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SEPARATE.

BY REV. JOHN FETTERHOFF.

"And keep himself unspotted from the world."—James i. 27.

By the word world we understand different things.

1. This globe or earth is called a world.—Ps. lxxxix. 11; Acts xvii. 24.

2. Mankind in general are called the world.—John i. 29. The Lamb of God that taketh away the sin of the world. God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish.—John iii. 16.

3. The wicked part of mankind are called the world.—John xv. 19. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Thus we see that the wicked part of mankind, exclusive of the righteous, are called a world.

Question: Which of those worlds did James allude to, in the words above quoted?

1. We answer: Not this globe or earth. A Christian can live in it, and enjoy all the goods things, it can afford to make his body comfortable, while his soul has communion with God, and he lays up treasure in heaven.

2. The world of mankind in general, is not the world referred to. The Christian can live here among mankind, as Lot did in Sodom, and be good and please God.

3. Then we hold that the world referred to, is the wicked part of mankind; that they are filthy in a moral

point is plain, because they are haters of God.—John xv. 19. It lieth in wickedness.—1 John v. 19; it is polluted.—2 Peter ii. 20; having escaped the pollution of the world, it is also corrupted.—2 Peter i. 4; the corruption that is in the world, it is an evil world.—Gal. i. 4; Deliver us from this professed evil world. They are called children of disobedience.—Eph. ii. 2; they are in darkness.—Eph. vi. 12; they are filthy—how abominable, and filthy is man, which drinketh iniquity like water.—Job xv. 16. This is a dark picture of the wicked.

1. Therefore we are commanded to go out from them: Depart ye, depart ye, go ye out from thence, teach no unclean thing; go ye out of the midst of her, be ye clean that bear the vessels of the Lord.—Isaiah lii. 11; And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins.—Rev. xviii. 4; Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.—2 Cor. vi. 71.

2. We are not to be yoked together with them.—2 Cor. vi. 14. All worldly organizations, such as secret orders of all kinds, and all other worldly pursuits. A Christian has no right to unite himself, in bonds of union with the ungodly. "Be ye not conformed to this world but be ye transformed."—Rom. xii. 2; "We are to have no fellowship with the unfruitful works of darkness."—1 Cor. v. 4; "I would not that ye should have fellowship with devils."—1 Cor. x. 20; "Ye are of your father the devil."—John viii. 44.

3. We are not to study to obtain their friendship, by conforming to them in their evil courses. "Know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be the friend of the world, is the enemy of God."—James iv. 4. "If I yet pleased men I should not be the servant of Christ."—Jno. i. 10. It is plain from the above Scripture, that God will not allow his people to associate with unbelievers; therefore Moses said: "So shall we be separated, I and thy people, from all the people that are upon the face of the earth"—Ps. xxxiii. 16. Sinners shall not stand in the congregation of the righteous (that is as members)—Ps. i. 5 "Put away from among yourselves that wicked person."—1 Cor. v. 13.

A wicked person is he who, knowingly and willfully transgresses the command of God, and disregards his law: "A man that is a heretic, after the first and second admonition reject."—Titus ii. 10.

1. To keep ourselves unspotted from the world, we are not allowed to partake with them in their idle pursuits: such as idle conversation. "Every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. xii. 36. "Let no corrupt communication proceed out of your mouth."—Eph. iv. 29. "Neither filthiness nor foolish talking, nor jesting. Be not ye therefore partakers with them."—Eph. v. 4, 7.

2. In dress or appearance we are not to pattern after them. "Not fashioning yourselves according to your former lusts, in your ignorance."—1 Peter i. 14; "But as he which has called you, is holy, so be ye holy, in all manner of conversation;" "Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—1 Peter iii. 2, 4.

"In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety, not

with brodered hair, or gold, or pearls, or costly array."—1 Tim. ii. 9; also see Isaiah iii. 16-25.

Thus we see that the Holy Ghost did see proper to direct what should not be put on our body, and what should; (that is, modest apparel). Why were trinkets of gold, and jewelry of every kind forbidden, with costly array?

Ans. For more than one reason: 1. It is a waste of money and time to get them. 2. It is of no real benefit to the body. 3. It will not promote the glory of God. "Whatsoever ye do, do all to the glory of God."—1 Cor. x. 31; "Whatsoever ye do in word, or deed, do all in the name of the Lord Jesus."—Col. iii. 17.

No person of a sober, thinking mind, would dare to say that jewelry and artificials are of benefit to the body, or will promote the glory of God.

3. Waste of time to fix all this, and when all is done, it is false: (false is a lie). Their hair is false, their flowers are false, their bumps on their hips and back are false. They put them out of the shape of a human being. What is all this waste of money and time for? O, to attract attention! However fond the bees and humming birds are of flowers, they are not attracted by false flowers, or they would swarm about the heads of some females, and would follow them into the churches; but they have too much sense to be attracted by false flowers.

Let us hear what Dr. Clark says: "When either men, or women, spend much time, cost, and attention, on decorating their persons, it affords a painful proof, that within there is little excellence, and that they are endeavoring to supply the want of mind, and moral good, by the feeble, and silly aid of dress, and ornament. Were religion out of the question, common sense would say, 'in all these things be decent;' no female head ever looks so well as when adorned with its own hair; this is the ornament appointed by God: to cut it off, or to cover it, or to exchange the hair which God has given for hair of some other color, or form, is an insult

to the Creator. How the delicacy of the female character can stoop to the use of false hair, is more than I can possibly comprehend."

"The women that trust not in God, are fond of dress and frippery; but those who trust in God, follow nature and common sense, in their dress. Women are in general at so much cost, and pains, in their dress, as if by it, they were to be recommended both to God and man: it is however, in every case, the argument of a shallow mind, and vain and corrupted heart."

4. Jewelry, artificials, ornaments, deformity, to put out of the natural shape, or form of a human being, are wicked. It is a heathen practice. The heathens wore jewelry and artificials, in every age, and do yet.

Gideon and his men took from the Ishmalites one thousand seven hundred sheckels of golden ear rings, besides the ornaments that were on the kings.—Judges viii. 26.

Dr. Clark says: "It was practiced anciently, in every part of the east, and is yet. In India, in China, in Barbary, and prevailed among the Greeks and Romans. Also in our day, among the Africans and Indians. Often have I seen the Shawnee Indians, with jewelry in their ears, nose, and on their fingers, arms and bosom, and feathers on their heads, as if they were part fowl, with the tail of some animal stuck on or about them. So it was with the Israelites in their back-slidden state."

5. God warned them to put it off.—He commanded Moses to say unto the people of Israel, "Ye are a stiff-necked people; I will come down into the midst of thee, in a moment, and consume thee; therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments at Mount Horeb.—Ex. xxxiii. 5. Ye shall not walk in the manner of the nations. They committed all these things and therefore I abhorred them.—Lev. xx. 23.

They followed vanity, and became vain, and went after the heathen, that

were round about them, concerning whom the Lord had charged them that they should not do like them.—2 Kings xvii. 15.

By disobeying God, mixing with unbelievers, and patterning after heathen in dress, and appearance, we make ourselves partakers of their sins, which is forbidden: Neither be partakers of other men's sins.—1 Tim. v. 22. To have a heart to love, fear, and obey God, it cannot be possible for such a one, to follow, or have pleasure, in such a heathen practice as to wear jewelry, artificials, flounces and bumps.

Why then is it, that such heathen practices are so common in the churches? We answer this question by asking another: Why was it, that notwithstanding God had so plainly, and positively forbidden the Jews to walk in the customs of the heathens—yet we see they did follow all their sinful habits, even to idolatry and habiliments.

We would say the cause was this: those that had the reins of government in their hands, together with the priests, and prophets looked with silence at their sins. They had no word of reproof. They did not put the law of God in force against the transgressors; but it was as Isaiah said: "They are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber; yea, they are greedy dogs, which can never have enough. They all look to their own way, every one for his gain."—Isaiah lvi. 10, 11. And Jeremiah says: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so: and what will ye do in the end thereof."—Jer. v. 30, 31.

Just so now; there is not a man to our knowledge, that has the reins of the church in his hands, from the bishop down to the class leader, that thinks of putting the law of God, or discipline, in force against such transgressors, or semi-heathens. O no! they might lose honor, office, or dollars by so doing, and that would be dreadful. They cannot say, "If I yet pleased men, I would not

be the servant of Christ."—Gal. i. 10.

A presiding elder, not long since, said, (in the pulpit) while giving a description of plain clothes; a broad-brimmed hat, etc.: "I am afraid. I am afraid,"—but he did not once say that he was afraid of feathers, jewelry, artificials, false hair, flounces, bumps, or mustaches, and other worldly extras.

But why not be afraid of such things? O! because they are semi-heathen—and brethren and sisters have them. They love such things, and for me to say a word against such, especially while I love it myself, and can not see any wrong in such, notwithstanding Peter, Paul, and God has forbid the wearing of such; but, to say a word against such things, might raise a family quarrel, that would be dreadful.

Well did Paul say: "The name of God is blasphemed among the Gentiles through you."—Rom. ii. 24. Therefore, it is said by those that make no pretense to Christianity, How much better are those that make a profession, than we are? they dress as we do; they keep the same company we do; talk as we do; laugh as we do; and make sport as we do; we see no difference.

But if some should take a different course, and follow the example of Christ, and live holy, harmless, undefiled, separate from sinners—Heb. vii. 26—they are called old fogies, quite behind the times.

Well did David say: "O God! the heathens are come into thine inheritance, thy holy temple have they defiled."—Ps. lxxix. 1.

So it was in the days of back-slidden Israel, it was said, that they feared the Lord, and served their own gods, after the manner of the nations.—2 Kings xvii. 33. Yet will they lean upon the Lord, and say: Is not the Lord among us?—Micah. lii. 11. Serve God a little and the devil much.

The vastness of divine love I can never comprehend. Yet I do not think that the smallest fish that swims in the ocean ever complains of its immeasurable depth.—Rowland Hill.

REGENERATION.

There seems to be an infatuation among sinners, those especially that profess to be Christians. They can profess to be Christians and yet know and acknowledge that they are not what Christians ought to be, strangely assuming that a man is and can be a Christian and not be what a Christian ought to be; in other words, that he can be a Christian without possessing just that which constitutes a Christian, to wit: a heart conformed to the intellect's apprehension of duty. This is just what makes a Christian; not his seeing and acknowledging what he ought to be, but his actually doing his duty, his actual embracing and conforming to the truth. The deceived professor knows that he is not free, that he is in bondage to his flesh, and his desires, but hopes on because he thinks that this is common to all Christians. He sees and approves the truth and often resolves to overcome his flesh, but as in the seventh of Romans, he "finds a law in his members warring against the law of his mind and bringing him into captivity to the law of sin in his members." He can resolve but does not carry out his resolves. When he resolves to do good, evil is present with him and conquers him. Of all this he is conscious, but he has taken up with the fatal delusion that this was Paul's experience at the time he wrote this chapter and consequently it must be the experience of all Christians. He does not run his eye along into the eighth chapter and see the contrast there portrayed and affirmed to be the experience of all Christians. He does not observe that the apostle is designing in these two chapters to contrast a Christian with a legal and self-righteous experience, but holds on to his delusion and observes not that the apostle begins the eighth chapter by the affirmation that all who are in Christ Jesus are delivered from the bondage of which he was speaking in the seventh chapter, and no longer walk after the flesh but after the Spirit; that the law of the Spirit of life in Christ Jesus has actually

made them free from the law of sin and death which is in their members. How infinitely strange that these chapters are so misunderstood and perverted. And how monstrous and how melancholy the fact, that the great mass of professing Christians to this day recognize the seventh and not the eighth chapter of Romans as their own experience. According to this the new birth or regeneration does not break the power of the propensities over the will. The truth is and must not be disguised that they have not any just idea of regeneration. They mistake conviction for regeneration. They are so enlightened as to perceive and affirm their obligation to deny the flesh, and often resolve to do it but in fact do it not. They only struggle with the flesh, but are continually worsted and brought into bondage; and this they call a regenerate state. O sad! What then is regeneration good for? What does it avail? The Bible represents regeneration as "a being born from above," "being born of God," and expressly affirms that "whatsoever is born of God overcometh the world," and affirms that "whosoever is born of God does not commit sin and cannot sin because his seed (God's seed) remaineth in him so that he cannot sin because he is born of God," "that he is a new creature, that old things are passed away and that all things are become new," "that he is alive from the dead," that he has "crucified the flesh with its affections and lust," that "he is dead to sin and alive unto God," and many such like representations:—and yet infinitely strange to tell, the seventh chapter of Romans is recognized as a Christian experience in the face of the whole Bible, and in opposition to the very nature of regeneration and the experience of every true saint. The sinner is a sinner just and only because he knows his duty and does it not. He apprehends the law of the intelligence, but minds the impulses of his sensibility. This is the very character which the apostle is so graphically portraying in the seventh chapter of Romans. He could not

possibly have given a more graphic picture of a sinner when he is enlightened and yet enslaved by his propensities. It is a full length portrait of a sinner enlightened and struggling for liberty, and yet continually falling and floundering under the galling bondage of his own lusts. And that this should be the experience of a regenerate heart! O horrible! How many thousands of souls have been blinded by this delusion and gone down to hell! And what is worse still, commentators and many ministers, because this is their own experience, are still holding fast to and inculcating this delusion.—*Rev. Chas. G. Finney.*

HOW TO BECOME A CHRISTIAN.

