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NATURE OF HOLINESS.

BY REV. B. T. ROBERTS.

God is a Being of infinite power. He is dependent upon none. All power is derived from him.

He is also a being of infinite holiness. This includes all moral perfections. Says Tillotson, "In him there can be no malice, or envy, or hatred, or revenge, or pride, or cruelty, or tyranny, or injustice, or falsehood, or unfaithfulness; and if there be any thing beside which implies sin, and vice, and moral imperfection, *holiness* signifies that the divine nature is at an infinite distance from it."

"The holiness of God" says Edwards, "is the same with the moral excellence of the divine nature, or his purity and beauty as a moral agent, comprehending all his moral perfections, his righteousness, faithfulness, and goodness." His superiority to all false gods, or imaginary deities is found in his moral perfections. *Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?—Ex. xv. 11. There is none holy as the Lord.—1 Sam. ii. 2. The Lord is righteous in all his ways, and holy in all his works.—Ps. cxlv. 17. Holy, holy, holy is the Lord of hosts: the whole earth is full of his*

glory.—Isa. vi. 3. This is the nature of the God we worship.

Holiness in man is derived. It is not original, nor innate. It is the image of God's holiness. It resembles his holiness, though it falls infinitely short of it. A tumbler of water taken from the ocean, possesses the same chemical properties as that which remains, though it has not the sublimity, or grandeur, or power of the ocean; so a holy man possesses in a limited degree, the hatred of sin, the sincerity, the veracity, the justice, the love, the goodness, and all the other virtues which constitute in all their fullness the holiness of God. *Put on the new man which after God is created in righteousness and true holiness—Eph. iv. 24. "What then,"* says John Wesley, "is that holiness, which is the only qualification for glory? In Christ Jesus," (that is according to the Christian Institution, whatever be the case of the heathen world,) "neither circumcision availeth any thing, nor uncircumcision." It first, through the energy of God, worketh love to God and all mankind; and by this love, every holy and heavenly temper. In particular lowliness, meekness, gentleness, temperance, and long-suffering. It is neither circumcision—the attending on all the Christian ordinances, nor uncircumcision the fulfilling of all heathen morality,—but the keeping the com-

mandments of God; particularly these — 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself;' in a word, holiness is having the mind that was in Christ, and walking as Christ walked."

No matter how much refinement or self-government a man may acquire by discipline—this self-control is not true holiness. Some of the old heathen philosophers lived according to the most rigid rules of morality.

Here is found one fault of much that is taught for holiness in these days. It strives to make men *do better*, without telling them how to *be better*. It lays great stress upon their doing holy things, without insisting upon their being holy. The practical part of Christianity is required of men, without their being taught that they must have its inward experience. The order that Christ established is reversed. The effort is perseveringly put forth to make an evil tree bring forth good fruit. The person whom Wesley describes as an "almost Christian" would, according to the modern theology, be readily accepted as in the enjoyment of holiness. Wesley himself, before he was, according to his own statement, converted to God, might sit as the model for the modern saint. He gave largely. He was strict in his devotional exercises, and denied himself very rigidly, that he might have to give to the poor. Said a popular M. E. preacher from the pulpit in our hearing: "I thank God the time has come when men's piety is estimated, not by what they profess, but by what they give." In the middle ages warriors, whose hands were red with blood, who had plundered cities by the score, and laid whole

countries waste, endeavored to atone for their crimes, by building magnificent cathedrals; and these were accepted by the priesthood as acts and evidences of piety. We are going back to the theology of the tenth century. In the largest denomination of the land, their chief Theological Seminary for the instruction of the future preachers of the church, was built and endowed by one who is notorious as a stock gambler, and whose business transactions are condemned by even the lax, Wall Street morality. In the next largest denomination, the most popular female college was, in like manner, built and endowed by one of the heaviest brewers of the country. The influence of these illustrious examples, is felt in almost every country church. Property controls the pew, and property controls the pulpit. Mammon is the chief minister in Christ's kingdom. The affairs of the church are conducted upon the same business principles as those which control other successful corporations. Experimental piety is branded as fanaticism, which in the poor is not to be endured, and in the rich is only tolerated as a necessary evil.

All this comes from the efforts to build a Christian character with self as the foundation. The seeming success is but a splendid failure. The glittering structure will not stand the first flash of the fires of eternity.

A holy nature comes from God.—Wesley expresses the true sentiment when he sings:

"I want thy life thy purity,
Thy righteousness brought in."

It must be *brought in* to the heart by power divine; it is not there by nature. *The kingdom of Heaven is like unto leaven hid in the meal.*

POINTS.

BY REV. A. B. BURDICK.

"Here is the point," said a certain speaker; but we could not see it. There is no need of calling special attention to *gospel points*, they can be felt.

The speech was wordy and perhaps witty enough, but mere tickling witticisms are *not points* of Christian experience. That prayer might read well, but there was too much generalizing in it, and a lack of holding on at the right point. To fail at a *vital point* is to fail altogether. Polite and flattering salutations and taking leave, avail nothing to a starving man, if he gets no bread.

The sermon was eloquent and flowery, and the style of address pleasing; but none were pricked in their heart: or made to feel there was a message for them.

"Thy word almighty Lord,
Where'er it enters in,
Is sharper than a two-edged sword,
To slay the man of sin."

That article too was well written. The verbs agree with their subjects in number and person, and all the parts of speech were grammatically arranged. Ornamental phrases of French and Latin gave a scholastic show of languages; but the drift of the article was too much like drifting snow: aimless, pointless, powerless.

Now, we have no relish for such insipid talk, prayers, preaching or writing. Nor yet are we partial to briery points of irritation.

Needles and pins are designed for making, and adjusting the clothing rather than for irritating the child. It has been said of a certain minister, "he is full of points." *So is a thistle*, but clover is more productive of honey, and better for provender.

Formalism is dull and sweet, but fanaticism is sharp and thorny.

We prefer *not* to "choose either of the two evils," for both are alike fatal.

The enchanting, honeyed experience of a formalist is *all sweet* and no bitter.

"So sweetly saved, so sweetly blest, and so sweetly kept."

While we believe sweetness is the right thing, when it is in the right place; we object to confection as a diet.

And the Scripture saith, "It is not good to eat much honey," "eat so much as is sufficient for thee, lest thou be filled therewith and vomit it." Prov. xxv. 16-27.

With the Psalmist we believe that "*the law, testimony, fear and judgements of the Lord, are sweeter than honey and the honey-comb.*"

This kind of sweetness does not produce nausea, like the lawless, fearless, sweet experience of a formalist who disregards the commandments and judgements of God. *Such sweetness is poisonous.* No wonder that formality is called "*dead formalism*;" it died of *sweetness*.

The passover was kept by "eating the lamb with bitter herbs."

The roll which Ezekiel ate was in his mouth "as honey for sweetness" though it contained *bitter* messages for the rebellious and disobedient, even "lamentations, and mourning, and woe." Real Christians "must take the bitter with the sweet," persecutions with the blessings. The new Testament religion agrees with the Old in this respect. The book which the angel gave John to eat was in his mouth "*sweet as honey*," but there were gospel truths, *bitter truths*, *AWFUL TRUTHS*, yet to be dispensed "before many peoples, and nations, and tongues and kings." Rev. x. 10, 11.

When the prophet's mouth is sweet, his messages may be *plain, searching, pointed*, "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow," yet "*to the hungry soul every bitter thing is sweet.*" Prov. xxvii. 7.

The plainest, sharpest truths of the gospel are the most effectual, when rightly applied.

Good instruments in a firm and steady hand, may remove an "*offensive eye, hand or foot*;" and thus save life. "Sermon on the mount."

But surgery should not be resorted to, simply for the sake of practice.

Points of controversy may be allow-

ed among school-boys for argument, but they are not allowable among Christians.

Such practice savors of a *thistly* disposition, and "*men do not gather figs of thistles.*"

Festers are consequent upon coming in contact with *such points*, especially where there is *bad blood*.

It would be unwise to attack a porcupine, with no protection from its *quills*.

"All they that take the sword, (the carnal sword,) shall perish with the sword." But the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.

BE HOLY.

BY MRS. F. E. RATHBUN.

"Be ye holy, for I am holy." Now to suppose that God has given us a command that is an impossibility, is to suppose that He will trifle with His children in requiring of them obedience where it is impossible to render it. Now God demands of us our first love, therefore if we love Him with our whole heart, all His commands will be easy and delightful unto us. He says "Son give me thy heart;" that is, let me dwell in thy heart, trust it with me, and I will subdue all the evil of thy nature, and stamp my image there. We all feel that evil dwells in our natures, and connected with this knowledge is a secret desire (if not openly expressed) to be freed from this evil.

Now has God given us a desire for this and will not grant it? Nay; but every good desire, and every holy aspiration is but an emanation from God to us; showing that He requires it of us. He requires faith in Him, and a giving up to Him, that He may work in us to will and to do of His own good pleasure. Now all must depend on our faith, for all things are possible to him that believeth, and in coming to God we must believe that He is a rewarder of those that diligently seek Him, and according to your faith be it unto you.

WORLDLY AMUSEMENTS.

In this article I, of course, use the term amusements in the popular sense of pleasure seeking, by a resort to worldly entertainments, — agreeable sports, and pastimes. The question often arises: "Are we never to seek such amusements?" I answer: It is our privilege and our duty to live above a desire for such things. All that class of desires should be extinguished by living so much in the light of God, and having so deep a communion with him as to have no relish for such amusements whatever. It certainly is the privilege of every child of God to walk so closely with him; and maintain so divine a communion with him as not to feel the necessity of worldly excitements, sports, pastimes, and entertainments, to make his enjoyment satisfactory. If a Christian avails himself of his privilege of communing with God, he will naturally and by an instinct of his new nature repel solicitations to go after worldly amusements. To him such pastimes will appear low, unsatisfactory, and even repulsive. If he is of a heavenly mind, as he ought to be, he will feel as if he could not afford to come down and ask enjoyment in worldly amusements. Surely, a Christian must be fallen from his first love, he must have turned back into the world, before he can feel the necessity or have the desire of seeking enjoyment in worldly sports and pastimes. A spiritual mind cannot seek enjoyment in worldly society. To such a mind that society is necessarily repulsive. Worldly society is insincere, hollow, and to a great extent a sham. What relish can a spiritual mind have for the gossip of a worldly party of pleasure? None whatever. To a mind in communion with God, their worldly spirit and ways, conversation and folly is repulsive and painful, as it is so strongly suggestive of the downward tendency of their souls and of the destiny that awaits them. I have had so marked an experience of both sides of this question that I think

I cannot be mistaken. Probably but few persons enjoy worldly pleasure more intensely than I did before I was converted; but my conversion, and the spiritual baptism which immediately followed it, completely extinguished all desire for worldly sports and amusements. I was lifted at once into entirely another plane of life and another kind of enjoyment. From that hour to the present the mode of life, the pastimes, sports, amusements, and worldly ways that so much delighted me before have not only failed to interest me, but I have had a positive aversion to them. I have never felt them necessary to or even compatible with a truly rational enjoyment. I do not speak boastingly; but for the honor of Christ and his religion I must say that my Christian life has been a happy one. I have had as much enjoyment as is probably best for men to have in this life, and never for an hour have I had the desire to turn back and seek enjoyment from anything the world can give. But some may ask: "Suppose we do not find sufficient enjoyment in religion, and really desire to go after worldly amusements. If we have the disposition, is it not as well to gratify it?" "Is there any more sin in seeking amusements than in entertaining a longing for them?" I reply that professed Christians are bound to maintain a life consistent with their profession. For the honor of religion, they ought to deny worldly lusts; and not, by seeking to gratify them, give occasion to the world to scoff and say that Christians love the world as well as they do. If professors of religion are backslidden in heart and entertain a longing for worldly sports and amusements, they are bound by every consideration of duty and decency to abstain from all outward manifestations of such inward lustings. Some have maintained that we should conform to the ways of the world somewhat—at least, enough to show that we can enjoy the world and religion too; and that we make religion appear repulsive to unconverted souls by turning our backs upon what they call their inno-

cent amusements. But we should represent religion as it really is—as a living above the world, as consisting in a heavenly mind, as that which affords an enjoyment so spiritual and heavenly as to render the low pursuits and joys of worldly men disagreeable and repulsive. It is a sad stumbling block to the unconverted to see professed Christians seeking pleasure or happiness from this world. Such seeking is a misrepresentation of the religion of Jesus. It misleads, bewilders, and confounds the observing outsider. If he ever reads his Bible, he cannot but wonder that souls who are born of God and have communion with him should have any relish for worldly ways and pleasures. The fact is that *thoughtful, unconverted men* have little or no confidence in that class of professing Christians who seek enjoyment from this world. They may profess to have, and may loosely think of such as being liberal and good Christians. "They may flatter them, and commend their religion as being the opposite of fanaticism and bigotry, and as being such a religion as they like to see; but there is no real sincerity in such professions on the part of the impenitent. In my early Christian life I heard a Methodist bishop from the South report a case that made a deep impression on my mind. He said there was in his neighborhood a slaveholder, a gentleman of fortune, who was a gay agreeable man, and gave himself much to various field sports and other amusements. He used to associate much with his pastor, often invite him to dinner and to accompany him in his sports and pleasure-seeking excursions of various kinds. The minister cheerfully complied with these requests; and a friendship grew up between the pastor and his parishioner that grew into an intimacy which continued till the last sickness of this gay and wealthy man. When the wife of this worldling was apprised that her husband could live but a short time she was much alarmed for his soul and tenderly inquired if she should not call in their minister to converse and pray with him.

