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PROPERTIES OF HOLINESS.

BY REV. B. T. ROBERTS.

Gold has the same properties in all countries, by whatever name it may be called. The nature of love and of hatred never changes with the lapse of time. Holiness may present different manifestations in different circumstances, but its qualities are as unchanging as its Author. The views of men may vary, but *it* never varies. Examine it in detail or view it as a whole, its qualities never change.

The indistinct notions which many entertain of holiness, are owing to the fact, that they have never seriously considered what it is which constitutes holiness. They are like one who knows nothing of gold but its color, and is therefore ready to call every thing gold which looks like it. He who has any skill in the metals, is not so imposed upon. If he finds one of the required qualities, he searches for another, and not until he finds that a metal possesses *all* the properties that it should, does he pronounce it gold. So if you have holiness, you have all those moral qualities, which taken together, form that grand total of Christian graces, which the word of God denominates holiness. Let us look at some of these qualities. We will first notice some of the things

from which holiness implies deliverance. This is the more necessary, because the self-indulgent spirit which wealth and luxury always beget, lays stress upon a few of the positive properties of holiness, without insisting upon laying aside every thing which is inconsistent with it. But the Bible has quite as much to say about the negative, as about the positive part of holiness. The first commandment reads, *Thou shalt have no other gods before me.*—Ex. xx. 3. It was not enough to worship the true God—this, Solomon did, even in his backslidden state; but no false god must be worshipped. Of the ten commandments, *nine* contain negative provisions. They tell us what we shall *not* do. Nine prohibitions in the Ten Commandments, and but two positive precepts! From this we might infer that God sees that there is much greater difficulty in keeping us from doing wrong, than there is in leading us, in other respects, to do right. “Herod heard John gladly and did many things,” but he would not put away the woman with whom he was unlawfully living.

Cease to do evil; learn to do well, (Isa. i. 16,) is God's order. To require this, makes trouble. The Romans never scrupled to add another god to their Pantheon. They would readily have admitted Christ to that honor. But when the uncompromising Apostles

demanded that their false gods should first be dethroned; Christ was rejected, and his disciples thrown to the wild beasts and to the flames. It was not the purity, so much as the intolerance of Christianity, that stirred up the fierce opposition which it encountered. The martyrs would have avoided their fate, if in addition to worshipping Christ they would have consented to worship Jupiter and Minerva. But they not only maintained that Christianity was true, but that it was *exclusively* true. They not only preached that, "He that believeth and is baptized shall be saved;" but that "he that believeth not shall be damned." They were bold to declare, "Neither is there salvation in any other." No terrors could induce them to join in the cry "Great is Diana of the Ephesians," or swear by the image of Cæsar. It was this opposition to all that was false, that brought them into trouble wherever they went.

In general, then, Holiness implies deliverance from sin. It is the opposite of sin, as light is of darkness.

The Bible teaches us the possibility of having every wrong propensity of the soul destroyed. We are aware that some passages look, at the first view, as though the continuance of sin in the soul was unavoidable. Let us give the more prominent of these a careful and candid examination. The first to which we call attention is found in 1 Kings viii. 46,—"If they sin against thee, (for there is no man that sinneth not.)" In the original Hebrew, the word that is translated "sinneth," is in the future tense. "This tense," says Stuart, in his Hebrew Grammar, page 207, "designates all those shades of meaning which we express in English by the auxiliaries

may, can, must, might, could, should, would," etc. Thus Gen. iii. 2,—“We may eat of the fruit of the trees of the garden.” The term “may eat,” is, in the original, in the future tense. So, also, 1 Kings viii. 40,—“That they may fear thee.” The phrase, “may fear,” is in the future tense in the Hebrew. The same is true of the phrase, “may know,” in the 43d verse, “That all the people of the earth may know thy name.” Hence, a literal translation of the 46th verse would read: “If they sin against thee, (for there is no man that may not sin.)” This teaches, not that every man does actually and necessarily sin, but that *every one is liable* to sin. It is *possible* that he may, but not *necessary* that he should sin. So, also, the supposition, “*if they sin,*” implies that they might sin, or they might not. It expresses a contingency that could not exist if sin were unavoidable. That they might not sin, is clearly implied in the declaration that if they did, God would be angry with them, and deliver them into the hands of their enemies, so that they should be carried into captivity. But as this was not necessary, it follows that it was not necessary that they should sin.

Most of the above remarks will apply to the passage found in Eccl. vii. 20,—“For there is not a just man upon earth that doeth good and sinneth not.” The word, “sinneth,” is, in the original, in the future tense, and should also be rendered, “may sin.” This passage teaches the doctrine that runs all through the Bible, that we are never secure from the danger of falling. In our best estate, when grace has done the most for us, we have great need to “watch that we enter not into temptation,” to “keep our bodies under, and bring them into

subjection," lest we should "become castaways."

Prov. xx. 9,—“Who can say, I have made my heart clean, I am pure from my sin.” This passage is intended to reprove the boasting of a self-righteous, conceited Pharisee, who not only claims a goodness he does not possess, but ascribes his fancied purity to himself. If we offer up, in fervent desire, and a faith that will not be denied, the prayer of David: “Create in me a clean heart, O God,” who shall say this prayer will not be answered? God alone is able to purify the soul. It is only by coming to Him in importunate supplication that we can obey the Apostle’s direction, “Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.” In this way alone can God’s command be met. “O Jerusalem, wash thine heart from wickedness that thou mayest be saved.”

Job ix. 20,—“If I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me preverse.” In this chapter Job treats of the majesty and holiness of God. In the 15th verse he says: “Whom though I were righteous, yet would I not answer, but I would make supplication to my Judge.” Before the purity of God he counted his righteousness as nothing, however he might lift up his head in the presence of his fellow man. Thus, in the verse above, we understand Job to say: “If I justify myself (before God) mine own mouth” in the prayers that I make for the mercy of the Lord, “shall condemn me.” He did justify himself most triumphantly before man, and repelled the accusations which his friends, unable to reconcile his afflictions with the supposition of his in-

nocence, had brought against him. If I say, “I am perfect” in God’s sight, of myself, “it shall also prove me preverse.” His perfect humility, here manifested, justifies the testimony that the Lord, who cannot be deceived, gives in his favor. “Hast thou considered my servant Job, that there is none like him in the earth, a PERFECT and an upright man, one that feareth GOD, and escheweth evil?”

