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INDULGENCES.

BY REV. B. T. ROBERTS.

In Europe, nearly all the inhabitants profess religion. Christianity is established by law. In some countries, the Protestant form of worship is maintained; in others, the Roman Catholic. But whatever the religion, nearly all the people adopt the prevailing faith and attend, with more or less strictness, upon the established ordinances. This shows how easy it is to make votaries of the cross by the wholesale.

The low state of morality which prevails in all these nations, demonstrates how little influence their religion has upon their hearts and consciences. They are much more ready to fight for Christianity than they are to live according to its precepts. Their claim to the name of Christians rests upon a traditional, unintelligent belief in its doctrines as handed down to them, and in an external observance of the forms and ceremonies which they have been taught to venerate.

The religion of this country is rapidly assuming this character. Our voluntary system of supporting the means of grace instituted by the Gospel, renders each denomination eager to obtain as many adherents as possible. The fierce rivalry which prevails between the lead-

ing sects, as to which shall outshine the others in the magnificence of its houses of worship, and in the splendor of its public performances, makes the support of rich men absolutely necessary; and it must be secured at any cost.

A system of indulgences has been adopted. As competition increases, greater inducements are offered to the wealthy to unite with the leading churches. Indulgence is allowed to pride. This is catered to, by building fine churches and then selling the best pews to those who will pay most for them.—Then extravagance in dress is tolerated, until to-day you will find women-advocates of holiness—who would not, in their gorgeous attire, have been admitted to a Methodist class, as a seeker, forty years ago.

2. Indulgence is granted to appetite. Splendid churches are built, with kitchen, dining-room and parlors—duly furnished with cook-stoves, crockery and costly furniture—not for the preacher's residence, for that would be considered degrading; but to attract worshipers, and to beguile them to pay their money for some benevolent enterprise.

Well does Inspiration forewarn us against those who thus pervert the Gospel of Christ. *For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is de-*

struction, whose God is their belly, and whose glory is in their shame, who mind earthly things.—Phil. iii. 18, 19.

3. Indulgence is granted to worldly pleasures. As enjoyment is not found by formalists in religion, it is sought for in worldly amusements. Ministers tolerate, if they do not advocate, the practice. There is not an amusement which moral, respectable men and women of the world feel free to indulge in, that is not patronized by professors of religion in good standing in popular churches. Where, then, is the cross? Where the self-denial? Where the separation from the world? And where, then, are the disciples of Christ?

This system of indulgences may bring to the church, numbers, and money, and influence; but does it lead souls to Heaven? Is it authorized by God? There is not a single passage of the Bible which, rightly understood, gives the slightest countenance to this worldly, self-indulgent religion. The terms of salvation are the same as they ever were. Jesus still says, *If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul.*—Matt. xvi. 24–26. The very first step to be taken is to deny self—to renounce utterly, and forever, the life of self. Conversion is a radical change. It affects our entire nature. It makes a still greater change in our motives than in our actions. The very first step, in a real Christian's life, is to stop living to please ourselves. It is not merely in ceasing to indulge ourselves in needless gratifications that the true idea of self-denial lies, but in throw-

ing off, utterly and forever, the life of self. *Ye are not your own, ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's.*—1 Cor. vi. 19, 20.

The great defect in the religion of the day, is the failure to insist upon putting aside what God has forbidden. It is an easy thing to make a profession of religion. It has become popular. The opposition is, to putting off the world. But this is just what God insists upon; and what the churches of to-day do not insist upon. The Bible, from Genesis to Revelation, breathes but one spirit in relation to this matter. It teaches us, by a great variety of commands and illustrations, that it is quite as necessary to put away sin, as to practice righteousness. When Jacob was going up to Bethel to worship, he said to his household, and to all that were with him, *Put away the strange gods that are among you, and be clean, and change your garments. And let us arise and go up to Bethel; and I will make there an altar unto God.*—Gen. xxxv. 2. Here, the first thing to be done was, to PUT AWAY the strange gods. When the children of Israel kept the passover, they were, the very first day, to *put away leaven out of their houses.*—Ex. xii. 15. Paul says, that if you have heard Christ, you have been taught by him, *That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.*—Eph. iv. 22. The old man is to be PUT OFF, before the new man is put on. But the prevailing effort is to put the new man on *over* the old man. Multitudes are willing to assume the

garment of salvation, but only on condition that it be so worn so as to show off their own purple and fine linen to the greater advantage. They are ready to put on Christ, but demand that they be allowed to make *provisiōn for the flesh to fulfill the lusts thereof.*—Rom.

xiii. 14. Too many ministers and churches are ready to yield to this demand. Against this unhallowed attempt to unite Christ and Belial, we utter our solemn protest. It is unscriptural and damning. Protestant preachers have no more right to grant indulgences than Popish prelates. There is no more authority to give license to sin, to build a meeting-house, than to decorate a cathedral: to sustain a Sabbath school, than to found a convent.

LET US NOT DO EVIL THAT GOOD MAY COME; WHOSE DAMNATION IS JUST.

POSSIBILITIES OF SALVATION.

BY REV. J. G. TERRILL.

While attending a camp-meeting near Salina, Iowa, in the fall of 1871, one day, I heard the growling of dogs outside the circle of tents, and on passing around to see the occasion of the disturbance, I confronted the strangest human being I ever gazed upon. For a moment I could scarcely make myself believe that it was a man, and yet it was.

Full, broad, muscular; massive jaws, high cheek bones, covered with a white beard of a fortnight's growth; long, sparse, white locks falling to his shoulders; on his head an old white slouch hat; a thoroughly patched but clean, coarse white shirt, the sleeves rolled up, the collar open and thrown back, baring throat and breast; faded brown denim trousers, that seemed to draw back with scorn from the worn cowhide shoes that covered his stockingless feet; and in his hand a staff of nature's make, reach-

ing as high as his head, he stood gazing through an opening in the circle of tents, at the exercises of the congregation before the stand.

Is it a man? I doubted; so did the dogs, as with hair erect, grinning teeth, and muttering growl, they gathered around him.

Has he a history? Yes.

Several years ago, he and his old lady, the wife of his youth, settled in Jefferson county. Poor, and aged, about eighty, he earned by days works a scanty living at best. After awhile the old lady became helpless from a cancer, and as he could not attend her and labor also, they one day packed up and went to the county poor house. In a little while she died, was buried, and thinking he could yet provide for himself, he went forth to struggle with the world again.

The Sunday following his advent on the camp-ground, he went forward with others and united with the church.—The next winter, one Sunday, at a meeting near there, he arose and testified for God. He spoke of his trust in Jesus, and exhorted all to meet him there. He closed, and as he was taking his seat, he was seen to reel and sink to the floor. Several persons sprang to his side, but he was no more. The chariot of God passing by, he stepped in and ascended to his eternal rest. That testimony finished up his earthly labors. He died at his post.

Perhaps some thought it was letting ourselves down, as a church, when we received him; but such little realize the privilege and honor of entertaining a prince of the heavenly kingdom. Underneath those patched and well-worn garments he wore a brighter robe than such were aware of; upon that brow unseen by such, sparkled a crown of righteousness that was appreciated in heaven; within that homely visage a soul looked forth beaming with immortality and eternal life. He now shines the brighter for his earthly, poverty-stricken disguise.

From the poor-house to the Throne!
O, the possibilities of Salvation!

RESTORATIONISM.

BY REV. T. S. LA DUE.

Old-style Universalism,—the sum of which is, "Mortal, do as you please here: you need not fear any everlasting misery hereafter,"—old-style Universalism, we say, having been girdled by the two-edged ax, and withered as to its original stem that all enter a place of blessedness simultaneously with the decease of the body, has, with the shifting facility of its old husbandman the Devil, thrown out three new shoots in these latter days. One of these is called Restorationism, another Spiritualism, and another Annihilationism.

Let us take a look at Restorationism. It teaches that the ungodly will be consigned to a place of punishment after death, where they will suffer according to the deeds done in the body. And this suffering may continue for ages; but in no case will be eternal. We cannot subscribe to this doctrine, for the following reasons:—

First—Salvation is secured through faith in our only Lord and Saviour, Jesus Christ. Rom. iii. 24, 25—"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth, to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Acts xvi. 30, 31,—"What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts iv. 12—"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

But Restorationism virtually teaches that salvation for the sinner who has been incorrigible in this life, is not secured through faith in Christ, but through a discipline of suffering beyond the grave; not through the mediation of the Son of God, but the mediation of the torments of hell; therefore, "Christ is" not "the end of the law for righteousness to every one that believeth"

—Romans x. 4—but purgatory is.—If it be said that the purpose of this suffering, is to discipline the subjects of it into casting themselves on Christ by faith—the same as providential dispensations of suffering arrest the sinner in this world, and lead him to a renunciation of self and of sin, and to reliance on Christ; if this ground is assumed, we answer, that the virtue of the atonement for sinners ceases with death and the Judgment. Witness 1 Cor. xv. 24–28—"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." What kingdom? It must mean his own especial Kingdom, embracing from the time of the promise given in Eden, that "the seed of the woman should bruise the serpent's head," until the Resurrection and time of the Restitution; His mediatorial kingdom, the kingdom of grace. And with the resignation of this, the kingdom of redemption through faith comes to an end; the mediatorial sceptre is no longer held out for suing penitents to touch.

In the Judgment Day, the Son of Man does not appear as Mediator. He sits upon the throne of His glory, and says unto them on His left hand, "Depart from me, ye cursed." Oh! fearful words! and spoken too by those lips which once quivered on Calvary. "Depart. Ye have refused, ye have set at naught my counsel, and would none of my reproof. I will also laugh at your calamity. Depart. See the lowering fury of insulted purity and justice,—Depart; meet it all; I no longer stand between you and the gathering storm of the wrath of the Lamb." "The WRATH of the Lamb!"—that means mediation, intercession, turned into judgment. No more for sinners the Lamb slain; but the Lamb who, with his strong horn, shall cast down and pierce through his enemies; for "the Lamb shall overcome them: for he is Lord of lords and King of kings."—Rev. xvii. 14. "There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

Does it seem at all credible, that after Jesus has ceased to be Mediator and become Judge, and has actually passed judgment upon the condemned, that he will undo his judgment, and become Mediator again? No, reason and truth cast down the imagination.

The whole tenor and spirit of the Scriptures are against this doctrine. All through them we hear a rush, and ring, and hurried trampings as of swift feet, and flutterings of speeding wings; and the burden of it all is, "Make haste!" "Be quick!" "Watch!" "Whatsoever thy hand findeth to do, do it with thy might." Why? because the mediation of Christ avails only in this life. The day of salvation flees. "The end of all things is at hand;" the end of the day of grace; the end of the most vital of all things; that which includes all to the fallen sons of Adam, the one thing needful; the end of probation—more important to the transgressor than the end of this material universe. "Be ye also ready;" for the atonement reaches not for sinners beyond death. The river which runs down Calvary, runs only this side the grave. He who steps from the purple flood into the grave, will step from the grave into Heaven, and only he. "Walk while ye have the light." Why? because there is a world without the light; where the true light, which lighteneth every man that cometh into the world—that is, into this world—will never come; where he will never shed one beam of grace on salvation or glory. Walk in this light while ye have it; for if you refuse, the time is coming when it will cease shining for you forever.

The mighty angel set one foot upon the sea, and the other upon the earth, and lifted up his hand to heaven and swore by him who liveth forever and ever, that there should be time no longer." What time is meant? Not mere duration, for that will continue unceasingly. He evidently means time relating to this world; that this temporal dispensation shall be no longer; all connected with it shall pass away—the most important concerns belonging to

it. What is the most important? Salvation through Christ. Why is time allotted the sinner? Because he is worthy to live? No; but that he may employ it to secure redemption. This is the grand object of time; and if he refuses or even neglects to improve this, the period is certainly approaching when time will be to him no longer—when all opportunity shall have passed with time forever. The time meant is signified in these words, "Behold, now is the accepted time; behold, now is the day of salvation," or time for salvation; now, while the lamp of life holds out to burn. When this time has gone, salvation has gone—GONE—GONE FOREVER!