BY CHARLES S. ALBERT.

Repent and ask God for Christ's sake to forgive all your many sins, and wash you white in the blood of the Lamb.

Believe that Jesus Christ came into the world to save sinners, and that if you look unto him and believe that he is able, he will save you.

Be baptized, thereby confessing that you belong to Christ; for our Saviour says: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

Do the will of God: for if you should repent, believe and be baptized, and afterwards turn away, ye cannot be saved.

Keep the commandments.

Consecrate yourselves and all that you have to the cause of Christ. Use your time, your talents, your money, for the spreading of the gospel, thereby laying up treasure in Heaven.

Ever live in such a manner, that you will never regret your past life when Christ shall come to judge the world.

Ever take up your cross and follow Christ, proclaiming him before a wicked and perverse world.

The very perfection of God which seemed to close the door, is the very perfection that opens it to a poor sinner coming through Christ.

THE BURNING BUSH.

Happy is it, Christ can dwell in the bush when we cannot ourselves dwell there. There are few Christians that can live together; very few relations can live together under one roof. We can take that from other people that we cannot bear, from our own flesh and blood; and if God did not bear with us more than we bear with one another, we should all have been destroyed. Does the devil make you say that you will give up all; I will go no more; I will lay on my couch and take my ease? Oh! if this is the case to-night thus tempted by Satan, may God rescue their souls. O poor, dear soul, you will never have such sweet words from God as when you are in the bush; our suffering times will be our best times. I know I have had more comfort in Moorfields, on Kennington common, and especially when the rotten eggs, the cats and dogs were thrown upon me, and my gown was so filled with clods of dirt that I could scarcely move it; I have had more comfort in this burning bush than when I have been at ease. I remember when I was preaching at Exeter, a stone came and made my forehead bleed; I found at that very time that the word came with double power to a laborer that was gazing at me, who was wounded at the same time by another stone; I felt for the lad more than for myself, went to a friend, and the lad came to me; "Sir," says he, "the man gave me a wound, but Jesus healed me; I never had my bonds broke until I had my head broke."

I appeal to you whether you were not better when it was colder than now, because your nerves were braced up; you have a day like a dog day, and you are weak, and are obliged to fan yourselves: thus it is that prosperity lulls the soul, and I fear Christians are spoiled by it. Whatever your trials are, let this be your prayer, "Lord, though the bush is burning, let it not be consumed." I think that is too low, let it be thus: "Lord, when the bush is burning, let it not burn low as the fire

does, but let me burn higher, and higher: I thank thee, my God, for trouble; I thank thee, my God, for putting me into these afflictions one after another; I thought I could sing a requiem to myself, that I should have a little rest, but trouble came from that very quarter where I might reasonably expect the greatest comfort; I thank thee for knocking my hands off from the creature; Lord I believe; help my unbelief!" Thus you will go on blessing God to all eternity; by and by the bush shall be translated to the paradise of God; no burning bush in heaven, except the fire of love, wonder, and gratitude; no trials there; troubles are limited to this earth; above, our enemies cannot reach us.

Perhaps some of you here are saying, *burning bush, a bush burnt and not consumed!* I do not know what to make of this nonsense. Come, come, go on, I am used to it, and I guess what are the thoughts of your heart. I pray God that every one of you here may be afraid of comfort, lest they should be tossed about by the devil. What is it I have said? How have I talked in such an unintelligible manner? Why, say you, what do you mean by a burning bush? Why, thou art the very man. How so? Why, you are burning with the devil in your hearts; you are burning with foppery, with nonsense; with *the lust of the flesh*, with *the lust of eye*, and *the pride of life*; and if you do not get out of this state, as Lot said to his sons-in-law, ere long you shall be burning in hell, and not consumed; the same angel of the covenant who spoke to Moses out of the bush, he shall ere long descend, surrounded by millions of the heavenly host, and sentence you to everlasting burnings. O you frighten me! Did you think I did not intend to frighten you? Would to God I might frighten you enough! I believe it will be no harm for you to be frightened out of hell, to be frightened out of an unconverted state. O go and tell your companions that the madman said, that wicked men are as firebrands of hell. God pluck you as brands out of that burning. Blessed be God, that there

is yet a day of grace. Oh! that this might prove *the accepted time*. Oh! that this might prove *the day of salvation*. Oh! angel of the everlasting covenant, come down; thou blessed dear comforter, have mercy, mercy, mercy, upon the unconverted, upon our unconverted friends, upon the unconverted part of this audience; *speaking and it shall be done; command O Lord, and it shall come to pass!* turn the burning bushes of the devil into burning bushes of the Son of God. Who knows but God may hear our prayer—who knows but God may hear this cry, *I have seen, I have seen the affliction of my people: the cry of the children of Israel is, come up to me, and I have come up to deliver them.* God grant this may be his word to you under all trouble; God grant he may be your comforter. The Lord awaken you that are dead in sin, and though on the precipice of hell, God keep you from falling in; and you that are God's burning bushes, God help you to stand, to keep this coat of arms, to say when you go home, blessed be God, *the bush is burning but not consumed.* Amen! Even so, Lord Jesus. Amen.—*Rev. George Whitefield.*

CHRISTIAN PERFECTION.

WHAT IT IS, AND WHAT IT IS NOT.

BY W. H. FOX.

There is so much misunderstanding prevalent concerning this doctrine, that I have thought it advisable to attempt a Scriptural definition of it.

I. I will endeavor to prove what it is not. It is not, 1. A perfection in ourselves. The word of God everywhere teaches this most conclusively. Paul says, in the seventh chapter of his epistle to the Romans: "In me, that is, in my flesh, dwelleth no good thing."—2. It is not absolute perfection. That belongs alone to God. The Saviour taught that, when he said: "There is none good, save one, that is God." And we are told by Job, that "God chargeth even his angels with folly." 3. It is not Adam's perfection. For Adam was

created in the image of God, both physically and morally, while we, through the fall of our first parents into sin, have had our physical as well as our moral structure defiled; leaving us liable to fleshly as well as mental infirmities.

Having now attempted to show what it is not, we will proceed in the second place to show what it is.

1. From the very nature of the term it must be a perfection in Christ. As Paul tells us, "we are complete in Christ." He is "made unto us righteousness, wisdom, sanctification and redemption."

2. It is a perfection in the various graces of the Spirit. "When we have surrendered ourselves to Christ, by consecrating all we have, and are to his service, He works in our hearts by the indwelling of the Holy Ghost, all the fruits of the Spirit in their perfection. We will now proceed to deduce some passages from the word of God, in proof of this doctrine; and may God enable all of his dear children who may read this, to have these fruits in them in their perfectness.

Isaiah says, speaking of the believer, whose trust is abiding in Christ: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." And Paul says: "The peace of God, which passeth all understanding, shall keep your minds and hearts through Christ Jesus." And John, the beloved disciple, speaking of the fruit of love, says: "Perfect love casteth out fear;" and "He that feareth is not made perfect in love." Paul prays for his Ephesian brethren, that they may be enabled "to comprehend with all saints the length, and breadth, and depth, and height, and to know the love of Christ which passeth knowledge, that they might be filled with all the fullness of God." And when our blessed Lord said: "Be ye perfect as your Father in heaven is perfect," He was speaking of the duty of loving our enemies; plainly teaching the possibility of attaining this perfection in love.

Peter, speaking of joy, says: "Whom having not seen, ye love, in whom though you see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Unspeakable joy must certainly be the perfection of joy.

Dear Christian brethren, if this perfection is in Christ alone, and Paul's doctrine is true, that "all things are ours, and we are Christ's, and Christ is God's," and you have not yet had an experimental knowledge of it, will you not be persuaded by one who has felt its blessed reality in his own heart, to "present your bodies a living sacrifice, holy, acceptable unto God," that you may experience its sin-cleansing and soul-satisfying portion in your own soul?

THE POWER OF ILLUSTRATION.

Whitfield was master of such natural pathos in describing events illustrative of the grace of God, the solemnity of divine Providence, the power of conscience, the nearness of eternal realities, that the facts seemed to come flaming from the fire of his feelings, by which he burnt them in upon the soul, and the truths of his subject along with them. An old fact put on a startling aspect in his hands; he galvanized every incident, and then threw it in an electric stream upon the conscience. There was a very singular instance of his power of doing this as related by an American clergyman. He states that he once told an affecting occurrence to Mr. Whitfield, relating it with the ordinary brevity of conversation. Afterwards, when hearing Mr. Whitfield preach, out came his own story; but narrated by the preacher in the pulpit by such nature, pathos, and power, that the very clergyman himself, who had furnished Whitfield with the dry bones of the illustration, found himself weeping like a child.

If there be tossing and doubting, beloved, it is the heaving of a ship at anchor—not the dashing on the rocks.

THE MINISTER'S TRUE LIFE AND WALK.

It is said of the energetic, pious, and successful John Berridge, that "communion with God was what he enforced in the latter stages of his ministry. It was indeed, his own meat and drink, and the banquet from which he never appeared to rise." This shows us the source of his great strength. If we were always sitting at this banquet, then it might be recorded of us ere long, as of him, "He was in the first year visited by about a thousand persons under serious impressions."

To the *men* even more than to their doctrine we would point the eye of the inquirer who asks, Whence came their success? and why may not the same success be ours? We may take the sermons of Whitfield or Berridge, or Edwards for our study or our pattern, but it is the individuals themselves that we must mainly set before us; it is with the spirit of the men, more than of their works, that we are to be imbued, if we are emulous of a ministry as powerful, as victorious as theirs.—They were spiritual men, and walked with God. It is living fellowship with a living Saviour, which, transforming us into his image, fits us for being able and successful ministers of the Gospel. Without this nothing else will avail. Neither orthodoxy, nor learning, nor eloquence, nor power of argument, nor zeal, nor fervor, will accomplish aught without this. It is this that gives power to our words, and persuasiveness to our arguments; making them either as a balm of Gilead to the wounded spirit, or as sharp arrows of the mighty to the conscience of the stout-hearted rebel. From them that walk with Him in holy, happy intercourse, virtue seems to go forth; a blessed fragrance seems to compass them whithersoever they go. Nearness to Him, intimacy with Him, assimilation to His character—these are the elements of a ministry of power. When we can tell our people, "We beheld his glory, and therefore we speak of it; it is not from report

we speak, but we have seen the King in his beauty"—how lofty the position we occupy! Our power in drawing men to Christ springs chiefly from the fullness of our personal joy in him, and the nearness of our personal communion with him. The countenance that reflects most of Christ, and shines most with his love and grace, is most fitted to attract the gaze of a careless, giddy world, and win their restless souls from the fascination of creature-love and creature-beauty. A minister of power must be the fruit of a holy, peaceful, loving intimacy with the Lord.