Job xiv. 4,—“Who can bring a clean thing out of an unclean? Not one.” This text refers to the natural depravity that belongs to every one that is born into the world—to what is commonly termed original sin. It teaches that all are by nature depraved, not that this depravity cannot be removed by grace.

The Septuagint—the Greek version of the Old Testament, from which our Saviour and the Apostles generally quoted, thus renders it: “For who is pure from corruption? Not one, although his life upon earth be but one day.”

Rom. vii. 14,—“I am carnal, sold under sin.” In this connection, the Apostle speaks of his inward experience: 1. As an unawakened Jew: “I was alive without the law once.” 2. As a converted sinner: “But when the commandment came” to my comprehension, “sin revived, and I died;” my hopes perished. 3. As a believer in Christ: “For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.” Now, “being made free from sin,” and become truly the “servant of God,” he had his “fruit unto holiness, and the end everlasting life.” That the Apostle, in the above passage, refers to himself prior to his conversion, is the opinion of President Edwards, a Congregationalist divine,

who for learning and piety, and philosophical acumen, never had a superior in this country; who says: "The Apostle Paul, speaking of what he was *naturally*, says, "I am carnal, sold under sin."

1 John i. 8,—“If we say that we have no sin, we deceive ourselves, and the truth is not in us. That this refers to man in his *natural* condition, is evident. The apostle is speaking about the power of Jesus' blood to *cleanse us from all sin*. It is those who, falsely and dangerously trusting to their own morality and their naturally amiable dispositions, say that they do not need to be "cleansed from sin," to whom the apostle applies the above verse. But, being convinced that we are sinners, both by nature and by practice, he assures us that, "if we confess our sins, he is faithful and just to forgive us our sins, and to CLEANSE US FROM ALL UNRIGHTEOUSNESS."

These we believe, are the strongest passages ever brought forward to prove the necessary continuance of sin. Look at them candidly and you will be satisfied that we have given their true meaning. Let us ask, beloved reader, are you at the present time saved from sin? You may have been once. That cannot help you now. It only makes your condition still more deplorable, if you are now under the dominion of sin. Seek deliverance at once. Give no quarters. Let every sin die. That is a false holiness which does not deliver from all sin. Salvation from sin can alone secure salvation in Heaven.

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In seeking happiness from riches, you are only striving to drink out of empty cups. And let them be printed and gilded ever so finely, they are empty still.
—Wesley.

A GALLOW'S SCENE.

BY WM. FELL.

Justice often overtakes men in this life. Thus it was in the case of John Gaffney, who was executed in the City of Buffalo, February 14th. I was present at the execution of this unhappy man. The Sheriff sent me an invitation, and desired me to accompany him upon the scaffold. Previous to his trial, I visited him in his cell, and conversed with him about his soul, and urged him to seek Jesus Christ, and make his peace with Him. There was, on the same floor with Gaffney, two other murderers, one by the name of Morrissy who had murdered his own mother by stabbing her in the heart, and the other by the name of Parker, who had murdered a woman out in the country, near Hamburg. Morrissy was hung last September, and Parker was sent to State's prison for life. I talked with these three murderers in their cells, and urged them to make their peace with God. They received it kindly, and thought it was the best thing they could do. But John Gaffney seemed to be very confident that he would be acquitted; and said there was not enough evidence to convict him, he had the strongest hopes of being acquitted. Every thing had been done to save him from the gallows. He expected to have his sentence commuted to State's prison for life. His wife had an interview with the Governor, but all to no purpose. A dispatch came from the Governor that he would not interfere and that Gaffney must be executed. A few days before the appointed time of his execution he suddenly became insane, or at least pretended to be. By this means he succeeded in getting a respite from the Governor for one week. The doctors examined him, but there was a diversity of opinion. Some thought he was sane, and others thought he was not. But justice was not to be cheated in this way, so Governor Dix sent Dr. Gray of the Utica asylum, and Dr. Vanderpool of the New York harbor, to investigate the case, and they

pronounced him perfectly sané; that it was a case of feigned insanity. Thus every refuge failed him. How true it is that "all that a man hath will he give for his life." The day of his execution arrived; crowds of people assembled on the streets near the jail, but they could see nothing, as there was a canvass spread over the jail yard to hide the scene from their view. There were about one hundred persons in the jail yard to witness the solemn scene. A little before twelve at noon we visited the condemned man in his cell, the sheriff, under-sheriff, jailor and hangman were present. The sheriff knocked gently at the door, a priest came to the door and admitted us. There sat poor Gaffney between two priests. He seemed to be terror stricken when we approached. The sheriff spoke to him awhile and then the hangman proceeded to put the long black shroud upon him and the rope around his neck. While this was going on he turned to one of the priests and said, "O, Father this seems hard."

When every thing was arranged we marched out of the cell, the sheriff, under-sheriff and priests taking the lead. We marched around the hall of the jail and passed out of the door into the jail yard. All eyes were turned toward the condemned man. We marched slowly up to the scaffold, the priests at the same time chanting a solemn dirge. As we reached the platform he gazed with horror upon the instrument of death, and then said "O, this seems hard." The death warrant was then read by the under-sheriff. He was then asked if he had any thing to say, if so to proceed. He then turned to one of the priests and asked him what he should say, Tell them you are sorry and beg their pardon. But this did not seem to satisfy the wretched man. He had a fearful load upon him that was sinking him down, and he felt that he must make an honest confession of all his crimes. He then said, "I must confess the truth, but the priests interfered and told him not to; that it would be published in the papers." But he said to the priest, "O, Father do let me tell these gentlemen the truth;

as a dying man, let me confess." He then said, "I will confess," and the priests asked him what he was going to confess, and he said about this murder, they were willing then; but this was not what he intended to confess, for he had confessed this openly in the papers before. There was something still behind this that was weighing him down, and the priests were afraid he would out with it, and perhaps implicate others; for there have been other murders committed in this City for the last few years that still remain a mystery. Eternity alone will reveal the crimes that are covered up under ecclesiastical priesthood. The murderer commenced to tell how he had killed Patrick Fahey, the crime for which he was now about to suffer the penalty of the law. On the scaffold he did not refer to the other crimes he had committed; for his life had been one of crime, but justice finally overtook him. He was a young man of twenty-eight years. The hangman proceeded to draw the cap over his eyes, and I spoke to him and said, John good bye, and he wanted to see me before he died, and raised the cap off his eyes and said "Good bye," my last words to him, were John, God bless you, good bye. He then spoke to the hangman and said, Jake fix the rope so it wont hurt me, and the hangman said I will Johnny; and the next moment the drop fell, and poor John Gaffney's earthly career was ended. He died without hardly a struggle.