The argument stands thus: Salvation comes through faith in the atonement. The atonement ceases for the sinner with the termination of life, and with the Judgment; therefore it will be impossible for the sinner to exercise faith in the Atonement after death and the Judgment; therefore, salvation for him is impossible at any period after those events.

If Restorationism is true, what mean the following Scriptures? Matt. x. 22—"But he that endureth unto the end shall be saved." This plainly means unto the end of life, or of earthly existence. The evident implication is, that he who endureth not unto the end shall not be saved; but Restorationism says he shall be sometime in eternity.

Matt. xviii. 3—"Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven."—Whatever meanings may be included in the phrase, "Kingdom of heaven," it would be absurd for any to deny that one meaning of it in this place, is the final and eternal abode of the redeemed. This Scripture declares, by most certain implication, that the unconverted shall not enter this abode; but Restorationism declares they shall sometime in eternity.

John iii. 3—"Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God." But Restorationism says he can.

Matt. xxvi. 24—"It had been good for that man if he had never been born." Not so if at some period in eternity he shall emerge from the fires of hell to the endless bliss of heaven.

Luke xvi. 25—"But Abraham said unto him, son, remember that thou in thy life time receivedst thy good things." Therefore no good things are for thee in the eternal world. But Restorationism contradicts father Abraham, and says to Dives: "There is an eternity of good things ahead of thee."

Matt. xii. 32—"There is a sin which hath never forgiveness, neither in this world, neither in the world to come." No forgiveness, no heaven.

If Restorationism will still maintain in the face of this Scripture array, that the ungodly will be saved after a term of torment in the eternal world, then it must ground their salvation on the virtue of that torment and not on the atonement; and then it is inevitably forced to the ensuing conclusions: that this purgatory of torment has power to accomplish that which the atonement failed to accomplish, which, Jesus the Mediator was impotent to accomplish, which God the Holy Ghost with all his convicting and regenerating power was inadequate to bring to pass.

Jesus said: "And I, if I be lifted up will draw all men unto me." How? by his constraining love and the power of the Spirit and the influences of truth. But, according to Restorationism, multitudes whom these failed effectually to draw, purgatory will effectually draw; therefore purgatory has more moral potency than Christ and the Holy Ghost, and all Gospel influences. Terror then prevails over love; and the testimonies of those redeemed and purified by the fires of this hell, must be, not the love of Christ constraineth us, but "the fierce flames." Jesus could not conquer them, but hell fire did; therefore hell fire is their conqueror, saviour and king. And in heaven they must render supreme honor to their saviour and king. And while those ransomed by calvary's crimson stream, are crying, "All praise to Him who loved us and washed us

from our sins in his own blood!" a voice will be heard arising with theirs, "All praise to hell fire, which burned us out!" And O what a dissonance that will make among the symphonies of the redeemed!

This torment is simply the law operating through its penalty upon the sinner in eternity; punishing him into obedience; then, the law is superior to the gospel; for it achieves what the gospel could not; and the law in its penalty too, in its curse accomplishes this, that is, that which the Saviour came to save from, the penalty of the curse, has more virtue to save than the Saviour himself.

Calvary is leveled then, and Sinai becomes the mount of redemption, the Pisgah from which even the damned in hell shall look into the heaven awaiting them.

Oh Restorationism! thou angel of light, thou child of the pit, how thou dost blot out the atonement! How thou dost demean the Gospel! How thou dost make the sulphurous tide of the burning lake better than the blood of the Son of God!

ENCOURAGEMENTS FOR THE TEMPTED.

When I have been laden with sin, and pestered with several temptations, and in a very sad manner, then have I had the trial of the virtue of Christ's blood, with trial of the virtue of other things; and I have found that when tears would not do, prayers would not do, repentings and all other things could not reach my heart, O then one touch, one drop, one shining of the virtue of THE BLOOD, of that blood that was let out with a spear, it hath in such a blessed manner delivered me, that it hath made me to marvel. O, methinks it hath come with such life, such power, with such irresistible and marvellous glory, that it wipes off all the slurs, silences all the outcries, and quenches all the fiery darts and all the flames of hell fire, that are begotten by the charges of the law, Satan, and doubtful remembrances of my sinful life.—*Bunyan.*

MORAL COURAGE AND MORAL POWER.

BY REV. GEO W. ANDERSON.

I think that Christians, almost universally, unite in saying that the great want of the church is more power. It is not money, churches, nor learned ministers. There is machinery enough.—Wheels, shafts, pulleys and belts are inert and useless, unless set in motion. Fuel must be kept burning under the boiler, and shortly, a power is generated, that puts the whole machinery in its rapid and powerful motion.

The Holy Ghost brings power to the soul. We see this in reading of the day of Pentecost. And if we observe closely, we shall see that this power was secured to the disciples just in proportion as the Holy Ghost developed courage in them. "They spake the word of God with *boldness*." Moral power cannot exist where moral courage is wanting. What does physical strength amount to, if the man of strong limb and muscle is a coward? You may send men of giant frame and powerful strength into the battle, but if they have not courage to face the foe, they will shrink and cower in the presence of danger and death. They will make a laughable spectacle of themselves. Take other men, who are strangers to fear—men of spirit and bravery—and send them into battle; they may be small in stature, and comparatively weak, but they have persevering courage and an undaunted spirit. Now such men will face the foe, however fearful the odds or great the hazard. They have no fear of the enemy. There is a determined look in their eyes that inspires awe, and seems to say, "we shall conquer or die." Before this the enemy quails and flies. Thus we see the advantage of courage over cowardice. The former magnifies and develops power, but the latter lays a cold and paralyzing hand upon it.

The Holy Ghost removes the fear of man. It makes us bold to do the will of God. The righteous are not said to

have the strength of a lion, but "are bold as a lion." Peter was weak and cowered in the presence of a damsel, because he was filled with fear. Not many days afterwards he stood up bravely before thousands, and charged upon them the murder of the Son of God. The Holy Ghost made him brave. Men and devils cannot terrify a baptised minister or child of God. "They were all filled with the Holy Ghost, and spake the word of God with boldness."

Peter says: "Giving all diligence add to your faith, virtue." The word here translated, "virtue," should be "courage, fortitude." Faith dictates what should be done, and faith emboldens us to do it, without fearing the frowns of men. Moral courage enables us to take an uncompromising position for God, and this brings moral power to hold that position, in the face of earth and hell.

Get your soul infused with a holy daring, and you will write your name far up on the scroll of fame, with Paul, Luther, Wesley and Edwards. You want to be strong, but you cannot be while you are too cowardly to look the world calmly in the eye, and "deliberately "come out from among them and be separate."

"Fear doth servile spirits bind,
Jesus is a noble mind."

Courage is the key to moral power. You must use the key to have access to the treasure. How many there are who only need holy boldness to make them efficient and useful. They have taken the most solemn vows upon themselves, but they dare not fulfill them. They have enlisted in the army of Christ, and profess to have put on the armor of God, but they hide in the day of battle. They have bid defiance to the powers of darkness, and yet how little spirit or courage do they manifest.—They fear to throw their colors to the breeze, and attack the enemies of righteousness. Satan holds jubilee over such soldiers and laughs them to scorn, for he cares not how many such fill the Lord's army.

The pulpit lacks power, because it lacks courage. Few ministers dare speak out what is burning in their hearts. So many fears press upon them to turn them aside from their high-calling. The wants of their families, the fear of popular odium, and the horror of being called "singular" intimidate. They dare not bare their breasts to the foe and "declare the whole counsel of God." They have to smother many convictions, and kill many heavenly impulses that strongly urge them to "rightly divide the word of truth," never mind what man it hits, whether big or small. Hundreds hide behind the spacious screen *policy*, which is only another name for cowardice—yes, downright cowardice. Now it is no wonder the ministry of such men is tame and pointless. God cannot endorse a coward in the pulpit.

If a minister will shoot over the heads of speculators, gamblers in stock, rum-sellers, (and perhaps tiplers) pleasure-taking and fashion-loving people, Sabbath after Sabbath, he cannot look for the unction and power of the Holy Ghost. He will have to read or recite his discourse without any help from God. But let a man get up in the pulpit, determined to preach the truth and the whole truth, and God will be with his mouth and make his word like a hammer. Men of courage have always been men of power. God loves to trust such men with large endowments of power from on high.

But we do not want to endorse all that passes for courage. One may be reckless and not truly courageous. One may be audacious and not truly courageous. We must distinguish between "grit" and "grace." The courage we have been speaking of is valor, resolution, hope, perseverance, invincibility. It is a courage that takes its position on the rock of truth; has faith in the Great God, and feels in its pulses the strength of God. It gives a man fortitude to stand by duty, truth and right, at all hazards, at all personal sacrifices, afraid of no consequences. He can accept the discipline of divine government,

however administered, without complaining. He can meet the results of his fidelity to God, with resignation, and often with rejoicing. He can bear reproaches, grievances and annoyances, though he deserves better treatment, with calmness and equanimity. He can resist a false, public opinion, and refuse compliance with an unscriptural social custom, however popular.

Do not think you have courage because you are obstinate and self-willed. You can be firm in what is wrong. O! be sure that you are *firm in the right*. Do not think you are courageous because you are blunt and outspoken. "I say just what I think." Yes, and any fool does the same. The truly courageous often keep a profound silence, *till the right time comes to act*.

But be sure and have the pentecostal boldness. Alexander had a soldier in his army who was a notorious coward. The great general went to him and said: "Either give up my name or be like me." So Christ speaks to every fearful, shrinking soldier of the cross. "For God hath not given us the spirit of fear; but of power, and love, and of a sound mind."

FUTURE GLORY OF THE CHURCH.—

Now there shall be a oneness of judgment and understanding in the hearts of all saints; they shall be no more two, but one in the Lord's hand.

Alas, the saints are yet but as an army routed, and are apt sometimes through fear, and sometimes through forgetfulness, to mistake the word of their Captain-general the Son of God; and are also too, too prone to shoot and kill even their right-hand man. But at that day all such doing shall be laid aside, for the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea; which knowledge shall then strike through the heart and liver of all swerving and unsound opinions in Christ's matters; for then shall every one of the Christians call upon the name of the Lord, and that with one pure lip, or language, to serve Him with one consent.—*Bunyan*.

SALVATION NEGLECTED.

Many neglect the great salvation because of the *vain hope of easily attaining it at last*, or of *finally escaping* deserved punishment. The practical language of persons under this delusion is, A long life lies before us, and after we shall have served the world and our own appetites, there will be time enough for spiritual and eternal things. Now let us rejoice in the days of our youth, and freely indulge in whatever may contribute to our pleasure, in the field of nature, or in the haunts of vice, and when we shall have rejoiced in the desire of our hearts, or in the labor of our hands, we will retire from the world and attend to the interests of our souls. Now temporal objects are of the utmost importance, and demand all our attention, energies, care and anxiety, and must engross our minds, hopes, fears, joys and sorrows. To be rich and honorable is the sum of human bliss; and lest we might fail to obtain that bliss, let every energy of body and mind be now exerted, until it shall crown our untiring efforts with its glory. Salvation can be obtained at any convenient season.

But can it be indeed thus obtained? Did Felix ever find his convenient season to call for the apostle Paul? What assurance have you of another day, hour, or moment, or of true repentance on a death-bed, and salvation at the eleventh hour? Since your life is a vapor, may it not depart in a moment? And does not the guilt of the impenitent sinner hourly accumulate, his evil habits strengthen, his hopes of return to God diminish, and the difficulties of his salvation increase? In the end, "what is his hope, though he has gained, when God takes away his soul!" See you not that the bands of sin become strong in old age, when men are less able to lay it aside, and engage in the unequal conflict, and that those who neglect salvation generally become more hardened in sin, and die as they lived? Now, impenitent sinner, when bidding adieu to the world, its cares, hopes and

pleasures, how do temporal things, for which you have labored and spent your eldest energies, appear? What are they now worth, compared with your own salvation? Where now are they, and the hopes and pleasures which engrossed your thoughts, and desires and labors; and with a voice more enchanting and deceitful than the fabled sirens once sung to you, "Let us pluck the rose-buds ere they wither," and "withhold not our heart from any joy"? Are they gone, after alluring you by their enchantments, from the path of duty and safety? Have you listened to their magic song, instead of to the voice of God, declaring, in the sweetest tones of mercy, "I love them that love me, and those that seek me early shall find me." "Receive my instruction, and not silver; and knowledge rather than fine gold; for wisdom is better than rubies, and all the things that may be desired, are not to be compared to it. I will cause those that love me to inherit substance, and I will fill their treasures." Oh, have you refused these infinite blessings, and turned a deaf ear to the entreating voice of God? Then, when the veil will be drawn, how will your negligence appear,—how will your avarice, ambition, and care for the world appear? Of what value will be the treasures for which you have struggled; the offices for which you have toiled; the honors for which you have sacrificed truth and duty, and the power for which you have sighed? Instead of laboring for God and salvation, you have labored for those things which are not worthy of a name, in comparison with your own salvation.