"The law of truth was in his mouth, and iniquity was not found in his lips: He walked with me in peace and equity, and did turn many away from iniquity"—Mal. ii. 6. Let us observe the connection here declared to subsist between faithfulness and success in the work of the ministry; between a godly life and the "turning away many from iniquity." The end for which we first took office, as we declared at ordination, was the *saving of souls*; the end for which we still live and labor is the same; the means to this end are a holy life and a faithful fulfillment of our ministry. The connection between these two things is close and sure. We are entitled to calculate upon it. We are called upon to pray and labor with the confident expectation of its being realized; and where it is not, to examine ourselves with all diligence, lest the cause of the failure be found in ourselves; in our want of faith, our want of love, our want of prayer, our want of zeal and warmth, our want of spirituality and holiness of life; for it is by these that the Holy Spirit is grieved away. Success is attainable; success is desirable; success is promised by God; and nothing on earth can be bitterer to the soul of a faithful minister than the want of it. To walk with God, and to be faithful to our trust, is declared to be the certain way of attaining it. Oh, how much depends on the holiness of our life, the consistency of our character, the heavenliness of our walk and conversation!

Our position is such that we cannot remain neutral. Our life cannot be one of harmless obscurity. We must either repel or attract—save or ruin souls! How loud, then, the call, how strong the motive, to spirituality of soul and circumspectness of life! How solemn the warning against worldly-mindedness and vanity—against levity and frivolity—against negligence and sloth and cold formality!

Of all men, a minister of Christ is especially called to walk with God. Everything depends on this; his own peace and joy, his own future reward at the coming of the Lord. But especially does God point to this as the true and sure way of securing the blessing. This is the *grand secret* of ministerial success. One who walks with God reflects the light of his countenance upon a benighted world; and the closer he walks, the more of this light does he reflect. One who walks with God carries in his very air and countenance a sweet serenity and holy joy that diffuses tranquility around. One who walks with God receives and imparts life withersoever he goes; as it is written, "Out of him shall flow rivers of living water." He is not merely the world's light, but the world's fountain; dispensing the water of life on every side, and making the barren wastes to blossom as the rose. He waters the world's wilderness as he moves along his peaceful course. His life is blessed; his example is blessed; his intercourse is blessed; his words are blessed; his ministry is blessed! Souls are saved, sinners convicted, and many are turned from their iniquity.

♦♦♦♦♦

MEDITATION.—The heart requires strict and severe discipline before it can be brought to meditate freely on divine things. A hearer of the excellent Philip Henry once remarked to him, "Sir, I find it easier to go six miles to hear a sermon, than to spend one quarter of an hour in meditation and prayer over it in secret, as I should, when I come home."

SUBMIT TO GOD.

BY MRS. JANETTE OSMUN.

The term used implies rebellion. We all know by sad experience, that by nature there is rebellion in our hearts against God. And how necessary for our present and eternal good, that we heed the divine injunction, and submit to God. It is not enough that we do so outwardly, in a form of words, but we must do it with our hearts. We must so seek the renewing power of the Holy Ghost upon our hearts, that the rebellion will all be destroyed, the kingdom of self completely dethroned, and the kingdom of God fully established in our hearts, so that we shall hear the voice of God through his word, or by his Spirit, or in the openings of providence, to render a cheerful and complete obedience. Oh blessed state! To be in harmony with God. To be in readiness for any sacrifice, any toil, any suffering; to present our lives and blood, if for the truth of God it may be spent. Such are Christian heroes, that wave palms of victory over conquests gained; and they receive new strength to achieve greater victories on life's battle field, and to shout their triumphs onward. But how few submit fully to God. They will in part, but they are not willing to bear this cross, or to practice this self-denial, but continue to profess religion; and when they are called upon to witness for Jesus, they are so frozen and crusted over in their experience, that you feel like singing—

"Hark! from the tower a doleful sound."

There is a death that comes upon souls which refuse to submit to God; and its influence is felt by all with whom they come in contact. They are strangers to the joys of salvation that come welling up in obedient hearts. The latter are constantly singing—

"Then let our songs abound,
And every tear be dry,
We're marching through Immanuel's ground,
To fairer worlds on high."

But all must eventually submit to God, for it is written "That every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

We all have to submit to God's providence, and must submit to death. Although we may resolve, as one young man did, that said that he would not die, that he would fight death until the last; but a few hours found him a victim in its cold embrace. So we shall all have to submit to God when he calls for us by death.

And we shall all have to submit to God when he calls us to judgment.—As with a shock of divine power, we shall leave our dusty beds, and although we may call for rocks and mountains to fall on us, and hide us from him that sits upon the throne, it will be but to see rocks and mountains flee away, and our condemned, sin polluted souls stand before the flaming Judge, and a congregated world, to hear the fearful sentence, "Depart, ye workers of iniquity," and to submit eternally to the wailings of the lost. How much better for us to submit to God in time. Then our peace will be like a river, and our righteousness as the waves of the sea, our death triumphant, our resurrection glorious, our eternity the full fruition of the love of God, and the enjoyment of the habitations of the blest forever.

"We speak, we speak, of the realms of the blest,
Of that country so bright and fair,
And oft are its glories confessed, confessed,
But what will it be to be there!"

If Satan haunts you with fears of your spiritual estate, apply to the throne of grace, and beg a new copy of the old evidence which you have lost. The original is in the pardon-office in heaven, whereof Christ is Master. Thy name is on record in the court. Make thy moan to God. Hear what news from heaven, rather than listen to the tales which are brought by the enemy from hell. Can you expect truth from a liar, or comfort from an adversary? Did the devil ever prophecy well of believers?

THE DIAMOND AND THE MOUNTAIN.

Of all the projects of modern engineers, the most wonderful, in our judgment, is the lately completed tunnel through the heart of Mont Cenis. To bore through an Alp for a distance of more than seven and a half English miles was a labor far exceeding the fabled exploits of Hercules. Hannibal and Napoleon rendered themselves famous by crossing the Alps, but what shall be said of the genius that forced a passage through them? One great achievement was the invention of the perforating machinery, for it required to be powerful enough to make its way through rocks harder than granite: iron and steel were ineffectual in this case. A thousand years might have been spent in vain attempts to bore and blast the rock with ordinary means; but the difficulty was overcome, the tooth which could eat the mountain was discovered. For the ordinary iron bars, commonly used in boring rocks, Mr. Leschot substituted rotary tools acting like an angular conical head, in which the steel teeth are replaced by *diamonds*. Black diamonds set in a ring, bite into the rocks and open the way for the powder. Hardness does the work. The diamonds, of course, are small, but they are hard, — and therefore as they will not yield, the mountain is compelled to give way before them. Resolution wins the battle. The hard is beaten by the harder. The rock stirred not till something firmer than rock compelled it, and then it succumbed to the victor.

To the earnest Christian nothing is impossible, God being his helper. If his work be difficult, he only becomes the more resolute. With a diviner ardor, and a more concentrated mind, enterprises are accomplished which before baffled every effort. The more severe the self-denial, the more intense must be our love to Christ: the more obdurate the hearts of men, the greater our zeal for their salvation. "There is nothing so hard," said Bernard, "but it may be cut by a harder." May our faith and love

be the diamonds with which the rocks shall be pierced, and a highway made through the mountains and hills for the Lord our God.—*Spurgeon*.

THE EXCEEDING RICHES OF JESUS.

Shall I see my risen Saviour?
Hear his voice, behold Him nigh?
Touch that very hand extended
On the cross on Calvary?

Oh my soul seemed nigh to meet Him,
But death's shadow passed away;
So she folds her wings, awaiting
Still the fair Sabbath day,

When I never more shall wander,
Never miss His blessed smile;
Peace, my heart, can trust him fully
For thy rest this little while!

Sighs have dulled my song's glad measure,
Sorrows pass with passing days,
But the conflict and the triumph
Swell the themes of endless praise.

Patience! Let me wait His coming:
He will share my desert road;
He will keep the soul He purchased
With the ransom of his blood.

Though so bright, so blest, so beautiful,
Doth my heavenly mansion shine,
Something fairer, something dearer,
There I look to claim as mine.

Oh, it is *Thyself*, Lord Jesus!
For the richest gift above
All the gifts art thou, sweet Giver,
Who has crowned me with thy love.

Grace He'll grant, and I shall need it
When before His throne I come,
Hear His voice, that quelled the tempest,
Bid His weary wanderer home.

I shall see that face that sorrowed
O'er His faithless friends, and trace
Smiles that beamed upon the children
Folded in his fond embrace.

Grace He grants for joy and sorrow,
Grace for dying days; and when
I behold my Lord in glory,
Grace still must my heart sustain.

I shall fall like John before Him,
With that rapturous sight oppress'd;
He will stoop in love to raise me
To the shelter of His breast.

Grace hath found me, grace upholds me,
Grace will grant me all I need;
Grace secures me Christ and glory—
This is grace for me indeed!

RUNNING OFF THE TRACK.

Not long since, I attended a protracted meeting in a church of three hundred members, and only twenty who were spiritually alive, as the minister stated. I said to him, "not half of that number can I find." That's true, as some of the best are homesick. Here were eight or ten believers set into this mass of worldly, backslider professors, taking no part in the work, except to exhort us to bring in sinners; that they needed this work among sinners to encourage the church, etc. At last I replied, "The shelves of this dead-house are all full; no more corpses can be taken in till some of these are resurrected." And still they voted to keep up the meetings, and we did. Numbers were brought to life, and testified in public that if they had been called to their account but a few days before, they would have been lost. The church was not as bad off as the one froze together; they had life enough to fight the truth and the minister.

A brother says: "Let me tell you some of my experience."

"Well, say on."

"Once I was one of these fiery, excitable kind; up and down in my feelings; glad to-day and sad to-morrow; but, of late years, I go along about the same."

"I suppose, as the Yankees say, like an even-spun thread?"

"Yes, that's it!"

"Well, I like a few kinks in my thread; such kinks, too, as no mortal can unravel."

"He replies, that a uniform state of mind is preferable. Now, I don't go down very low, nor up very high, but right along, sort of even."

"Yes, that's the way they do in the graveyard; they go along about so. If you speak of outward deportment of uniformity in obedience, I agree with you; but soul life is variable. Practically, death and inertia are the only uniform things I think of; while life everywhere is the most spasmodic

thing in creation; nothing can master the ups and downs of religious life, or any other but death. And here you congratulate yourself on the attainment of soul evenness. My friend, I fear there is a strong touch of death in you. Life—full pulsed life—don't run so even; it is seen everywhere and in all kinds of life, to be uneven. Cut down that old oak tree, whose outstretched arms have weathered the storms from long ago; begin at the bark, and count the layers into the heart, and you shall know how many spasms of life it took to make that tree. Now open your ears to the great, fitful breath of old ocean; mark the mighty spasm which lifts the water up. Yes, my friend, you apply your notions of even life to wind and water, and it would kill both; and most likely you are dead, but died so slow that you did not know what it was. Some said it was growing manly in religion.

"Now this whole system of life of all kinds and grades, is illustrated near at home, in the seat of self-life. The heart don't know anything else but spasms, and on that line it's above being taught, and that is the action of life everywhere; it is on the ebb and flow fashion. The fact is, life antagonizes with so much death, that it must go with a spring to overcome. Mark ye, there is no spring in death or inertia; they depend on solid, *sort of even*. Now look at these: here is a brother representing the grandest and most sublime life in the universe to be most like death. The Lord bless your poor soul with your first experience of life's mighty ups and downs, and teach you the difference between death's *even* and the throes of life!"—*More Shocks from the Battery.*

What father does not like his child to say "Abba?" what father would like his child to stand before him as a servant? what father does not like to hear from his child the confidence of a child? Is it not then for the glory of God that this spirit of adoption should be sought?—*J. H. Evans.*

SERVING GOD IN LITTLE THINGS.

It seems to be a much too common notion among professing Christians that the quantity of our service has a close relation to its quality. If we could give our bodies to be burned, once for all, and then enjoy heaven forever, we seem to imagine that it would profit more than a daily doing of our allotted humble-life work in the spirit of that charity that seeketh not her own. So many of us like to do some great thing; to rescue a child from a burning dwelling, or save a man from drowning, would be an act of heroism that would cause men to praise us for years, and the memory of it would be very pleasant. A goodly sum cast into the Lord's treasury by the rich is much more apt to win praise of men and minister to self-satisfaction than the "widow's mite," given by the poor. The building of a costly church edifice on the corner of some fashionable avenue, seems by many to be considered a worthier service than gathering in the lost, from the "streets and lanes."