PEACE.—Remain in peace; the fervor of devotion does not depend upon yourself; all that lies in your power is the direction of your will. Give that up to God without reservation. The important question is not how much you enjoy religion, but whether you will whatever God wills. Humbly confess your faults; be detached from the world, and abandoned to God; love Him more than yourself, and his glory more than your life; the least you can do is to desire and ask for such a love. God will then love you and put His peace in your heart.—*Fenelon.*

“WHOSOEVER WILL.”

BY REV. O. M. OWEN.

Praise God! There is one institution over whose portals is inscribed “*Whosoever will*.” words of comfort, words of cheer to every one. The sinner hearing them, flees to Christ, his heart is changed. They fall upon the ears of the believer, he plunges into the fountain and is cleansed.

1. “WHOSOEVER will.” We may well rejoice with Baxter that our names are not in the Bible. I am glad mine is not; if it were I could not positively claim the promise: there might be others bearing the same name, but *whosoever* includes *all* of every grade, name, color, or condition. The invitation is as broad as a God could make it. O how it sweeps away the fancied distinctions of the human mind, and the would-be aristocratic lines drawn by the diseased brain of man! The negro and the king slake their thirst from the same stream. Why did not God drown us all in the perdition of the ungodly? Why did he turn the River of Life through this parched land? Ah! It was love—love created the fountain filled with blood—love placed upon the sacred page these soul-cheering words, “*Whosoever will*.” But is the invitation for me, vile as I am? unworthy as I am? Yes—doubting pilgrim—cling to the words and thy soul shall find rest in God. Many beautiful things are written in the Bible, but nothing sounds sweeter than this invitation. Is not this welcome for a favored few? Is it not for those who have money, and wealth, and position? No. It is the same old invitation uttered by Isaiah and reiterated by Christ. “*Ho every one that thirsteth: come ye to the waters, and he that hath no money come ye, buy and eat—yea come buy wine and milk without money and with out price.*” Saint! thou mayest be excluded from quenching thy thirst at the wine glass of the rich; may not be permitted to sit down at their luxurious tables, but thou art already seated at a table as much superior to the banquet of man,

as heaven is superior to hell. Heaven is not so far from earth as many people imagine. The water of life is near at hand; people’s eyes are shut, and they do not see it. Art thou a mourner in the church-yard lone? Lift up thine eyes and read the invitation of Jesus—“*whoso ever will!*” Here is consolation and ease for the troubled spirit. Art thou sick? Here is the health-giving beverage. Art thou poor? In Christ are unsearchable and inexhaustible riches. Dost thou need a foundation? Then build upon the Rock of Ages. Art thou corrupt? Come, wash and be clean. Art thou naked? Thou canst be clothed in white raiment. Art thou in bondage? Here, under this broad invitation break thy chains and henceforth be a free man. Ah—these words—“*whosoever will*,” sound more like music than anything else. If a wealthy man should write over his doors “*Whosoever will*, let him come in and feast with me,” and thou wast a beggar in the streets, wouldst thou stay away? Why then, when this inscription is written over the portals of the Gospel structure, do men prefer begging in the streets to feasting with Jesus!

2. “*Whosoever WILL.*” There is a little tyrant away down in the human soul, that God must capture before He sends salvation; that is the will. We must will to have our wills in accordance with the will of God. *Whosoever will* have salvation *will* get it. *Whosoever will* humble himself shall be exalted. We must go down very low if we expect to be raised very high in the resurrection morning. Wouldst thou reach the living water? Let God *break up* thy will and *go* down where it is. We seldom find fountains bubbling up on the top of high mountains—but on the hill-sides and in the vallies we find the streams. Salvation’s stream runs low—not over the roof, through tall steeples, and up among the stars,—but down at the foot of the cross. When people want holiness bad enough to get down where it is, they will have it. “I will give unto him that is athirst of the fountain of the water of life freely.”

We do not think of purchasing water? It is free. Pardon and holiness are free gifts. Get down, where the stream flows free and full. The best streams are those that issue from a rock. Those running through loose soil are apt to taste of the soil. There is too much of the earthly in the piety of the present age. It tastes of the world. *Real Holiness* has nothing insipid in it, but is pure and clear, unmixed with anything of an earthly nature. Genuine purity gushes from the Rock of Ages. People do not have to bend any to go to hell, but we cannot strut into heaven. If a man is dying of thirst he is willing to do anything to secure water. If a soul is in earnest for salvation, the conditions will be speedily met. Ah says one—"I cant—I can do no other way than I am doing: I am not one of the elect." What kind of a God dost thou worship? One who asks thee to come and be saved and then renders it impossible for thee to get salvation? Thy God must be worse than the beasts of the field. Suppose some cold night thou shouldst rap at the door of thy neighbor and he should say—"Come in" at the same time bolting and barring the door against thee. What wouldst thou think of him? What then dost thou think of that God who invites thee to the gospel feast, at the same time barring the pearly gates against thee? Ah there are none but self-made reprobates in all the universe of God. When the rich and great make feasts, invitations are sent out to special friends to come and enjoy the banquet. Jesus Christ has no favorites, He is no respecter of persons. He has written out the invitation in His own blood "*Whosoever will.*" Around us on every side are the bleached bones of those who have perished for lack of the water of life. Not that the water was beyond their reach, but because they would not drink it. O! what a stream of salvation, love, joy, purity is the River of Life. There are streams flowing through our large cities, but their waters are unfit to use, but here is one "clear as crystal." "*Whosoever will*" may wash

and be clean. The saints in glory procured their white robes by plunging into the River of Life. Mark!—White robes!—not *whitewashed*, but white, pure, eternally, and unchangably white. Wondrous stream; a little while and on thy fair banks shall be reared our everlasting habitations. Christianity is the only system that dares inscribe over its portals "*Whosoever will.*" Masonry, with all its boasted charity and benevolence, dares not write on its cornerstone these words. Why? The heart of the system is rotten. Away back, concealed from the fine exterior, lies the serpent coiled and ready to spring upon every one who enters the lodge. The center of the system is selfishness. If you are healthy, strong, robust, and rich, "*come and welcome.*" How unlike the gospel of Christ! Masonry conceals its heart—Christianity bares its bosom to the world and defies earth and hell. Masonry loves darkness—Christianity seeks to shed light upon all the race. "From the grand lodge on earth to the grand lodge above," is the language of secretism. What then will become of us who have never entered its *hallowed* precincts? Are we to be damned? Are we, poor outcasts, to be shnt up in one corner of Heaven, and the mystic order carry on their schemes over the heads of saints and angels? If Heaven is to be a lodge room, we have no desire to enter there. Ah no. Over heaven's gates gleam out in golden characters these words "*Whosoever will.*" Hear it ye lame, ye poor, read it ye wives who are excluded from the *sacred* circle here. Read it ye helpless, and be strong. Read it ye dead and live forever.

