view its operations. As I passed into the weaving department I beheld a great company of young women; some of them I observed, were looking at me, and then at each other, in a manner that indicated a trifling spirit, and that they knew me. I however, knew none of them. As I approached nearer to those who had recognized me, they seemed to increase in manifestations of lightness of mind. Their levity made a peculiar impression upon me; I felt it to my very heart. I

stopped short and looked at them. I know not how, as my whole mind was absorbed with the sense of their guilt and danger. As I settled my countenance upon them, I observed that one of them became very much agitated. A thread broke. She attempted to mend it; but her hands trembled in such a manner that she could not do it. I immediately observed that the sensation was spreading, and had become universal among that class of triflers. I looked steadily at them; until one after another gave up, and paid no more attention to their looms. They fell on their knees, and the influence spread throughout the whole room. I had not spoken a word; and the noise of the looms would have prevented my being heard, if I had.

In a few minutes all work was abandoned, and tears and lamentations filled the room. At this moment the owner of the factory, who was himself an unconverted man, came in, accompanied, I believe, by the superintendent, who was a professed Christian. When the owner saw the state of things, he said to the superintendent, "Stop the mill." What he saw seemed to pierce him to the heart. "It is more important," he hurriedly remarked, "that these souls should be saved than that this mill should run." As soon as the noise of the machinery had ceased, the owner inquired, "What shall we do? We must have a place to meet, where we can receive instruction." The superintendent replied, "The mule-room will do." The mules were run up out of the way, and all of the hands were notified to assemble in that room. We had a marvelous meeting. I prayed with them, and gave them such instructions as at the time they could bear.—The word was with power. Many expressed hope that day; and within a few days, as I was informed, nearly every hand in that great establishment, together with the owner, had hope in Christ.

This power is a great marvel. I have many times seen people unable to endure the word. The most simple and

ordinary statements would cut men off from their seats like a sword—would take away their bodily strength, and render them almost as helpless as dead men. Several times it has been true in my experience, that I could not raise my voice, or say anything in prayer or exhortation, except in the mildest manner, without entirely overcoming those that were present. This was not because I was preaching terror to the people; but the sweetest sounds of the Gospel would overcome them. This power seems sometimes to pervade the atmosphere of one who is highly charged with it. Many times great numbers of persons in a community will be clothed with this power, when the very atmosphere of the whole place seems to be charged with the life of God. Strangers coming into it, and passing through the place, will be instantly smitten with conviction of sin, and in many instances converted to Christ. When Christians humble themselves, and consecrate their all afresh to Christ, and ask for this power, they will often receive such a baptism that they will be instrumental in converting more souls in one day than in all their lifetime before. While Christians remain humble enough to retain this power, the work of conversion will go on, till whole communities and regions of country are converted to Christ. The same is true of ministers. But this article is long enough. If you will allow me, I have more to say upon this subject.—*Chas. G. Finney, in Meth. Home Journal.*

GROW IN GRACE.—Unless ministers grow in grace it is impossible for the church to grow. Ministers may preach the truth, but they will not enter into the experience of Christians, so as to meet their wants, or tell them what to do in their various spiritual circumstances, or warn them of their danger, or tell them how to meet or escape it. The minister must have experience, or he will be a blind leader of the blind. "Like people, like priest," is a maxim founded on principles of correct philosophy.—*Finney.*

LIGHT.

BY L. A. OSBORN.

"The entrance of thy word giveth light." Yet it would seem from the confused evidence of the so-called Christian Church, that she fails to comprehend the light. Her testimony, not agreeing with the Spirit, and word, is rendered powerless for good. The spirit of the world has broken down her walls and so pervades her ranks, that she is becoming palsied to a fearful extent. *Yet there are witnesses to the "Truth as it is in Jesus,"* who are coming up "through tribulation;" washing their robes white,—receiving the word. They delight to walk in the light, "having no fellowship with the unfruitful works of darkness." Not only forgiven for actual transgressions, but saved from all inclination to transgress. They have fellowship with the triune God, walking in love.