But this is a vain, glorious view. Because men see and praise the great deeds, and only God takes note of the little, hidden sacrifices, shall we therefore, idly sit and wait for a rare opportunity to come and usher us into greatness? Be not deceived; men note our little actions more than we think; but if we trim our conduct to please them, are we the single-hearted servants of God; are we serving one Master, or two?

"The little chips are nearest the heart." Little, unconscious acts are the most characteristic. If we are faithful in the least things, it is easy to infer that we shall be faithful in greater things, and if we are unfaithful in the least, how shall we be found faithful in that which is greater?

If it were the regular, daily work of our lives to pull children out of burning buildings, how wearisome it would become, in spite of the heroism and

"greatness" of the work. The stoutest would soon sink under the strain.

The Lord's measure of great and small is not the same as man's. He looks at the heart. He loves hearty service. *What so ever ye do, do it heartily as unto the Lord and not unto men.* The daily labor in any honest trade or profession, the baking of a loaf of bread by a weary mother, the tying of a baby's shoe, the kindly helps and respects due to the aged, lending to a neighbor, entertaining strangers, the keeping of a meek and quiet spirit, amid the nameless and numberless trials and vexations of daily life; these and such like little things are tests of the stuff we are made of, proofs of our single-heartedness, and in doing them we may serve the Lord as heartily as if we spoke "with tongues of men and angels;" removed mountains, understood all mysteries, and exercised much for emotional happiness.

To toil steadily day by day, in any honest calling; to "guide the house;" to keep a family cleanly and comfortably clothed, and wholesomely fed; to train children in ways of gentleness and patience, and habits of prompt obedience, to strictly insist on truth-telling in all things, and correct all deceit, to teach them the commandments of God, and the love of Christ; to do these things, I say, "heartily as unto the Lord," is to serve Him acceptably. And then if He should desire greater service He will show us the way in due time.

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work may be, whether we account it great or small, let us serve our Lord faithfully. "For the eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of them whose heart is perfect before Him."

CHRIST THE LIGHT OF THE WORLD.

Art imitates nature, and the nearer it comes to nature in its effects, it is the more excellent. Grace is the new nature of a Christian, and hypocrisy, that art which counterfeits it, and the more exquisite it is in imitation, it is more plausible 'to men, but the more abominable to God. It may frame a spiritual man in image, so to the life, that not only others, but even the hypocrite himself may admire it, and favoring his own artifice, may be deceived so far, as to say, and to think, it lives, and fall in love with it; but he is no less abhorred by the Searcher of Hearts, than pleasing to himself. Surely, this mischief of hypocrisy can never be enough inveighed against.

When religion is in request, it is the chief malady of the church, and numbers die of it; though, because it is a subtle and inward evil, it be little perceived. It is to be feared there are many sick of it, who look well and comely in God's outward worship, and they pass well in good weather, in time of peace, but days of adversity are days of trial.

The prosperous estate of the church makes hypocrites, and her distress discovers them. But if they escape such trial, there is one inevitable day coming, wherein all secret things shall be made manifest. Men shall be turned inside out, and among all sinners that shall then be brought before that judgment seat, the most deformed sight shall be an unmasked hypocrite, and the heaviest sentence shall be *his* portion.—*Robert Leighton.*

A covenant God and Father!—that is the anchorage ground.

TRIALS.

BY WILLIE SHAW.

It is good to be afflicted. Instead of murmuring when afflictions come, we should welcome them. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." How insignificant all our trials appear, when compared with the sufferings of Christ. Our afflictions will soon be ended, soon the storms of life will be past, and the bright morn of eternity will dawn; soon, if we are faithful, Jesus will say, "come up higher." It is sweet to rest in the arms of Jesus. Toil on, ye weary ones, a little longer, for, behold, the glad morn cometh; follow your Saviour and soon ye shall enter the pearly gates, and walk the golden streets. "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." Our Jesus is mighty.

I wish to say a few words to those who have lately joined themselves to Christ, the Lord. You are young in experience, and you will meet many temptations on the way; your unconverted friends will sneer at you. All this you may expect, for the word of God says, "All that will live godly in Christ Jesus, shall suffer persecution." Bear every cross for Jesus; there is a crown of glory for you in yonder world of light. In every hour of affliction, remember Jesus says:

"I only design
Thy dross to consume and thy gold to refine."

Those ransomed ones the Revelator saw, arrayed in white robes, "had come out of great tribulation, and had washed their robes, and made them white in the blood of the Lamb."

"Now no chastening for the present seemeth to be joyous, but rather grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "God doth not willingly afflict the children of men." With his all-seeing eye he reads our heart, and knows

what is for our highest good. If our affections are too much on the things of this world, he may call our loved ones away; it may be to draw our affections heaven-ward. God often leads his people through affliction and sorrow. Shall we be discouraged when they come? "Nay, in all these things we are more than conquerors through him that loved us." Let us not be halting by the way, to repine at trials, but onward let us press; "and let us not be weary in well doing, for in due season we shall reap, if we faint not." If we "sow the Spirit," we shall reap a harvest of glory, honor, immortality and eternal life. Every cross we have to bear for Jesus' sake, will add new luster to the starry crown that awaits us on the other shore. In that bright land no sorrow will ever come. There no storm-clouds gather, for nothing will ever harm the redeemed. "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes." Let us be faithful, living nearer the bleeding side of Jesus, and when we have suffered a little longer, we'll cross the swelling flood; we'll gain the haven of rest, and while the golden harps are ringing, we will meet our precious Jesus, and bowing in adoration at his feet he will crown us "kings and priests unto God."

TRUE BENEVOLENCE.—A traveler in Asia Minor, in a time of distressing draught, found a vase of water under a little shed by the roadside for the refreshment of the weary traveler. A man in the neighborhood was in the habit of bringing the water from a considerable distance, and filling the vase every morning, and then going to his work. He could have no motive to do this but a kind regard to the comfort of weary travelers, for he was never there to receive their thanks, much less their money. This was benevolence.

"There is no keeping foot without new supplies from the Lord."

CHRISTIAN PRINCIPLE.

"Having deliberately adopted a right principle of action, reverence and obey it; make it the law of your life, from which no temptation, or interest, or accident shall ever induce you to swerve. It is emanation from the Divine Wisdom fallen upon you, as a lamp for your feet. It is the sum and highest expression of all genial philosophies. Come what will—*ruat caelum*, "though heaven and earth pass away,"—resolve that no jot or tittle of this law shall be marred, or dishonored, or shorn of its authority. It shall be your charmed talisman, before which evil spirits shall cry out in despair, or be smitten dumb with terror. It shall be your passport to excellence and reputation, and power and honest fame, at the presentation of which barred gates will open before you to all choice and precious things. A conscientious, early and absolute surrender of the life to the guidance of duty, brings into the mind a power more valuable than would be the acquisition of new facilities; it quadruples the efficiency of the old; it is better than genius or eloquence, and is often a good substitute for them; it simplifies all the moments of life; it cuts short a thousand struggles with temptation and passion. It is a thread of gold in the hand of inexperienced youth and care-worn manhood, to conduct the willing and obedient through the dark, pathless labyrinth of this world. Ordinary capacity trained and operating under this influence, in the end, outshines and outstrips the best parts without it. Not a class graduates in this or any other college, which cannot furnish living illustrations of this truth. So profound is my conviction on this point, that I do not hesitate to proclaim it as the true, infallible way to success. Granted a subject for our experiment, not mentally halt, or lame, or blind, in the possession of merely common mental faculties, and a liberal education, prosecuted under the auspices of pure, high principles, shall make him every whit a man, fit for a

profession or vocation to which society calls her intelligent, cultivated sons."—*Stephen Olin, L. L. D.*

THE ETERNITY OF HELL TORMENTS.

"Would we now and then draw off our thoughts from sensible objects, and by faith meditate awhile on the miseries of the damned, I doubt not but we should, as it were, hear many an unhappy soul venting his fruitless sorrows in some such pitious moan as these :

"Oh wretched man that I am, who shall deliver me from this body of death!" O foolish mortal that I was, thus to bring myself into these never ceasing tortures, for the transitory enjoyments of a few short lived pleasures, which scarcely afforded me any satisfaction, even when I most indulged myself in them. Alas! are these the wages, these the effects of sin? are all the grand deceiver's promises come to this? O damned apostate; first to delude me with pretended promises of happiness, and after several years drudging in his service, thus to involve me in eternal woe. O that I had never hearkened to his beguiling insinuations; O that I had rejected his very first suggestions with the utmost detestation and abhorrence; O that I had taken up my cross and followed Christ; O that I had never ridiculed serious godliness, and out of a false politeness, condemned the truly pious as too severe, enthusiastic, or superstitious; for I had then been nappy beyond expression; happy to all eternity, yonder in those blessed regions where they sit, clothed with unspeakable glory, and chanting forth their seraphic hallelujahs to the Lamb that sitteth upon the throne for ever. But alas! these reflections come too late; these wishes now are vain and fruitless; I have not suffered, and therefore must not reign with them; I have in effect denied the Lord that bought me and therefore, justly now am I denied by Him. But must I live forever tormented in these flames? O must this body of mine,

which not long since lay in state, was clothed in purple and fine linen, and fared sumptuously every day; must it be here eternally confined, and made the mockery of insulting devils? O eternity! that thought fills me with despair! I must be miserable forever."—*Sermons of Rev. Geo. Whitfield.*

HOW AND WHAT TO READ.

Read much, but not many works. For what purpose, with what intent do we read? We read not for the sake of reading, but we read to the end that we may think. Reading is valuable only as it may supply the materials which the mind itself elaborates. As it is not the largest quantity of any kind of food taken into the stomach that conduces to health, but such a quantity of such a kind as can be digested; so it is not the greatest complement of any kind of information that improves the mind, but such a quantity of such a kind as determines the intellect to the most vigorous energy. The only profitable kind of reading is that in which we are compelled to think, and think intensely whereas, that reading which serves only to dissipate and divert our thoughts is either positively hurtful or useful only as an occasional relaxation from severe exertion. But the amount of vigorous thinking is usually in the inverse ratio of multifarious reading. Multifarious reading is agreeable, but, as a habit, it is, in its way, as destructive to the mental as dram-drinking is to the bodily health. "Our age," says Herder, "is the reading age;" and he adds, "it would have been better, in my opinion, for the world and for science, if, instead of the multitude of books which now overlay us, we possessed but a few works, good and sterling, and which, as few, would be, therefore, more diligently and profoundly studied."—*Sir William Hamilton.*

On our death-bed we should have nothing to settle with God. It is not a season to *begin to turn to Christ* when we cannot turn in our bed.

EPHRAIM.

BY MRS. H. A. CROUCH.

Jacob blessed Joseph above his other children; and, of the sons of Joseph, he blessed Ephraim above Manasseh; so we conclude if Ephraim was not saved, it was not from any lack of favor and blessing upon the part of God.

There were some bright stars in the tribe of Ephraim. Joshua, who led Israel into the promised land; and those few noble characters whose names are given in 2 Chron. xxviii. 12. But the spirit the people generally manifested was one of complaint and jealousy; and their likeness, as given in the Bible, is that of a *backslider*.

"Ephraim is joined to his idols—let him alone. Ephraim shall be desolate in the day of rebuke. Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment." (Of Jerobam, 1 Kings xii. 28.) When Ephraim saw his sickness, then went Ephraim to the Assyrian, and sent to king Jareb, (or a "worm," marginal,) yet could he not heal you, nor cure you of your wound. O Ephraim, what shall I do unto thee! for your goodness is as a morning cloud, and as the early dew it goeth away.—Ephraim hath *mixed himself among the people*; Ephraim is a cake not turned. (Overdone on one side, and not cooked at all on the other. Very strict in some things, and very loose in others.) *Strangers have devoured his strength, and he knoweth it not.* Ephraim is like a silly dove without heart. . . they are *like a deceitful bow.* Ephraim hath made many altars to sin. When Ephraim spake trembling he exalted himself in Israel, but when he offended in Baal, he died. The iniquity of Ephraim is bound up; his sin is hid.