"The happy gates of Gospel grace,
Stand open night and day,
Lord, I am come to seek supplies,
And drive my wants away.

May this be the language of every reader. Amen!

The Christian has his sorrows, as well as his joys; but his sorrow is sweeter than joy.—*St. Chrysostom.*

THE BIBLE.

BY REV. J. FETTERHOFF.

The inspired word of God, or writings of the Old and New Testament, are called the Scriptures, the Bible, the *Book* by way of eminence and distinction, because they far excel all other books.

1st—They were penned by men most excellent for wisdom and holiness; as Moses, David, Solomon, the Prophets, Apostles and Evangelists. "All Scripture is given by inspiration of God."

These men were inspired by the spirit of God: 2d Tim. iii. 16; 2d Peter i. 21. "Holy men of God spake as they were moved by the Holy Ghost." Though these books were written by divers men, in divers ages, yet there is as great harmony in them, as if they had been written by one man at one time. Because God, by His Spirit dictated all, therefore it is called the word of God; 1st Peter i. 25.

2d—God is holy, perfect, pure and good: so is His book holy, perfect, pure and good.

3d—God is immutable, so is his book. It never changes. It cannot be banished from this world while the world stands. Isaiah xl. 8; Mark xiii. 31, etc. Notwithstanding, wicked men, and some of high grades and standing, being under the influence of the devil, have done all they could to banish the Bible from the world: even in so late a date as 1872, they have made an effort to banish the Bible from the public schools here in America, and have in Chambersburg, Pa. Some priest in their church told their people that if they had a Bible in their house, to put it in the fire and burn it up. But God has taken care of his book so far, and He will defend it to the end of time. It shall not pass away.

5—God is light, therefore his word is light; 2 Cor. iv. 4 and 6; 1 Peter i. 19. By it we have a knowledge of God, of the creation of the world, of angels, of man, of his relation and obligation to God, of man's sin, and fall

by sin, of the plan of salvation through Christ, and of a spirit world, of a home of happiness in that world for the good, and a place of torment for the bad. Matt. xxv. from the 32d to the last verse.

6—Those nations that have not the Bible, are under moral darkness, under the control of idolatry, priest-craft, and the darkest superstition. In point of morals, they are but little above the level of brutes. What is common to nations, is common to individuals; therefore all bad men that ever lived, or now live in the world, were, and are, those that have not the Bible; or if they have it, do not read it, nor respect it enough to obey its precepts.

7—The best nations, and the most exalted, are those that seek to be guided and controlled by the Bible. "Righteousness exalteth a nation.—Prov. xxiv. 34: Psalms xxxiii. 12.

8—The best men are those who love to study the Bible; and follow its precepts. The patriarchs, prophets, apostles, the reformers, and all men noted for piety and wisdom, were men that loved the Bible. John Fletcher, one of the best men of England, (called the angelic Fletcher) wrote to one of his friends and said, "I seldom look into any book but my Bible." Those who love the Bible, are in God's favor, have peace of mind, and are without fear. 1st John iv. 18. Bad men do not love the Bible, seldom read it, are in moral darkness and fear of the future, have no hope in death, die in despair, and wake up in hell. Luke xvi. 23. There is no safety for a church, nation, or individual, but in keeping close to the word of God, and the simplicity of the gospel of Jesus Christ. O blessed Bible!

As all, who believe they are sanctified, declare with one voice, that the change was wrought in a moment, I cannot but believe, that sanctification is commonly, if not always, an instantaneous work.—Wesley.

A soft answer turneth away wrath.

EARNESTNESS.

BY EMMA J. SELLEW.

Earnestness is an essential element of success. Our wealthiest men are not always those whose natural abilities are unusually good, nor those whose minds have been thoroughly disciplined for this by a prescribed course of study. They are men who, when they first started in life, made a firm resolve to be rich, and have ever since had money-making the chief and all-absorbing work of their lives. They have often denied themselves the luxuries, and sometimes even the comforts of life, that they might the better succeed in this respect. In short, they are men who have engaged in their business with earnestness.

The scholars of the present time did not become thus wise by idly folding their hands, thinking because they had such bright talents, there was no need of hard labor on their part; but remembering that those who would wear the laurels must deserve them, they ardently pursued their course in search of wisdom.

These men, when they were in college, were not content with merely learning their lessons, so as to stand well with their class; but without allowing a moment to run to waste, they eagerly embraced every opportunity of adding to their stock of knowledge. With this object constantly in view, they toiled sedulously, and considered all other pursuits as objects of much less consequence. Indeed, on their hands and knees have they crawled up the hill of knowledge. Not delaying to partake of the lesser pleasures offered them, but with a fixed purpose and earnest desire to reach the summit, they rested not so long as they saw other men in advance of them, and beheld peaks yet in view that rose higher than those on which they stood.

Many a paper has failed of an extensive circulation, merely because the editor lacked the requisite earnestness, while others, with intellects not nearly

as promising, and with an education much inferior, have far surpassed them on account of the ardent labors which they put forth to make their paper a success.

So with any profession or trade in life: the most earnest man is generally the most successful man.

If this be true with worldly vocations, how much more must it be true with the Christian profession! No one was ever converted because he thought it a very good thing to have religion, and hoped he would be a Christian some time. One who says he will get religion if he will not be obliged to give up some darling idol, perform some odious duty, or take up a heavy cross, will never find Christ.

Our Saviour has said, "Strive to enter in at the strait gate;" and one will never experience God's love in his heart, until he becomes so much in earnest to get saved that he will accept of salvation on any terms. But to him who really seeks God with a sincere and earnest purpose to serve Him, God will manifest Himself, and give him the witness of the Spirit that he is a child of God and an heir of immortal glory.

If we desire to be a successful laborer for Christ—if we would here lead souls to the foot of the cross, and in the future world wear a crown decked with many glittering jewels, we must be in *earnest*. We must go out into the harvest-field with our sickle in hand, ready for work, and willing to endure the burning heat of the sun and the accompanying discomforts for the accomplishment of our task. Always ready to deny ourselves for the furtherance of the cause, we must be willing to work for the Lord in any station, be it ever so humble, and faithfully perform the duties assigned us.