Now, you have neglected the great salvation, until every indication of nature declares that your race on earth is nearly run. Now, also, pale Death knocks at the door of some blooming youth, who has scarcely ever thought of human bliss or human woe, and brings to both these delinquents the solemn warning, Prepare to meet your God; for any moment your souls may be required. Hark! Don't you hear his approaching step? Don't you see his terrible form?

Now you are astonished at your negligence, and disregard of the word of God proclaiming the guilt and doom of the impenitent, and the happiness of the believer. Now the sin of neglecting so great salvation, and all the means by which it is obtained, appears to be one of the greatest magnitude. Time was when you could have obtained it; but now that time is gone, and you feel that you are left a hardened sinner in the hands of God: impenitent, unpardoned, without hope, at the gate of death—the Saviour slighted, the Spirit quenched and gone, and the tremendous Judgment before you. Dreadful state!—How amazing! How alarming to the negligent sinner indulging the flattering hope that salvation may be easily obtained at some convenient season! O, what delusion! One case of conversion at the eleventh hour is left on record, that none may despair; and but one, that none may presume. Now, while the door of heaven is open, while the Sabbath smiles with peace and hope, and the sanctuary sounds with praises of redeeming love,—while God, with a voice of mercy, calls, “Turn ye, turn ye from your evil ways, for why will ye die?”—while the Saviour, in compassion, says, “Come, take the water of life freely,” and the “Spirit and the Bride say, Come,” do not postpone salvation any longer, “lest thou mourn at the last, when thy flesh and thy body are consumed; and say, How have I hated instruction and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me;” or lest you utter that bitter lamentation, “The harvest is past, the summer is ended, and we are not saved.”—Jeremiah viii. 20.

Not saved! not saved! Oh! what words are these to dwell on forever, when sharpened recollection will recall, with the most tender emotions, the day of grace which will dawn no more,—the Sabbaths which once smiled with peace and joy,—the importunate prayers that were made for sinners, and the infinite blessings of salvation that were

freely offered by a compassionate Saviour, and rejected.

But after all these blasted hopes, the delusion follows some to the portal of the grave,—down to the very gate of hell. Then, do you hope to escape by the doctrine of universal salvation,—by means of outward morality, or external observance of the law,—by deeds of charity and benevolence,—by ancestry, profession, wealth, honor, and office,—by hiding from the presence of the Lord, or by building a tower whose top may reach to heaven? Remember, these fond hopes are false and fleeting; for they are human devices, which subvert the plan of salvation by Jesus Christ.

The Bible divides all men into two classes—describes their characters, and declares their future states, rewards and punishments. It teaches that mere morality, or keeping the commandments in the *letter*, and not in the *spirit*, is found in persons who are entire strangers to the spirituality of the law and the love of God in the heart, and that this kind of religion has ruined thousands. If God should mark iniquity, who can stand? “By the deeds of the law there shall no flesh be justified in his sight?” Charity and benevolence cannot atone for sin. Parentage, profession, wealth, honor and office will not justify negligence and save men. The Jews cried, in the pride of ancestry, “We have Abraham to our father.”—They sat in Moses’s seat, made long prayers, paid tithes, and professed to be the most faithful and zealous advocates of the law,—built the tombs of the prophets, and garnished the sepulchres of the righteous; but neglected the weightier matters of the law, judgment, mercy and faith; were like whitened sepulchres, beautiful outward, but within full of hypocrisy and iniquity, a generation of vipers that could not “escape the damnation of hell.”—Matt. xxiii. 33. Then “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven.”—Matt. v. 20.

But failing by all these means, do you hope to escape by denying the charge of negligence,—by bribery—by resistance—by flight, or by concealment? These hopes are equally vain and fallacious. Then neglect no longer. Now is the day of salvation.

"Be wise to-day; 'tis madness to defer;
Next day the fatal precedent will plead:
Thus on, till wisdom is pushed out of life.
Procrastination is the thief of time:
Year after year it steals till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene."

Unbelief lies at the foundation of all this negligence, condemns the world, and closes heaven against the sinner.—Heb. iii. 12–19. It is a noxious plant, which grows in the soil of the human heart; and while it extends its roots and spreads its branches, no plant of grace will thrive there.

As a natural consequence, *punishment follows the neglect* of so great salvation. Though with tardy steps, justice will overtake the transgressor.

"The sun of justice may withdraw his beams
Awhile from earthly ken, and sit concealed
In dark recess, pavilioned round with clouds;
Yet, let not guilt presumptuous rear her crest."

In the exercise of justice, divine displeasure at sin has been and will yet be most terribly displayed. God is just, faithful, and true, omnipresent, omniscient, and omnipotent; and will not let the impenitent sinner finally escape deserved punishment. His *presence* and agency are in all places, at all times, and in all things. He is present to protect his people, supply their wants, and reward their services; and "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves;" "Neither is there any creature that is not manifest in his sight."—Heb. iv. 13.

"Whither shall I go from thy Spirit,
Or whither shall I flee from thy presence."
—Ps. cxxxix. 7.

When no human eye beholds, One sees who is more to be feared than all human witnesses. No height, or depth, or distance, or darkness, can hide sin-

ners from His presence. He says—
"Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence I will bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them; and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them."—Amos ix. 2–4.
"Though thou set thy nest among the stars, thence will I bring thee down, saith the Lord."—*Rev. J. W. Harsha, in Evan. Repository.*

PERSONAL EXPERIENCE.

BY JASP'AR BURROWS.

I well remember the first time that I ever saw that I must be born again. It was when I was about thirteen years old, when standing one morning, in the door-yard at home. When about sixteen God strove with me more powerfully. I arose for prayers in a meeting that was being led by my father, but Satan made me ashamed after I went home. But I soon saw that it was nothing to be ashamed of. I talked with others of my own age, and urged them to get religion, but did not myself. Time passed on, and I still had serious thoughts. A pious young lady in our neighborhood told me the importance of getting religion. The impression made on me then was great; and I often went alone and prayed, but told no one how I felt. Once, when I was working with my father and brother in the fields, I felt deeply, and my mind was carried away. However I was backward, and no one knew about my feelings. These feelings passed away again, and I became rude like the other boys. Not long after this, I went out to work by the month, and having no father to look after me, I soon could drink, and swear, and play cards, and fish and hunt on the Sabbath. I knew that God saw me. While hunting one Sabbath I was strong-

ly tempted to commit suicide; but praise God! I was spared. Once when I was sick, I thought "what if I should be forever lost?" How I used to run into sin against my convictions! I used to go to camp-meeting, but would always put off getting religion till the next one came around. How blind I was. Strange to say, I swore most when alone. I would often pray at night, but I knew I would be lost if I died before morning. Another time when I was sick, my brother and others thought that I would yield. Two ministers came to see me, but I was glad when they were gone. I made up my mind to be better when I got well, but failed. As soon as I got out, I walked into the tavern. Religion was not in my mind. Soon after, I went east to work in a woolen mill. There I spent my money in theatres and saloons. Once when walking on the rail road, I just escaped being killed. Praise God for thus keeping me! I commenced to give God the praise in 1871, and never shall cease to. No, never.

I took the first step to serve God in Utica, 1871. God helped Bro. Anderson to shoot an arrow that fastened into my heart. I well remember that night I heard him preach from those words: "He that soweth to the flesh, shall of the flesh reap corruption." I was alarmed, and began to pray. I bought me a Testament, and told one of my associates that I was going to read and practice it. I had no rest. I said, "O Lord! I want to find pardon for all my sins." I went forward a number of nights. When I was going home, and often in the middle of the night I would cry out, "O Lord! do give me religion." I found I must come in the Lord's way. And when I say, "here Lord I give myself away," he spoke pardon to my soul. It was a great cross for me to let my mother and wife know that I wanted religion, but I did by his help, and my mother said, "I am glad; I have been praying for you for twenty years." When I had done all on my part, I was made very happy, and could say, "praise the Lord for-

ever!" I was sick, sin-sick, for some time, but the Great Physician healed me. Glory to God! It was a great cross for me to ask the blessing and have family prayer. I remember it was Sunday morning when I first felt I must, and I did, and was so blessed that I laughed, and cried, and praised God. That day I had to walk down from Oriskany, and all along the road my mind was in heaven. I had to stop in a public place to warm myself, and while there I heard a man swear; I said, "O Lord have mercy on him!"

I was in a hurry to get to meeting that Sunday night to tell them how I loved the Lord. That night I did not sleep much, I was so happy. In the morning I jumped out of bed and said, "Praise God forever!" I went down stairs, and while I was telling them how happy I was, they cried. I thought how can I go to work to-day? Who can I see that loves the Lord? I thought if my sisters could only know how happy I was they would seek religion right off. My father and brother were saved, and I wanted them saved.

A few months after this I went to a camp-meeting, and I began to feel I must have purity of heart. "O Lord! I want to be, fully saved;" and he did save me to the uttermost. I could say, "The blood of Jesus Christ cleanses me from all sin." Praise God forever!

I soon saw too, that I must have a clean mouth as well as a clean heart. I thought I never could get victory over tobacco, for I had used it so long and so much; but the Lion of Judah broke the chain and now I swing clear. Glory to God! I weigh forty pounds more than when I used it, and I know I am more free in Christ. I am his witness to tell to sinners round, what a dear Saviour I have found. I have a mansion in the skies and expect to live forever.

Any one can drift; but it takes prayer, religious principle, earnestness of purpose, and constant watching, to resist the evil of this world, to struggle against the tide.

SEPARATION FROM THE WORLD.

BY EMMA J. SELLEW.

The young convert, rejoicing in his first love for Christ, is soon concerned in regard to this separation from the world. There are certain things which seem so plainly wrong, that he at once forsakes them; but he questions as to how far he shall discontinue his former associations. Instead of going to Christ with his doubts, he is apt to look around him at professed Christians. He sees even the majority of these yet seeking pleasure in the things of the world. He endeavors to put some other construction than the true one, upon the passage which reads, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

He is told that it is his duty, as a Christian, to favor the various so-called harmless amusements of the day, and that this is the only way to encourage sociality and friendliness. Perhaps he leans on his pastor, and thinking it safe to follow his example, he mingles with the world. Soon the ardent flame of love for his Saviour is extinguished, and he becomes either a cold and formal professor, or, giving up all hope, drifts into infidelity or one of the numerous isms of the times.

We cannot lead holy lives in unison with the world; for if we continue our connections with it, we become contaminated, and can not possess the "pure and undefiled religion" which is spoken of in the epistle of James. Worldly associations tend directly to draw us from Christ. "What communion hath light with darkness? and what concord hath Christ with Belial?" The friendship of the world is enmity with God. Our souls are united to Christ, and we are one with Him; therefore we can not have "fellowship with the unfruitful works of darkness." Truly, once we were a part of the world, and there sought for pleasure and enjoyment; but now no longer do we belong to it, for we have been redeemed. The paths of sin have been forsaken, and we now

walk in the highway of holiness, which Jesus has cast up for the ransomed.