This is his likeness as it is given in Scripture. *Study it.*

In Revelation, where it speaks of twelve thousand being sealed out of each of the twelve tribes, no mention is made of the tribe of Ephraim. As Ephraim stands a type of backsliders, they could

not go into the city unless reclaimed: and when reclaimed they would be no longer *Ephraim*, but probably *Joseph*, best beloved, as the shepherd rejoices more over the one lost sheep returned, than over the ninety and nine that went not astray. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Manasseh were sealed twelve thousand.

We pass to notice now the word that Ephramites could not "frame to pronounce rightly," "SHIBBOLETH."

Gilead was situated between Ephraim and Manasseh. Rather an uncertain position, as, while it was evident they *might* belong to the tribe who hold their colors true to God, it was also true that they were liable to be classed with Ephramites. But whatever might be the "sickness" and "wound" of Ephraim, there was salvation in Gilead, as is more than implied in the question, "Is there no balm in Gilead? Is there no physician there?"

The Gileadites would not stand the accusative taunt of the Ephramites, who said, "Ye Gileadites are fugitives of Ephraim among the Ephramites, and among the Manassites." So they smote them, and took the fords of Jordan.

And it was so, when those Ephramites which were escaped said, let me go over, that the men of Gilead said unto him, art thou an Ephramite? If he said nay, then said they unto him, say now Shibboleth; (which hath two meanings in Hebrew, 1. An ear of corn; 2. A stream, or flood) and he said Sibboteth: for he could not frame to pronounce it right. Then they took him and slew him at the passages of the Jordan.

Let an Ephramite undertake to say "ear of corn," "stream," or "flood,"—his brogue betrays him instantly, and though he says "*nay*," most emphatically to the question, "Art thou an Ephramite?" all the Gileadites know at once his nationality, and they set him down instantly as *dead*.

There was one traitor in the band of the twelve disciples, whose place was supplied by one "chosen of God to be

an apostle of Jesus Christ."—1 Tim. i. 1.

There was one traitorous tribe among the twelve tribes of Israel, for whom Jacob had no blessing, and of whom he said, "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels so that his rider shall fall backward."

The tribe of *Dan* is not mentioned among those tribes of each of whom it is said there were sealed twelve thousand.

SWEETNESS IN SORROW.

BY HATTIE A. WARNER.

'Tis sweet to learn the happy art
Of culling, from each bitter smart,
The gems of hallowed pleasure;
For, tho' long hidden from our eyes,
Within our rugged grief oft lies
A wealth of diamond treasure.

And if we cut with skillful care
The mould that hides the jewel rare,
Soon will its dazzling beauty
Flash brightly on our raptured sight,
With crystal rays of living light
'Luming the path of duty.

We climb the cliffs that we may eat
The grapes that hang in clusters sweet,
Along the rocks eternal;
And gaze, with more than rapture,
through
The diamond-sprinkled arch of blue,
Into the land supernal.

We wander thro' earth's tangled maze,
'Mong sunken snares, and slippery ways,
That in our grief's completeness,
Our heavenly Guide may nearer come,
Changing the wild to Eden's bloom,
With love's enchanting sweetness.

So, when the briars pierce our feet,
We'll say, "There must be rosies sweet
Just here, worth our possessing,"
And spend no more the grief-stung
hours
In murmuring, but in search for flowers,
Twined with celestial blessing.

TOBACCO.

Text.—"Cleanse yourselves from all filthiness of the flesh."

"Tobacco, perhaps from *tobacca*, a Province of *Laucatan*, in Spanish America, where it was first found by the Spaniards. *La Casas* says, that "in the first voyage of Columbus, the Spaniards saw in Cuba many persons smoking dry leaves, or herbs, rolled up in tubes and called tobacco."

Tobacco, a native of America of the genus *Nicata*, used for smoking, chewing and snuffing; as a medicine it is narcotic, emetic, and cathartic, and possesses two additional powers, if not more.

Nicata, or *nicatine*, a volatile alkaloid, the active principal found in tobacco, by distillation of the infusion of the plant, an acid being placed in the receiver to fix the alkaloid. By use of a stronger alkali it is afterward liberated, and obtained in a clear, oily fluid, of specific gravity 1.048. It possesses an exceedingly burning, acrid taste, even when largely diluted, and an odor like that of tobacco, which becomes very strong where ammonia is present. Its vapor is exceedingly powerful to the nostrils, that arising from a single drop being sufficient to render the atmosphere of a room insupportable.—*Nicatine* decomposes at 482, with exposure to the air. It has a strong alkaline reaction, and forms crystallizable salts with the acids. It is one of the most virulent poisons known; a drop of the concentrated solution being sufficient to kill a dog, and its vapor destroying birds. *Tannine* combines with it to form a compound of little solubility, and it may therefore serve as an antidote to that poison.

Nicatine protects the animal tissues from decomposition, and *Orfila* has found it several months after death, in the bodies of animals destroyed by it. So is the human system pregnated by it.

The chemical properties found in Havana tobacco of alkaloid, by *Orfila*, was two per cent., from that of Mary-

land 2.3, and from that of Virginia 6.9, making Virginia tobacco more than three times as strong as Havana, and just three times as strong as that of Maryland.

Tobacco, a common name of several species of plants of the genus *nicotiana*. The order is remarkable for the number of genera belonging to it of plants possessing powerful narcotic, poisonous properties, of which may be named *belladonna*, or deadly-night-shade, and henbane, etc.

ITS EFFECTS UPON THE SYSTEM.

The medical effects upon the system, of tobacco, are very marked, whether it is taken externally or internally. In small quantities, taken in the usual mode, either smoking, chewing or snuffing, it acts as a sedative narcotic, calming bodily restlessness, and producing a state of languor, or repose, most agreeable to those effected by it, yet unperceptibly and subtly destroying the nerves, and undermining the constitution. When too much is taken it causes giddiness, faintness, nausea, vomiting and purging, with great debility. As the nausea continues with severe retchings, the skin becomes cold and clammy, the muscles relax, the pulses feeble, and fainting, and sometimes convulsions ensue, terminating in death. Its power of causing relaxation of the muscles is greater than that of digitalis, and has been taken advantage of in surgical treatment, in cases of long continued dislocation of the jaws.

Of the chemical analyses that have been made, we supply the following from the German Chemist, Posselt Reinman, viz:

Nicotine, 0.060; Concrete Volatile Oil, 0.010; Biter Extractive, 2.870; Gum, with malate of lime, 1.740; Chlorophyl, 0.267; Albumen and Glutin, 1.038; Malic acid, 0.510; Lignine and a trace of starch, 4.997.

Salts.—Sulphate nitrate, and malate of potash; Chloride of potassum, and malate of lime; and malate of am-

monia, 0.734; Silicca, 0.088; water, 88.280.

Finally, it destroys the nerves of the brain, and retards a Christian's progress in the narrow way. Therefore "laying aside every weight, and the sin that doth so easily beset us, let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith."

BEWARE.

BY J. T. BALDWIN.

Oh, how that word should ring in our ears; how often the Saviour warns us to beware. And let every Christian take up the word and prolong the echo, beware, beware. O, Christian fathers and mothers, how can you expect to see your children converted if you neglect the means of grace, the prayer circle, or the family altar; if you are indifferent or careless, as to whether the cause of God goes on or not, can you expect to see them saved? O, I beseech you beware of the mighty influence that you exert; "beware, lest being led away by the error of the wicked you fall from your own steadfastness." And you young man, young woman, beware of the mighty influence that you exert; if you desire to see your companions saved be earnest in the fight; be often before God, in secret; read the frequent promises of God to them that put their trust in him; remember that your companions are looking on your course of life more closely perhaps than you are aware of. Oh, young friends, let us with an eye single to the glory of God press this battle to the very gates. And oh, thou deluded formalist, awake from thy dreamy slumbers, and beware lest the Master shall say unto you as Peter did to Simon, "Thou hast neither lot nor part in this matter, for thy heart is not right in the sight of God."

If God demanded less than the heart, it would argue that there is a good independent of himself.

ONE THING THOU LACKEST.

BY P. P. WERNER, M. D.

These were the words of the great teacher, over eighteen hundred years ago. How applicable they are to thousands, whose names are upon the church record to-day, hoping and dreaming they have treasure in heaven. This is a plain, direct and serious answer to a serious question.—Mark x. 17, 22. "And when he was gone forth into the way, there came one running, and kneeled to him and asked him, 'Good Master what shall I do that I may inherit eternal life?'" Jesus' attention, no doubt, was immediately arrested by his dress and general appearance. Many of the poor had followed him from the beginning, but this probably was the first rich man. He manifested great earnestness, humility and reverence, that by kneeling in the road in the dirt,—which to-day would be considered by many a mark of fanaticism. In his question, "Good Master, what shall I do that I may inherit eternal life?" he manifested a submissive and teachable disposition, a belief in a future state, in an eternal life that might be inherited. He showed that he had a stronger desire to insure that life to himself than any of the enjoyments of the present. Thus he differed from many of his age and quality, for the rich are apt to think it beneath them to make such an inquiry, and young people in general are inclined to defer it until some future period. But he felt that something must be done, some duties performed, or some divine injunctions complied with, and that he was, or at least thought he was willing to take the necessary steps to obtain eternal life, and glad to accept it on any terms. Jesus knowing that he was regarded by him merely as a prophet sent from God, a divinely commissioned teacher, and supposed to be only a man; said, "Why callest thou me good? as there is none good, supremely, originally, or essentially, but God. If thou wilt enter into life, keep the com-

mandments." Jesus then rehearsed them, and the young man feeling the reproof, drops the epithet Good, and replies: "Master, all these have I kept from my childhood, what lack I yet; wherein am I deficient; what is further needful in order to my securing the glorious prize which I am pursuing?" In answer to these inquiries, made by one evidently puffed up with a high opinion of his own righteousness; Jesus replies, If thou wilt be a real, thorough Christian, yet lackest thou one thing: thou must be saved from the love of the world, from all undue esteem and affection for earthly things; therefore go sell whatsoever thou hast and give, distribute the money arising from the sale thereof to the poor, and thou shalt have treasure in heaven. And come take up the cross and follow me; unite with me as my constant companion, although it may be at the expense of your life. Jesus saw his bosom sin, the love of his worldly possessions, that he could not be saved from it, but by literally parting with them. For him to sell all was an absolute duty to get his affections from his earthly possessions. And when he heard this he went away sorrowful, grieved at the saying, not being willing to have salvation at so high a price, for he had great possessions. He now plainly evidenced that he valued them more than eternal life.

This is a melancholy fact of a well educated, and well disposed young man, voluntarily giving up all hope of eternal life, rather than part with his temporal possessions. This truly is a sad picture, but it is one of reality. This, dear reader, may be your condition; you may lack the one thing, and that will debar you from having treasure in heaven, and your portion will be eternal misery with the lost, instead of eternal blessedness at God's right hand in Glory.

A generous man will, in his treatment to an enemy, resemble the sun, which pours light all around it—even upon the clouds that try to dim its lustre.

THE CHRISTIAN'S PRIVILEGE.

BY RICHARD HUXTABLE.