"The Spirit of God entering into the hearts of his servants, giveth them such a taste of his power and majesty, and a sight of his judgment, that with them the enemies of God and his kirk are nothing regarded, but counted as dust before the wind, and as wax before the fire, unable to stand but are to perish in the day of the Lord's visitation. They will, according to their power, reprove all ungodliness and withstand all iniquity; and, as to the trouble and malice raised against them by the wicked powers of the world to their own damnation, they will patiently endure, for there consisteth the patience of the saints, for they see a glorious end to follow thereupon."—*John Erskine, of Dun, 1570.*

The tear that the broken-hearted sinner sheds at the cross of Christ, hath more of the element of happiness in it, than all the scornful world; even the dark side of our Lord's hill hath more of brightness in it, than the brightness of ten thousand worlds.

EDITORIAL.

A CONSISTENT CHRISTIAN.

A consistent man is one whose practice agrees with his principles. He who takes upon him the name of a Christian, professes to be a follower of Jesus Christ. This is the highest profession that any one can make. *He that saith he abideth in him ought himself also so to walk, even as he walked.*—1 Jno. ii. 6. Many church members excuse themselves for living like the world, by the plea that they do not make any high professions—they do not profess holiness. Such are mistaken altogether. By belonging to the church they profess to be Christians,—to know Christ and to obey Him. *He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him.*—1 Jno. ii. 4.—This is plain talk. How many there are in the churches that make no efforts to obey the commandments of Christ! They do not even pretend to. They go so far as to ridicule those that do. Yet those who call their Christianity in question, are denounced as uncharitable and fanatics! But St. John calls them *liars*, and says that *All liars shall have their part in the lake that burneth with fire and brimstone.*—Rev. xxi. 8. When will men learn that to profess to be a Christian is to profess to be right with God and man?

A consistent Christian does not rest in mere morality. He is strictly moral and upright in every particular. He gives to every man his due—honor to whom honor, service to whom service, money to whom money is due. He does not rob God. Every draft which God makes upon him, whether for time or means, for money or influence, to promote His cause, he duly honors. His subscription for a benevolent enterprise is as good as his note for borrowed money. He is a man of principle. The strict integrity which the gospel inculcates, governs him in all, his transactions. But he might be strictly honest and be an infidel or a heathen. This is but the alphabet of his attainments—the jar which contains his gold—the field in which are concealed his treasures.

He has an inward experience from which his outward life proceeds, as naturally as a stream from the fountain. His heart is emptied of selfishness and filled with love. The love of God is shed abroad in his heart by the Holy Ghost given unto him. *His service of God is faithful and unwavering, because it springs from love.*—Trials and threatenings do not discourage him, for he endures *as seeing Him who is invisible.*—Heb. xi. 27. So he devotes his life to the service of God. He labors to promote the truth as it is in Jesus, but has no money to give to those who, *having a form of godliness, deny the power thereof.* From such, no matter what their numbers, or respectability, or wealth, he turns away.—2 Tim. iii. 5. This requires supernatural courage—but he has it: *For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind.* He dares to be singular for Jesus and stand firm for the truth though he be alone.

A consistent Christian is a happy Christian. Outward sources of enjoyment may be cut off, but he has a well-spring of pleasure within that never runs dry. *All my springs are in thee.*—Ps. lxxxvii. 7. *He drinks of the river of God's pleasure.*—Ps. xxxvi. 8. Rivers yield an abundance.—This is especially true of those which have their origin in great lakes, as Niagara and the St. Lawrence. But the river which supplies the wants of Christians has its origin in the boundless ocean of God's love. To exhaust it is impossible. Therefore he never lacks for sources of enjoyment. He is subject to the common afflictions of humanity; but he feels in the midst of them the sustaining power of an Almighty arm. Persecutions will be heaped upon him, but he triumphs over all. Instead of complaint, you hear him say: *I am filled with comfort, I am exceeding joyful in all our tribulation.*—2 Cor. vii. 4. At times he may be in heaviness through temptations, but his ordinary state is one of rejoicing and praise.

A consistent Christian will give no countenance to practices which are plainly contrary to the Gospel of Christ. None of his means or influence will be given for building or supporting a house of worship

from which the poor are excluded, by the sale of pews, and the gorgeousness of the surroundings. He will sooner worship God in a private house or under the shade of a tree, than where respect is paid to persons because of their money. It is said of the late Judge McLean, of the Supreme Court of the United States, that he would never go to a pewed church except to a funeral.