He feelingly replied: "No, my dear; he is not the man for me to see now. He was my companion, as you know, in worldly sports and pleasure-seeking; he loved good dinners and a jolly time. I then enjoyed his society and found him a pleasant companion. But I see now that I never had any real confidence in his piety and have now no confidence in the efficacy of his prayers. I am now a dying man, and need the instruction and prayers of somebody that can prevail with God. We have been much together; but our pastor has never been in serious earnest with me about the salvation of my soul, and he is not the man to help me now." The wife was greatly affected, and said: "What shall I do then?" He replied, "My coachman, Tom is a pious man. I have confidence in his prayers. I have often overheard him pray when about the barn or stables, and his prayers have always struck me as being quite sincere and earnest. I never heard any foolishness from him. He has always been honest and earnest as a Christian man. Call him." Tom was called, and came within the door, dropping his hat and looking tenderly and compassionately at his dying master. The dying man put forth his hand, saying: "Come here, Tom. Take my hand. Tom, can you pray for your dying master?" Tom poured out his soul in earnest prayer: I cannot remember the name of this bishop, it was so long ago; but the story I well remember as an illustration of the mistake into which many professors and some ministers fall, supposing that we recommend religion to the unconverted by mingling with them in their pleasures and their running after amusements. I have seen many illustrations of this mistake.—Christians should live so far above the as not to need or seek its pleasures; and they recommend religion to the world as a source of the highest and purest happiness. The peaceful look, the joyful countenance, the spiritual serenity and cheerfulness of a living Christian recommend religion to the unconverted. Their satisfaction in God,

their joy, their living above and shunning the ways and amusements of worldly minds impress the unconverted with a sense of the necessity and desirableness of a Christian life. But let no man think to gain a really Christian influence over another by manifesting a sympathy with his worldly aspirations.—*Pres. Chas. G. Finney, in N. Y. Independent.*

THE WORTH OF SOULS.

BY EMMA J. SELLEW.

O, that we might have a realizing sense of the worth of a single soul! If we had even a faint conception of its value we would be inclined to labor more diligently for its salvation. There are two principal reasons why the soul is of such great value. First because it is immortal. Our hearts will soon cease their beatings and our mortal bodies return to the dust; but not so with the soul. Its existence continues forever. When the great trumpet shall sound and the Archangel with one foot planted upon the sea and the other upon the land, declare that time shall be no more the life of the soul will scarcely have begun.

The vastness of Eternity cannot be realized. Figures cannot convey to our minds its length, and although we speak of our future existence as everlasting yet this word fails to give us a true estimate of its duration. We are to live on through ceaseless ages, and as God's word gives us authority to believe that there are but two states of future existence, our souls must take up their everlasting habitation in a place of perfect happiness or utter misery. May God help us to realize this truth.

The second reason is, that Christ died for the salvation of our souls. Their value was truly known to God who loved them with such intense love that He gave His only begotten son as a propitiation for our sins that we through Him might have eternal life. Our souls were deemed to be of so great

value that Jesus Christ willingly endured a life of sorrow and persecution, willingly passed through all the trials and temptations subject to human beings and finally died an ignominious death that He might make the redemption of our souls possible. Yet this redemption so dearly purchased, is rejected by many. Priceless souls are daily endangered and refuse to accept of eternal life through Christ. People are bartering that which is of greater worth than all the world for the trifling things of time and will not exchange the pleasures of earth which afford no true enjoyment for the peace of God that passeth understanding. O that souls might see and realize the imminent peril they are in when they reject offers of mercy and put off the day of salvation!

But do we as Christians make soul saving the chief business of our lives? Are we as regardful of the welfare of the souls of our friends as of their bodies? Should one of our family become ill or even slightly indisposed we would immediately do all in our power to help them, endeavoring by proper care and nursing to restore them to their usual degree of health.

There are thousands of sin-sick souls all about us,—some whose life-web seems to be woven only of gray threads without one bright spot,—others who, though they have gone the rounds of worldly pleasure and tasted of all earthly sweets, find yet within them an aching void. Many of them are among our relatives and intimate friends and a few perhaps in our own family. Yet I fear many of us do not act as if this was a matter of such great consequence.

We hope, trust, and pray sometimes that they may be saved, but do we in every way and by every means strive to bring them to Christ? Let us search out the sin-sick souls and draw them to the cross of Christ! Point them to the Saviour upon whom they may cast their burdens and in whom they may find a complete cure. Let us lead them to the fountain of Christ's blood which is able to cleanse their hearts from every stain.

REGENERATION.

BY RICHARD HUXTABLE.

The nature of regeneration is described by St. Paul, in the seventh of Romans.

"When we were in the flesh," (under the dominion of the carnal nature) "the motions of sin, which were manifested by the law, did work in our members, to bring forth fruit unto death." Here he evidently refers back to that state of sin and death, they had formerly been in, but from which they were never delivered, as fully appears by the succeeding verse: "But now we are delivered from the law, that being dead wherein we were held, that we shall serve in newness of spirit, and not in the oldness of the letter." In the seventh verse, he returns to the former state again, and becomes more explicit: "I had not known sin but by the law."

Before he became sensibly convicted not; notwithstanding his religious education. Though dead as to the sense of in his own conscience, he remained in his first state of blindness, and knew it divine life; yet he was alive in the spirit of the world—for saith he in the next verse: "I was alive without the law once, but when the commandment came, sin revived and I died." Opposed by the internal administration of the spiritual law, which brought conviction, the sinful nature was afresh excited by the power of evil, and sprang up as with new life, and vigor, to obstruct his escape from it, for without the law sin was dead. That is its nature remained quiet and undisturbed, till the law of life was administered against it. Then the commandment which was ordained to life, verses 10, 11, I found by the resistance of that nature, to be unto death. "For sin taking occasion by the commandment deceived me, and it slew me," or darkened me, and brought a sense of death over me. It seems to have deceived him at first, into a belief, that the law brought forth death, because he found a sense of death ensue

upon a conviction of the law; but death is the fruit of sin which is condemned by the law: for saith he, verses 12, 13, "The law is holy, and the commandments holy, just and good. Was, then, that which was good made death to me?" God forbid. He found it was that, which so violently opposed it that produced death, and occasioned the condemnation of the law to come upon him, which discovered this death in him. This was permitted that sin, might appear sin, and that by the convicting force of the commandments it might become sinful. He then feelingly expresses the enthralled situation in this convicted but unconverted state—verse 14. "The law is spiritual, but I am carnal, sold under sin." That is, he found himself as really in captivity under sin, as those are to their purchasers who are sold into slavery. "For that which I do I allow not."—verse 15. I am convinced it is evil, and would gladly be delivered from it; but notwithstanding my convictions, am under its power, and unable to extricate myself. verse 19 "For the good that I would I do not—but the evil which I would not that I do." Yet in penitent submission, and fervent cleaving to God, some consolation attends this awakened condition—verses 20-23. "If I do that I would not, it is no more I but sin that dwelleth in me; for I delight in the law of God, after the inward man—but I see another law (or power) in my members warring against the law of my mind, and bringing me into captivity to the law (or power) of sin, which is in my members." Thus prevented of what I love, and enthralled by what I hate, what a miserable slavery am I in! O wretched man that I am! who shall deliver me from the body of this death?"—verse 25. He then still personating one in this struggling situation, "thanks God through Jesus Christ" for having brought him thus far on his Christian course, that he could will to do good, though yet unable actually to perform it. Hence he had a ground for thankfulness, in hope that He who had wrought the will in him, would also in

due time, perfect the deed by him. In conclusion he proceeds to show, that though this had once been his condition, he now experienced perfect deliverance from all the perplexing, and afflicting circumstances of this, and the several exercising states he had formerly passed through, and had just been giving so lively a description of. "There is therefore now no condemnation to them that are in Christ Jesus; who walk not after the flesh, but after the Spirit. For the law of the spirit of life in Christ Jesus hath set me free from the law of sin and death." This again testifies his deliverance, and answers to that first condition: "New we are delivered from the law (which condemneth for sin) that (sinful nature) being dead, wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter."

With this also accords Col. i. 12-15.—"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light—Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son."

MY RELIGIOUS EXPERIENCE.

BY MISS CYRENA HAMMOND.

When quite young, I felt desirous to become a Christian, and many times when alone asked God to forgive my sins. But fearing some one would hear me pray, my mind was not fully on the Saviour. Of course I did not realize any blessing. I have no recollection of viewing myself as a lost and ruined sinner until I arrived at the age of sixteen; from that time conviction seized my heart and would not let go its hold upon me until I sought the Saviour, which I did in my nineteenth year. At times I would tremble at the thought I must stand before God in the judgment, and was very much alarmed if the sky had an unusual look. I was afraid to close my eyes in sleep at night thinking the judgment may set before morning. Thus I lived in the torment

of fear much of the time. Being large of my age I early commenced to go in young society. The pleasure thus derived seemed to answer for the time, but Oh! what a large place there was in my heart unfilled. I believed religion would make me happy and fill the aching void. I resolved in my heart again and again to seek it. But if I had an opportunity my courage would fail, it would pass by and leave me more unhappy than before.

Satan managed to keep me bound through fear and shame, till I came to the conclusion that I should lose my soul. New Year's eve 1866, the Free Methodists at West Sweden held a watch-meeting, and continued to hold meetings for a number of weeks. I felt the strivings of the Spirit in the first meeting, and was very much out of sorts, acted cross, thought every-body meant to plague me. I did not realize the *plague* was in my own heart. I stoutly resisted the Spirit and all entreaties to seek religion for over a week. The evening of the 10th. Bro. Brooks preached from the text—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."

Oh! how I wept, felt so sorry I had refused to give Him my heart when he had suffered so much for me. If I could get my sister to go with me, I would go to the altar and seek religion. But she said not to-night, then I said not to-night.

All the next day I was seriously troubled,—could hear the words "turn, turn," singing out wherever I went. That evening I attended meeting again, did not feel so much the drawings of the Spirit, until after sermon, while they were singing to invite sinners forward. Then there came such a burden of guilt on my heart, I could scarcely stand. As one of the sisters came to me and simply said these words "Will you go?"

I dared not refuse, but bowed my head to tell her I would for I felt as though I could not speak.