This world, with all its vain pomp and glory, has lost all charms for the true Christian. His enjoyment comes from a higher source. He finds so much happiness in working for his Master, that he has no love for the fleeting pleasures of earth. He is not desirous of popularity, or the honor of men; but in striving to please and glorify his Maker, he is honored of Him. Indeed, he is dead to the world, but alive unto God. While looking around him, he sees that the harvest truly is plenteous. The language of his heart is,

"No room for mirth or trifling here—
For worldly hopes, or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne!"

If we obey God's command in regard to separation from the world, He has promised to receive us, to adopt us into His great family, and to make us heirs of immortal glory. We may abide in Him, and He abide in us. We may have His Spirit in our hearts, so that we may love our enemies, and do good to them that hate us. But we need not expect the applause of the world. The narrow way is not the popular road. The world hated our Master, and it will certainly hate His followers. The finger of scorn will be pointed at us, and our names will be cast out as evil among men. We shall often be misrepresented and misunderstood. The holy and earnest life of an humble Christian is a reproach not only to the sinner, but also to the worldly professor. They will unite together in their endeavors to induce him to enter the society of those who deny the power of godliness. All the disciples were despised by the men of rank. The apostles were very often falsely condemned. At the day of pentecost, they were accused of being drunken with new wine. Festus said to Paul, when making his defense before King Agrippa, "Paul, thou art beside thyself; much learning doth make thee mad."

So it has been at all periods of the

world's history; those who dared to stand firm for the truth, in opposition to the great men of the world, have been persecuted. "Yea, and all that will live godly in Christ Jesus *shall* suffer persecution."

WHAT DO YOU TEACH?

Rom. ii. 17, 20.

BY REV. A. V. LEONARDSON.

The apostle proceeds to the end of the chapter, to convince the Jews that they were equally in a sinful and wretched condition with the Gentiles: and therefore stood in need of Jesus Christ to justify them by his grace as well as they.

"Behold, thou art a Jew, and retest in the law and makest thy boast of God. And knowest his will, and approvest the things that are more excellent: being instructed out of the law. And art confident that thou thyself art a guide to the blind; a light of them which are in darkness. An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law."

"Thou therefore which teachest another, teachest thou not thyself. Thou that preachest: A man should not steal; dost thou steal?" "Thou that teachest that a man should not lie, dost thou bear false witness? That a man should not rob; dost thou rob God or thy fellow men? That a man should deny himself of all ungodliness, and live soberly and righteously and godly in this world; dost thou live soberly, righteously and godly? That a man should enter the strait gate in order to get in the narrow way; hast thou entered the strait gate? art thou yet in the narrow way? That a man must consecrate all his property to the Lord; hast thou consecrated thy property, and does the Lord get it as he calls for it?"

Thou that teachest that a man in a justified state has peace with God, and lives without sin; hast thou peace with God, and dost thou live free from condemnation?

That teachest "That without holiness of heart, no man can see the Lord;" hast thou felt the blood that cleanses from all sin, and do you really enjoy it, and do you profess it?

Thou that teachest that a man must walk uprightly before God, and his fellow men; dost thou walk uprightly?

Thou that teachest that a Christian must let his light shine before men; dost thou let thy light shine, and confess Christ everywhere? That a man should not indulge in trifling conversation; dost thou trifle?

That a man must redeem the time; dost thou redeem all thy time, for God, wasting none? That a man must fast and pray and deny himself; dost thou fast and pray and deny thyself, always, when God requires?

That a Christian must not neglect secret prayer; dost thou remember thy closet?

That a man should pay his vows to God; dost thou pay thy vows?

That a man should cleanse himself from all filthiness of the flesh, perfecting holiness in the fear of the Lord; dost thou snuff, chew, or smoke tobacco, or drink drams?

Thou that teachest that a man must not be conformed to the world; art thou conformed to its custom, fashions, laws? Are you singular for Christ's sake? That a man must not covet; art thou more taken up with thy business than with God's work?

Thou that teachest that a man can not get angry, and at the same time be a child of God. Dost thou get angry, riled, peevish, fretful, cross? That a man should remember the Sabbath to keep it holy; dost thou remember it, and do no work, thou nor thy servants? Thou that teachest that a man should reprove sin; dost thou always reprove when God commands? Wesley says: "The Methodists are a race of reprovers."

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. So speak ye, and so do as they that shall be judged by the law of liberty."

LONG LIFE.

BY REV. R. V. LAWRENCE.

"The fear of the Lord prolongeth days."

According to the census tables, ministers live longer than any other class of people. This is not because they are ministers, but because they are Christians—or a greater proportion of them are Christians than of any other class.

If the census-takers could find out who are saints, they would show the highest longevity, as a class.

Prostitutes live, on an average, only four years after commencing that awful life.

Drunkenness consumes a man like fire. Young men are dying around us at twenty-five and thirty, who had vitality enough for four-score years. Flesh and blood cannot long endure alcoholic poison, late hours and carousals.

I know of young men of consumptive tendencies, that would die in six months, if they should live as do the fast young men around them. To many a young man I might say, "If you want to go down quick into the gravé, and into hell, get on the express train of dissipation. Drink, smoke, and eat like a glutton, and see if you don't soon get a through ticket to hell."

Some one has defined "dissipation, to be the art of bringing on old age by express." We may add that it is the swiftest messenger that you can send for the undertaker. The voracity of the whole race of lions, tigers, and hyenas, is concentrated in Vice. Human bones lie thick about her haunts.

On the other hand, religion cools off the fires of passion. Holiness extinguishes the flames of lust, anger, and avarice. Faith banishes fear, that drinks the life-blood as an ox drinks water.

The longest years, and the most of them, are found in the Kingdom of God.

The greatest longevity is reached within the gates of the Eden of Perfect Love.

Sin and death go hand in hand. Ho-

liness and life are partners. Choose ye.

CHRISTIANS AS LENSES.

BY AUSTIN Q. HAGERMAN.

When the human eye is unable to see an object because of weakness of vision, or distance of the object, lenses are used. These do not change the object, or the eye, but only cause a clearer manifestation of the former to the latter. A pale point of dim-seen light in the infinitude of space, becomes to us a blazing sun when good lenses are rightly adjusted to our eyes.

It was Paul's "expectation and hope," that Christ should be magnified in his body.—Phil. i. 20. He desired to be, as it were, a clear, perfect lens—an unclouded, undistorted object-glass—making Christ more greatly and gloriously manifest to the world.

It is a fact that the unregenerate can not see Jesus, save through those who are His true followers. The world's eyes are darkened and impaired by the ophthalmia, the soreness of sin, and the myopy, the shortsightedness of selfishness. "The world seeth me no more; but ye see me."—John xiv. 19. Christ is not spiritually discerned by those who are a great way off. Yet true Christians may so magnify Him in their bodies—in their daily lives—as to make Him appear more and more the "Sun of Righteousness" to dull-eyed worldlings. As Christ was sent into the world, so in like manner He sends His disciples into the world.—John xvii. 18. But, alas! some are reversed glasses, crooked, smoky lenses—belittling, distorting, beclouding the Lord of glory. Let us pray and live in such manner that Christ Jesus shall be truly magnified in our bodies.

He that would make a real progress in knowledge, must dedicate his age as well as youth—the latter growth as well as the first fruits, on the altar of truth.

GROWING IN GRACE.

No one who has his senses so exercised as to be capable of judging in the case, can be blind to the melancholy truth, that the cause of the Redeemer has suffered sadly from the want of that deep-toned, consistent piety which is attainable by every one who has been born from above. The opinion has indeed prevailed to a great extent, and is still entertained by many, that the freshness and fervor of the first love of young Christians must of necessity pass away, and give place to darkness, and uncertainty, and coldness. Most disastrous have been the effects of this opinion upon the growth in holiness and usefulness of the church; and instead of shining brighter and brighter to the perfect day, her light has been often obscured, her hopes enfeebled, and her influence neutralized. Instead of a vigorous, healthful action, her conduct has been fitful, and her very life an alternation of spasm and collapse; at one time, all zeal and devotedness, and again chilling all around with indifference. Now it is perfectly manifest that neither the apostles nor their Master ever countenanced or encouraged such a life in his followers. "Nevertheless," said our Lord to the church of Ephesus, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent." In this passage we have set before us the evil and the remedy. If a declension in the fervor of piety and the strength of faith, if leaving their first love, by Christians, must be repented of, then is such conduct offensive to God, prejudicial to his cause, and injurious to the souls of men. Every sin is offensive to God, but this sin necessarily prejudices his cause with sinners, and consequently injures their souls; and the only remedy is repentance. But every Christian has a security against this evil in the abundant grace of our Lord Jesus Christ, which,

according to divine promise, may be obtained through faith and watchfulness and prayer. Let every Christian, therefore, come boldly to the throne of grace, that he may obtain mercy, and find grace to help in the time of need. Until the church shall unlearn the lesson so often taught by good but mistaken fathers and mothers in Israel, that the excitement attendant upon conversion must be succeeded by depression and doubt; until ministers and members of the church practically learn that their power of doing good is in proportion to their holiness, there is no reason to expect the universal triumph of the cause of truth and righteousness.

It is impossible that the wise and benevolent King of Zion should ever subdue the world to himself through the co-operation of a people so imperfectly sanctified as is the present generation of Christians; nor does it seem at all consistent with his infinite fitness to govern, to impress the character of the church, in which there is such a mixture of pride and selfishness and worldliness and the spirit of contention, upon this earth's entire population.—*James Brainerd Taylor.*

A VERSE OF EXPERIENCE.

BY S. S. BRADLEY.

While reading the many experiences in your *Earnest Christian*, I am led to write a few verses of my experience from a long chapter of many years. My instruction in my youth, if religious in any form, was Calvinistic, as that was the belief of my mother. My father was a Universalist. But I always was religiously inclined. I respected all who professed to love God, and I prayed much, but finally concluded that I was cast off. Then I tried to be a Universalist. After hearing a sermon of that stamp, one of my old cronies said to me: "Was not that a good sermon!" I answered "yes; but I do not believe it." He replied: "Why not; it suits you as well as me." So I lived until near thirty years of age. I

will here remark, when a boy I heard a man tell his experience and conversion, which had much to do with me in after life. He said he went to a camp-meeting to raise the devil, etc., but after hearing the preaching, there came a lump in his breast, and it increased to such a size he thought it would kill him. He held out until he could scarcely breathe. He then fell down at the altar and asked the prayers of the brethren, and he prayed himself. The lump left, and he shouted glory to God in the highest for hours.

I knew the man before he was converted. O what a wicked man he was! I also knew his life after such a change. It was wonderful. Now this circumstance was fresh in my mind when struck under conviction, while listening to a sermon from old father Evans, in 1839. For six long weeks I prayed for the lump, and ignored every other emotion; without that I thought nothing genuine could be done in my case. I took my pattern to God, and he must work by that I thought. (O what a gospel fool I was!) But on the 12th of Oct., while at prayer in my corn-house, Jesus came and set the prisoner free. I believed he called me to teach, but I made excuse; and for five years after, my enjoyment was fluctuating; sinning and repenting, always confessing and crying, "Who shall deliver me from this body of death!"

The next five years found me backslidden in heart, but still I kept up a form. Truly slaves to the devil; to have the form and deny the power. I was compelled to stretch out the withered hand of faith. Again after all my heart wanderings God heard my prayers, for Jesus' sake once more. In the path, after ten years, and yet a babe in Christ. Now I am determined to go on to perfection. O how I did lash myself down to every Christian duty and form, and thought many times that I was making progress and should soon grasp the prize of a clean heart. In an unfortunate moment I would be betrayed by some lurking foe from within springing upon me, and all my comforts would

be dashed in a moment, and I would find myself back again where I started. After a trial of ten years in this direction, I had well nigh become discouraged. As a last resort, my mind would conclude that unless some special grace were bestowed at or near the time of death, some destruction of inbred sin, (though I could not see how) by the more powerful manifestations of the Spirit, some clearer revelations of Christ's power to save, I did not know that I should ever obtain it. And while such a hope did give a small ray of comfort, I must confess I felt fearful to risk so important a work to be performed at a time when soul and body should part. Such a state of experience brings me to a camp-meeting in 1859, held in Laraysville, Pa., twenty years from my first experience. Rev. B. W. Gorham preached on the doctrine of holiness. The scales fell off my eyes,—how my soul drank of that sermon. The preacher declared that the blood, the fountain was there to cleanse at that time. That is what I longed to have, and terribly needed. Well the preacher says you may have it, and have it now. The blood of Jesus Christ his Son cleanses from all sin. There were two facts presented to my mind: First. I needed, O how much I needed the cleansing blood! Second. Christ was a very present Saviour to do it. The Spirit whispered, put these two facts together, your need, and Christ's love and power. Believe the blood is fully equal to the work, and that he will do it, and that he does it. After struggling all night to consecrate piece by piece, for I had in a general way given all before, I ceased all human efforts and dropped in the arms of Jesus, and I found those arms under me the everlasting arms. O how light I felt! No particular extacy. Words can not express the love, joy and peace. I knew the great work was done. Nor have I ever doubted it.