A consistent Christian cannot of course be popular. His integrity is altogether of too unbending a character for a compromising age. He remembers that his Master has said, "WO UNTO YOU WHEN ALL MEN SPEAK WELL OF YOU."

A DRUNKARD SAVED.

There is power in the Gospel to save the drunkard. You need not wait, in your efforts to bring him under its influence, until he reforms. It is not necessary that he should sign the pledge. If you cannot find him sober, take him drunk and bring him to Jesus, if you can get him to come. *Jesus receiveth sinners.* It is not necessary that they should be respectable, well-to-do sinners, to meet with a hearty reception from him. As Charles Wesley sung;

"The worst of sinners he receives,
Drunkards, and publicans, and thieves."

Fourteen years ago we were holding a meeting in Brockport, N. Y. After sermon, the usual invitation was given to sinners to come forward. Among others that bowed round the altar was Richard B—, one of the worst and most confirmed inebriates in the village. He was then intoxicated. Some preachers of the M. E. Church in the congregation exchanged with each other tokens of derision as he made his way to the altar. A member of that church, noticing the contempt manifested, went up to the altar and knelt down by the drunkard's side. He said to himself, "It will cost nothing to pray for this man. If it does no good it can possibly do no harm. Christ died to save him, and why should I not help him all I can, even if I lose my standing by it." After the season of prayer was over and the meeting closed, he said to him kindly:

"Richard, you have been drinking?"

"Yes."

"You must leave that off if you want to be a Christian."

"I know it; and I mean to do it."

"Well, then, go home, read your Bible, and pray. To-morrow do the same. Do not taste a drop of liquor, nor go where it is sold. To-morrow evening come to my house to a prayer-meeting."

"I will."

He kept his word. Jesus met him, pardoned all his sins, and gave him victory over the terrible appetite which had so long enslaved him.

The other day I was in the village and inquired for Richard. His wife—that patient, faithful friend, who had stood by him when a drunkard, though he had often abused her, and dragged her into the street by the hair of her head, said that he had never drunk any liquor since, and every day for these fourteen years, he has kept up family prayers, three times a day! What an encouragement to labor for the salvation of the drunkard!

STARTED BY ACCIDENT.

A few years ago, a Baptist minister was holding a meeting in the town of Jackson, Susquehanna Co., Pa. There was in the congregation a man who had been chopping in the woods all day, having with him a bottle of whiskey from which he had been drinking freely. Stupified by the whiskey he had drunk, and by the heat of the room, he slept during the sermon. When the minister invited all who were determined to lead a new life and wanted Christians to pray for them, to stand up, he was aroused sufficiently to hear the words, "Stand up!" Supposing the benediction was about to be pronounced, he stood up. When he saw his mistake he said nothing. At the close of the meeting the brethren gathered around him and congratulated him on the stand he had taken, and encouraged him to press forward and seek until he obtained the pardon of his sins. He kept his own counsel, but began to think seriously of the matter. All the next day it kept working

in his mind. He could not see any reason why he should not now seek the salvation of his soul, and inwardly resolved to do it. At night he again went to meeting; and when the invitation was given to manifest a desire for salvation, by rising up, he stood up, and said: "I thank God that I know what I am about to-night. I am determined to be a Christian, and want you to pray for me." He sought and found forgiveness. From that time on he has lived a consistent, Christian life.

Reader, have you begun to serve God? It is high time that you did. The great obstacle is in making a beginning. When that is overcome, the hardest battle is fought. You will encounter difficulties all along—but as you resolutely meet them, they will vanish at your approach. If you have not made a start, MAKE IT NOW.

REVIVALS.

CHILI SEMINARY.—The Lord is graciously reviving His work among the students. A good religious influence prevails, and a number have been saved.

The next term commences on Tuesday, the 19th of March.

COOPERSVILLE, MICH.—About two years ago, Rev. Wm. Cusick went there in the name of the Lord, to preach the Gospel. The country was new, the work was new. He did not

"Soften his speech nor smoothe his tongue."