One link in the chain that had bound me was broken, namely, indecision. Now I was really in earnest to seek the Lord. The enemy knew it too, for it seemed as though he had marshalled all his host, ready for the occasion. After a season of prayer the seekers were requested to state how they felt, and with great reluctance I arose but could not say as I have heard some seekers say, "I feel a little better." Oh! no: I felt a deep sorrow, and nothing short of forgiveness could comfort me in the least. Again we knelt in prayer. I began to plead for mercy, and for three hours the agony of my soul was such as I never *never* want to taste again.

I am such a wicked sinner, was my cry, and though I was told Jesus died for just such a sinner as I, yet I could not believe he forgave me. With every effort to extricate myself I sank the deeper in despair. Finally I became more calm, saw I must do something besides struggling, and with all the faith I could exercise; I asked Jesus to give me a clean heart, and forgive all my sins, and quicker than I can pen these lines the peace came. My burden rolled off as verily as a material load could have done. Before I was aware of it I stood upon my feet praising God and clapping my hands for joy.

The next three days my heart was filled with rapture, such as only a redeemed soul can realize.

But about the fourth day I was very much tempted. Satan tried to make me ashamed by telling me "I had made a great fuss over nothing, I was mistaken about being converted." So I was in trouble for fear I had made a mock of religion.

But that matter became completely settled, when I beheld in the looking-glass how wonderfully changed my countenance was. From that day he never has *tried* to tempt me on that point. I walked in all the light I had and was willing to receive more. As the Lord led me on step by step, I soon began to pant for perfect love. I was beset by many temptations, especially about being young in experience. Not

withstanding all the temptations I had to contend with, I was really intent on having the blessing. It was two weeks before I found the desire of my heart. I know now I need not have been so long seeking. It was not for want of earnestness, because I had done all I could think of and all that others told me to do except to believe and I *tried* hard to do that. One evening while kneeling at the altar, these thoughts ran through my mind—"At the time of my conversion, I ceased my struggling and gave myself to the Saviour by faith; this is what I must do now." All the time before, I watched my heart to see if there was any change in my feelings. But now I began to look to Jesus. He must do the work, not I. Very soon I found myself (the best I can explain it) settling into a state of solid rest. This was satisfying, for instead of the longing desire which I had previously felt, there was a deep joy, not rapturous, but Oh! so deep. Praise the Lord He knows just how to save us.

I am glad I sought and found a clean heart in early experience. I am inclined to think I never could have stood the storms without it. Nearly seven years have passed into eternity and I am on the Rock to-day, to God be all the glory.

COMMUNION WITH THE PIOUS DEAD.

BY REV. R. GILBERT.

There are some considerations that induce me to think that the truly pious on Earth enjoy a degree of holy communion with the pious, departed dead. I do not mean simply that we cherish their memory, and hope to see and enjoy their presence in Heaven. No Christian questions this. My idea is that departed saints are empowered in a limited degree to make spiritual impressions upon the minds of the pious living.

Ordinarily we depend on impressions through the five senses. But when the thoughts are received, the soul can com-

pare, think, and reason independently of the material senses. None but a materialist, I presume, would attempt to attribute all mental and spiritual phenomena to material origin. He who credits the Bible must believe that God's Spirit operates upon the mind or soul independent of the five senses. He must believe too that evil spirits possess a limited power to influence the human mind. If evil angels possess this power, why have not good angels or holy spirits the same power?

Can any one give a good reason why a limited power is allowed to evil angels to tempt man, and yet no corresponding power conferred upon good angels or holy spirits to assist man? Wesley conjectures that both good and bad men are permitted after death to visit the earth for purposes of good or evil.

Both in Hebrew and Greek the original words rendered *angel*, mean simply a messenger. The common notion that the word *angel* cannot mean a departed human spirit is utterly absurd. For aught we know to the contrary, most of the angel visitants mentioned in the Bible were departed *human spirits*. Some we positively know were, as Moses and Elijah, who visited Jesus and three disciples on the mount of transfiguration. And the angel that John was about to worship seems to have once lived in the flesh. He said to John, "I am thy fellow servant and of thy brethren the prophets." As though he had said—"Do not worship me, I am a fellow-creature; I once lived on earth as one of the prophets."

Why was not the angel that visited Mary a departed human spirit? Would any one in heaven fly with more appropriate delight? And why should not a glorified human spirit, whose robes had been washed and made white in the blood of the Lamb slain from the foundation of the world, have been selected to "strengthen" Jesus in the agony of the garden? No unredeemed angel could fly half so swift. Reader, close your eyes and contemplate the scene. 'Tis midnight deep: The moonless sky pours feeble light from scintillating stars that

sparkle in the ethereal blue. At evening twilight the pious shepherds sang their evening song and poured their ardent prayers. But now they are sunk in deep repose and at their feet their herds unconscious lie. On swiftest pinions an angel flies and announces to the awe-struck shepherds the birth of "Earth's Creator and man's Redeemer—Jesus Christ." See again! Heaven pours its millions forth and the glorious host flows earthward till the wide expanse is crowded with the shouting millions. Every heart throbs with unutterable joy, and every eye sparkles with rapture.

Now, reader, who are these but the happy blood-washed millions, redeemed from Earth, and Sin, and Hell,—Old Testament saints,—blood-washed by him whose human birth they celebrate and announce to a fallen world? Where is the Bible that forbids such a conclusion? Away with the "chimney corner tradition"—the cold philosophy that shuts up in Heaven all the Old Testament saints—pad-locks their lips, and then sends to Earth a group of angels to announce the "glad tidings"—angels that never had tasted "redeeming grace or dying love."

Does either revelation or reason forbid the idea that redeemed and glorified saints are not permitted to be "ministering spirits" to the heirs of salvation? The more holy saints become on Earth, the more close and intimate is their communion with the holy dead. As one great element in the happiness of Heaven is the social element, it seems reasonable to believe that the pious dead are allowed to assist us in various ways, and thus cultivate and heighten that love for each other that will sweeten the bliss of Heaven when the Church militant and the Church triumphant meet forever.

There are but two states in the world which may be pronounced happy, either that of the man who rejoices in the light of God's countenance, or that of him who mourns after it.

DEFINITENESS.

BY REV. S. S. BRADLEY.

"They over-came by the blood of the Lamb and the word of their testimony."

There is a remarkable distinctness in the utterances of God to his people. The way of duty is so clearly revealed that a "wayfaring man though a fool shall not err therein."

There is great definiteness in the manner in which God's people of olden time spake to him and of him. Do they pray? They seem to know what they want and they speak what they know. Hear them. "Oh! that Ishmael might live before thee." "Send me good speed this day." "Help us O Lord our God." "Pardon mine iniquity." "Cleanse me from my sin." "I beseech thee show me thy glory."

Do they testify for God? The same definiteness is seen. "I will praise Thee; though thou wast angry with me, thine anger is turned away and thou comfortest me." "Thou forgavest the iniquity of my sin." "As far as the East is from the West, so far thou hast removed my sin from me."

That same definiteness of expression enters largely into the whole economy of Methodism. In our doctrines, our hymns, our prayers and exhortations we find a clearness and distinctness that cannot be misunderstood. Yet it is a fact that in our Class-meetings and Love-feasts there is often such an amount of vagueness as to be not only painful but embarrassing. The testimony given is often so perfectly non-committal as in point of evidence to amount to nothing. The young convert or the seeker of salvation listens, hoping to hear of Christ's power to heal, to wash, to save. Jesus commits his cause to his people, saying; "Ye are my witnesses." The testimony of many is such that no court would receive it as evidence. It is wavering, it is not to the point. "I think so," or "I hope so, or "I fear so." This is not evidence. The brother giving such testimony for

Jesus is either in the fog in regard to doctrine and privilege, or he does not know his whereabouts, or he is afraid to let his friends know all that the Lord has done for him, or the pride of his heart prevents him from humiliating acknowledgement that he has lost his first love. In either case how painful to himself, how dishonoring to Jesus, how unprofitable to his class, how embarrassing to his leader. But on the other hand how much he might do in the vineyard of the Lord. Oh! Holy Spirit help us. And then we will sing,

"Then will we tell to sinners 'round,
What a dear Saviour we have found."

Imagine the result if all who bear the name of Jesus felt and fully carried out the sentiment contained in these lines. How long would it be before the world would be converted and the kingdom of our God and his Christ be fully established! It has pleased God that the work shall be accomplished through the foolishness of preaching. What does he mean by preaching? The well arranged sermon delivered at stated times from the pulpit only? No, we think not, alone—nor principally: But such preaching as he himself gave to the people anywhere and everywhere an opportunity offered itself as he went about his Father's business; preaching the forgiveness of sin through his own suffering and death. O God help us to tell all that Thou hast done for us to a sin-cursed world, for it is not good to put our light under a bushel, nor should we over-leap our experience.

Let the warm-hearted Christian be careful of receiving a wrong bias in religion. When a ball is in motion, almost anything presented to it obliquely will turn it wholly out of its course. Beware, therefore, of a wrong direction in Christianity. Fix your attention ever on such examples as St. John and St. Paul, and hear how they speak: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."

POVERTY.

What shall we say, then, of those who call themselves Christians, yet dread poverty more than sin, and prefer riches even to virtue; when the God they pretend to worship chose the extremest poverty, the greatest hardships, the most inglorious obscurity? He who made all nations, and is King of kings of the earth chose the lowliness of poor Mary. And he who created all things chose the stable of Bethlehem, because even the carpenter's home offered more conveniences than his exemplary virtue would admit of. And this he did to cure our effeminate luxury, affected delicacy, and fond attachment to wealth and high stations; to reconcile us to every state which his providence should dispense; and to recommend to us the lowest as the best, inasmuch as it is the more advantageous for the exercise of virtue.

The depravation of mankind consists of their inordinate love of this world, its honors, riches, or pleasures. This is their disease, which Jesus Christ came to cure. He came to convince men of the emptiness and vanity of these transient goods, and engage them in the pursuit of more solid and substantial joys. Now, how could our divine Master better teach us that important lesson, than by a perfect neglect of those things which the world is so fond of?

What could he do, that would be better adapted, more agreeable to the great design of his coming, which was to destroy in us the false love of the creatures, than to divest himself of all use of them, but what was absolutely necessary? Thus does his example anticipate his precepts, and every part of his history is a comment and illustration of his doctrine.

He might have prefaced and enforced all his instructions, as he does those of meekness and humility. "*Learn of me, for I am meek and lowly of heart.*" He that commands us to renounce the pomps and vanities of the world, and devoutly submit to the severest dispen-

sations of Providence, was himself born in a stable, and first laid to rest, on a little straw in a manger.—*John Heylyn, D.D.*

HOLINESS IN THE METHODIST CHURCHES.

BY R. GILBERT.

Wesley bears explicit testimony, that the distinctive mission of Methodism is the propagation of *Holiness*, both in doctrine and in practice. The history of the Methodist Churches, shows in the main, a constant tendency to apostasy in this particular. Wesley says he was much wearied, in withstanding the opposition of both preachers and people. In 1790, Wesley wrote to Dr. Clarke: "If you can prove that any of our preachers or leaders, either directly or indirectly, speak against it [holiness], let him be a preacher or leader no longer. I doubt whether he should remain in the society." If this were applied as a rule to modern Conferences, many would be nearly annihilated, and leaders would disappear by the thousand.

Those that opposed holiness, generally opposed "special revival services." Five years after Wesley's death, Bramwell, of blessed memory, wrote: "There never was a greater contrast in the world, than that which now exists among us. How it will end, the Lord knows. We must pray more than ever. Some preachers are now believing, and some are hardening themselves. Can these two parties labor together?"

At Leeds, in 1802, Bramwell wrote: "Woe is me! for I am a man beset with opposition from all the powers of hell." You would be surprised to see what plans I have discovered to prevent the general crash; but I see shakings through the whole." In this instance, opposition to holiness, and to revivals, gave way; for 1250 members were added in one year, on Bramwell's circuit.

In 1807, Bramwell wrote: "Entire sanctification is much departed from among us in general as a body—from the pulpit, the magazines, etc. What

can be done? We have added, since Conference, five hundred members."—Bramwell here shows that apostasy from holiness commenced in the ministry. Next, the magazines or periodicals neglected it. We see, too, that where it was preached and lived, revivals followed.