If we become really in earnest to live near God, to do His full will, and constantly abide in His Spirit, we shall be able to say that all our wants are supplied through Christ Jesus, and we shall grow in grace and in the knowledge of the truth.

JESUS SAVES SINNERS.

BY J. B. WILLIAMS.

I was brought up among rough persons. When I was very young, I went into the black parts of sin, such as drinking whiskey, swearing, and others too bad to mention. Older persons led me to very bad sins. I went from bad to worse. My mother's heart was sad and heavy. She prayed for me; Jesus interceded for me; yet I sinned on. I knew a great deal for a boy—in fact, too much for my own good. It was said to me, "You will go to the gallows yet." I cared not. At the age of about ten years, I was taken to court and was bribed. But I knew no better, so dark was my mind. In a few years I came to Oil City. I made money fast. It helped me to sin. It was here that I got reckless. I went to playing cards and smoking cigars, chewing tobacco, and breaking the blessed day of the Lord, keeping away from church and Sabbath school. I read bad books. I thirsted for the blood of those who had wronged me. I was on the point of taking their lives, when Jesus found me at the Free Methodist camp-meeting in Oil City, one year and a half ago. Bless God! Hallelujah to Jesus! I sought Jesus with all my heart, and I found him to the joy of my soul. He changed me, soul and body; made a new creature of me—praise his name!

Oh! how great is the mercy of our God—how mighty his power to save! "For me to live, is Christ, and to die is gain." Jesus is my all. He is leading me.

Reader, if you do not have the real power of God's salvation, whether you are a church member or not, get it, for Jesus' sake. It is for you, bless God! You poor sinner—you who have broken the law of God, trampled it under your feet by sinning: Jesus died for you, to redeem your soul.

You, poor backslider—you who once knew what it was to have the smiles of Jesus on you—oh, what happy times

you have had! But it is all dark in your soul. Jesus died for just such persons as you. Cold professor, get saved in God; get out of the way of sinners; get where it will not be hard to serve Jesus. Salvation is free—bless God for it! Jesus saves me now.

SEPARATION.

BY LE ROY F. HAMMOND.

Christ is the light, we are the instruments used in flashing this glorious light upon a darkened world. We do this first, from our separation from the world. We are in the world, but are not of the world; we are chosen out of the world. We neither touch, taste, nor handle the unclean things. We have no fellowship with the unfruitful works of darkness. Our separation from the world is one of the conditions upon which we are received at the mercy seat, through the merits of our Passover which is the Lord from heaven, accepted and adopted in the family of God, and made heirs of an heavenly inheritance.

This separation manifests itself in a variety of ways. In our dress.

Jesus, thy blood and righteousness,
My beauty and my glorious dress.

Our adornings are the hidden man of the heart, which is, in the sight of God, of great price. Both our outward and inward dress are conformed to the rule of God's word. While the one is the blood and righteousness of Christ, the other is not plaiting of the hair, nor the wearing of gold, nor the putting on of gay or fashionable apparel. Again it shows itself in our faces. As before we bore the image of the earthly, so now we bear the image of the heavenly. It shines in our countenances, which are no more distorted by unholy passions, nor painted, nor twisted into unearthly shapes, the express image of ungodly lusts. Neither does it spring from selfish motives, neither arise from self-love, neither is it the hellish gushings of a heart of pride. But it is the robust look that says louder than words, I am for God and eternal glory.

MOTHERHOOD.

BY REV. I. M. SEE.

God has said that "children are a heritage of the Lord; and the fruit of the womb is His reward." There are not wanting many who are seeking to escape that heritage and that fruit. But they shall sometime discover that the words of the Lord are words of wisdom. Then shall they be sorry, who are now robbing God.

Solomon appears to have written the 127th Psalm, which says—"Happy is the man that hath his quiver full of them." In this therefore, we have the result of the most extended observations. The blessing of the Lord, in an eminent degree, has rested on the pious fathers and mothers of a numerous offspring. His Word says—"Thy wife shall be a fruitful vine." People now act as if the blessing were in barrenness. But God's word shall stand. It shall be found, either in this life or at the judgment, that self-made barrenness is a curse. No good people will produce it. Good people become bad people when they produce this result, and they remain wicked until they repent and forsake their sin. They are murderers in the destruction of human life. They are resisting God, as though He had made their members for a purpose of shame.

The woman who produces barrenness is a curse. She is such to her husband, often leading him into dreadful sin. She is such to her family by depraving her own principles so that she cannot teach them, as she ought, unswerving faithfulness to God. No one can teach religion while living in guiltiness. She is, possibly, further a curse to her family in depriving them of the natural companions they might have, it being admitted by every right minded person that a large family, well conducted, is best for the true development of each of the children. She is a curse to the community in the same way, as well as in her evil example before other women. She is accursed of God. She cannot

be saved in this accursed condition. She can only be saved in honoring the laws, the creation, the will of God as is expressed in His holy word, her own structure, and her position in married life. "*She shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety.*"

It need not be answered that it is faith in Jesus Christ which saves. Jesus Christ "came not to destroy the law, but to fulfil." Besides, that is not faith which resists His will, the Creator of the world.

This article is sent forth with deep sympathy for those who are called to such labor and suffering; but also with a firm persuasion that the greatest amount of happiness, the highest usefulness, the deepest religious enjoyment, the clearest and brightest examples of refinement and religion, the purest state of society, the true sanctification of the Church, will be best attained through the influences that are found in large and well regulated families.

For Jesus' sake, may the Holy Spirit use this plainness of speech in saving many from fatal deception, and in driving back the enemy which seeks, as with floods, to destroy the work of God, as well as to sap the life of the nation.

THE SAVING NAME.

The name of Jesus is yet to be your greatest delight, or it is to be a swift witness against you. Do not despise it. Do not set it aside. Do not neglect its tender memories, its pleading attitude. Do not forget that, reason as you may, you must one day bow to it, or be crushed by it; and both, if you do not bow to it in the day of grace.

I. M. SEE.

God speaks now, and whatever startles your conscience into vigorous exercise, whatever flashes light to reveal his love, or helps you to carry cheerfully your load, and to live patiently and purely, as seeing him who is invisible, while you wait for the glory that shall be revealed, is from him.