He made no compromise, but preached boldly against all sin. There was bitter opposition, but God gave the victory. Many were saved, and he has some one hundred and ten members. They have built and paid for an excellent house of worship, capable of seating some four hundred persons. We have just spent eight days there, holding meetings by day and evening.—The Lord is reviving his work in great power. It is an old-fashioned revival. The people are killed and made alive. The community is deeply moved by the Spirit of God.

WEST FALLS, N. Y.—A. A. Burgess writes us, that they have had a blessed revival on that circuit. About eighty have been converted. A new class of sixty-seven has been formed.

CORRESPONDENCE.

DYING TESTIMONY.

Sister Alma B. Randall, wife of John G. Randall, died in the town of Chilton, Calumet Co., Wis., on the 21st day of Dec., 1871, at the age of forty-one years.

She embraced religion at the age of nineteen, and lived a consistent Christian until the day of her death. In life she suffered much, being afflicted with consumption for ten years. During all this time she exhibited to all who knew her, the power and beauty of Christian holiness. She was highly esteemed in the church of her choice; always having a word of cheer for her brethren and sisters. She always welcomed with delight the laborers in Christ's vineyard. While others were wavering, her faith said it shall be done. The church has lost a worthy member, but their loss is her eternal gain. Her death was triumphant. Calling her friends by her dying bed, she exhorted them to be prepared to meet her in heaven, and again declares: "I see Jesus hanging on the cross, bleeding for poor sinners, and his blood now cleanses from all sin." She then praised his great and holy name! and then closed her eyes to all below.

C. M. CLARK.

Mrs. Sarah Butler died at her residence, in Edmeston, N. Y., the 1st of Dec., 1871, aged eighty-two.

She was sick only two days and a half. Death came suddenly, but it found her ready. Her house was in order. She had lived for years in expectation of being suddenly called home. She rejoiced in the Lord while suffering greatly, and said many cheering words to her children who cared for her, and expressed no desire to live longer. The Lord wonderfully revealed himself to her in answer to prayer some eighteen years ago, when suffering from a severe headache, with which she had been afflicted from a child, at times. She thought she would die. She looked up and asked God to have mercy on her. The pain left her head and never returned. She loved the society of Christians—read the *Earnest Christian* and *Free Methodist* with great

interest and profit. For years she had been almost entirely confined to the house with rheumatism, from which she suffered much, but never complained; and when asked how she was, would answer: "well." She retained her mental faculties to an astonishing degree to the last. She has left us, and we mourn not as those who have no hope. May all the children meet her in heaven.

Mrs. E. PRESTON.

The 9th of October, 1871, Mr. E. H. Lyons departed this life after a long and painful illness.

Christian friends gathered around him, to sing the songs of Zion, and pray with him; he enjoyed it much; wished his arm raised, as he said, to "sanction" the singing, and with his feeble voice said: "Glory!"

He would often say to friends and neighbors that called on him, "Most home, but a little longer." At one time, being in great pain, his sweet, shrill voice was heard singing:

"I would not live always."

We mourn not as those that have no hope. We hope that our loss is his eternal gain.

LOVE FEAST.

WILLIAM P. ARON.—I praise God that he has a church left,—genuine and true disciples of Jesus, who are not after the fashions and honors of this world. They are the salt of the earth. They are meek and lowly followers of Jesus. Dear brethren: I must say that I am in the narrow way. I am fighting for the blessed Jesus. Glory to God for a free and full salvation! To-day finds me happy in the Lord. I enjoy the precious love of Jesus in my soul. I am kept by the power of God through faith unto salvation. Glory be to God forever! I am still pleading with the blessed Jesus to send us more earnest workers.—There is too much form that has little or no power in it. May the Lord have mercy. He is able and willing. I ask all earnest Christians to pray for me. O how precious is the sound of Jesus' name! I know God owns me for his child. Glory to his name!

H. G. PERKINS.—We left Pine Island, Minn., on the 10th of June last, and arrived here on the 17th of July; had a pleasant time on the road—and above all, the Lord was with us. Yes, we had Jesus with us all the way, and he still is blessing us. I found a delightful place here on this prairie, of about one hundred families; a mixed multitude of most all denominations, but no organized society. O how lost we feel! We want a man of God to preach to us, that can conform to the privations of a new country. We are all poor, but Christ said, tell John that the poor have the gospel preached unto them; therefore I think we ought not to be left out, if it can be avoided.