A few words more and I close. I went home to join my class and tell them what the Lord had done for me, thinking I could persuade them to get in

the road. But O how I was mistaken! My words were idle tales, and they turned on me a cold shoulder, saying that Bro. B. had got some of the camp-meeting wild fire. All the starch was taken out of me. I was willing to do what Jesus commands.

"Jesus I my cross have taken,
All to leave and follow thee."

Twelve years have passed since God set me to work. O how he has blessed me and my labors! But how much I regret when I look back and see twenty years in my history worse than a blank, a blot. So is every cold-hearted professor, having the form, but denying the power of godliness. They are traitors in the army of Jesus. They gather not, but scatter abroad. If any un-sanctified brother or sister should read these few lines, let me tell you that you do not know what God has for you to do, until you throw yourself into the range of his mercy, and he will set you to work in his vineyard, and at the reckoning you will receive your reward.

RELIGION IN A NEW PLACE.

Some time since, we, with others, visited the Ohio Penitentiary, a gloomy place, like all the rest in our country, containing in its close, ill-ventilated cells, one thousand human beings.

We had come to witness a thing unheard of in the prison work of this country. The representatives of the State Y. M. C. A., strong, noble men, had come to welcome to their brotherhood a Y. M. C. A. composed of three hundred convicts, made free in the liberty of Christianity. There were beautiful songs sung by men who still had hearts; there were tears shed by men unused to emotion; there were glad and prayerful hearts among that vast throng gathered to witness this union of fellow-men as brothers. How came three hundred wicked, hardened sinners, with shaved heads and prison-dress, to be melted by the love of Jesus?

Among the guards was a man who for years had paced backward and for-

ward on the high stone wall surrounding the prison. He was a man who held converse with God as he walked.—While others let their minds run to waste in useless reveries, his mind grew by his daily communion with his Saviour. He had a heart that sympathized with the convicts in their hardships, but he was there to prevent their escape, and he did his duty faithfully. In God's time, a warden having been appointed of like mind to himself, he was asked to come inside and take charge of one of the shops. This he felt he could not do—his heart was too tender to be an overseer—but, being importuned, he accepted.

The prisoners soon saw his kindness. His life corresponded with his words. He was patient, never harsh, never unreasonable. At his request, one morning before work, all the men recited a verse from the Scriptures.—Their hearts were touched. Some of these they had learned years before at their mother's knees. For six months this was done. The next step was a prayer before work, the men all kneeling about him. "They will rise and kill you!" said the opposition, but the good man, with closed eyes, commended them to his loving Father, and no advantage was taken. They had learned to love their keeper. His reproofs, his counsels, were laws, the letter of which were obeyed willingly.

What next could be done? He thought himself to make the Sabbath afternoons, which hung idly on their hands and were spent in sleep, obscene thoughts and often vicious practices, days of comparative cheer and change. Could he not start a prayer-meeting, even though the men to support it were from the depths of sin, and hardly knew or cared for God? He brought his men out into a little ante-room.—Again the opposition said, in horror at the scheme: "By even the expression they are allowed to have in meetings, plans will be concocted for escape; the guards are off the walls on Sundays, and you will fall a victim to your zeal without knowledge." But trusting to

God, he placed himself at the mercy of over a score of convicts. The meeting was held, and experiences given.

The Sundays came and went, and each one recorded the silent march to the prison prayer-meeting, the fervent prayers, the new resolves, the encouraged and elevated minds, and the silent march back again to gloomy cells.— Sunday came to be a blessed day of rest, and thought, and speech. The quiet, earnest beginnings of Edward West began to bring forth results. One, and another, and another, showed a change in face and manner. They worked better, obeyed the rules apparently from principle, and sought, so far as they had opportunity, to bring others into the new way.

The requests to join the meetings became numerous, and finally many asked to be united together as a church. The impression made, when the first convict was baptized before a thousand men, because he believed he had been born anew in Christ Jesus, will never be erased from those minds. A simple creed was formed, that all could accept without being sectarian, and the "Prison Church, or Y. M. C. A., of the Ohio Penitentiary," was organized. The guards became touched with the same spirit, and the majority sought the Saviour. Three hundred have joined that church, shut in from the world by those ten-foot walls, but not shut out from Christ. Seven hundred men come out to the prayer-meeting.

Contractors now ask for Christian men to work in their shops. They work more faithfully, they avoid deceitful measures that now and then a little conversation may be held clandestinely, and they never intentionally spoil their work. The price of labor has risen from 73 cents to 81 per day. They have made no efforts to escape from the prison. They believe their coming there has been their salvation. The reform has been so excellent that committees from prisons East and West have visited and consulted the warden.—*Advance.*

A SCRUPULOUS CONSCIENCE.

BY J. A. BALDWIN, M. D.

Conscience is sometimes called "the moral sense," or that faculty in man, which perceives the moral quality in actions or emotions, reminds him of his duty, delinquencies and transgressions, and of their results by way of personal recompense.

Webster defines thus: "Conscience, internal or self-knowledge, or judgment of right and wrong; or the faculty, power, or principle within us, which decides on the lawfulness or unlawfulness of our own actions or affections, and instantly approves or condemns them."

"*Scrupulous.* 1. Nice; doubtful; hesitating to determine or to act; cautious in decision, from a fear of offending or doing wrong. 2. Given to making objections; cautious. 3. Nice; doubtful. 4. Careful; cautious; exact in regarding facts. 5. Nice; exact."

"*Scruple*; to doubt; to hesitate to believe; to question; as, to scruple the truth or accuracy of an account or calculation."

According to these definitions, it appears to be a proper quality of conscience, to be scrupulous. A conscience which is not so, must either so accurately discern the right, as to decide intuitively, without hesitation; or else be so seared as to serve no moral purpose. In the former case, the possessor must be more than a man; in the latter, he cannot be a good man. It is not easy to conceive of an active conscience which is not more or less scrupulous; since it appears to be a sort of overseer of the soul, whose business it is to watch over its interests, and, like a faithful sentinel, stop every vagrant stranger long enough to learn his business and character,—point out to each the impassable line, and bring every offender to justice.

A scrupulous conscience then, appears to be a careful or watchful one, and is nearly or quite the same thing as a tender conscience. It is not the business of conscience to cause men so to hesitate as not to act at all, but to re-

strain them from evil and chide them for its commission—to urge them to good, to approve of its performances, and reprove them for its omission. To scruple respecting the action or affection long enough to learn its moral quality, is a part of the same work.

A scrupulous conscience, (understanding scrupulous to signify nice, exact, careful) will lead a man to be equally concerned to do right, and to refrain from doing wrong. It secures obedience, and prevents disobedience. Now the danger of disobedience does not lie so much in the probability of inaction, as of wrong action. Hence almost all the decalogue has a negative character. A scrupulous conscience is adapted to such a law. It is God's agent in the soul, for carrying out his great moral purposes in the earth.

It leads men to receive instruction gladly—to cease to do evil, and learn to do well—to watch and pray lest they enter into temptation—to have an eye single to the glory of God—to call no man master,—to “believe not every spirit, but try the spirits whether they are of God,” and “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, it leads them to think on these things.” It urges men to holiness of heart and life, and all manner of conversation; and thus, “by patient continuance in well doing,” to insure their happiness and usefulness here, and their eternal salvation hereafter. The value of such a conscience is infinite. The world, with all its wealth, cannot buy it. It is not to be bought nor sold. Neither particularly courting the smiles, nor fearing the frowns of the world, it independently rests on the Lord, seeks his pleasure, his way, his joy, and his heaven. It regards man's feeling and happiness. It would not willingly rouse his prejudices; it highly prizes, and earnestly longs for his spiritual welfare; it desires not his worldly enjoyments, mourns

over his follies, and cannot encourage *one wrong act, word, or desire*. It makes God's will the standard of action, feeling and enjoyment. It counts nothing desirable which his written word forbids, and nothing unimportant which this enjoins.

Such a conscience, so well adapted to the wants of this sinful world, is not a thing of mere nature, but of pursuit and cultivation—a rare attainment.

The just idea of a conscience is, not that it is a legislator, nor a mere judge or executor of law; but, as a faithful supervisor, it watches the interests of the soul; and as a witness, it accuses or approves, condemns or justifies for the past; and as a prompter, it calls to duty, and remonstrates against transgression. It approves and encourages the right, and condemns the wrong, and dissuades from it. Now if this is its use, the more it can hold men back from sin, and urge them on to right, the more exact and precise conscience is, or, in other words, the more scrupulous it is, the better does it accomplish the design of a conscience.

This then is *the just idea of a scrupulous conscience*. Who will say that it is a thing of no practical use? Will any backslider, who has had personal experience of neglecting to hear its admonitions and reproaches? Will any servant of God say so, who has heard its call to “go on unto perfection?” Will any saint say, “I formerly thought the way very narrow, but since I threw away my scruples, I have met with less human opposition, and have enjoyed more of God?”

There are two large classes of unscrupulous men. One class are the men of the world, who do not scruple to do anything which offers a fair prospect of success. This class embraces those of almost every grade of worldliness; from the mere neglecter of religion, to the blasphemer, the infidel, thief, and murderer. These hardly mention the term conscience, but choose to ignore it almost altogether.

The other class is composed of those who make more ado about conscience.

It includes many members of the church, the great mass of worldly professors of religion, whose consciences are easily satisfied—perhaps with a mere profession, or with the idea that they compare favorably with others. Such persons, instead of ignoring the term conscience, have chosen to exalt it to the authority of a teacher come from God. They appear to esteem it God's minister plenipotentiary, clothed with full authority and power to transact any moral business without an appeal. With such persons an appeal to the Bible is superfluous; for their conscience does not condemn them; and the question is therefore settled unmistakably. Though Bible instruction is unnecessary, for conscience is at hand to teach all God's will.

There is another class of persons who profess a scrupulous conscience; but those who maintain it at all times, are "the fewest of all people."

"Quick as the apple of an eye,
O God! my conscience make;
Awake my soul when sin is nigh,
And keep it still awake."

They abstain from all appearance of evil—from unrighteous oaths, to perform unknown and unrighteous acts from motives of human fear or gain, as is done in secret societies. They seek knowledge as the foundation for every act.

The true difference between the church and the world, is not a difference of obligations, but a different recognition of obligations. The claim of the Bible upon every man is, that he believe, obey, and love the Lord. Conscience is the spirit of duty—the feeling of ought; and when enlightened and free, always seconds this claim, and often makes a great tumult in the mind of him that neglects it, so that he feels wretched, and runs to every fair prospect of relief; frequently to scenes most accessible or familiar. Sometimes, to drown or hide this tumult, he may resort to common vices—to gambling and smoking, drinking and dancing.