The bad influence of the wealthy laity, who opposed practical godliness, Bramwell thus shows: "The rich, the mighty sit upon their seats, and too often usurp improper authority, which damps too much the living flame among the simple. Young preachers seek to gain the respect of such persons, to their own destruction." Here we see the old proverb illustrated, "Like priests—like people."

Near the close of the same year, (1807,) Bramwell wrote: "I am certain that there is much more real religion among us, [Wesleyans,] than among any other sect in England; and yet the preaching of sanctification, and living it, are much upon the decline. It must end in something bad, if this glory cannot be restored. I mourn, I lament to see it."

In 1813, Bramwell wrote: "Live in it, [holiness,] talk about it, preach it and enforce it with all patience, with all kindness; and if you do this, hell, the world, and numbers * * * * will in some artful way seek to hinder your success." Reader, what do those four asterisks mean? They are doubtless four witnesses against the Church.—The compiler omits certain words, to cover up the shame of Methodists, so called. In the same letter, Bramwell adds: "I have known several [preachers] who were beaten from their practice [preaching holiness]. What did the late * * * say to me on this subject? He was handled in a strange manner, and by those who should have lifted up his hands. But there is a day of judgment." Here we see not only the devil and the world arrayed against holiness, but the Wesleyan Church itself.

Through the influence of Whitefield, a part of the English Methodists be-

came Calvinistic. But persons of this faith are not at all likely to make holiness a specialty.

The Primitive Methodists, and the Methodist Free Church of England, do not, I think, give much greater prominence to holiness than the Wesleyans.

That the Wesleyan Church of England still, to a considerable extent, opposes the "glory," as Bramwell terms it, may be seen from later facts. A few years since, while Caughey, the distinguished revivalist and preacher of holiness, was conducting successful revivals in England, the Wesleyan Conference, by a vote, ordered the doors of their chapels closed against him—thus crucifying holiness in the house of its friends—or, if you please, its enemies. Some dozen years since, the same conference voted "special revival services contrary to godly order." It is perfectly compatible with "godly order," to let sinners perish, and justified persons apostatize, by neglecting to "go on to perfection;" but special efforts to propagate holiness, and convert sinners, disturb the equilibrium of heaven!

The Methodist Churches in the United States, have also, in general, departed from the "glory." Bishop Hamline bears testimony, that secret societies, and Zin-zendorism, have greatly eclipsed the "glory" in the M. E. Church. The patronage and press of this church are against it. The advocates of holiness in this church, have to use periodicals as their organs, not authorized by the General Conference.—Masonry and Zin-zendorism, drove the founders of the Free Methodist Church out of the Genesee conference, for the double crime of preaching holiness and opposing secret societies; and the deed was sanctioned by the General Conference. The abolition of the rule, making extravagance in dress, and needless ornaments, a test of membership—the use of pewed churches—the use of instrumental music, choirs, and operatic singing, and a rapid influx of worldly-conformity generally, are in direct opposition to the spirit and practice of ho-

liness. The general standard of consecration is seriously defective.

The principles and practice of holiness are, perhaps, still less known among some of the minor churches.—The hymn book of the Protestant Methodist, now called the Methodist Church, has no hymns under the caption "Sanctification," as has the M. E. Church.

All things considered, we believe that God has a niche for the FREE METHODIST CHURCH to fill. Were Wesley on earth, we believe he would recognize this heaven-favored little Gideon Band, as the true spiritual succession.

THY WILL BE DONE.

We see not, know not. All our way
Is night. With Thee alone is day.
From out the torrent's troubled drift,
Above the storm—one prayer we lift—
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less;
And count it joy that even we
May suffer, serve, or wait for Thee;
Thy will be done.

Though dim, as yet, in tint and line,
We trace Thy picture's wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice;
Thy will be done!

And if in our unworthiness,
Thy sacrificial wine we press;
If, from the ordeal's heated bars,
Our feet are seamed with crimson scars,
Thy will be done!

If for the age to come, this hour
Of trial hath vicarious power;
And blest by Thee, our present pain
Be Liberty's eternal gain,
Thy will be done!

Strike, Thou the Master, we Thy keys;
The anthem of the destinies!
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain
Thy will be done!

Looking back is more than we can
sustain without going back.

VALUE OF CIPHERS.

BY MRS. H. A. CROUCH.

It is in the abnegation of self, and the exaltation of Christ, that our power lies. When we truly see that we are *nothing*, and Christ *ALL*, then we are just prepared to work the works of God. When we truly see that we can do nothing, but that God can do all things, then we are ready to give him all the glory of what is done. As well might the pen take the glory of the beautiful penmanship; as well might the platter take the praise of the delicious viands, as that we,—*clay vessels*, should take the glory of God's grace. We want to see, then, that we are nothing, and place ourselves and our own interests last, before we can count for God.

A cipher is a character used to denote nothing, and counts nothing in the world; but when it follows, or comes after an integer, that makes the value of the number.

O Christ! Let me be united to thee. Let me follow thee, and though I am nothing, I shall count for God.

There is this difference between the natural and the spiritual reckoning, that whereas a cipher following one, counts but ten, in the natural,—a cipher following the Almighty One counts a thousand in the spiritual. One cipher shall count a thousand, and two ciphers ten thousand, increasing in a ten-fold ratio; only so their Rock has not sold them; and the Lord departed from them.

But if we put ourselves first, loving our own lives more than Christ, it will avail us nothing that we prefix ourselves to him. The hope that we share his grace and add to his glory, is *vain*. Our value is utterly lost to him, and he is lost to us. Though there were a church of ten thousand, in humility naming themselves "*ciphers*," saying that all their hope is in Christ, and that all they have is from him, still, if they do place their own will and pleasure first, and gratify *Self* and the carnal mind, while Christ follows in the rear: alas! *their hope is vain*. They add nothing

to Christ, and Christ adds nothing to them: and so it shall be that many who are first shall be last to all eternity.

THE BLOOD OF THE LAMB.

BY DELIA A. CATTON.

"I am sweeping through the gates, washed in the blood of the Lamb!" was the exclamation of the sainted Cookman, as he passed from this to the eternal world. He had washed his robe, while in this probationary state, in the all-cleansing fountain, and was ready to join in the company before the throne which no man can number.

The blood in which he washed has lost none of its power. It is just as efficacious to-day, as it was when Jesus hung suffering on the cross, and died for a world's redemption. All who will, may come, and wash and be made every whit whole. "Being now justified by his blood, we shall be saved from wrath through him."—Rom. v. 9; "In whom we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. 7.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory dominion forever and ever. Amen."—Rev. i. 5, 6.

Few Christians, if any, sufficiently honor Christ, as governing their concerns. They do not say, "Now, while I am praying on earth, my Saviour is working for me in heaven. He is saying to one, 'Do this!'—and to another, 'Do that!'—and all for my good!" While Jeremiah was, doubtless, crying to God out of the dungeon, Ebed-melech was interceding for him with the king, and they were preparing the means of his deliverance.—Jer. xxxviii.

The world will allow of a vehemence approaching to ecstasy, on almost any occasion but that which, above all others, will justify it.

TOBACCO.

DR. TWITCHELL'S THEORY OF SUDDEN DEATHS BY THE USE OF TOBACCO.

—In discussing this subject, the doctor first described the effects it has on the nervous system, particularly the nerves of involuntary motion,—those whose function it is to carry on the action of the lungs, heart, and stomach. These nerves are placed beyond the power of the will, acting without our consciousness, in sleep as well as when awake. And it is on these, he said, the habitual use of tobacco produces its most pernicious effects, by paralyzing their action.

It first manifests itself in the respiration, which is imperfectly performed; the blood is not fully purified, and a sense of anxiety or incipient suffocation is felt; to relieve which a voluntary effort is made to expand the chest to take in more air; and, every now and then, a deep inspiration or sigh is the result, giving momentary relief.

But, during sleep, especially when first going to sleep, the will not being so easily excited to action, the sense of suffocation is longer endured, till, at length becoming urgent and painful, a degree of consciousness is awakened; the individual begins to feel his condition, and rouses, perhaps suddenly starts, and sits up in the bed in alarm, his heart palpitating violently; and having obtained relief, soon goes to sleep, to pass through the same scenes again.

But, as the habit continues, the whole nervous system becomes affected; the muscles become tremulous, the sensibilities diminish, respiration and the action of the heart become more imperfect, and suffocation more urgent; but consciousness now fails to be roused to put forth a voluntary effort for relief; and the poor abused and languishing nerves, whose office it is to stand sentinel at the fountains of life, obtaining no help from the muscles of volition, at last are compelled quietly to yield up the struggle; and the person is found dead in his bed, the cause not known. Yet it is a foolish sacrifice of life to the vile but enchanting habit of using tobacco.

There are doubtless some few who are found dead from disease of the heart.

But the doctor said he had for many years been extending his inquiries on this subject, and that he had found almost every individual, who had died during sleep, had long been in the habit of the free use of tobacco, and it was his full conviction that that was almost the only cause of such deaths.

The habitual use of tobacco, he said, was a most fruitful source of disease. And this would appear evident when we consider its effects upon the nervous system. It lowers down the power of those nerves upon which life depends; the blood does not fully undergo that change in the lungs which respiration is designed to effect, and goes to the heart impure and purple; the heart has not its original power to send it forward in its circulation through the body; and an impure, sluggish circulation is the consequence, which predisposes to almost every disease the human system is subject to.

Among the diseases caused by tobacco, the doctor enumerated palsy, inveterate nervous headache, palpitation of the heart, disease of the liver, indigestion, ulceration of the stomach, piles, and many others; and finally, he said he hardly knew that there was any disease it did not at times produce. He did not undertake to assert that all who use tobacco must necessarily have these diseases fully developed. But he said individuals often experienced annoying and alarming symptoms, the result of tobacco, which render them infirm and wretched, while they are altogether ignorant of the cause. He mentioned giddiness, pain in the head, palpitation of the heart, faintness, and gnawing sensation of the stomach, neuralgic pains, trembling, sudden loss of strength, loss of recollection, starting in sleep, &c.; that he had been called to prescribe for a great many persons, whose diseases have spontaneously disappeared on their discontinuance of tobacco.

The particular form in which tobacco is used is not of very material consequence. He thought tobacco more fre-

quently produces palsy than all other causes, and that snuff is more likely to bring it on than any other form in which it is used; but that chewing is more injurious to the digestive organs, affecting them in a three-fold way. It robs the stomach of its saliva, lessens its nervous power, and diminishes its peristaltic motion; and all the cases he had seen of ulceration of the stomach were manifestly the effects of tobacco.

One day Dr. Twitchell had been describing, in his exquisitely graphic manner, the gradual inroads made by tobacco upon the human system. He first displayed the gentlest effects of this "celestial drug." The slightest nervousness or most trivial pain was perhaps all that the sufferer noticed. Then came the horrid dreams and nightmares dire, indigestion and all its miserable train. After talking thus for some time, he proceeded still further, and had just touched upon the point where, according to his theory, the victim of appetite will see death staring at him. All his audience were listening with deep interest, and silence reigned in the room, when suddenly one gentleman dropped senseless. He had listened with great attention, and was horror-struck at fancying that he had arrived at the fatal point in his journey as a tobacco chewer. He, however, soon recovered from his swoon, and from that moment fore-swore the use of the article in any shape.

Speaking of the effects of tobacco in certain cases, Dr. Twitchell says, "In six cases palpitations were produced; and in eight, pains in the chest, usually over the heart, but at times at the right side of the breast. In two of these it was noticed particularly after immoderate use of tobacco. Head-ache was observed four times, and frightful and severe dreams in four more cases. Nervous tremors, cramps, starting, etc. were found eleven times. In one case the memory was benumbed, and the patient became stupid."—*Dr. Bowditch's Life of Dr. Twitchell.*

It is thy Father that speaks, and all He says is, "COME NEAR."

CHRISTIAN GRATITUDE.