THE JUDGMENT.

BY HATTIE A. WARNER.

Behold! behold! immortal spirit, turn
 Thine eye adown the ages yet to be,
 Upon the borders of the vast unknown,
 Behold eternity and time have met.
 Dread meeting! Nature quivering feels the
 shock—
 Her granite ribs are rent in ghastly wounds;
 While through her veins the seething lava
 burns,
 And winding surface-ward in tortuous
 paths,
 Through new volcanic craters makes its
 way.
 And all the elements are mad with strife:
 Wild winds and waves in jealous wrath
 contend,
 And the forked lightnings, from their
 bands released,
 Dart from projecting cloud to denser gloom,
 Then grapple with the flames of endless
 woe.
 And list, the seven-fold thunders as they
 leap
 From God's right hand and span the dark
 abyss,
 Where wait the deadliest vials of his wrath.
 Dread are the death-throes of a finished
 world,
 And dense the gloom, for the affrighted sun
 In sackcloth veils his glory, and the moon
 Has drawn a blood-dyed mantle o'er her
 face,
 Sickening the sight; and wild the direful
 cry
 That thro' the vales, and o'er the withering
 plains,
 And echoing from the cloud-capped hills
 resounds.
 The earth, in scarlet clothed and linen fine,
 With all her merchandise, and gold, and
 gems,
 Her pleasant palaces, and pomp and pride;
 The earth, drunk with the blood of proph-
 ets old,
 And steeped in sin, and staggering to des-
 pair,
 Is fallen, fallen fallen!—woe to earth!
 Her kings are vanquished and her nobles
 slain;
 And from the fiery caldron issue forth
 The sulphurous flames of everlasting woe,
 Impatient to receive their speedy prey.

But see! between the earth and vaulted
 skies,
 The Judgment-Throne in awful grandeur
 set.
 The radiant glory of its lucid white,
 Spann'd with the splendor of the emerald
 bow,
 Illumes the darkness of earth's midnight
 gloom;

Round it are thousand thousand shining
 forms,
 With robes of silver sheen baptized in
 light.

And HE upon the throne—oh! mortal, see!
 Tho' clothed in majesty most terrible,
 The image bears of *man redeemed* from
 sin;

And the celestial brow, beneath its crown,
 Is marred with many a scar, as if had
 driven
 Some sharpened torture there its cruel
 fangs.

Oh, face divine! benignant even now,
 When earth comes forward to receive her
 doom!

Oh, Lamb of God! that human heart could
 scorn

Thine oft entreaties and thy tender love!
 Well might thy lips give utterance, even
 now,

To words that in thy earthly pilgrimage
 Were pressed from thine o'er-burdened
 heart: How oft

Would I have gathered you within my
 arms,
 And held you safe beneath my sheltering
 wing,—

Yea, safe from terrors of *this hour*; but ye,
 Oh, world undone! refused my proffered
 aid.

Now hear, while earth stands still, and
 elements

Forget their feud, a voice in thunder speaks:
 "*Ye dead, come forth to Judgment!*"—Oh,
 ye Heavens!

What voice is this can shake your azure
 dome—

Unpeople Hades, bid the conqueror turn
 From his own kingdom, and bring back his
 spoils?

Shall matter, long inanimate, revive
 And take the form of human loveliness?
 See, 'round us everywhere the crumbling
 dust

Astir with life; around the nucleus
 Of each human form the severed atoms
 group;

Bone comes to bone, with ready tendons
 bound,

And spiritual nerves and veins appear, o'er
 which

Muscles and membranes spring with active
 life.

Behold, what millions! everywhere the
 dead

Are rising; church-yards give forth their
 store

From sculptured marble and from name-
 less graves;

And souls from cellars damp, and high-
 ways, claim

Their native clay; and fields where car-
 nage reveled

Are astir: behold! from Marathon, Cannæ,

And Thrasymenus, and Assyrian plains—
Far-famed Arbela, and from Taurus proud,
Those who there met, and sword to sword
went down,

With cruel hatred, venting each his rage
Upon some victim, but in turn to fall
By shafts from other's weapon; those who
fought

And fell as brothers, side by side, and those,
It may be, who there tho't to do God's will:
See them come forth, those foes of other
years!

No time to-day to wake the buried feud,
But each, astonished, hastens to the Bar.
Now come and, face to face, behold despair,
See the unnumbered millions who first feel
The pangs of the undying worm; behold
The writhing of those sinewy forms; and
mark

The anguished horror of each upturned
face,

With burning eyes, transfixed against their
will

On Him who sets upon the judgment
throne;

Oh, if another might have been their judge
How had it eased their torture, but 'tis He
Bruised for the healing of their wounds,
and slain

For their redemption, e'en they who pierced
his side,

And drove the iron with relentless blows
Into the quivering wounds, and they who
mocked,

And in his anguish bade him save himself,
And through all ages they who scorned his
name;

And who neglected heavens costliest boon.
All, all behold with eyes that fain would
turn,

And forms that shrink but may not leave
their place,

And, hear, the awful anguish of those cries,
Ye rocks, ye mountains crush us unto death,
Eternal death, but hide us from his face.

But see—a brighter picture—who are these
That stand amid the terrors of the hour
Calm as a summer evening, with each brow
Reflecting back the radiance of the throne?

Why do those eyes, filled with adoring
light,

Gaze on the throne as if life's dearest hope
Were melting now unto fruition glad?
Why are those lips, where trembles even
now

The song of Moses and the Lamb, upraised
As if they fain would press through fire
and blood

To touch his garment's hem, and whisper
words

Of humble gratitude and deathless love?

But now the books are opened—not one
heart

In that unnumbered throng but knows,
e'en now,

The sentence o'er him pending, and still
more

The justice of that sentence, Oh! what
thoughts

Of spirit-pleading, and of love despised,
Of countless opportunities all misim-
proved,

Of slighted grace, of heavenly mercy
scorned,

Rush on the burdened consciences the
while

They hear the sentence, Ye accursed, *de-*
part

Depart into eternal fire, prepared
For fallen angels, for your deeds have made
You meet for their companionship and
doom.