There is undoubtedly much natural

difference, in the vigor of conscience, and in the attention of different individuals to its voice. In general, education also has much influence, both in the demands of conscience, and in the manner of its pacification. It ought to be an unbribed monitor or witness; dealing candidly with its possessor; but it is generally much influenced by the supposed opinions and desires of associates and spectators. The heathen, feeling the burden of guilt, offers the fruit of his body for the sin of his soul; or offers his own body in sacrifice. The Romanist, with similar light and design, flees to the priest for absolution, does severe penance to pacify his conscience, and trusts in The Virgin for protection and salvation. The Mussulman worships The Prophet and is at peace. St. Paul giving some statements of personal history says: "Beyond measure I persecuted the church of God and wasted it: and profited in the Jew's religion above many my equals in my own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."—Gal. i. 15. Afterward when brought before the council because he preached "the faith which once he destroyed," he says: "I have lived in all good conscience before God until this day."—Acts xxiii. To Felix he says: "Herein do I exercise myself to have always a conscience void of offense toward God and toward men."—Acts xxiv. 16. His Jewish training settled his conscience to persecute the church of Christ. His spiritual enlightenment so changed his views, motives and actions, that he "lived in all good conscience," and exercised himself "to have always a conscience void of offense toward God and toward man."

The man living in the land of Bibles, and instructed in its claims, writhing under the blows and rebukes of conscience, perhaps endeavors to silence its voice and smother its murmurings, and succeeding becomes an unscrupulous man. Or after a struggle which fails

of bringing comfort, seeing the claims of the Bible, perhaps superstitiously follows some of its ceremonies which admit of the dominion of self-will, takes on himself "a form of godliness," and settles the agitations of conscience by a deceptive profession of religion; or else, endeavoring to follow the holy teachings of the book, guilty, subdued and humbled, seeks the Lord with all the heart, and finds the peace for which he sighed. Paul addressing such persons says: "For behold this self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what zeal, yea, what revenge. In all things ye have approved yourselves to be clear in this matter."—2 Cor. vii. 11.

Here is an exhibition of the work done by a scrupulous or careful conscience. It has a vehement desire to do one's duty, but still fears, and hesitates, and with great carefulness examines, and cannot proceed, till in all things it has approved itself to be clear in this matter. Its proper use has here begun, and perhaps some might say ended, in producing pungent conviction for sin, and leading the soul on, through godly sorrow, to the joy of pardon.—But Christ's freedmen are not freed from all restraint, but from uneasiness under restraint, by being submissive to it. In the first place, they waited patiently for the Lord, and he inclined unto them and heard their cry. They thought upon their ways, and turned their face unto his testimonies. They are now to examine themselves, and prove their own selves whether they be in the faith. They need sometimes to "stand still and see the salvation of God;" and in all things that he has said unto them they are to be circumspect, walking with an eye single to the glory of God, knowing that "whatsoever is not of faith is sin." God needs no head-strong, or ambitious men.

A scrupulous conscience proceeds upon the understanding that the decision of right and wrong is not always intuitively clear, but is a matter of instruc-

tion and reflection; that the decision of the multitude, is not the true moral standard, and certainly not a chart of the divine mind. A good man cannot safely follow them, without carefully examining for himself.

The popular voice, and that of conscience, are often as opposite as the love of the world and that of the Father. Still, so it must be; for the scrupulous conscience is not to be bought and sold. It is an agent doing a faithful business for its employer. With such a conscience, popular sins are as much proscribed as unpopular ones. The first glass of fermented drink, the first social cigar is as certainly discarded, as drunkenness. Extravagance in expenditure, action, or language, is as odious as penuriousness. The fashions of the world, so much coveted by worldly minds of unscrupulous conscience, are not loved nor followed. It acknowledges no god but the living God; does not crouch to wicked, ambitious men, for the sake of worldly gain, must vote as well as speak and act, for true principles and true men. It is so nice and exact, as to attach importance to things esteemed by others too trivial to merit attention—the meaning of a word, the merit of an action, and the state of the affections, are all brought under its careful review. The use of the names of God and the devil, of heaven and hell, goodness and mercy, blessing and cursing, and all substitutes for these to strengthen the conversation; and all by-words, and idle words in general, it carefully eschews. It carefully abstains from every kind of worldly enjoyment and employment on the holy Sabbath, whether it be popular or unpopular, that it may employ this holy time in holy exercises, according to the word, "keep it holy." "In it thou shalt not do any work." "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." It exacts from the owner to the beast, the legal rest of the Sabbath, and proper rest and care at other times. It enforces in the child, obedience, submission and honor; and in the parent, watchfulness, discipline

and correction. It is prompt in the payment of debts, and in fulfilling engagements and obligations, and corrects mistakes which tend to others' detriment.

According to the estimation of worldly minds, a scrupulous conscience is not of much use in practical life, except to hamper men, contradict their influence, and greatly diminish their usefulness. They affirm that we must become all things to all men, that by all means we may save some; that we must conform to the world a little, lest they should think us rigid and unyielding, and partaking of the same spirit of fixedness, they should never bend their necks to the yoke of the gospel. Thus worldly conformity in fashions and in spirit, is used as an instrument of human salvation. But Oh, what a dreadful gain has the church made, when a soul is brought to its fold by such instrumentalities! It is the weaker by every such accession.

Wo to the church, when its members cannot bear the shaking of the ark, by the rough movement of the cart in God's own way! when it is not admissible to advocate holiness, or close living according to God's commandments! when it is necessary to make the way to heaven appear smooth, thornless, descending, gliding, natural, easy, without opposition, persecution or self-denial! O, who can be too scrupulous in avoiding everything displeasing to God! or in faithfully fulfilling everything well pleasing to him? In a world of sin, where every sweet contains a snare, where even "the heart is deceitful above all things, and desperately wicked," who can be too wary? How needful is a conscience that places God always before us! Its use is incalculable in this world; but if steadily maintained, will surely lead to that world of knowledge where the mystery will all be solved in perfect bliss, in the holiness of heaven.

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We must really get at the bottom of all that belongs to self, if we are to be the vessels of the Holy Ghost.

A DEATH BED SCENE.

BY MRS. COOK.

During the last summer and fall, a mother watched with tender solicitude over her youngest daughter, as one after another of the symptoms of decline appeared. The hectic flush, cough, pain in the side, and the wasting form; and yet, tho' all around could see her days would be few, her own hopes were constantly clinging, first to one, and then to another remedy, thinking of every one it would bring back health and strength. Very terrible to her was the thought of death, and of that great hereafter beyond it. One day she had been weaker than usual, and as the doctor left the room, her mother followed, entreating him to tell her what he thought of her daughter's state. Then he said, she will not live twenty-four hours. She went back to her child and told her what he had said. And now she awoke to the terrible reality of her position; so near eternity and yet all unprepared. Raising herself in bed she said: I have a great work to do, and now began the agonizing to enter "into the strait gate." Jesus she said, will you save me? it is so mean of me to come now just at the very end of life, when I have wasted all my days in sin and pleasure. Oh warn the young wherever you go! said she to a Christian, warn them from me not to put off religion to a dying day. Tell them to seek the Saviour in their youth. Oh that I had done so. This wasted life! this wasted life! Hour after hour passed, and as the weak lady would be sinking into slumber, she would arouse herself exclaiming, I have no time to sleep now!

As her relations surrounded her bed, with a solemn earnestness they will never forget, she pleaded with each one of them now to seek the Lord; calling one brother to her she said: "John, you must kneel down and pray for me." "I cannot," he said, "I don't know how to pray." But her entreaties prevailed, and he bowed his knees in prayer by

that dying sister, while, like the forerunner of our Lord, she preached to him repentance, and the turning away from every sin.

The night wore on, and doubtless angels had borne the glad tidings of another cause for joy in heaven—one more of the human family had taken the first step which leads to glory, honor, immortality and eternal life. Looking up she said: "I want to be left alone, will you all go into another room?" They left her; and then, like Jacob of old, she wrestled with the angel of the covenant. "Oh show me that I am forgiven. Jesus thou didst die for poor sinners like me!" were among the many earnest cries they heard from her dying lips. Then there was a pause, a time of quiet, and she invited them back again to her room. Looking at her mother as she entered, with a sweet look of calm joy, she said: "Mother, I am ready to go now; the pearly gates are open, and Jesus is there to receive me!" Soon after, she said: "I am very, very tired," and realizing that He, her now-loved Saviour was close by her side, she said: Jesus, will you let me lie down a little while to rest? For many hours she had been unable to do so from difficulty of breathing; quietly as they removed the pillows that had supported her in an upright position, she lay down, resting sweetly for a little time. And then again she asked to be raised, when, without a struggle, the new born spirit passed through the pearly gates to join the glorious company of the redeemed around the throne, to sing the song—"To Him who hath loved us and redeemed us with His own blood, to Him be glory, and dominion, and power, for ever and ever." Amen.

People that live high and in idleness bring diseases upon the body; and they that live in all fulness of gospel ordinances, and are not exercised with trials, grow gross, are diseased and full of bad humors in their souls.—*Bunyan.*

SUPPLICATION.

BY EDNA.

Lord, grant that I from day to day,
May walk within the narrow way,
Forgetting not to watch and pray;
With meek and contrite heart.
That it may be my greatest care,
The merits of Thy blood to share,
And of Thee be a part.

Give me such blessings as are best,
To fit me for eternal rest,
May every gift, by me possessed;
Devoted be to Thee—
'Till Thou shalt bid my spirit rise,
To dwell with thee beyond the skies,
Through all eternity.

SIN AND THE SAVIOUR.

Saints are sweetly sensible that the sense of sin and the assurance of pardon will make famous work in their poor hearts. Ah, what meltings without guilt; what humility without casting down; and what a sight of the creature nothingness, yet without fear, will this sense of sin work in the soul. The sweetest frame, the most heart-endearing frame that possibly a Christian can get into while in this world, is to have a warm sight of sin and of a Saviour upon the heart at one time. Now it weeps not for fear and through torment, but by virtue of constraining grace and mercy, and is at this very time so far off of disquietness of heart by reason of the sight of its wickedness, that it is driven into an-estacy by reason of the love and mercy that is mingled with the sense of sin in the soul. The heart never sees so much of the power of mercy as now, nor of the virtue, value, and excellency of Christ in all his offices, as now; and the tongue is never so sweetly enlarged to proclaim and cry up grace as now: now will Christ come to be glorified in his saints and admired in them that believe.—*Bunyan.*

No solid wealth but in Christ.

SOUND DOCTRINE.

BY REV. GEO. S. WHARTON, SR.

Distinctness in Doctrine essential to Clear Experience and Consistent Life.

The friends of the spirituality and true glory of Zion, find great encouragement in the increasing effort in favor of holiness. And whoever contributes, in any degree, toward the advancement of this work, deserves the love and encouragement of all who truly love our Lord Jesus Christ. Yet the consistency, depth, and permanency of the work, depend much upon distinctness in the teachings as relates to both practice and experience.

As Methodists we occupy no equivocal ground. We hold, in the "General Rules," that what the Spirit has written in the Word, he also "writes on truly awakened hearts." Yet the office of the Word does not supercede or preclude the necessity of the office of the Spirit. Acting in harmonious union, it is the same Spirit in the Word and in the "truly awakened heart."

Methodism, and that which conforms nearest to the Bible, is that which leaves least room for error in either doctrine, practice or in experience. Methodism and the Bible are both outspoken; distinct and direct.

For these reasons our preferences strongly incline in favor of the clear utterances of "The Earnest Christian."

There is another periodical engaged in promoting the work of holiness, instrumental in doing good, and of which we would speak words of encouragement.

It has readers who greatly admire its teachings, and who profess high attainments. There are nevertheless among these professors, some, and too many, whose inconsistencies in sundry points of practice are but too obvious. Perhaps this would have been prevented by employing a more distinct and repeated enunciation of disciplinary and Bible requirement. It will not do to say "get the heart right" and there leave the matter; but we must say get

the heart right, get the head right, and the practice also.

One is just as needful as the other. Error in the head leads to error in practice, and both lead to error in experience.

A traveller might, though ignorant of the road, by sharp lookout pursue, in safety, his journey. After much perplexity and peril he might reach safely his place of destination. Nevertheless if previous to setting out, he receive explicit directions relative to his route, he would be less liable to take damage from wrong paths, loss of time and discouragement. Then let the pulpit, the periodical, the private instruction all tell with unmistakable clearness what the practice as well as the experience should be, leaving no room for error either in doctrine, in experience, or in practice.

As the Bible nowhere declares that "get the heart right and that will right all else," but goes on to describe the "fruits" as evidences of the work within; so, "that which God hath joined together let no man put asunder."