BY MRS. UNA A. KLINE. •

Should the angelic host unite in one exultant song of praise, the strain could ne'r be reached, which would express the gratitude of a redeemed soul to its Divine Benefactor.

Man may feel a sense of natural gratitude, toward his fellow-men, for worldly favors conferred on him. But it is this which is natural only to the new birth, on which we are moved to write. It is that which God pours into the true believer's heart, and fills him with joy unspeakable and full of glory. It calls forth the most ardent affections of men. It flows from a sense of a debt, too infinitely great to be understood by men or angels.

Heaven will ring with grateful songs of praise; but to one who has "come up through great tribulations, and who has washed his robes and made them white in the blood of the Lamb," shall eternity alone render the "debt," which occasions Christian gratitude, fully comprehensible.

And yet, though infinitely vast be the occasion of this love, to the devout mind, God is continually disclosing such measures of his goodness, as opens to him the channel through which flows living gratitude from a great ocean of God's favor.

He need not attempt to "measure the distance of Divine condescension," in taking upon him, the low depth of human sorrows,—traversing Judeas' plain in weariness, and suffering until nailed to the cross. But, if his robes be washed in the blood of that all-sufficient sacrifice—what clear perception is given him, of the glory of God as it is reflected from all nature! What glorious manifestations of God's condescension is apparent, in the protection of the smallest parts of his creation!—What confidence is inspired in his mind, by the gracious words of the Redeemer: "Are ye not of much more value than many sparrows?" Where can he look, on what can his eyes rest, that may

not contribute to swell the stream of pure gratitude, which pours into the soul?

The ascension of Christ into glory, is no less an occasion of Christian gratitude, than the "incarnation at Bethlehem."

The promise is: "If the Son of man be lifted up, he will draw all men unto him;" The "vilest will not escape the awakening call of mercy."

This completes the work for man. Nothing is left undone, that might have been done.

Sinner, why wilt thou grieve the Holy One, by rejecting this offered mercy? Why wilt thou turn from that pitying gaze, that now rests upon thee; by one who knows thy dangers, and feels the sorrows shut up so closely in thy heart from all human sympathy? Accept his terms of mercy, and into thy soul shall be poured such love and gratitude, as thou hast never yet conceived. It will not be like unto that coming forth from the proud, boasting Pharisee: "Lord, I thank thee that I am not as other men are;" but it is so found coupled with humility, that he best expresses it who can say:

"I the chief of sinners am,
But Jesus died for me."

It goes directly to God. It seeks not some feeble instrument of clay, used in the hands of the Almighty, to awaken the soul to a sense of its condition, or like "Joshua, to lead it over into the fruitful land;" but he is most truly grateful, who feels the debt too infinitely great to attempt to reward; and looks beyond the feeble instrumentality, to the great motive power to whom all praise belongs.

True gratitude, coming forth from a heart subdued by grace divine, is pure in all its ways; and sings the song sung by the blood-washed band before the throne. And only such as have learned it here on earth, can join the strain in heaven.

God denies a Christian nothing, but with a design to give him something better.

PERSONAL ENEMIES.

Two classes of men may give us ground for wrath and contention. The first are the enemies of our persons, or those who, from interest, envy, or revenge, are opposed to our happiness; and, more generally, all who have done us wrong, or of whose feelings towards us we think we have reason to complain. The others are our enemies from the opposition of their views and opinions to ours, or of their conduct to our principles. Both these classes are for us temptations to wrath and contention. The Gospel requires that both should be occasions of prayer.

With regard to the first class, I mean our personal enemies, it might be enough to say that God does not recognize them as our enemies. God does not enter into our passions, nor espouse our resentments. He sanctions and approves all the relations which he has himself established; those of father and child, husband and wife, sovereign and subject; but the impious relation of enemy to enemy is altogether our work, or rather that of the devil; God can know it only to condemn it. Apart from these special relations, men individually are in his eyes but men; viewed in relation to each other, but brethren. He has no ears for our presumptuous distinctions, when we say or seem to say—this man is my friend, I will pray for him; that other is my enemy, he shall have no part in my prayers. In those you call enemies, God sees only your brethren, and you have no right to see in them any thing else. Has he not said by the mouth of his apostle (1 Tim. ii. 1) that we must make supplications for all men," and think you that he has excepted your enemies? Think you not that if the apostle had more fully expanded his thought, and enumerated all the classes of persons for whom you ought to pray, he would have given your enemies one of the first places in the catalogue? Has he not tacitly done so by recommending to the intercession of the early Christians the very persons whom they had the strongest grounds to dread,

the strongest reasons to hate? Finally, and this assuredly is sufficient, and worth more than all arguments, has not Jesus Christ himself enjoined you, to pray for those "who despitefully use you and persecute you," and has he not himself set the example? Yet you would make distinctions, you would go on in the ordinary path; forgetting that it is the *extraordinary* which rules in the kingdom of God. You would pray for friends alone; but such a prayer cannot be accepted, unless it be accompanied by one for your enemies. Were you to persist in excluding them from your prayers, rest assured that God will not accept even those you address to him on behalf of persons whom you love. Your supplications would be repulsed; the smoke of your burnt-offering would not ascend; your prayers would fail to reach that parental heart which opens itself to the prayers of all. Nay, in such a spirit would prayer be possible? Could the fervent aspirations of which the poet speaks, those aspirations which

"..... God himself respects,
Which move in Heaven eternal love,"

ascend from a heart hardened and contracted by hatred? No, love alone can hold communion with love; there is no fellowship between enmity and love! Abide in love, thus only will you be able to pray.

But farther, my brethren we must not only pray for our enemies, *although* they are our enemies; we must also pray for them *because* they are our enemies. No sooner do we place them on the same footing with the rest of mankind, than a fresh distinction arises, a new right is created in their favour. They are mingled for a moment with the mass of our fellow-creatures, only to be immediately singled out again as a privileged class possessing an especial title to our prayers. An enemy! Is then an enemy as nothing to the Christian? Is he at liberty to confound him with the rest of the world, and does he owe him nothing more than he does a stranger? What is our enemy, but a man, poor and needy like other men,

distinguished from them only by this, that we are better acquainted with his need than with that of any other? Far from judging too favourably of his condition, in all probability we exaggerate its danger. The evil he has done us, and that which he meditates, both aggravates his faults in our eyes. And does not this entitle him with whose spiritual destitution we are so well acquainted, to be one of the first whom we should recommend to the love of our heavenly Father? The more he has injured us, the more he should appear to us an object of compassion, and the greater therefore is the interest he should excite in our hearts, the larger the place he should occupy in our prayers. Consider it well, and you will see that this is no subtle distinction, but the very truth. You allow that the Christian can hate no one; and how, after such admission, can you fail to see that an enemy is but a brother whose need has been more fully discovered to him, and who for that very reason has an especial right to his help.

There is in sin not only an infinite mischief done to the man, but it is accompanied by an infatuation that surpasses all description. When the heart declines from God and loses communion with Christ, the man resembles one in a consumption, who is on the brink of the grave, and yet talks of a speedy recovery. A death will come on the spirit which will be perceived and felt by all around, yet, when the most affectionate friends of such a man attempt to expostulate, they often find him not only insensible but obstinate and stout-hearted. He who, like Sampson the champion of Israel, lays his head in the lap of temptation, will rarely rise again as he lay down: he may say, "I will go out, as at other times before, and shake myself;" but "he wists not that the Lord has departed from him." "Strangers have devoured his strength, and he knoweth it not."

That is the most absolute faith which trusts God in the dark.

"ALL IS VANITY."

BY HATTIE A. WARNER.

This world hath naught that I covet;
 What tho' my humble name
 Might shine, in a chaplet of glory,
 High on the scroll of fame;
 What tho' my earthly portion
 With homage and power were rife,
 'Twere naught, were my name not written
 On high in the "book of life."

What tho' with love's enchantment
 Millions should bend the knee,
 And the heart of the world should render
 Its purest affection to me;
 'Twere less than the pearls on the leaflet,
 Or pebbles beside the sea,
 Oh! Spirit of love immortal,
 If I were not loved by thee.

What tho' with earnest labor,
 I toil from the break of day,
 Till the last pale gold of sunset
 Steals from the skies away,
 Tho' I gather earth's richest treasures,
 'Tis less than the autumn leaves,
 If I win for my crown no jewels,
 For my Master no golden sheaves.

Growth in grace manifests itself by a simplicity—that is, a great naturalness of character. There will be more usefulness, and less noise: more tenderness of conscience, and less scrupulosity; there will be more peace, more humility. When the full corn is in the ear, it bends down because it is full.

When the multitude followed our Lord on a particular occasion, although he wished for retirement, and had gone purposely to seek it, yet he gave up his design and attended to them. Mark the condescension and tenderness of such conduct, in opposition to a sour, monastic, morose temper! We are too fond of our own will. We want to be doing what we fancy mighty things; but the great point is, to do small things, when called to do them, in a right spirit.

SAYINGS OF JOHN WESLEY.

Should it be said. "Why, what signifies the form of godliness? We readily answer, nothing; if it be alone. But the absence of the form signifies much. It infallibly proves the absence of the power. For though the form may be without the power, yet the power cannot be without the form. Outward religion may be where inward is not: but if there is none without there can be none within."

The faith of a devil and the life of a heathen, make up what most men call a *good Christian*.

Know ye not that all idleness is immorality? That there is no greater dishonesty than sloth? That every voluntary blockhead is a knave?

"Be ye not unequally yoked." If a believer marries an unbeliever, the miseries which ensue are endless. Were they determined in kindness to grant all they could to each other, yet they live as in two separate worlds. There is a great gulf between them which cannot be passed without the grace of God, on which, while all should hope and pray for it, none should presume. They cannot taste the same pleasures, nor share the same sorrow, nor pursue the same object, nor walk in the same path. What hope, then, can there be of comfort? Every Christian finds the corruptions of his own heart, the snares of the world, and the devices of Satan, together with innumerable secret anxieties, quite enough to struggle with in his journey to heaven, without adding another to his difficulties.

The history of all the great characters of the Bible is summed up in this one sentence—they acquainted themselves with God, and acquiesced in his will in all things.

God doth purposely conceal his purposes from his children, in order that they may live upon his absolute promises in Christ Jesus.

EDITORIAL.

HUMILITY.

Without humility, there can be no genuine piety. There may be a great deal of zeal, a large liberality, a rigorous self-denial, sound orthodoxy, but there can be no pure religion without true humility.—*Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.*—Ps. 138, 6.

There is no sin more difficult to detect in ourselves than pride. It lurks where it is least suspected. Humility is seen not only in plainness of apparel, and in unobtrusiveness of demeanor, but in our willingness to learn of others. If we think we are beyond being taught by any one, we need to learn one of the first lessons of Christian experience. *Learn of me*, says Christ, *for I am meek and lowly in heart.*—Mat. xi. 29. It is this lesson of meekness which He wishes us especially to learn. Without this, other knowledge will only puff us up, so as to effectually exclude us from the kingdom of God.

True humility can take reproof. There is a great difference between giving and receiving. The covetous man can receive money, but he does not love to give it. He may boast of his possessions, but call upon him to give the next minute, and he becomes suddenly poor. The proud man can give reproof. It does not require grace to see faults in others. Satan is the great accuser of the brethren. But the humble man can take reproof. It does not discompose him or discourage him. If he does not deserve it, still he can profit from it. He can be more watchful, and give no occasion to the adversary to speak reproachfully.

If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called.

A Christian should beware of that temptation, "Why should I wait for the Lord any longer?" He should remember, if it is a time of extremity, that is the very reason why he should wait.

QUESTIONS ANSWERED.

"Was Cornelius a saved man before he sent for Peter?"

The Apostle declares that *God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with him.*—Acts x. 35.

But Cornelius both feared God and worked righteousness. "Cornelius was a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God always."—Ver. 2d. He was therefore in a state of salvation. To those who walk in the light they have, God gives more light. If Cornelius had refused to walk in the additional light which God gave him, he would have lost his acceptance with him, as many do.