But Oh! what untold rapture fills the
hearts

Of those who, wandering through the
wilds of earth,

Have borne the cross of Jesus; hear ye not
Those words of everlasting tenderness,—

Come now,

Ye blessed, come to your inheritance;
Come where the tree of life in beauty
blooms;

Where crystal waters glimmer in the light;
Where streets of gold, and amaranthine
bowers,

And emerald slopes, and shining, flowery
plains,

And glittering towers, and mansions of
pure gold

Are waiting you; where gleam the shining
walls

Sardonyx and jasper, sapphire blue,
And the pure chrysolite's pale, golden ray,
Pellucid beryl, chalcedony white,
Topaz, jacinth and purple amethyst;—

Come where no hunger and no death shall
be,

Where sun shall trouble not nor any heat,
Come where all tears are ever wiped away,
Come where the robe, and palm, and crown
await;

Come, the pure pearly gates are open wide
To welcome me and mine; for ye have
been

Faithful to me among the chilling damps
Where hung the pall of sin, heavy with
dews

Distilled in Death's dominions:— come
where shines

The uncreated light of God forever more.

—♦♦♦—

Good, kind, true, holy words dropped
in conversation may be little thought of;

but they are like seeds of flower or
fruitful tree falling by the wayside, borne

by some birds afar, haply thereafter to
fringe with beauty some barren moun-
tain side, or to make glad some lonely
wilderness.

REFORMERS.

When William Wilberforce was young in his Christian course, and was trying to establish a society for the reformation of morals in England, a nobleman at whose house he visited said to him, "So, young man, you wish to be a reformer of men's morals. Look there, and see what is the end of such reformers," pointing, as he spoke, to a picture of Christ's crucifixion. Well was it for the world that the young man thus warned was not discouraged, but willing to bear the cross, and persevere unto the end. His life appears more prosperous than that of many reformers; and yet, perhaps, if all his secret trials, rebuffs and slanders, his conquered ambition and deferred hope, were fully set forth, his lot would appear far from being a smooth or easy one.

This remark, made by the nobleman, perhaps in derision, was indeed true. A reformer's life is a thorny path; and, if not ending in violent death, is beset by opposition and bitter hate, even from those he seeks to bless. He starts in life full of energy and zeal, determined to benefit his fellow men. He sees vast evils to be fought, injustice, to be exposed, and truths to be proclaimed, and goes to work with all the fire and devotion of youth. Before he has proceeded far, he is beset by opposition, slander and malicious hate; and, unless endowed by nature with an iron will and bold energy, and possessed of true love for the cause he advocates, he soon lays his armor by, and gladly retires from the field. Thus each generation is sifted and purified of its spurious reformers; and while many start on the course like Obstinate and Pliable, the true reformer, like Bunyan's Pilgrim, is generally left to walk alone.

Mankind love not the truth, and do not wish to be disturbed in habits of wrong-doing. "Remove not the ancient land-marks," they cry, as they shut their eyes and close their ears. Many listen at first to the words of the reformer, and feel their souls stirred by his startling truths; but when the practice

of his precepts begins to bear upon their prejudices, they cry him down as "wild-fire" and "radical," and none but a man of giant force can maintain his stand. Thus, many who go on for a time, and are the means of real good, become weary of the struggle, and sink into obscurity; so that the old steadfast reformer, who perseveres unto the end, bears the cross, and obtains the crown, is indeed worthy of the remembrance of posterity.

The man who seeks to reform his fellow men, should count well the cost. His name may be emblazoned in glowing colors upon banners or flags, or carved in splendor upon a lofty mountain, long after his death; but in life, he must stand upon pillory, exposed to insult and injury. He will hear slanders invented with cruel ingenuity; his language will be distorted and misrepresented, and his best deeds villified, even by those for whom he is laboring. As a true reformer contends for right, and not for party or sect, he can have no chosen clique to rally round him in the hour of danger, but must fight single-handed, trusting to posterity to do justice to that reputation which his high vocation leaves him no time to guard. He may be thankful if his life is not hastened, and his dying pillow harrassed, by the enemies of the truth, who never sleep till death has stilled the reformer's voice.

Who, in the face of all these difficulties, and with the picture of the greatest reformer who ever lived, hanging bleeding upon the cross, will try to make his voice heard in the cause of progress and improvement in morals and religion? I answer, he to whom God has given grace to "bear the toil, endure the pain," looking beyond the grave for his reward. He can persevere, for he knows "the end is not yet." "*The end*," which to the worldling, (who looks only at the toil-worn body and cruel death) seems naught, is glorious beyond description. It is a heaven of peace and joy, when this toil is over; a glorious home from whence he can see the work in which he spent his short life ever advancing, and blessing future generations. If a man would be a true reformer—if he would

rise above opposition, smile at base calumny, and persevere unto the end—let him look beyond the grave for his glory and victory.

FRIENDS OF JESUS.

BY AUSTIN Q. HAGERMAN.

“I have called you Friends.”

A friend is one to whom we confide our plans, and tell our griefs and perplexities, with whom we share our joys and sorrows; and with whom we take sweet counsel. Abraham was the friend of God, and the Lord did not hide from him the thing He was about to do. Jesus called His disciples friends. The servant knows not what his master does, but a friend is taken into confidence.

God is love. He possesses all wisdom and all power. He is a very *present help* in time of trouble. Could any ask a better friend? Is it not comforting to know that each child of faith has such a friend?

But too many, who have named the name of Christ, are not living up to their high, priceless privileges. They do not continually take the Lord into their confidence as their nearest, wisest friend. When lacking wisdom they do not seek His advice in their plans and work, as they ought. Too often they lean to their own understanding, and presumptuously take their own way, perversely hoping that He will let them follow their selfish and self-chosen devices.

Without waiting to confide our plans to our Heavenly Father for approval, we, like forward, stubborn children, are sometimes disposed to take it upon ourselves to do many things, such as choosing a profession, changing situation in life, or branching out into this or that money-making enterprise. And this is mainly because there is an inner conviction that God might not approve the matter did we ask Him concerning it. “He that doeth evil hateth the light.” Sometimes men ask as Balaam did, and then perversely seek to have their own way after all.

Until perfect love comes, we are prone to be too formal, distant, and reticent toward our best friend, who is with us alway. We need more of the trustfulness of the child who went to the Lord about some tiny loss, and who, lispingly said, “I may tell God any t’ubble, and if it’s right, He’ll help me.”

The Lord has taken us into His confidence. He has revealed His plan of salvation, given us His Spirit, and shown us things to come. Shall we not wholly confide, with the most utter, restful trust in such a Friend? If we acknowledge and seek unto Him in all our ways, He will surely direct our paths. “There is a friend that sticketh closer than a brother.”