In this age of fancied "progression," there should be in vigilant exercise such "charity" as "thinketh no evil."

THE LAW OF THE GOSPEL.—Tell me, you that desire to mingle the law and the gospel together, and to make of both one and the same gospel of Christ, did you ever see yourselves undone and lost, unless the righteousness, blood, death, resurrection, and intercession of that man Christ Jesus, in his own person, were imputed to you; and until you could by faith own it as done for you, and counted yours by imputation? Yea, or no? Nay, rather, have you not set up your consciences and the law, and counted your obedience to them better and of more value than the obedience of the Son of Mary without you to be imputed to you? And if so, it is because you have not been savingly convinced by the Spirit of Christ of the sin of unbelief.—*Bunyan.*

In the description of the Christian armor, we have no provision for the back.

EDITORIAL.

LOVE FOR CHRIST.

The strongest appeal that can be made to any *true Christian* is based upon the love he bears for Christ. This will always *move* him to do his duty. To address to him lower motives, implies a want of confidence in his sincerity. Let him know, beyond a doubt, that *the Master has need of it*, and any thing at his disposal—money or influence—houses, or lands, or life itself, all is freely offered. A man who acts from pride or love of applause will give, to have pride gratified, and his name sounded abroad, but this is not Christianity. *How can ye believe who receive honor one of another, and seek not the honor that comes from God only?* If you love Christ his approbation is more to you than the applause of the whole world. When ministers say that their people will not give, unless in a way to gratify pride, what is it but saying that they do not love Christ? That they are Christians only in name? If a church cannot be built without selling the best seats to those whose pride will be flattered by the distinction, it had better, by far, not be built. The worst possible state that a human being can be in, is a state of self-deception. But churches which cater to pride, which encourage their members to do good acts from base motives, are, as they multiply converts, only swelling the numbers of the self-deceived. The motive is the main thing that God looks at. But in churches sustained by appeals to pride, and to the love of pleasure, by selling pews, by fairs, festivals and social parties, the motives are corrupted, and the foundation of all good works is destroyed.

Look to your motives. Stoutly refuse to do a good act from a wrong motive. Whatsoever you do for the cause of God let *the love of Christ constrain you.*

LOTTERIES.

It needs no argument to prove that gambling is thoroughly demoralizing.—That it leads to idleness, dissipation, ruin,

and violent death is abundantly demonstrated by experience.

Lotteries are a species of gambling. Their influence was found to be so bad, that in the most of the States laws were passed against them. These laws were tolerably well enforced until they were broken down by the churches. Pride is expensive. To maintain the splendor of the religion of the day required more money than the people were willing to contribute. So festivals, with their lotteries, ring-cakes, grab-bags, and various forms of gambling were introduced. These have become general throughout the country. Even the children are trained to gambling, under the sanction of the Sunday school. Lotteries are employed to replenish the libraries, and to support the various benevolent enterprises of the church.

The infection has spread. When the Church leads off in sin the world is not slow to follow. Let the pulpit sanction a wrong principle, let the church set a bad example, and sinners will push to the utmost the advantage thus given them. Lotteries have become quite general throughout the country. They are very fast assuming gigantic proportions. Tickets to concerts are sold, and the fortunate holder of the prize ticket is promised a city mansion, or a valuable horse, or a sum of money. Of course the great mass get *nothing*; but the love of gambling has been excited, and to gain what they have lost they are tempted to try it again. Once in the whirlpool and there is scarcely a chance for escape. Those who receive prizes are encouraged to spend in idleness and dissipation what was gained without an effort. When a man makes up his mind that there is for him an easier way to get money than by fairly earning it, he is not far from the brink of ruin.

So wide spread has the evil become that preachers have taken the alarm, resolutions have been passed by preachers' meetings, denouncing these extensive lotteries. The effect has been to excite the ridicule of the public and the press. These ministers should first confess the wrong that they have done by their complicity with gamb-

ling carried on under the auspices and for the benefit of the church. *First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.*

THEOLOGY IN THE M. E. CHURCH.

About fourteen years ago, we wrote an article entitled "New School Methodism," in which we warned the Church against a growing departure from the doctrines of Methodism. It would have been well for the Church if these warnings had been heeded. That the alarm was not given too soon, the following reports of discussions lately had in the preachers' meetings in the city of New York, abundantly demonstrate.

One prominent preacher thought that a man was "no better nor no worse for a belief in Universalism,—that no one ought to be kept from joining the Church in full connection because he DENIES THE DIVINITY OF CHRIST, and denies the doctrine of the Trinity!"

Rev. Dr. Goodwin, of Indianapolis, said that at the west, "they receive Arians and Deists and anybody into the Church; but they very soon get those isms out of them." Such may be the theory; but in practice it will be found that if they do not get the false doctrines out of men before they join the Church, they will not afterwards.—This was attested by one of the speakers, who said in substance, that two-thirds of the present members of the M. E. Church do not believe their acknowledged articles of faith. No wonder that the Church grows!

But read the reports:

[From the N. Y. Telegram of March 26.]

THE METHODIST PREACHERS.

Growth and Spread of Heterodoxy in the Church—The Conditions of Membership in the Methodist Church.

The regular discussions in the Methodist preachers' meeting, gave place yesterday to a most admirable essay, prepared and read by Rev. Mr. Pullman. It traversed the history, foundation and organization of the Methodist Episcopal Church, to ascertain and make patent what were the conditions of membership in the "united soci-

eties" imposed by John Wesley and his coadjutors. It also analyzed the "General Rules" of the Methodist Episcopal Church, and showed that they were in harmony with the liberal spirit evinced by Wesley; and then the "Twenty-five Articles of Faith" were examined, and shown to be too strict if enforced in the spirit and sectarian narrowness in which they are formulated, to admit one-third of those who are now recognized members of the Methodist Episcopal Church. The essayist showed how they exclude Friends, who differ with other evangelical Christians on the sacraments and oaths; Unitarians, who do not admit the doctrines of the Trinity; Baptists, who hold to close communion; Greek and Roman Catholics, and many others, whose differences are as much technical as doctrinal. He cited the Apostles and Fathers, and also the early founders of Methodism, to show that the only

CONDITIONS OF CHURCH MEMBERSHIP

required by them was a desire to flee from the wrath to come, and faith in the Lord Jesus Christ. The essay was very bold, elaborate and thoughtful, and took unmistakable ground in favor of a more liberal sentiment in regard to Church fellowship. The preachers were a little deterred at first from attempting to discuss it, and other business was taken up. But after a while, Rev. L. S. Weed made a few remarks, endorsing in the main the sentiments expressed in the essay. Dr. Roache considered its logic hard to overcome, yet he could hardly agree fully with its propositions. The Rev. Mr. Dickinson was entirely in accord with it. He thought the Church had no right to impose conditions of membership not declared necessary by Christ or His Apostles. He had been brought up among the Friends, but was converted among the Methodists in California, and he had hard work to persuade himself to believe the twenty-fifth article, which declares that swearing by a magistrats or before a Court is not prohibited by the Scriptures. He considered it an impertinence for any body of men to institute such tests of Church fellowship as are laid down in our creeds. Christian experience and the baptism of the Holy Ghost should be enough at any time. Rev. John Parker objected to the experience test. He has a young man, a probationer, in his church, whom he has refused to receive into full connection in the Church because the young man, though a professing Christian and living a godly life, yet

DENIES THE DIVINITY OF JESUS CHRIST and the doctrine of the Trinity. Mr. Dickinson thought his brother Parker had made a mistake in this refusal; but Dr. King quoting from the Discipline, showed tha

no Methodist minister could do otherwise without violating the fundamental law of the Church.

The Rev. George L. Taylor rebuked the tendency to looseness and laxity of doctrine and discipline, manifested by some of the preceding speakers, and insisted that if such heterodox doctrines were permitted to be set forth, there would not be a dividing line at all between the Church and the world. The question went deeper than the mere question whether the Discipline was right or wrong in making the test it does make. It reaches down to the organization of the visible Church, and thence back to the intellectual thoughts and ideas upon which such visible organization is based. It presents just the difference between an enclosed field and a common; and if these principles were carried out to their logical and legitimate conclusion, we should have no Church at all by and by. Dr. Curry said the discussion reminded him of the fisherman of the Hudson, into whose little skiff a big sturgeon had jumped. He did not know what to do with it. He did not want to throw it overboard, and it was a little too big for his craft. Quickenings of the Church, he said, had always been preceded by the preaching of dogmatic theology. He rebuked the

LAXITY OF DOCTRINES

set forth by some of the speakers, and were he Festus and the essayist Paul, he would be inclined to use the expression about much learning which is attributed to the former toward the latter. Dr. Goodwin, of Indianapolis, spoke for the greater liberality in Church fellowship. In the West, he said, they receive Arians and Deists and anybody into the Church; but they very soon get those isms out of them. He did not think it hurt the Church to admit such persons to membership, though he would not permit them to teach those doctrines. Dr. Cattelle and Rev. W. P. Corbitt also spoke on the subject, and there was a very strong sentiment manifested toward what some would call heterodoxy. It is quite probable that the next General Conference will be asked to modify the Discipline in this, as in other particulars.

[From the N. Y. Herald of April 9.]

THE METHODIST PREACHERS.

*Modern Progress versus Old Foggyism—
What shall Constitute the Test of Church
Membership.*

Eight years ago, the General Conference of the Methodist Episcopal Church made some changes in their ritual, and added some questions in the Discipline, to which young converts are required to give an affirmative answer before they can be received into full connection with the Church.

Many good men in the Church look upon those questions as savoring too much of Anglo-episcopacy, and they are not strenuous in requiring assent to the subjects contained in them by catechumens. The younger ministers are utterly opposed to them in spirit if not in practice; and two weeks ago, a young preacher in this city read an essay before the Preachers' Meeting, in which he deprecated placing any other

RESTRICTIONS UPON CONVERTS

intending to unite with the visible Church of Christ, other than those required by Christ and His Apostles. A partial discussion of the subject has been had already, and yesterday it came up again for debate. The Rev. W. McAlister opened in a spirit of conciliation, and called upon the defenders of the essay to restate their position. The Rev. Mr. Dickinson took the floor in denunciation of the impertinence, as he termed it, of any man or set of men placing any test whatever between the converted soul and Christ, or the Church which He established on the earth. All that he (Dickinson) would require, was assent to the cardinal and universally received doctrines of Christianity. How dare any minister exclude any believer in Jesus Christ, because he did not step into the old ship just as the minister did? If a man's life is holy and good, he could not see what harm a belief in Universalism, or in election, or in close communion, could do, nor wherein one was better or worse than the other.

Dr. True was also opposed to

THE PRESENT TEST OF MEMBERSHIP

in the Methodist Episcopal Church, and declared that many of the ministers are not sound in regard to the canon of Scripture. A great many, for instance, do not think Solomon's Song ought to be there, and to ask children and adults to assent to all that the Scriptures contain, and to the twenty-five articles of religion, is preposterous. Wesley selected those twenty-five articles out of the thirty-nine held by the Church of England, in which he was a Presbyter, and Dr True had no doubt that if Wesley lived now, he would strike out twenty of the twenty-five articles, and perhaps all of them, as he (True) was in favor of doing.

Rev. Mr. James was annoyed at the progressive ideas presented by some of the speakers. He was an "old foggy," and in favor of sending a few old foggy delegates to the General Conference, who would settle and strengthen the faith and discipline of the Church, rather than alter and mend them to suit the liberal and broad Church ideas which some of his younger brethren entertain.

The R. v. J. S. Willis took the Young American side of the case, and was ready to vindicate it anywhere. He combated the idea that they urged, that a change in this particular would produce laxity of doctrine and work injury to the Church; and demonstrated that the Unitarian defection, from Congregationalism, was owing not to a laxity of doctrine in the latter, but to the introduction of political tactics in church elections. The question was considered of such prime importance, and so many persons wanted to speak on it, that it was continued over until the next meeting.

CORRESPONDENCE.

ANN ARBOR CORRESPONDENCE.

About four weeks ago, I joined the Free Methodist Church. I think I had been one for three years, but was not fully aware of it. I had heard something about them, and from what I learned, they were "a sect everywhere spoken against"—especially by the Old Church, to which I belonged.