Well might Job say, "My days are swifter than a weaver's shuttle."—vii. 6; and the Psalmist, "We spend our years as a tale that is told."—Ps. xc. 9. Each year that we live, seems to pass more quickly than those which have gone before, and with each passing year, how friend after friend departs; how fast earthly props fail, and streams of earthly happiness dry up! But oh! blessed Bible, which reveals "a friend that sticketh closer than a brother."—Ps. xiv. 24; and tells of water which never fails, "but springeth up into everlasting life."—John xiv. 14. Blessed truth, that this constant Friend presents Himself as standing at the door of each sinner's heart, and begging for admission. "Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20. And again, "My Father will love him, and we will come unto him, and make our abode with him."—John xiv. 23. Oh, Jesus, I would fain open my heart to Thee, as the only source of present happiness, and holiness.—Eph. iii. 17. As the only hope of future glory.—Col. xi. 27. I would fain part with every inmate that Thou canst not dwell with. Oh, come and claim my heart as thine own purchased possession; redeem it from all iniquity; cleanse it and make it all thine own. If thou wilt abide with me, blessed Jesus, during the days that may yet remain to me, I will fear no evil. Thy presence will cheer me in the darkest hour; Thy friendship will suffice when all other friends leave me; Thine inward strength shall be made perfect in my weakness; my heart shall be secure in the garrison of thy peace.—Phil. iv. 7. I can well afford to see my gourds fast wither one by one, when thou art with me as "a refuge from the storm, and as a shadow of a great rock in a weary heart." Oh, when will thou come unto

me? I will walk within my house with a perfect heart.—Ps. ci. 2. "Make no tarrying, O, my God! Oh, the hope of Israel, the service thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night.—Jer. xiv. 8. Oh, bless me with thy presence which is fullness of joy.—Ps. xiv. 11. Bless me with the fulfillment of thine own most gracious promise. "I will never leave thee nor forsake thee."—Heb. xiii. 5. "Then all things are mine, whether the world or life or death, or things present, or things to come; all is mine, for I am Christ's and Christ is God's."—1 Cor. iii. 22, 23.

EXPERIENCE.

BY MYRA E. NICHOLS.

I was born in the State of N. Y., A. D., 1850, and brought up as most children are, by parents, who profess to be followers of Christ. When I was ten years old, (my father being dead), my mother took me to live with a sect of people called Shakers, with whom I remained seven years, but failing to embrace a doctrine so strange and absurd, I left them to plunge into the gaities of the world. I attended church on the Sabbath, merely because it was fashionable, for about two years, until I became so convicted of sin, that I resolved to get religion. For some time I was an earnest seeker of salvation, in the Presbyterian Church, but failed to find what I sought. I again turned to the world for consolation. Dancing, going to parties and places of amusement, was all the world could present to my view, but these I gladly hailed. Thus two more years of my short life were wasted.

I came to this place in October, and found here a class who called themselves Free Methodists. I had heard of them a year previous, but sought no acquaintance with their belief. I went with them about two months and liked to see them happy, and thought I

would like to enjoy what they did, but was unwilling to humble myself and consecrate all to the Lord, as they said I would have to, and as conscience presented it to me. Meantime Bro. C. B. Barrett came here, and through his instrumentality I saw more deeply how sinful my heart was; I became so strongly convicted that I could scarcely work, eat, or sleep. Br. Barrett prayed for me as also did my friends, but it availed me nothing.

Br. Barrett then procured the life of Richard Weaver for me to read. At first I did not want to read it, but to show to all how indifferent I was, or should like to have had them think I was. I read it, and before I had finished it, I was compelled to seek pardon before the throne of God. And praise His Holy name, on the 5th of Dec., 1871, He pardoned me for the sake of His dear son. Such a peace pervaded my whole being I was for a time lost to external things; tongue cannot tell nor pen portray the great joy of my soul. Thus for a few days I lived, almost unmindful of the cares of this world; when Satan about this time thought he would see whether he could prevail on me to serve him or not. For two days I struggled with this adversary of souls, thinking at times that I would give up all my religion; but glory to God, He helped me through, and I know his grace is sufficient to help me through all trials. I felt at this time my sins forgiven, but found that there still remained in me a desire for the pleasures of the world, and I well knew that I could not serve two masters; I wanted to be free from the very nature of sin; the Lord worked in me a hearty repentance, and I know that He has washed me in the blood of the Lamb. He who is ever ready to hear and pardon the truly penitent. I know there is power in Jesus' blood,—glory to God I feel it all through my soul; I am determined by God's grace, to walk in the light and run with patience the race before me, that I may at last win the prize, and reign with Jesus and all the redeemed, in bright glory for ever.

THE SUFFERINGS OF CHRIST.

Christ bore our sins, His own self, in His own body. Atonement was made for the sins of Israel by the blood of slaughtered beasts. "But the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctified only to the purifying of the flesh." The blood of Christ alone has power to "purge the conscience from dead works, to serve the living God." It was his own body, that our blessed Redeemer offered as a sacrifice for our sins, a sacrifice of sweet savor unto God. The Divine person bore the punishment of sins in human nature. "It was not possible that the blood of bulls and goats should take away sins." We hear the Son saying to the Father: "Sacrifice and offering thou wouldest not, but a body hast thou prepared for me. I see that the services of the altar are of no avail, and are passing away. In burnt offerings and sacrifices for sin thou hast no pleasure; at this moment, the great cause of difference between heaven and earth remains untaken away; the bills are all uncanceled; the handwriting in the book of the law, and in the book of conscience, continues in full force unto this day; but lo, I came to do thy will, O my God; Yea, Thy law is within my heart; I delight to honor its claims; while I save its violators; I will obey even unto the death of the cross, and expiate human transgressions by my meritorious sufferings. Then, as first begotten from the dead, will I declare the decree which thou didst read to me before the foundation of the world, 'Thou art my son; this day have I begotten thee; because I have bruised thee, and put thee to grief, thou shalt see thy seed, and prolong thy days; and the pleasure of the Lord shall prosper in thy hand; because thou hast borne the sins of many, thou shalt justify many; because thou hast been numbered with the transgressors, and made intercession for them, thou shalt see of the travail of thy soul, and be satisfied; because thou hast made thy

soul an offering for sin, pouring it out unto death, I will divide thee a portion with the great, and thou shalt divide the spoil with the strong; I will make thee king in Zion, and thou shalt reign forever and ever!"—*Sermons of Cris- mas Evans.*

PREACHED JESUS.

BY T. LUDLAM.

Acts viii. 35. What a short text, but Oh, how full of meaning; it is analogous to "the little foxes" and "sin not." Brief, but how full of meaning; how difficult to preach with success unless backed by the power of the Holy Ghost. Notice the effect of this preaching in the narrative, "The eunuch went on his way rejoicing." Does it not rejoice your heart when Jesus and the Gospel is preached in all their simplicity and sublimity? There is not much lasting good done without it. Mark the case before us, "He went on his way rejoicing." What contrast is here between "preaching Jesus" and preaching for "loaves and fishes." If we preach the former faithfully from a pure motive, the latter shall be granted unto us. Much of the preaching that we have heard for some time, is like a parent's answer to a child that wants bread. The child says, Ma, I am hungry, I want bread; but she says, My child, see here, those beautiful toys. They claim its attention for the time, but presently the cry is heard, Ma, I want bread. Now, for the sake of appearance, she gives it a dry morsel reluctantly, but the cry is more vehemently for bread. Now, this bread we must have or die eternally without it, for says the Saviour "I am, the bread of life." While the eunuch went on his way rejoicing, Philip was "caught away that the eunuch saw him no more."

He was found at Azotus, and passing through he preached in all the cities till he came to Cesarea. Now brethren, we all are preaching for Jesus or against him, whether old or young, male or female. God forbid that we

should profess him, yet in "works deny him. Our lives are composed of two chapters, of what we do and what we say. Let us now examine ourselves and see what we are doing or saying for Jesus, for we must "gather with him or scatter abroad." "Ye cannot serve God and mammon." Let us therefore keep ourselves unspotted from the world, "having our garments unstained by the blood of souls."

THE LOVE OF GOD.

Though we cannot be always thinking of God, we may be always employed in His service. There must be intervals of our communion with Him, but there must be no intermission of our attachment to Him. The tender father, who labors for his children, does not always employ his thoughts about them; he cannot be always conversing with them, or concerning them, yet he is always engaged in promoting their interests. His affection for them is an invoven principle, of which he gives the most unequivocal evidence, by the assiduousness of his application in their service.

There is a striking analogy between the natural and spiritual life; the weakness and helplessness of the Christian resemble those of the infant; neither of them becomes strong, vigorous, and full grown at once, but through a long, and often painful course. This keeps up a sense of dependence, and accustoms us to lean on the hand which fosters us. There is in both conditions an imperceptible chain of depending events, by which we are carried on insensibly to the vigor of maturity. The operation which is not always obvious is always progressive. By attempting to walk alone, we discover our weakness, the experience of that weakness humbles us, and every fall drives us back to the sustaining hand, whose assistance we vainly flattered ourselves we no longer needed.—*Hannah More.*

A humble man has no catalogue of little sins.

THE SAINT'S REST.

BY MRS. DELIA A. CATTON.

We are in an enemy's land; there is no time to be idle; the world, the flesh and the enemy of all righteousness, are all arrayed against us. They mean to drag us down to eternal death; all their efforts are made with direct reference to that result, and we shall be overcome by them, if we do not watch, and fight and pray, and depend on Jesus for the help we need to enable us to overcome.

Our rest will be on the other side of the river; here we have conflict, temptation, suffering, toil; but if we are just where the blessed Jesus would have us be,—labor is rest, and pain is sweet, and with an overflowing soul we can sing,

"Let cares like a wild deluge come,
Let storms of sorrow fall—

and rejoice all the time. The Lord knows what is best for us, and if by reason of our imperfect judgments, we do not see why He deals as he does with us, we may rest assured that the trials we have are just the ones we need to keep us dead to self and the world. It is because Jesus loves us, and desires our final salvation, that He suffers us to be tried and tempted; He always makes a way for our escape, and hides us more fully in Himself, when we lean upon His arm, and are not moved from our steadfastness, while passing through the bitterest trials.

God is a *present help* in every time of need. He will give grace and glory, and no good thing will He withhold from them that walk uprightly. He will suffer all our graces to be tried, but in all our trials will make a way for our escape. Jesus is ever near those who follow Him fully; He does not depart from those who are wholly His; oh no, He abides with them, lives with them, rules over them, and guides them by his counsel. He gives them His yoke to bear, but he makes it easy, and makes his

burden light; He gives them "a title to their inheritance, which is incorruptible and undefiled," and with joy they "bear the cross," knowing that in a little while the Master will say, "It is enough," and they will exchange it for the "crown of never fading glory."

Who then is not willing to toil and labor here for one who has done so much for us, knowing that in heaven we shall forever be at rest?

One moment in glory, shut in with the pure and the holy, gazing on the face of Him who hath redeemed us with his own blood, will abundantly repay for all we have suffered here.

Yes, there is rest for all the faithful, for all those "who follow the Lamb whithersoever He goeth." A few more days of conflict here, a few more acts of self-denial, and Jesus will say, "It is enough, come up higher, enter thou into the joy of thy Lord."

OUR DUTY.

BY REV. A. V. LEONARDSON.

Jesus says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke ix. 23.

There are certain duties that God has enjoined upon all his people. Such as "denying themselves," and taking up the "cross." In order to follow him, these duties must be performed. We must not substitute one duty for another.

The hand cannot perform the offices of the foot, nor the foot those of the hand; nor can the ear the office of seeing, nor the eye of hearing, but each is necessary in its appointed place. One cannot perform the offices peculiar to another.

The duties we owe to God, to our neighbor, and to ourselves, all have their proper place, and must be performed in their order. One cannot take the place of the other.

The man who expects to do all the duties that God has enjoined upon him, by performing the one duty of praying, and doing nothing else, mistakes the way. He cannot pray himself to heaven, without having consecrated his property or his time to God, or without con-

fessing what the Lord has done for him. The same is true of those who always say a few words in the class-meeting; and yet you never hear them pray,

"We learn to pray, when first we live."

So also fasting and self-denial. If a man performs these duties, and neglects others, he is out of God's order.

Others would be glad to sing themselves through; trying to persuade themselves that this is all that God requires of them; that they have no "talent" for anything else.

And some are trying to get through by supporting the gospel, and paying their money for charitable purposes; and in consequence of this, are imagining themselves on the way to Heaven.

These duties all come in their proper places. They are commanded by our Lord, and all are lived up to by the real Christian. We repeat, we cannot substitute one duty for another. But how many are resting in some one duty, and neglecting all the rest?

Neither can we serve God by proxy, have some one do our praying for us—denying themselves in our stead.—Neither can others confess to God for us. We must make real confessions ourselves, and not through a priest. Christ alone is the advocate with the Father. He alone "can be touched with the feeling of our infirmities."