I was raised a Baptist, was converted among them, but have roved about seeking for a people that taught the truth. At last, glory to God! I found the Free Methodists to be what I have long looked for. I have enjoyed more of the love of God in my heart since I joined the Free Methodists, than I ever did before. I have none of this halting and doubting as before. I do not have such times of coldness, but I strive to keep on the old ship Zion; stick close to my captain's side. Praise the Lord!

Minn.

A. M. PURCELLE.—I have all confidence in God as a Saviour, and a purifier of the heart. I am not so joyous as at some other time, yet my trust is in Him alone. When trials come I do not know where to go but to him. Nor would I know any other. I have the evidence in my own soul, that I love the Lord, and that no other love comes in first. As saith the psalmist, "As the heart panteth after the water brook, so panteth my soul after thee, O God!" My soul longeth, yea, even panteth to be in closer union with my God. I count no cross too heavy, or duty too irksome, that my Lord requires of me. I love to tell of his wondrous power to save; glory to God! The blood of Jesus His Son, cleanseth from all sin. Thank God for a clean heart.—Every believer may have it, just for the asking in faith. Glory to God in the highest!

J. WESLEY S. JOHNSON.—I wish to occupy the "witness stand" in the *Earnest Christian*, and testify to the fact, that Jesus saves me from the world. My appetite is good for heavenly and divine things. I am drawn upwards towards that home "no more to roam where God and the angels live."

Praise the Lord forever! I feel that I am freighted with grace and bound for heaven; sailing on high tide, with a full head of steam—lights along the shore—land ahead—very soon expect to drop anchor in the king's harbor, where sorrow never enters, or sin annoys.

"Our conflicts here shall soon be past,
And you and I ascend at last,
Triumphant with our Head."

O what a happy meeting that will be! To meet the saints of all ages, of all climes, and of all tongues. Coming up out of great tribulation, having washed their robes. Bless God for the prospect of meeting them.

E. L. KALE.—I can say to-day, the narrow way is better and better. Notwithstanding trials and temptations are strong; but I find the promises of the Lord are sure and steadfast, for I find in his word that they cannot fail when we put all our trust in him. The longer I live the more I delight to live in the ways of the Lord, and contend for the old paths. All my delight is to read that which will give me light on the road that leads from earth to glory. First, I love the Bible. I feel glad that I can say this day, I bless God for that salvation that can be felt in the soul. Yes, and O! what bliss and joy unspeakable fills my soul, when meditating upon the goodness of the Lord, to think that such a poor, unworthy being as I, can enjoy that salvation which will make the soul happy, under troubles, trials and the persecution of those that want to live with the world, and be called Christians. My soul says this day, glory to God, now and forever! I am on the old ship, which has for its captain, Jesus my Saviour. Praise the Lord! My soul runs over often times. I can exclaim, what a God is ours! He is mine and shall be forever.

M. A. PERRY.—The power of God caused me to think on my ways, and led me to see my wrongs. I went to man for help, man's arm is too short to save; then I looked to God, whose arm is not shortened, and whose ear is not heavy. I praise God for the good seed that fell and took root in my heart five years ago this winter, under the labors of Rev. T. S. La Due. He spoke the truth in meekness and in power, and it caused my heart to melt. While I write, I feel to give God glory. The holy fire is still burning in our hearts in this place. Our members are few, who stand straight for Jesus. He is my sun and shield, and will give grace and glory, and will withhold no good thing from them that walk uprightly. I give Him glory. I feel the saving power while I write. He sweetly saves me every moment of my life.

JONAS WHITNEY.—I cannot describe my feelings this morning, when I see so many blessings bestowed upon me and mine. God has spared us till this year through all my unworthiness. My soul is filled with his glory. I am not discouraged in the army of the Lord. Earnest prayer and true penitence bring blessings. They break the stout heart and melt it to tenderness; and lead it to lean on its God and receive strength day by day. Glory to God!