"Has the promise made to Abraham in Gen. 13, 14, 15, and renewed to Isaac and Jacob, failed? See Acts vii. 8. If so, how can we trust any of the promises?"

We wish our correspondent had stated more distinctly the particulars which he wishes to have answered. The promise relates—

1. To the inheritance of Abraham and his posterity. *All the land which thou seest, to thee will I give it and to thy seed forever.*—Gen. xiii. 15. *Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates.*—Gen. xv. 18.

This part of the promise has a double signification—a literal and a spiritual, an earthly and a heavenly. It was literally fulfilled in the days of Solomon. "And Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt; they brought presents and served Solomon all the days of his life."—1 Ki. iv. 21. In its spiritual sense it will be most gloriously fulfilled. *For he looked for a city which hath foundations, whose maker and builder is God.*—Heb. xi. 10. *But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city.*—Heb. xi. 16.

The second part relates to the number of his posterity. *And I will make thy seed as the dust of the earth.*—Gen. xiii. 16. This was literally fulfilled. "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable."—Heb. xi. 12. It also will be fulfilled in its spiritual signification. *Know ye therefore, that they which are of faith, the same are the children of Abraham.*—Gal. iii. 7. *And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.*—Gal. iii. 29. These passages show you who Abraham's seed are. You will find their number mentioned in Rev. vii. 9. "After this I beheld and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."

Thus we see that the promise was not a failure. And in its fulfillment, we find a pledge that every promise of God, rightly understood, will be faithfully fulfilled.

"Can any man or woman that enjoys salvation, partake of the sacrament at the hands of a Masonic preacher without committing sin, acting inconsistently with his profession?"

The Grand Master of the Grand Lodge of the State of New York must certainly know what Masonry is. His Annual Address, carefully prepared and delivered to the highest representative body of Masons in the State, will no doubt represent Masonry as Masons themselves understand it.

The Grand Master of the State of New York, in his annual address before the Grand Lodge, held in the city of New York in 1867, says:

"I feel constrained to call the attention of the Grand Lodge to the fact, that the devotions in subordinate Lodges, in many cases, are sectarian in their character. I earnestly desire that all things which have a tendency towards indicating that Masonry favors or encourages the practice of any distinct belief or creed, should be deemed to be irregular."

There is no mistaking the meaning of these words. By "*devotions sectarian in their character*," is meant devotions offered to Christ, or in the name of Christ. "Such prayers," says the editor of the *Keystone and Mirror*—an accredited Masonic organ.—"are a violation of the fundamental principles of Masonry." It is against Christianity itself in the Lodge, as a "*distinct belief or creed*," that the Grand Master levels his artillery. Thus Masonry is declared to be, by its champions, *anti-Christian* in its character. Its ministers cannot be, at the same time, the ministers of *Jesus Christ*. The characters are contradictory.

Therefore, no Christian can, without acting inconsistently, knowingly give his countenance in any form to a Masonic preacher, even though he claims to be a preacher of Jesus Christ.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds.—2 Jno. 10, 11.

AWAKENED THROUGH THE EARNEST CHRISTIAN.

The way in which God uses THE EARNEST CHRISTIAN to help souls in the path to heaven, fills us with gratitude, humility, and courage. From all parts of the land, we hear of souls brought to the Saviour, or influenced to consecrate themselves fully to His service, through the light given them in reading these pages. The following letter gives an instance of the good done through some of the back numbers. We still have numbers of broken volumes, which we will sell for about the cost of the paper—twenty for a dollar, or one hundred copies for four dollars. Read the following:

EDITOR OF THE EARNEST CHRISTIAN:

Dear Sir,—I have by chance picked up a few of your books, and am quite interested in them. I have taken them home to my family. Before seeing and reading these, I never had much faith in religion, and I can hardly express my feelings in this matter; but I have used them for a Bible, not having one, nor ever having had one in my family. They have softened

my heart, and I think will yet be the means of leading me to God. I have done what I always thought I could not do—I have prayed to God to help me, and I already feel the influence and power come to me; for the more I pray, the better I feel. I have inquired of many people whether you were publishing these books or not; but I cannot find out about them,—so I thought I would write to ascertain. I wish every one had just such books in their house. I know some day they would be the better for it.

Respectfully, C. B. M.
Minneapolis, Minn.

♦♦♦
WATCH.

We must watch as well as pray. It is better to avoid sin than to repent of sin. He who recovers from sickness, has great cause for thankfulness; but he who remains well, has greater. The prodigal son had the fatted calf; but the faithful son had the farm and *all* the cattle. Mary Magdalene, repenting and coming to Jesus, found pardon; but Martha and Mary, the sisters of Lazarus, had his company often, and his love always.

Watch against the first approaches of sin. It will insinuate itself little by little. It will steal upon you unawares. If you have got the upper hands of it, do not spare it in the least. It deserves no quarter. It is a deadly enemy, whatever guise it may assume, and whatever promises it may make. If it gains the mastery over you, it will not spare you. The viper's egg is easily crushed; but the full-grown viper is a dangerous enemy to encounter.

♦♦♦
GIVE YOUR ADDRESS.

In writing us on business, be particular and give your Post Office and State. If you do not, it will be impossible for us to give you credit. We receive letters every day that do not contain the necessary information. We cannot write for more information, for we cannot tell *where* to direct. Bro. L. Newton writes us that he sent us, Aug. 24th, pay for his EARNEST CHRISTIAN. But he does not tell us where his name can be found. So with others. Do be careful in writing.

CORRESPONDENCE.

VICTORY ACHIEVED THROUGH THE BLOOD OF THE LAMB!

“ Let others tell of battles fought—
Of bloody, ghastly fields,
Where honor greets the man who wins,
And death the man who yields;
But I will write of him who fights
And vanquishes his sins,—
Who struggles on, through weary years,
Against himself, and wins.”

Again, by a painful circumstance—the details of which I forbear to mention—I was thrown into the bosom of my family for several months in succession. I was induced to attend a series of meetings then in progress in the city of Ann Arbor.

Once more I was powerfully wrought upon, and reclaimed. Before the meeting alluded to, closed, though the subject had not been mentioned from the pulpit, or by the membership, my mind became powerfully exercised upon the subject of full salvation—a complete deliverance from all inbred sin. The conviction was clear, deep, and unmistakable. The light now flashed upon my mind for the first time, since I deliberately declared, as stated in a former article, that I would have nothing more to do with the subject of holiness—that *this was the rock on which I had split*, several years ago, while yet in the ministry, and from which point I had so gradually and almost imperceptibly retrograded, as to have escaped my notice. But that hasty conclusion constituted an effectual bar to all farther progress in the spiritual life; and hence, I necessarily went backward and not forward.

But now having been awakened, the subject of holiness occupied my thoughts and became the burden of my prayer. The Spirit of God had laid this conviction upon my heart, and it became my imperative duty to go forward by making the necessary consecration in order to its attainment, or effectually undo what God had mercifully done for me. I saw I must “go on unto perfection,” in order to retain what I had already received.

I sought it as a *special blessing*, having

already a clear sense of justification, or pardon.

I sought it by walking in the light as it dawned upon my mind from the revealed Word and the quickening Spirit. Presently, a serious difficulty arose respecting the "*giving up all things*," necessary to its attainment. This giving up every thing, seemed to culminate in *one particular thing*, which I was unwilling to think God required me to surrender. I blush to say, that this was the habit of smoking, which was now thoroughly fastened upon me, having indulged the filthy practice for more than ten years. At first I felt disposed to regard the conviction to abandon the use of tobacco in the light of a temptation; thinking, perhaps the devil might make the suggestion to my mind in order to make the way of holiness appear to me more strait than it really was, and thus prevent me from walking therein. Hence, in order to settle this question whether it was of God, or a trick of the devil, I concluded to try the experiment of laying it aside for a week or more, and thus determine whether or not, it stood in the way of entire sanctification.

But here was an experiment with a mental reservation. And of course, it did not succeed. It was not an unconditional surrender. The experiment, therefore, was abandoned; and, as usual in all such cases, the doubtful habit continued.

I then fell back upon the popular way of seeking this blessing, with no better success: that is, by giving up all known sins, and retaining all things indifferent; blessing that I had surrendered all that was necessary at the time of my justification, and therefore, all that was required of me was to "grow in grace and in the knowledge of the truth," until I arrived at the goal of Christian perfection.

I was now fairly moored upon the *gradual development theory*, which amounts to an indefinite postponement of this great salvation. This was just what the devil wanted me to do. But God's time is now. "To-day is the day of salvation." The devil's time is to-morrow,—some future time. The devil's way of seeking it is by

works, when he cannot divert us wholly from its pursuit. Be not deceived;—whoever is seeking a clean heart in this way, is "climbing up some other way;" and death will find such at the bottom of the ladder, as "thieves and robbers."

Mr. Wesley furnishes us a good test by which to determine whether we are seeking it in the *right*, or in the *wrong* way, in his sermon on "The Scripture Way of Salvation,"—vol. i. page 391. He says: "By this you may know whether you are seeking it—sanctification—by *faith* or by *works*. If by works, you want something done *first*, before you are sanctified. You think you must first *be* or *do* thus and thus. If so, then you are seeking it by works.—If by faith, you expect it as you *are*—and if as you are, then you may expect it *now*." In fact, there is no future salvation, but in name, ~~but in the abstract.~~

He further states, that there is an inseparable connection between these three points, viz: Expect it *by faith*. Expect it as *you are*; and Expect it *now*! To deny one of them is to deny them all. To allow one, is to allow them all."

Having adopted this popular way of going on unto perfection,—I mean the *development theory*, as now taught very generally by the ministry of the M. E. Church, especially by those who hold it in theory only,—as might be expected, and as a legitimate consequence, I made progress, but it was in the wrong direction. In less than six months I was in bondage again, as much so as before being reclaimed, and soon ran to the same excess of riot as before. I resumed my situation in business with the company previously alluded to, under more favorable auspices financially—receiving three dollars a day, and my traveling expenses paid.

After long forbearance, and unwearied efforts for my reformation, they were obliged to give me up as incorrigible. I assured them they could do nothing effectually for me, and our business relations were dissolved. For the best of reasons, my wife expressed herself thankful when I had spent my last dollar. Home influences surrounded me once more, and the good wishes of my remaining friend

greeted me, and faint hopes were expressed that something would turn up which might result in my reformation.

For nearly two years I seldom attended church, and stood aloof from any committal as to the practice of habits of sobriety. My former efforts had all proved abortive, and I became distrustful of myself and hesitated in adopting any restraining or reformatory measures. Some who knew me least, seemed to regard me as being deficient in stability of mind, and fixedness of purpose. But evidently they no more understood my real character, than they comprehended the nature of the conflict. Indeed, the whole history of my thus far eventful life, did not warrant such a conclusion. It was my indomitable will power, that led me to persevere and continue battling for a series of years with a potent enemy, a thousand times too strong for me.

Men may turn mighty rivers out of their courses, and have done it; but they are utterly powerless to turn back our nature's rapid tide, and cause it to flow in the channel of holiness. This requires the same power that "spake a world from nought," or a Lazarus from the dead. If finite power had been adequate to the task, it would have availed in my case, ere I had wandered so far from the "central point of bliss."

"It requires more than human strength
Or will, to overcome
An enemy who marcheth not
With banner, plume, and drum,—
A foe forever lurking nigh,
With silent, stealthy tread:
Forever near your board by day,
At night beside your bed."

I seemed to carry with me all along the conviction, that God would, in some way, vindicate His dealings towards me, and terminate the fearful controversy in such a manner as to "magnify the grace of the Lord Jesus Christ in my body, whether by life, or by death." For more than a year past, I had not prayed in secret, and scarcely heard a sermon preached. I noticed that I became more and more indifferent in reference to religious things.—This very fact alarmed me.

In my journal, I find a brief entry made

touching my last successful effort for salvation:

Sunday, May 2d, 1869.—At 7½ P. M., after my wife and children had gone to church, I entered my closet, and kneeled before the Lord and asked him if He could, and would do anything more for me; and received the assurance that if I would try to do something for myself, He would do something for me.