But how different the practice in these latter days. Those who shrink from the cross are politely informed "that they will not be required to bear it in the class-room, unless they feel disposed." The preacher, and some few prominent ones do all the service, and occupy all the time. When souls are invited to the altar for prayer, the preacher calls on some one to pray, and then they arise and sing, and not one word is said to the poor souls seeking God. Is this God's order of saving souls? Strive to do the *whole will of God*.

If thou art more pressed than others, then press Christ more than others. If thou hast as much occasion for him as ten others; then go to him ten times as often as others.

HYPOCRITES DEFICIENT IN THE DUTY OF PRAYER.

"He that prays only when he prays with others, would not pray at all, were it not that the eyes of others are upon him. He that will not pray where none but God seeth him, manifestly does not pray at all out of respect to God, or regard to His all-seeing eye, and therefore doth in effect cast off all prayer. And he that casts off prayer in effect, casts off all the worship of God, of which prayer is the principal duty. Now what a miserable saint is he who is no worshiper of God; he that casts off the worship of God in effect casts off God himself; he refuses to own Him, or to be conversant with Him as his God. For the way in which men own God, and are conversant with him as their God, is by worshipping him.

It is not very likely that you will ever be constant and persevering in this duty, until you shall have obtained a better principle in your hearts. The streams which have no springs to feed them will dry up. The drought and heat consume the snow waters, although they run plentifully in the spring, yet when the sun ascends higher with a burning heat they are gone. The seed that is sown in stony places, though it seems to flourish at present, yet as the sun shall rise with a burning heat, will wither away. None will bring forth fruit with patience those whose hearts are become good ground.

Without any heavenly seed remaining in them, men may, whenever they fall in among the godly, continue all their lives to talk like saints. They may for their credit's sake, tell of what they have experienced, but their deeds will not hold. They may continue to tell of their inward experience, and yet live in the neglect of secret prayer, and of other duties."—*Sermon by President Edwards.*

The death of prayer is to deal in generalities.

"BLESSED IS THE MAN WHOM THOU
CHASTENEST"

The following beautiful and instructive lines are from the pen of the late Right Hon. Sir Robert Grant, late Governor General of India.

O, Saviour! whose mercy, severe in its kindness,
Has chastened my wanderings, and guided my way,
Adored be the power which illumined my blindness,
And weaned me from the phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow—I caught at the toy;—
And still in displeasure thy goodness was there,
Disappointing the hope, and defeating the joy.

The blossom blushed bright, but a worm was below;
The moonlight shone fair, there was blight in the beam;
Sweet whispered the breeze, but it whispered of wo;
And bitterness flowed in the soft flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven
Would be bright as the summer, and glad as the morn;
Thou show'dst me the path—it was dark and uneven,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial reward and renown,
I grasped at the triumph which blesses the brave;
I asked for the palm branch, the robe and the crown;
I asked—and thou show'dst me a cross and a grave.

Subdued and instructed, at length to thy will,
My hopes and my longings I fain would resign;

O give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine!

There are mansions exempted from sin and from wo,
But they stand in a region by mortals untrod;
There are rivers of joy,—but they roll not below;
There is rest—but it dwells in the presence of God.

THE SPIRITUAL THERMOMETER.

OR, A SCALE OF THE PROGRESS OF SIN AND GRACE.

- 20—GLORY, and eternal blessedness.
19—Desiring to depart and be with Christ.
18—Patience in tribulation; Glorifying in the cross.
17—Sanctification; Advancing in holiness. [good.
16—Ardent love for the souls of men; Zeal to do
15—Desiring daily communion with God.
14—Deadness to the world by the cross of Christ.
13—Frequent approaches to the Lord's table.
12—Love of God shed abroad in the heart. [ence.
11—Meetings for prayer and Christian experi-
10—Delight in the company of the pious.
9—Justifying faith; Peace with God. [Jesus.
8—Godly sorrow for sin; Penitently looking to
7—Love of the means of grace confirmed.
6—Vain company wholly given over. [up.
5—Evangelical light increased; Hope springing
4—Frequent attendance at public worship.
3—Daily perusal of the Bible; Meditation.
2—Conviction; Retirement for private prayer.
1—Consideration; Concern for the soul; Alarm;
0—INDIFFERENCE.
1—Family worship only on the Lord's day.
2—Private prayer frequently omitted.
3—Family religion wholly declined.
4—Levity in conversation.
5—Worldly fashions adopted with delight.
6—Luxurious entertainments frequented.
7—Association with carnal company.
8—Love of novels and romances.
9—Attendance at theatres, balls, dances, etc.
10—Parties of pleasure frequent.
11—House of God forsaken.
12—Taverns, ale-houses and dram-shops attended.
13—Deistical company delighted in.
14—Private prayer wholly neglected and laid aside.
15—Parties of pleasure on the Lord's day. [tery.
16—Revelling; Drunkenness; Fornication; Adul-
17—Infidelity; Lewd songs; Gambling.
18—Cursing, swearing, and pleading for sin.
19—Scoffing at religion; Persecuting the pious.
20—Disease; Misery; Guilt; DEATH.

○ PUNISHMENT in endless PERDITION.

N. B.—The reader must peruse this from the middle upward, or downward, until he perceives the degree at which he now stands. And let him be careful of the first descent in the scale of sin; for it is as the letting forth of a flood—we see the beginning, but not the end; it is hid in darkness: "But the path of the just is as a shining light, which shineth more and more unto the perfect day."—*Lutheran Almanac.*

The best saints are most sensible of their sins, and most apt to make mountains of their mole hills.—*Bunyan.*

EDITORIAL.

TAKING IT EASY.

Many who profess to be wholly consecrated to God, are taking it altogether too easy. The crosses which they bear, and the self-denials which they impose upon themselves for the sake of Christ, are altogether too few to meet the demands of the Gospel. They may, in these respects, quite come up to the standard of the easy, self-indulgent religion of the times, but they fall altogether behind the requirements of the Christianity of the New Testament. Such professors go through, in a self-satisfied way, with the forms of religion, and so feel quite unconcerned about the world to come. It gives them very little anxiety whether the cause of God prospers or not. With the discharge of what they call their duty, their end is accomplished, quiet of conscience is secured, and now they sit down to the undisturbed enjoyment of themselves. They do not lie awake nights, nor fast days, because souls are not saved. They are never ready to assume any responsibility for the purpose of promoting the Gospel in its purity. Whether their rest is in Heaven or not, it is quite certain that they have rest here; and they enjoy it very much. They really depreciate a protracted meeting, or any thing that disturbs their bodily or mental repose.

O ye careless ones! who are at ease in Zion, know ye not that the bitter curse of God rests upon you? Tear the veil from your hearts, as you read your Bible, and then you will see your doom foretold in such passages as these:

Curse ye Meroz, said the angel of the Lord, curse ye bitterly, the inhabitants thereof: because they come not to the help of the Lord, to the help of the Lord against the mighty.—Judges v. 23. What had Meroz done? Nothing. The inhabitants were of that self considerate class who always wait, before they take sides, to see how the battle of the few against the many, of the weak against the mighty, is coming out. Alas for them! They never live to see the end of the struggle.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.—Matt. xxv. 30. What had he done? He had not stolen his Lord's money, nor spent it in riotous living. He had simply buried it in the earth and then sat down and taken his ease. His condemnation came—not from what he had done, but from what he did not do.

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.—Rev. iii. 15, 16. Lukewarmness is respectable. It is exposed to no persecutions. It is never charged with fanaticism or extravagance. The lukewarm have a high opinion of themselves. They imagine that they have discovered a way to reap the rewards of piety without being exposed to any inconvenience on its account. They say they are rich and increased in goods, and have need of nothing.

Ye indolent ones, up and at your Master's work. You have rested too long already. The day is far spent. Your opportunities for wearing a crown of life are fast passing away. It is time to awake.

FREE CHURCHES.

Mr. Hammond has been recently holding revival meetings in Lawrence, Kansas. A large number have professed conversion. There was one feature in the meeting to which we wish to call attention. While the revival lasted THE SEATS WERE FREE. It was proclaimed from the pulpit, and published in the papers, and announced in the hand-bills, that the SEATS WOULD BE FREE. The same course is not unfrequently taken in different churches, in other places. We do not complain of this. It is indispensable to a great revival. Unless the seats are practically free, outsiders will not attend. Those who need the Gospel most, are the very ones who feel the least inclined to pay for the privilege of hearing it preached.

But why make the seats free during the continuance of extra meetings, and not afterwards? Is it not as important that men should keep the grace of God, as that they

should get it? One great obstacle to the spread of the work of God, is the immense multitude of back-sliders with which the land is filled. Sinners are afraid to set out in the service of God, for fear they shall go back as so many do. To keep saved, it is quite as necessary to attend the services of the sanctuary, as it is to attend these services when seeking salvation. The same encouragement should be given to converts to continue faithful, as is given to sinners to become converted. If free seats are necessary in the one case, they are equally necessary in the other.

Men of the world who deliver a course of lectures to get money, frequently make the first lecture free; and then, after curiosity is excited, charge for admission. The Gospel permits no such trickery. The Great Head of the Church does not authorize any one to swell the list of its members by deception. Those who would become Christians, are exhorted to first carefully count the cost. Then there should be no concealment. If for one to be a respectable attendant upon church, it is necessary that he should be able to pay the yearly rent of a pew, he should, at the very outside, be apprized of the fact. Before a man comes into a Church, he should in some way, be informed how much property he must possess in order to enjoy an equality of religious privileges with the rest of the fraternity. It is an insult and a mockery to invite the poor, as equals, to a church to get religion, and then shut them out, or treat them as paupers when they become converted. Men who are attentive to their wives before marriage, and after it neglect them, are justly held in execration. Let not the Church of Jesus Christ imitate so ungodly an example.

Again, every Church ought always to be in a revival state. It should be careful to maintain the aggressive spirit of the Gospel. The commission reads: *Go ye into all the world and preach the Gospel to every creature.* For a church after it has gained a little victory, to deliberately settle down to enjoy it, and not even aim at farther conquests, is treason to Christ. When would the war of rebellion have terminated if the Union Generals had taken such a course?

To tear down, in the presence of a powerful enemy, the ramparts by the aid of which they were put to flight, savors more of the madness of intoxication than of the prudence necessary to hold the ground already won. It is to invite the enemy again to rally and renew the attack.

If then, free seats are necessary during a revival, then they are necessary at all times. Off with the pew doors. Let the auctioneer's voice never again be heard in the churches, selling to the highest bidder the right to worship God in a house dedicated to his service. Let the seats be as free as the grace that is preached. Let there be one place where the rich and the poor can meet together and feel that the LORD IS THE MAKER OF US ALL.

A UNIVERSALIST PREACHER CONVERTED.

About five years since, a Universalist preacher of St. Louis went out to Tipton Mo., 160 miles to preach his doctrine. In the evening, at family prayer, after reading a portion of Scripture he called upon a colored woman, a domestic in the family, to lead in prayer. She had been a slave, and in the school of affliction had learned to know Christ. She prayed with such unction and power that all were melted down and wept freely. After prayer, she went into the kitchen and went about her work singing. The preacher went out to talk with her. He asked her where she learned to pray so. She said she had no learning—could not read. "I pray as the Lord gives it to me." She then told him her experience—how distressed she was on account of her sins—how the Lord appeared to her as she was praying at night in the garden, and forgave her sins—how she was so overjoyed that she lay for hours in the rain, unconscious and unable to move, and how from that time on she had been happy amid all her trials.

The preacher replied:

"I never had such an experience. I do not know as I ever knew God."

"It is because," she replied, "You never were converted. And you never will be unless you repent."

"If I thought I was wrong I never would preach my doctrine again."

"You are wrong, and unless you quit preaching this doctrine, you will be damned at last."

He passed a sleepless night, and the next day told the friends that he could not preach to them. A rebel lady tried to laugh him out of his fears, saying: "I would not be condemned by a nigger." But he remained true to his convictions, and in a few months again passed through the place a converted man.

BE AN EXAMPLE.