I was so engaged most of the time, that I knew and cared but little about them. I had all I could do at home. Here, most of the time it was one continued conflict, din of battle, and shouts of victory personally, and in public, in the name of the Lord, following each other in rapid succession.

But in the order of Providence, I was compelled to notice them. I made a contract with a stranger for a quantity of wood. It was delivered according to agreement, and corded with a conscience—a rare occurrence. When he called for his money, his wife came to the city with him.—She said they were Free Methodists. "Is it possible!" I exclaimed. I never saw but one before—a senior student of the University—a "peculiar" young man.—They also told me they were going to have a Quarterly Meeting in their place (Moreville,) in a few weeks, and gave me not only a pressing, but a warm invitation to attend. It was fifteen miles away, and being destitute of public or private conveyance, I said I would be glad to attend, but thought it would not be possible. They readily and cheerfully offered to send out a carriage for me, and bring me back.

I felt my heart strangely drawn out in prayer for them, and the contemplated meeting for the next four weeks, and a burning desire to participate in the Quarterly Meeting. I did attend, and heard the preaching, the singing, the praying, the cries for mercy, the shouts of the redeemed, and the testimony of the saints. I was pleased—and more than this, I was delighted and edified. There was evidently a strong bond of Christian fellowship coursing through all hearts, and through all the services. I thought in my heart, nearly loud enough to be heard, Eureka! (I have found it)—surely, their garments are off the same piece I have been wearing for the last three years! Verily, "Methodism is Christianity in earnest," when translated into life, and action, and power,—when unmasked and free. Hallelujah! Glory be to God in the highest! for He hath visited His people, and not left Himself without witnesses.

I discovered that the fact of their being "a sect which was every where spoken against," was their crowning glory,—one of the most striking evidences of their divine origin and apostolic mission.

Well, after a three years' drill, such as I had undergone in connection with the Methodist Episcopal Church in the city of Ann Arbor, is it at all strange that I should "understand and know the joyful sound"? My duty was clear. I did not hesitate and parley, nor even wait to obtain first a letter, but offered myself to the F. M. Church, and obtained my letter the next day. I made the choice which Moses made before me—viz., "To suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season," or be called the son of the Pharaohs. I felt called upon to make this choice publicly, which I did then and there, for the Lord's sake. I feel, while writing, to exclaim, "Happy day, that fixed my choice!"

As already intimated, I have been passing through a remarkable ordeal in this city for the last three years, while struggling for spiritual freedom and religious liberty, which seems almost without a parallel. For nearly thirty consecutive years,

I have been a member of the M. E. Church, and for a quarter of a century an effective member of one of her Conferences. But during the whole of that period of my eventful life, I *never for once* thought myself "persecuted for righteousness' sake." But I must confess, that for three years or more, it has looked very much like it.

Back of the last three years of my connection with the Old Church, lies an interval of five or six years, in which time I was not a member of any church, but lived in a fearfully backslidden state. And back of this, the consecutive years of my ministry. About this I may speak hereafter if the Lord will.

During my ministry I was regarded, to say the least, as on friendly terms with the world, and with the Church. The world generally spoke well of me, and I so far catered to its maxims and customs as not to come into collision with it, or to be thought by it "righteous overmuch." This doubtless was what led a gentleman to say to me, with "more truth than poetry,"—"You would make a good Episcopalian. You ought to join our church; we never meddle with politics, or religion." I shall never forget the compliment. (?)

Of course, I took a stand against the grosser immoralities of the day. This was allowable—indeed this was expected of a Methodist minister.

I was also solicited by influential members of the various secret societies, to join them—assuring me that it would contribute to my usefulness and extend the sphere of my influence. They were popular, and I joined one after another. Of course, I shared their popularity to that extent as to render me almost *infallible*.—It did enlarge the circle of my acquaintance, and gather around me numerous associations,—just as philosophically as particles of matter are precipitated and crystallized. In process of time, they became my warmest sympathizers and supporters.

In all candor, I am compelled to say that many of them were men possessing noble traits of character; but generally they were of the world, and loved the world, and the love of God was not in them.

During my ministry, which was at times attended with revival influences, and the conversion of sinners, I note one significant fact. I do not recall one case of clear conversion from any of these secret organizations. When I preached, they seemed to take it for granted that they were already with me, and consequently, the preacher did not mean them. They regarded themselves as good enough to belong to the church with me, as I was none too good to conform to the standard of morality which prevailed among them. Drinking, smoking, gambling; and "having a good social time generally," were all embraced within the purview of their moral code.—But Paul was right when he said, "Evil communications corrupt good manners."

I became accustomed to mingle somewhat frequently with these associations, when imperceptibly, but effectually, they crushed out all relish for the invisible and spiritual things of God. I was frequently alarmed in view of my religious declension, and the secularized state of my heart and life.

At one time in particular, by much effort and prayer, I set about to recover my former religious status. I was powerfully awakened to the importance of a full and complete victory over the world, the flesh, and the devil. I mean, salvation from all sin, sanctification, or holiness of heart and life. I thought I understood the theory of salvation; but in order to refresh my memory and assist me in my efforts, I re-read our standard authors upon the subject,—but all to no purpose. I fasted and prayed, I wept and struggled, but in vain. For some time I maintained the contest; but alas! I found myself apparently worse than when I began. I *ingloriously fainted* and gave up in despair. "I spake unadvisedly with my lips." I said to my companion, who was a "living epistle" of this great salvation: It is of no use for me to seek this state of grace; it may be the privilege and the experience of some, but I am persuaded that it is not for me. I am resolved, therefore, to give it my attention no more. I shall no longer regard it as a specialty to be sought and "obtained

by faith and therefore, now," as pardon or justification is sought.

Suffice it to say, that I kept my rash and rebellious resolution. The Spirit of God left me, and troubled my conscience no more for nearly seven long years, during which, an impassible gulf seemed to separate me from my father's house. I had deliberately said, "Father, give me the portion of goods that falleth to me;" and not many days after, I gathered all together, and took my journey into a far country, and there wasted my substance in riotous living. Some account of which may be furnished you, in a future letter, the Lord willing.

S. C. Stringham.

REVIVALS.

NORTHERN MICHIGAN.—The work goes well. As a general thing, the work is in a prosperous condition all over the Grand Rapids district. God is shaking the country in many places. The battle rages all along the line. Death and formalism are giving away. The fire of God's truth discovers the dross, and Babylon fears for her loss. The language of my heart is, no compromise, lift up the sword full length. I want to see our beloved Zion travelling in the greatness of her strength; clear as the sun, fair as the moon, and terrible as an army with bannets. I know of no better way to describe the work than by noticing some of the revivals.

IN ST. JOHNS there has been a revival in the class ever since last spring, resulting in about forty conversions, and still the work goes on.

ON THE ENSLEY charge Bro. J. G. Witham has been engaged a good share of the time in revival meetings. I think some fifty have been converted and reclaimed.

IN CORTLAND Bro. Marshall held a meeting, resulting from ten to fifteen conversions.

IN LONG LAKE township Bro. Town held a protracted meeting, which resulted in the organization of a class of nine members.

ON FARENVILLE Circuit Bro. Mabbs has met with good success. The work was

very much run down when he came to it, but by the help of God and his faithful labors it has been greatly revived. Some twenty or thirty have been converted and added to the church, and still the cry is, come and help us. May God raise up more laborers in my prayer.

ON FLINT and FOREST charge Bro. Sage has held three protracted meetings this winter, which has resulted in about fifty conversions. The one held near Gaines' Station was a telling meeting, about forty were converted, and a class organized numbering thirty-five. I was with Bro. Sage nine days. The work as a general thing is thorough. The devil, Free Masons, and many old church members, and liquor dealers combined to stop the work. Its success proves its divinity.

The last I heard from Coopersville the work was still going on.

Bro. Spears revival at Sidney was blessed with several conversions.

John Ellison.

SARANAC Ct., Mch. Conf.—We closed a revival meeting on the 18th of March, held in the town of Verman, Mich. The meeting lasted seven weeks. The work went thorough. Fifty were converted, and thirty-six joined the F. M. Church. To God be all the glory.

Rev. C. H. Sage.

DYING TESTIMONY.

Died:—In Sherburn, N. Y., March 11th 1872, Mrs. Charlotte K. Holliday, wife of Mr. Leroy Holliday, and daughter of Mr. and Mrs. Vespasian Randall, aged sixteen years and eight months.

At an early age the diseased embraced religion and united with the F. M. Church, of which she remained a consistent member till death. At our first meeting in the neighborhood where she lived, she expressed a determination to seek a deeper work of grace, which great blessing she obtained.

"My heavenly home is bright and fair,"

was her favorite hymn during her last illness. Exhorting all her friends to be ready when Jesus comes, she died in great peace.

S. V. McVey.

JEFFERSON BRANCH.—Died in Henrietta, N. Y., March 17th 1866, aged 56 years.

He had been for a long time class leader and steward in the M. E. Church, in Henrietta. He was in favor of the old paths, and opposed to masonry in the church; and exhorted his brethren before he died to keep up the little neighborhood prayer-meetings. He was very active in Sunday school. As I was at his bedside when he died, I have felt it my duty to let it be known how he died. He had been sick about two weeks when I was called in with other neighbors.

They supposed he was dying; but while we were standing around his bed, he roused up and said in a loud, clear tone, "Friends, I shall have to bid you all good bye. I am going to dwell with Jesus. I did not know but what the Lord would spare me about ten years longer, but he knows best. It is a very particular point with me just now; but tell all of my friends it is well with me—I am going to dwell with Jesus. I have always put my trust in him, and it will pay any one to put their trust in Jesus. I feel pretty well now.—Praise Jesus! I know he will carry me through safe. I am ready to go, it is well with me."

While sitting up with him one night, he roused up and exclaimed: The Lord has shown me a vision of heaven! I did not expect he would, but he has; and how beautiful. Then he said it looked like thousands and thousands of acres covered with beautiful flowers, and they were changing their color every moment.

Joseph W. Rogers.

Died:—In West Greece, Monroe Co., N. Y., March 6th 1872, of consumption, Bro. Oel H. Wilkinson, aged 26 years and 6 months.

Five years ago Bro. Wilkinson obtained a hope in Christ; and for about five months was a faithful follower of the meek and lowly Saviour. Then like many others young in the Christian life, he wandered from his Father's field. But in a short time like the prodigal son he said: "I will arise and go to my Father," and since that time he has exemplified the religion which

he professed. He was an every day Christian, and remarkably conscientious—being governed by his religious principles in the smallest affairs of life. He was one who emphatically kept holy the Sabbath day. Although he was a great sufferer, he bore his sufferings uncomplainingly; saying the Lord will not send me more at one time than I am able to bear. He prayed that he might be enabled to wait patiently until he heard the welcome summons, "It is enough, come up higher." He even spoke to those who called to see him, of the first great work all should attend to—preparing for heaven. Although, at times clouds seemed to overshadow his Christian pathway, when assailed by the enemy of his soul; at last he came off more than conqueror through Him, who had loved him and given himself for him. As he neared Jordan's stream, he bade his parents, brother and sister farewell; and while the death-damp was upon his brow, and his earth vision had faded, the veil which conceals the invisible world seemed to be rent and he exclaimed:

"I see a world of spirit's bright,
That taste their pleasure there;
They all are robed in spotless white,
And conquering palms they bear!"

With the words "I will praise the Lord forever" upon his lips, he passed peacefully and triumphantly away; and thus "dying found his latest foe under his feet at last."

Libbey F. Wilkinson.

LOVE FEAST.

JAY C. BACKUS.—"The love of Christ constraineth me" to testify to the wonderful work he has done for me. Although only sixteen years of age, the Lord heard my prayer, when I cried to him; the Lord has called on me to stand in the midst of the furnace, and it has seemed sometimes it was "heated seven times more than it was wont." But glory to God, his grace is sufficient for every trial. Our house is divided: "the father-against the son, and the son against the father." But it is blessed to know that our heavenly Father is for us when all earthly parents fail.