I then and there promised to break off from my sins, and began secret prayer.—That vow I have kept to the present time.

Sunday, May 9, 1869.—Attended class-meeting, and during the week obtained the evidence that my backslidings were healed. Praise the Lord!

Sunday, May 16, 1869.—Attended class. My mind was deeply exercised on the exceeding sinfulness of my heart and life, and groaned for deliverance from all inbred sin. Spoke with much feeling, and many tears. One lady, of deep religious experience, understood my case, and spoke an encouraging word at the close of said meeting.

On Wednesday, May 19, 1869, between 9 and 10 P. M., I was enabled to claim the desired blessing of a clean heart through faith alone in the all-cleansing blood.

I spoke of it in prayer-meeting, and in class the next Sabbath; in love-feast, also, about this time, and in the noon-class and prayer-meeting. And on the 4th of July, 1869, I made mention of it in the general class-meeting of the M. E. Church.

It was life or death with me. I hesitated no longer, but made the great resolve—"Sink or swim, survive or perish!" I determined to make a clean breast of it. After a mental struggle which lasted for three days,—which I forbear to relate, but which some of my friends will never forget,—the surrender was made. When upon the very verge of despair, I saw that all human efforts were unavailing. I cried from the depth of my extremity, "*None but Jesus, can do helpless sinners good.*"—Just at that point, when my stricken soul turned away from all proffered aid, I exclaimed,

"Other refuge have I none—
Hangs my helpless soul on thee."

Just here, the Saviour stood upon the crest of the wave which threatened to overwhelm me, and stretched out His hand and *saved me*. The storm had subsided, and there was a great calm. Immediately, I stood upon the borders of Canaan, and "viewed the landscape o'er."

"This was the way I long had sought,
And mourned because I found it not."

But my mourning was turned into joy. Hallelujah to God and the Lamb forever and ever! I rejoiced in the wonderful deliverance, and proclaimed it all abroad.—But alas! how few there were to sympathize with me in this "great salvation." Perhaps not more than three or four out of a membership of five or six hundred.—O! how few there are that be saved! "Because strait is the gate, and narrow is the way, which leadeth unto life." Indeed, those who seemed to feel some interest for me up to this point, now withdrew their sympathy. Perhaps, more properly speaking, I had gone out of the reach of their spiritual atmosphere. They seemed to think, when I was reclaimed from the practice of those vices which they did not openly indulge in, I had reached a moral status which they approved, and over which they could rejoice.

But to be saved so soon from all sin, and be "sanctified wholly," was indeed allowable in theory, but in experience and practice it was wholly ignored. But "the Spirit of the Lord was upon me, because he had anointed me to preach the gospel." And I began to "lift up my voice like a trumpet, and show the people their sins," and taught them that the substance was more to be desired than the shadow; that a mere theory, however correct, was not all that God required of us as Methodists; that the form of godliness was good, but the power was better. But they said—"Thou wast altogether born in sin, and dost thou teach us?" "We have men sent by the Conference to teach us—men who have authority to reprove, rebuke, and exhort us; but as for this fellow, we know whence he is." The idea of one so recently reclaimed, and professing to have attained "perfect love" in so short a time, while

they had been in the way, without backsliding either, (?) for twenty, thirty, and even forty years, and yet they had not arrived at this state of grace, or grown up into it—seemed to them a thing too incredible to be believed. Surely, he must be "beside himself," deranged," or else running into "fanaticism." High officials animadverted upon it from the pulpit, and sub-officials admonished and lectured in the class-rooms and prayer-meetings.

Round after round of water was poured upon the sacrifice, but still the fire burned. I continued to rejoice in the grand reception made me on my return to the old family mansion, which was illuminated from cellar to garret, and the voice of joy and gladness rang through its halls. Hallelujah! The Father proclaimed, "This my son that was dead, is alive again—was lost, and is found."

Well, I felt that if my Father placed so much confidence in me as to put upon me the "*best robe*," and such an insignia of royalty upon my head, and gave me such a hearty welcome, it was not wrong for me to wear them, nor to receive such expressions of His loving favor. What if some of the elder brethren did stand without, and refuse to come in and share in the joy and gladness of the ovation. Was this a sufficient reason why I should return to that "far country" from whence I had so recently come? Should I again engage in the menial service of herding swine, when my Father had given me a better situation?

But when the servants told them what was going on within, "they were angry," and refused any participation in the ceremonies of the occasion.

The Father came out and entreated them. But they said, Lo, *these many years* have we served thee, *neither transgressed we at any time thy commandment*, and yet thou never gavest us a kid to make merry with our friends; but as soon as *this thy son* was come, which has devoured thy living with harlots, thou hast killed for *him* the fatted calf. But the Father replied, It was meet that we should make merry and be glad; for *this thy brother* was dead and is alive again, was lost and is found."

But, *there they stood*, firm in their resistance,—and there we are compelled to leave them for the present. Still, we think they had better come in and participate in the festivities of the occasion, though it be at “the eleventh hour.”

“Thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

“All honor, then, to that brave heart,
Though poor or rich he be,
Who struggles with his better part—
Who conquers, and is free.
He may not wear a hero's crown,
Or fill a hero's grave;
But God will write his name among
The bravest of the brave.”

S. C. STRINGHAM.

Ann Arbor, Mich.

A WORD FROM OIL CITY.

The recent, sudden death of Sister Barker, of Meadville, calls to my mind the history of the days spent in that place. I have always seen the hand of God, in my going to her house to board. It was at her house that, my wife, eldest son and myself were all sick at one time, with the typhoid fever. Mrs. C., who had come from Niagara Co. to nurse my son, had left the younger children at the farm, early in November, expecting to be absent about two weeks. Three months passed away before she entered our home again—what the trial of our faith was, God knows. During my sickness, I lost my situation, (by a change in the R. R. management.)

For ten days our son seemed to hang in an even balance between life and death. Out of all, through all, God brought us; Halleluia to His name!

It was under such circumstances that we became acquainted with Sister Barker. Born in Kentucky, and raised up under aristocratic, slaveholding influence, she was a monument of God's power to save.

When first converted, under Baptist influence, she laid aside her jewelry, and worldly conformity. She afterwards became convinced of the need of sanctification. She sought and found. When the witness came, her shouting brought her neighbors in to see what was the matter.

To all she exclaimed, “I have got it.” Afterwards, marrying the late Dr. Barker, President of Allegany College, she removed to Meadville. When we first became acquainted with her, she was not clear in her experience of this blessing. One Sunday, while I was at church, she had been praying, and consecrating herself anew. She went into the room where my wife was, (she was still sick with the fever,) and began to tell my wife what she had been doing; and while thus talking and looking, the fire again descended and consumed the sacrifice. Shouts and praises went up to God in that sick room. Thus she lived; thus she died. On the 10th of January, while dressing herself in the morning, she fell and instantly expired. Her funeral on Sunday last was not the house of mourning, but rejoicing. Well might Dr. Wythe exclaim, “Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end.—Amen.” Is it not so with all of God's saints?

“OIL CITY.”

This is a big circuit, forty miles long, six classes, and plenty of places to form others. But what can one preacher do? I have one local preacher—Bro. Croych—one teacher—Bro. Jones—and an M. E. exhorter—who intends to join us—to help me. We do the best we can. God helps us, and though we have to contend against Sabbath-breaking, whiskey, tobacco, profanity, secret societies, and anti-Free Methodist influence of every description, yet we see signs of a shower. Glory to God! some are being converted; some are being fully saved. We are not having any “splendid revivals,” yet Jesus condescends to bless our efforts. We are praying for God to work all over the circuit.

S. K. J. CHESBROUGH.

The Bible is my mirror, in which I see what I was in Adam before the fall—what I became by the fall—what I am, and should be in Christ now, and what I shall be through eternity.—*Luther.*

DYING TESTIMONY.

REV. B. T. ROBERTS:—DEAR BRO., With a sorrowing heart I write you this morning to say that on Wednesday Dec. 4th at 5 P. M. the Master took my beloved wife to Himself. Her death was the most triumphant I ever witnessed. She was converted when about 15 years old, joined the M. E. Church and for 24 years she was a Christian. On the 28th day of May 1865 she was enabled to lay herself, soul and body, time, talents and all upon the altar, and then and there received the witness that she was made every whit whole. She had been regarded all the time as a good member of the church, and a consistent Christian. But this last baptism was so radical that it changed her through and through, inwardly and outwardly. Her jewels, flowers, fashions &c were all laid aside, and she came forth stripped for the "race," having laid aside "every weight." She recognized the fact that she had given all to Christ, and that it meant *all*. She took nothing back, but as trials, persecutions, losses, and crosses, and afflictions came, she kept binding the sacrifice more closely to the altar, testifying every where to the power of God to "save unto the uttermost." She frequently came in conflict with fashionable professors, as she was faithful to warn, exhort and reprove as opportunity offered. She was called to the country to the funeral of a dear brother, who had died in the triumphs of faith, and after his burial she seemed to have a premonition of her approaching death which led her to request that his body might be removed to the cemetery at Lincoln so she might be laid by his side. She returned home, sick with remittent fever, and after suffering for near seven weeks the Master said it was enough.

During all these weary days and nights of suffering, she never murmured,—never distrusted, but patiently trusted in her Heavenly Father, and believed in her heart that "He doeth all things well." The last few days of her life were wonderful in that it was one continual victory. In the midst of the most terrible suffering she sang and shouted the praises of God as

long as she could articulate, and still she whispered on—"This world is overcome through the blood of the Lamb." There was no death struggles, but short and shorter grew her breath, weaker and weaker her pulse until just as the sun went down in the west her pure spirit winged its flight to the land of rest. But what was the most glorious of all this was, as the light flickered in the socket her countenance became radiant with Heavenly light until it was so transfigured and beautified that it did seem to be the very perfection of angelic beauty. Such was the end of one who gave all for Christ, and was not ashamed of Him and His words before men. So in this last hour of struggle He came and honored her with His presence. She was a constant reader of the *Earnest Christian* for seven years, and from it she received much help and encouragement.

Lincoln, Neb.

T. J. CROWDER.

MRS. MARTHA THAYER.—Died, in Lincoln Neb. Nov. 24th 1872 at the residence of C. N. May Mrs. Martha Thayer, widow of the late Salmon Thayer M. D. of Onondaga Co. N. Y., and mother of Mrs. C. N. May; aged eighty nine years, nine months and twelve days.

At the age of twenty seven she sought and found Jesus as her Saviour. Hers truly was a life of faith and trust. She was a faithful wife and affectionate mother, and sought to rear her children in the fear of God to whom she early dedicated them. She lived to see five generations of her family.

She loved the Bible and took it as the man of her counsel. She was one of the number that left the M. E. Church and was organized in a *Free Methodist* class by Bro. T. S. LaDue in Hudson Wis. in 1867. She was a firm believer in the doctrine of Holiness, and received the witness of a clean heart about five years since and retained it to her death. She was confined to her bed four weeks, was confident that it was her last sickness. Age had not materially impaired her faculties. She retained her consciousness to the last and left a word of exhortation for her children that were not present, and to live for God and meet her in Heaven. During her illness

she was calm and heavenly and had clear views of Divine truth. She conversed freely of the deep things of God until the day of her death. She said, "I am safe in Jesus and nothing to do but to die. I have been waiting a year." On being asked, a few moments before her death, if she was going to be with Jesus, she replied—yes; and calmly fell asleep with a heavenly smile on her face. She has left a large circle of mourning friends, but our loss is her eternal gain. C. N. MAY.

LOVE FEAST.

[DELIA SMITH.—Jesus saves me with a present, free and full salvation. I love Him with all my heart, soul, and strength. Glory be to Him for all He has done for such a worm as I am. Two years ago, while in the old church of which I have been a member for twenty years, God shewed me He would give me a salvation that would take out the pride of life, the lust of the flesh, and all conformity to the world. I sought and obtained the prize, and He has kept me ever since; praise His name forever.

He then showed me I must be a reprob-
 er in the church to which I belonged. He made my face hard against their faces, and because I was obedient to my Heavenly Father they thrust me out of the church.