If you do not find, among professing Christians, any living as you think they should, do you show them, *by your life*, how they ought to live? Instead of looking for examples, *set one*. If you have the light let it shine. You have no right to find fault with others as long as they do better than yourself. The discovery of defects in those who are trying to do good, will not give you a single excellence of character. Aim to secure for yourself the highest Christian experience, and the most symmetrical Christian character. Seek to have not only all the graces of the Spirit, but to have them in due proportion. Let your life be one which can be safely imitated by others.

Be then an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

KANSAS CONFERENCE.

The second session was held in the Martin School House, Allen Co., from the 21st to the 23d of March. There was a good attendance, and the presence of the Lord was signally manifested in all the meetings. All felt encouraged and strengthened in the Lord. Eight preachers were received on trial, all of whom give promise of usefulness. Twenty preachers were appointed to circuits; and they go out expecting victory in the name of the Lord. The country is new, the people poor, and the preachers endure hardships cheerfully for the sake of Jesus, and God is blessing their la-

bors. This is a beautiful land, and it is of great importance that the foundation of a pure Christianity be deeply laid.

NOTICE.—The new Free Methodist Church at Ithaca, N. Y., will be dedicated to the worship of God, on Friday, May the 10th, at 2 o'clock P. M. Rev. B. T. Roberts will preach the dedication sermon. The third G. Q. Meeting for the Binghamton District, Susquehanna Conf., will commence the Thursday eve'g previous, and be held in connection with said dedication.

J. B. FREELAND.

The DISCIPLINE is not yet out. It is in the hands of the Stereotyper—he moves slow.

CORRESPONDENCE.

DYING TESTIMONY.

LYDIA COOK.—Passed from among us, on the 4th day of Feb., 1872, our dear Sister, Lydia Cook.

From the time of her entire devotion to God, six years ago, although in the midst of severe physical pain, and mental conflict, she has maintained a good hope through grace. And in her life and death evidenced the power of Christ to save. A little before her death, she rejoiced in the prospect of a speedy release; asking, Do you think I will go soon? Saying, It is victory! victory! She was a highly esteemed member of the Free Methodist Church. No one doubted her piety. As a friend, she was constant; and her friendship was highly prized by those who were so fortunate as to enjoy it. Many friends mourned at her funeral, and will in the future often shed a tear over her silent tomb.

Quincy, Mich.

M. A. GITCHELL.

SAMUEL P. GRIFFIN.—Died in Sparta, Livingston Co., N. Y., Feb. 13th, 1872, Samuel P. Griffin, aged 39 years.

He was in early life convinced of the importance of religion, but never met with a change of heart, until he was twenty-six years old. He then united with the M. E. Church, where he remained, until about two years ago, he with his wife united with the F. M. Church, where he remained a faithful member until his death.

He suffered from ill health five or six years. He seemed to be near death's door many times. Sunday, Feb. 4th, while he was in meeting, he was taken with a fit. He had just given in an excellent testimony,—the last time he ever arose to speak in public. The meeting was dismissed, and Bro. Griffin was carried home, where he lingered a little over a week, when his spirit took its flight for realms of endless joy. He died a most triumphant death. It was blessed to behold his countenance beaming with holy triumph. He said that no tongue could express the joy that he felt. He called the pilgrims in to have one more meeting with them before he should depart. And such a meeting! one not to be easily forgotten by those present. He died that night soon after midnight, or rather about two o'clock Tuesday morning. His last words were, Praise God!

A. W. PAUL.

REVIVALS.

DOVER, N. J.—About one hundred have been converted. The pastor, Rev. W. M. Parry, and the brethren, feel encouraged with the prospect of building a house of worship.

FAIRFIELD, IOWA.—I have just closed a glorious meeting at Mt. Zion. Twenty-seven converted, and twenty-seven joined the Free Methodist Church. Twenty of them are heads of families. The work was thorough and clear; awakening went far and wide, and we look for still better results. The meeting continued two weeks and two days. *To Jesus be all the glory.* He saves me fully, bless his holy name! *If my life be short, it shall be earnest.*

F. F. DOUGHTY.

LOVE FEAST.

GEORGE CRAVER.—Bro. Roberts, your labor is not in vain. The counsel and encouragement we receive from you and others through your Magazine, are just the thing we need, and often come as the voice from heaven to us.

My testimony is that Jesus saves me.—

Perfect love casts out fear. I am trusting in God, who is my everlasting strength. Through him I am conqueror. I venture out by faith, and he upholds me. My soul is filled with glory. Praise God for all his mercies!

MARY A. CABLES.—Praise the Lord, O my soul! and all that is within me praise his holy name! He has led me in a way that I knew not of, hallelujah! We can live in the land of promise. His name shall be called Jesus, for he shall save his people from their sins. Glory to the Lamb forever!

ELEANOR J. WILSON.—“Faint, yet pursuing.”

Clipper Mills, Cal.

RICHARD STANNARD.—I am what the world in derision call a Quaker. But my Bro. thee I love dearly in Jesus. Because thy God is my God, and thy people are my people. “For one is our Father, (even God) and all we are brethren.”

My brother, I bid thee “God speed” on thy way. I love thy bold and undaunted zeal in the cause of religion in earnest, we want more of it, for Belial's children are numerous, God's few. Pray for me, and tell all Christians to pray for me, that I may live a life of faith on the Son of God. I believe in the prayers of the righteous. None else are requested to pray for me.

May the Spirit of Jesus be with and in thee and thine. I feel a deep desire in my soul to live straight for God.

LUMAN SMITH.—The Lord keeps me moment by moment. Bless his dear name! All I have and am, are on God's altar. He saves me now. I bless God that he has power on earth to save all that trust in his name. The blood is being applied to my poor heart while I am writing. I am dead to this world and alive to Christ. All my being feels to praise God.

Southern Kansas.

NEWELL DAY.—Christ is the strength of my heart and my portion forever and ever.

G. T. CORNELL.—Thirty-five years have gone since God pardoned all my sins. But thirty years of that time were spent in pulling down the foundation and putting it up again, without building the perfect superstructure. But after all this, God led me by a way I knew not, to make an entire consecration of all things to him. All was on the altar, except one thing, and that was—the filthy thing—tobacco,—which was too filthy to put on God's altar. But it was given up by asking God for help. Glory to God! help came. As soon as I got on believing ground, it was exceedingly easy to believe. Then the witness come and I was gloriously saved. And Jesus has been keeping me these past five years, and has at last led me into the Free Methodist Church. This is perhaps because there is greater freedom to worship God than I had in the M. E. Church; here there might be a great deal said about freedom: but suffice it to say that organs, opera singing, fashionable sittings, and excessively fine churches, with costly array, of all kinds, is the go. Added to all this are the sociables, ice cream suppers, and festivals, and all to accomplish a few things. One is, they say, to become acquainted with the people, so that they can reach them and get them converted. That is to say, to get their money to pay the extra expenses. "O yes, come in! give us your money, and we will give you just as much fun and you choose to have, under the name of Christianity." Let a soul get the blessed salvation that God has for all who will have it, and commence talking about it, and also tell the people about these sinful indulgences, then see if he or she has much freedom? If all the members will just claim to be justified, or even sanctified, if they will not say anything about it, but will attend all the church parties, they can have seeming freedom.—But this is just the freedom that I do not want. There are a number of persons in this city who I think are trying to love and serve God, who do not attend these things that are carried on in the church. But then they are greatly in the minority, and therefore have no voice in controlling church affairs. But then no one must say anything

about these things, though he have ever so much love in his heart, or he will be a fault finder. The cry is charity, love. It is good to have the right kind of charity. That will not cry peace, when there is none. That will take right hold of a man and pull him out of the fire of hell. May our God help us to have the right kind.

NANCY M. SEARLES.—The Lord is doing much for me of late. Praise his name forever! I feel the glory in my soul while I write.

"I can read my title clear,
To mansions in the skies."

All glory to God, who giveth us the victory again and again! Not a cloud doth arise to hide for one moment my Saviour from mine eyes. Praise God! I am at the feet of Jesus, learning precious lessons every day; here I intend to stay by the help of the Lord. I am not in a hurry to go, but have a willingness to do the will of the Lord in all things.

It pays well to live a Christian life, wholly devoted to God. I would that all the world might taste and see how good the Lord is. My prayer is, Lord what wilt thou have me to do, that souls might be saved? I for one am the Lord's, whether I live or die, I am his. Amen and amen.

LORINDA E. MORGAN.—I am passing under the rod. God has taken my earthly all. It may be literally said of me, "Behold your house is left unto you desolate." But while I wend my weary way alone, I can say, "Thy will oh God be done." This world has but few attractions for me. How gladly would I join the loved ones that are singing the songs of the redeemed. But if it be the Lord's will, I will gladly toil on; knowing if we would reign with Christ, we must also suffer with him. I do praise God for his sustaining power, in the deepest afflictions, in the greatest sorrows that happen to mortals, His mighty arm bears us up. When we lose sight of the world, and of ourselves, God comes in, takes possession, and says he will dwell in us, and we shall be his people. Brothers, sisters, let us not stop short of the fullness. God has provided a satisfying portion for

every one. Bless his holy name! I have lived in many different places, and find but few that are trying to stand by the old paths, and walk in the narrow way. Thank God! they have the promise that they shall shine as the stars forever and ever! When I see the women of the present day, who profess godliness, decked out in the fashions and gew-gaws of the age, I cry out in the bitterness of my soul, God have mercy upon us. Who will raise up a standard against it?

REV. G. H. COMPTON.—I enjoy this great salvation more and more. I am saved through and through. I have the present victory, and Jesus keeps me moment by moment. I have all I want in him. My heart is filled with the pure love of God: and I am saved now, and trust I shall be evermore. The Lord be praised that the fountain was ever opened, and that we may wash and be made every whit whole. I am more taken into the Lord than ever, and O how the way narrows up! But it is glorious.

God is doing great things for me; blessing my efforts, and owning his own eternal truth. I am perfectly blessed in God, in doing his will. I am his and he is mine, and shall be to all eternity.

PATRICK FAX.—I am yet alive with the hope of Heaven in my soul. The way grows brighter and better still. I know that if my earthly house of this tabernacle were dissolved, I have a building of God—an house not made with hands, eternal in the heavens. I do want to meet every one of my brothers and sisters where we shall never part; I will give them one text to comfort them. This is it: "Fear not, for I am with you; I will bring your seed from the east, and gather you from the west; I will say to the north, give up, and to the south, keep not back: bring my sons from afar, and my daughters from the end of the earth; I have formed him, I have made him for my own glory. I, even I, that blotted out thy transgressions, I remember not thy sins any more." O I do praise him for ever and ever! He is so good to such a worm as I am.

Iowa.

AMOS GULICK.—I have been a great sinner, and lived till about forty in the broad road that leads to death. I am now in my fifty-second year; sanctified about ten years ago. Know it to be a second work of the Holy Spirit. He came and set as a refiner and purifier of silver, and burned up the entire dross of inbred sin, and made my guilty conscience clean. The Holy Spirit preached me a sermon from these words: "Awake! awake! put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem!"—Isaiah lii. 1.—Such preaching—it was like the honey and the honey-comb to my soul. Then the shackles of sin and unbelief fell off, and I became a free man in Christ Jesus the Lord. Glory to God and the Lamb to-day! for this great salvation from sin.

ROBERT HOWE.—My testimony to-day is, that I am redeemed through the blood of the Lamb. Praise his name! Two years ago next March, God for Christ's sake spoke peace to my soul. I am a brand snatched from the burning. The healing touch that cured my soul, reached my body too. Glory to God! For six years I was an invalid, afflicted with heart disease, often despairing of life. Filthy tobacco was the main cause. But when Jesus undertook my case, he made a complete cure. How glad I am that Jesus saves me—saves me now—bless his name! saves me from the vanities of this world.

I am blest while I write, as I think of what the Lord has done for me. For twenty years I was steeped in tobacco, tea and alcohol; but when the Lord cleansed my soul, he cleansed me from all filthiness of the flesh. Oh how I love the narrow way! It grows better and better. Praise his name forever! Formal professors told me I would not feel so happy long, but I found them false prophets. I know in whom I trust. Bless his name forever and ever! Amen and amen.

Mich.

JOEL A. WATKINS.—I want to say to the glory of God, that I am a follower of Jesus Christ, and am bound for the kingdom, with the glory in my soul.