MISS LIBBIE MORTON.—Jesus saves me this morning from all my sins, and from every thing that is opposed to God and real salvation. Bless His name! These days are the very best of my life so far.—Oh it pays to be thorough in this work! I feel the fire of God's love burning in the altar of my heart while I write. I feel that it is a blessed place to live where nothing moves us, nor disturbs our communion with God. Jesus saves me completely. Glory hallelujah!

C. E. HARROUN, JR.—My trust is in the living God. I feel saved all through. I am striving to live so that I will be a rebuke to sin always. The grace of God is a satisfying portion. I hunger *not* for the flesh-pots of Egypt, but am hastening for the land of "corn, and wine, and oil."

RACHEL L. CORLISS.—The blood of Jesus Christ, His Son, cleanses me from all sin. Praise His name! I love this narrow way better than ever. "My all, to Christ is given," and He accepts the sacrifice.

"The cross for Christ I'll cherish,
The crucifixion bear,
All hail reproach and sorrow,
If Jesus lead me there!"

J. W. TAMBLYN.—Jesus loves me this morning. Praise his name! I am fully given up to do the will of the Lord. I am fighting for a crown. I find strength to overcome. I do overcome through the blood of the Lamb! I am now traveling with the Lord, on Liberty circuit. I find His arm is strong in time of need. The Lord came with Bro. Gould, and we had a time of glory. The Spirit has entered in to the hearts of some afresh. I pray that the little leaven will leaven the whole lump.

S. AND J. E. RANSOM.—We are daily striving to do the will of the Lord. Our all is on the altar; and we are resolved, by the grace of God, to press our way through. God is blessing our little class, and we are enlisted for the war.

A. N. BOARDMAN.—I am trying to encourage the drunkard to quit his cups; the swearer to quit his profanity; the Sabbath breaker to keep the Sabbath; the tobacco chewer to quit the filthy habit. The Secret-society system I believe to be the best system the devil now has in circulation to advance his cause.

Oh how my soul mourns over these things! Glory to God! I anticipate the day when the wicked shall cease from troubling, and the weary be at rest.

MRS. N. B. SHERWOOD.—The Lord is with me, leading me by his Holy Spirit; and I'm following on to know more and more of his will concerning me. He leads me by his Spirit in a very plain manner. Sometimes the path seems hard; but I have learned that the only safe way is the path of obedience. If the way lies through the Red Sea, I know he can part the waters, or help me over in his own way. I

hear his voice: "Go forward," and I go in the strength which He supplies. I am learning to walk by faith. When I can't see, I hold on, and in his own time he delivers me. I have been very much blessed of late.

RUTH L. WALLER.—Jesus is doing so much for me, I want to do all I can for Him. He is my glorious Redeemer, and my sanctifier, my rock and refuge. Glory to His holy name forever and ever!

The Lord is blessing His little ones here. We are looking for an outpouring of His Spirit, and the salvation of souls.

POLLY HENDRICK.—I am standing for truth and holiness. My trust is in Jesus alone, and He does save me. Bless his name! I reckon myself dead in deed unto sin, and alive unto God through our Lord Jesus Christ. O how Jesus blesses me in standing and testifying to these truths, before leading ones that oppose this Bible way. Thank God, I know my privileges too well to be kept down by men or devils. I expect to end this war down by the river. Glory to God!

SAMUEL KENDERSON.—Since I sought the kingdom of God and its righteousness, he has added plenty. I sought religion forty-six years ago; and I thank the Lord I am not tired of it yet. I am now an old man of seventy-four years, and I believe my path grows brighter and brighter. I thank God for the blessed hope I entertain of a glorious immortality, and eternal life. Glory to God for his goodness to me!

ELIJAH C. HEARNS.—I have got some of the *Earnest Christians* and have read them, and they are more comfort to me than all the preaching I hear in this country. I have been in this State nearly two years, and I have heard only one sermon that us to live free from sin. Thank the Lord I've got religion and am free from sin and condemnation this evening.

I am a poor, uneducated man. I am holding prayer-meetings in this country, in storms of persecutions and trials. Ask the members of the F. M. Church through the *Earnest Christian* to pray for me.