A few pilgrims commenced a meeting twice a week in my own house. Notwithstanding all the arts of Satan, God has helped us to keep it up. The two last He was with us in power. God and His precious word is our teacher. I think by His grace we shall have a people here that will be pure.

REV. J. FOHL.—I am still striving to discharge my duty in the fear of God; in calling sinners to repentance, and in visiting from house to house, in scattering the word of Life; and I am happy to say, the Great Head of the Church is still with us in the conviction and conversion of souls.

Where ever the *Earnest Christian* is circulated, it is read, and admired by all, for its piety, zeal for God, and non conformity to the world.

My dear Bro. only "Stand fast in the liberty wherewith Christ hath made us free." The crisis is coming when the Judge shall appear, and the reward shall be given according to the deeds done in the body. Grace will nerve us for the conflict.

MRS. L. D. MITCHELL.—Since I came to this, our western home, I have met with a few precious souls engaged in the cause of God. But too many desire to avoid the offence of the cross, are not willing to obey the injunction, "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing and I will receive you." I do give God the glory for the fellowship I feel for all who bear the *image* of my Master. Here among strangers I am seeking to know my duty, to understand the will of the Lord concerning me, and what my hands find to do, to do it quickly with all my might. Daily I find Jesus precious. I am charmed with the music of His voice speaking to my heart in accents sweet, "Fear not for I am with thee, be not dismayed for I am thy God." I claim him now even as my *full and complete* Saviour.

I am feasting in green pastures; a

"Land of corn, and wine, and oil,
 Favored with God's peculiar smile,
 With every blessing blessed,
 Here dwells the Lord our righteousness,
 And keeps his *own* in perfect peace,
 And everlasting rest."

WILLIAM HOWARTH.—To day I feel like entering the Love Feast of the Children of God and giving my testimony to the saving grace of our Lord Jesus Christ who is able and willing to save all who come unto him by faith. To day, even now, I feel him to be precious to my soul and that he not only will save; but that he does save me, even me. Blessed be his name forever and ever. Hallelujah. I bless God that I am yet upon the ocean of life and though tempest-tossed I have no fear from the winds or the waves as those elements are subject to him in whom alone I trust, and he has promised that he will be with us in six troubles and in the seventh he will not leave us. My desire to day is to know

more of Jesus and of what he would have me do and to sit at his feet and learn his blessed will concerning me and how he would have me glorify him while here upon earth. My determination is to live in the light I have and to seek more by prayer and supplication, and that every one who nameth the name of Jesus may depart from all that is evil, seek peace with all men and speak the truth with his neighbor, and then Zion will prosper and souls will be converted to God, and his blessing will rest upon us both here and hereafter.

J. E. BRISTOL.—The Lord is my portion to day. He carries me safely over the billows of trouble and doubt. Blessed be our God for a salvation of love. Even while an enemy to him His overpowering love like "coals of fire heaped upon my head," sank deeper and deeper till soul and body melted in humble penitence before Him, leaving a flame of love in my soul that burns brighter and brighter unto the perfect day.

And the blood, O! how it heals and strengthens the fibers of the soul till, in union with the Divine harmony that rules in the "Kingdom of Immanuel" they perfectly vibrate to the glory of God and the Lamb. The conflicts are stronger and the victories more glorious. Praise God forever. The armor gets brighter and the darts of the adversary glance off gloriously. Through Jesus I know I shall come off more than conqueror.

L. M. STEARNS.—I am well satisfied from events that have transpired during my life that if I had not had religion my body would now lie mouldering in the grave, but where my soul would have been who can tell? I might possibly have had a death bed repentance; in all probability not. I am becoming more and more convinced that every man, and woman is a sign board on the highway of life upon which the passer by reads,—this is the way to heaven, or—this is the way to hell. We do not live to ourselves,—we are casting an influence over minds that we little suspect. If I am to be a sign board on the highway of life, I want it to read thus; "A brand plucked from the eternal burnings

by the resurrection power and blood of the Son of God."

EZRA DOMINY.—I am now 86 years old. My wife and I were born in the same month. We are able to be about and do many chores. I am a Presbyterian and have a good hope that we have an inheritance in Heaven and that we soon shall be there to enjoy it.

NICHOLAS WHEELER.—I think I have taken the *Earnest Christian* ever since it first came out. The more I read it the better I like it. I could spare my dinners better than that welcome messenger.

AMAZIAH A. PALMERTON.—I praise the Lord for what He has done for me. My trust is in the Lord. The Lord is good. He has done a good deal for me. I am resolved to go on in the good way. I want to know more about the Lord than any thing else, it is good to trust the Lord. I want to live better every day I live. I know there is power on earth to forgive sins. I am going to serve the Lord as long as I live. Pray for me that I hold out to the end.

Erie Co. N. Y.

ISABELLA BIDDELL.—A kind Christian brother presented me a copy of the *Earnest Christian* which has been very profitable to my hungry soul. Often has it helped to drive away the dark clouds that frequently obscure my hope,—but I do praise and thank God that your book has been placed in my hands. I regard it as a stream from the pure fountain. I see the need of the "*Earnest Christian*" here in the wild west where so many go astray,—not only those who know not God by practice, but those who profess to be the followers of Christ. Yes, I say they are the ones who need your gospel trumpet to sound to wake up the sleeping soul. May God bless you in your good labors. I am a member of the Presbyterian Church, yet I do feel I want a deeper work of grace in my heart.

Hall Co. Neb.

REV. ALEXANDER MEEKER.—I am in sympathy with the doctrine of holiness.

I rejoice in a present Saviour and a full salvation. I find in preaching on my circuit that the opposers of the doctrine are very easily disturbed; but I mean by God's help to disturb them every time I preach. I expect to go through by the way of the cross. I rejoice to know that our church, (the United Brethren in Christ,) are holding up the banner. Pray for us brethren that God may give us success.

MRS. MARY MCCLINTIC.—To day I can say the Lord is my refuge. He saves me from all sin. For twenty years I was afflicted with nervousness which affected my heart so that I hardly knew what it was to have a good night's sleep. But when the Lord saved me from my lost state, it seemed that I was saved from all disease, and I was a new creature, soul and body. It is almost a year since I went through this glorious change, and it has been one of the sweetest of all my life. I can sleep just as sweetly as if I never had any disease.

But don't think friends that I sleep all the time. My heart is in this glorious work. The greatest object of my life is to get sinners to give their hearts to God and be saved. I feel that Jesus gives me the victory.

MISS M. F. CURRY.—I have been a reader of the *Earnest Christian* for about five years; and as I was perusing the Golden Rules laid down therein, I thought I would like to speak a few words in behalf of my Saviour. I have been deprived of the privilege of attending a love feast, or any kind of public worship, for nearly four years, on account of illness, which most of the time has been so severe that I could not leave my bed only as I was lifted from it. But praise God! he doth visit the afflicted. Many times have I been laid near death's door, and my medical attendants thought that I could not survive but a very few hours at the longest; but God in his infinite wisdom saw fit to spare my life, and although I am not healed, I know that the Lord hath done much for me, and I expect by faith he will in time do greater works. For I know that whom he loveth he chasteneth, and that he in his faithful-

ness hath afflicted me; for I, like other mortals, am prone to wander, and sin is in our land on every side, in the Church as well as out of it.

I once heard a young lady remark, while conversing with her about her soul's welfare, "I do not know but I get along just as well as those who have religion. There is Mr. B.'s daughter, and Mr. C.'s son, who are professors and leading members in the Church, and I think I am as good as they are. Why not? They dress in the height of fashion, attend parties, sometimes balls, occasionally take the social glass, crack jokes, read novels, and attend the Lodge regularly." But stop, sinner! you said they were professors, and perhaps they are; but there is a vast difference between professing and possessing religion.

Thank God there are a few genuine Christians! I long for the time when I may be enabled to mingle my voice with theirs in giving thanks and praise unto God for his manifold blessings bestowed on his children. I find the way of the Christian is not all sunshine; there are many trials and temptations to be overcome; and they that would win must fight valiantly. I have often thought of the saying, and believe it to be true, that "He that conquereth himself, doth more than he that ruleth a nation." When I see how many are deceived, and led after the vain things of this world, I feel like saying, as did David, "It is good for me that I have been afflicted, that I might learn thy precepts." Sometimes it seems very hard to be thus confined to a room of suffering, and I feel as though it is more than I can endure. Then I remember the words of the poet, when he said, "They serve who wait;" so I will try and be patient, and thank God that I have a home and kind parents to take care of me. I am determined to press my way onward and upward, steadfastly forward to the time when these light afflictions—though seemingly very great—which are but for a day, shall work out for me a far more exceeding and eternal weight of glory.

MRS. J. A. WAGHORN.—I want to say, to the glory of God, that he saves me just

now. Praise his holy name! All is on the altar for Jesus. I mean, with God's help it shall stay there. I do feel that I love God with all my heart, with all my soul, with all my mind, and with all my strength,—and my neighbor as myself—give God the praise. I know that I can do nothing of myself; but the Lord is my strength—in him do I trust. He is all and in all to me. Jesus is precious to my soul, and I do hope that earnest Christians will pray for me, that I may be always earnest in the work of the Lord; that I may not do anything that He would not have me do, and that I may leave nothing undone that he would have me do. May God help me for Jesus' sake! Amen and amen.

AMOS B. COBB.—I am well satisfied with the labor of the *Earnest Christian* for 1872. I trust it will retain its spirit and design. It seems quite in earnest that man should fulfil his destiny, and become conformed to the image of the Son of God.—Romans viii. 29. It being the will of God that we should be holy and without blame before him in love, he having so determined our adoption by Jesus Christ.—Eph. i. 45.—Hence we see the end is not reached till we become holy. Our love must be made perfect, or we cannot have boldness in the day of judgment. Nothing short of the holy seal—the baptism of the Holy Ghost—will answer. When we consider the fallen state of the Churches, we say with Jeremiah, "Oh that my head were waters," etc. We can argue the doctrine of holiness. We can advocate it according to the word of God; but we must feel it, preach it, pray it, talk it—yes, live it. We must be in earnest. What is the matter? Why, all Heaven is waked up. God is in earnest. Man has fallen, and must be redeemed.—God has given his Son to ransom him from death, and now the Son has entered the wine-press alone. The streaming blood bespeaks his earnestness, his agony. Was there ever love like this? All my soul seems stirred while I write. But the work is finished in the outward court; but within the veil he ever liveth to make intercession for us. Amen and amen. The Lord omnipotent reigneth.

Almost everybody have about as much earnestness and holiness as they think they need; so they don't want to be stirred—it makes them nervous.

SARAH A. MERRIAM.—Praise God for a free and full and present salvation! I am going through in the narrow way, with Jesus in my soul. Hallelujah to God and the Lamb forever!

Mich.

KATIE J. BORNT.—With much pleasure I take the opportunity to write a line or two for the *Earnest Christian*. This little book has been a welcome visitor at our home every month for the past year. Some kind friend sent it to me, to whom through its own pages I return many thanks; hoping to be more clearly led in the narrow way by its teachings, and finally rest among the *fully saved*.

MRS. R. T. FREEMAN.—The Lord is precious to my soul. I love his work and his people. I am trying, though in a weak way, to do my blessed Master's will. I love the Earnest Christian. It comes to my home like a thrice-welcome visitor. I prize it next to the Bible. The love feast—every word so fresh, gushing forth from overjoyed hearts of God's chosen ones.—How I do praise God for this great salvation!

"I love to tell the story,—
For those who know it best,
Seem hungering and thirsting
To hear it like the rest."

How willing we ought to be to witness for Jesus, when it strengthens us so much to hear from others!

The Lord blesses me while I write.—Praise his name! His goodness and mercy endureth forever and ever.

REV. E. E. ADAMS.—I can say through Jesus' blood I am saved; saved from my own ways. Holiness does for me what the Bible says it will. All the glory belongs to our God. I am more than contented in the way the good Lord leads me, My wants are all supplied, and I mean to trust Him to the end.