The Wonderful Counsellor, the Mighty God, is our friend. He is “able to do exceeding abundantly above all we can ask or think.” Should we not feel a glow of satisfaction, if assured that some powerful, earthly potentate was our friend? But it is infinitely better than this, to know the King of Kings’ the blessed and only Potentate, and God of love has said: “*I have called you friends.*”

BEGIN AT ONCE.—Faith is the starting point of obedience; but what I want is that you start immediately—that you wait not for more light to spiritualize your obedience; but that you work for more light, by yielding a present obedience up to the present light which you possess—that you stir up all the gift which is now in you; and this is the way to have the gift enlarged, and whatever your hand findeth to do in the way of service to God, you now do it with all your might. And the very fruit of doing it because of his authority, is that you will at length do it because of your own renovated taste. As you persevere in the labors of his service, you will grow in the likeness of his character. The grace of holiness will both brighten and multiply upon you. These will be your treasure for heaven, too,—the delights of which mainly consist in affection and feelings, and congenial employments of the new creature.—*Dr. Chalmers.*

FAITH AND WORKS.

BY RICHARD HUXTABLE.

It is not enough to attend all the means of grace. This is right, as far as it goes. There must be a profession, and there must be the fruits of that profession.

This is very significantly typified in Exodus xxviii. 34.—a golden ball and a pomegranite; or a profession and the fruit of the profession.

Faith without works is dead.

There must be a living, saving faith, a faith which produces a conviction of the understanding to the truth of the gospel method of salvation, in which there is a light, an excellency, and a glory, which believers only can see; and a consciousness of sins forgiven, a glorious hope of future reward in heaven, which believers only can feel. The Pharisees, though they fasted twice in the week, paid tithes of all they possessed, made wide their phylacteries, prolonged their prayers, were destitute of this faith. And St. Paul says, 1 Cor. xiii. 1. 2. 3: "Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, and a tinkling cymbal." "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing." "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Not all that say unto me, Lord, Lord,—not all that say, have we not prophesied in thy name, and in thy name done many mighty works, shall enter the kingdom of heaven; but they that do the will of my Father. They that love God supremely, and their fellow-men as themselves. They that bear fruit unto holiness, and they *only*, shall in the end reap everlasting life.

"By their fruits ye shall know them."

DUTY and to-day are ours.

TRIBULATION.

BY W. W. DICKSON.

In this world is tribulation;
But in Christ there is good cheer;
He provides a full salvation,
Perfect love that casts out fear:

In this world we shall have sorrow,
But through Christ we overcome;
Looking for the heavenly morrow,
When our Lord shall say, "well done."

In our troubles never troubled,
While our Jesus walks beside;
Out of sorrows joys are doubled,
While we're blest with such a guide.

Death may throw its pall around us,
Breakers dash upon the lea—
Winds and waves cannot confound us,
While our Jesus walks the sea.

He can calm the surging ocean,
He can bid the waves "be still,"
While our hearts in sweet devotion,
Bow submissive to his will.

O, to mortals strange the story!
When earths' billows highest roll,
Higher rolls the sea of glory,
Through the chambers of the soul.

Wave on wave rolls high and higher,
Rivers into oceans run:
Heaven itself comes nigh and nigher,
Until heaven and earth are *one*.

Then we'll gladly meet the tempest,
Stand the storm and stem the tide,
Till, the last the final conquest,
Lands us safe on Canaan's side.

I could write it twenty times over to you that it is continual prayer, with strong faith, which will produce every effect. You know how many slide back in the necessary ordinances. Some by improper hearing; some by improper prayers; some in singing; some in teaching; many in sacraments. The eye is taken from God, and a want of power runs through all the means.—
Bramwell.

GEORGE ASH.

BY CALEB ASH.

He was born in the State of Massachusetts, in the year 1777. About the year 1796, he moved into the town of Hamilton, district of Newcastle, U. C., and was there in the great revival that broke out under the labors chiefly of Calvin Wooster. In 1797, he having an exhorter's license from Darius Dunham, went up and down the land, heralding salvation and exhorting sinners to flee from the wrath to come, and holding prayer-meetings from house to house. Souls were converted to God, and some received the baptism of the Holy Ghost. The work of the Lord spread all through the upper province. He would travel sometimes, in the summer season, from forty to sixty miles, and that too barefooted, to warn poor sinners of their danger of a burning hell.

In the year 1811, he moved into the town of Porter, county of Niagara, state of New York, where he remained until his death. In the war of 1812, all his property was destroyed by the British. His house, barn, fences, and all that could burn were destroyed, and he was taken prisoner by the British, at a distance of twelve miles from the lines. His family was scattered. He did not know but that the savages had massacred them all. Pause for a moment. His wife and seven small children were within the reach of a savage tribe! But the love of God so permeated his being, that it kept him in peace. He had strong faith in the living God, that he would take care of them. His faith was not misplaced. God restored them to each other again.

Having received Local Preacher's license from the hand of Jonas Huestis, he went forward in the discharge of his duty in the fear of the Lord. I was a witness of the following fact: In the month of June, about the year 1818, there lived a good sister by the name of Olive Beach, on the North Ridge Road. She was without the means of

grace. In the visions of the night, she dreamed three times, in one night, that there was a preacher of the gospel of Christ living in a certain direction near the shore of Lake Ontario. It was said to her in her dream, that if she would take the course that was pointed out, that preacher would come and preach for them in that place. In the morning, she told her mother what she had dreamed, and that she should get a pocket compass and go and find him, and bring him out. All the family rose up against her, telling her it was a long distance, and all the way through the woods, and that nobody lived in that direction but Indians and wild beasts; that it was some nine or ten miles, and was a hazardous undertaking. But she said, "It is the voice of God, and I must obey, at all events." She took a pocket compass, and on a bright morning started in the direction dreamed. On she went, without a trace of a human being, till about eleven A. M., when lo! my father and I, who were chopping, beheld a human form coming out of the dense forest. She walked up boldly to my father, and said to him, "Are you a preacher of the gospel of Christ?" He said, "I am." "Well, you are the man I am sent to,—bless God!" Father said, "Let us go to the house." There she told us this story. Father gave her an appointment for the next Sabbath. She was to break down the small twigs as she went back. Thus she did, and God blessed the undertaking. She arrived safely home, after marking the way, and told her friends that she had found the man that she had dreamed about, and that they would see him on the Sabbath, as she had an appointment for him to preach in their school-house.—The appointment was circulated, and the house was filled. The preacher came, and conviction seized the hearts of sinners. A reformation broke out, and souls were saved, and a good society was formed in that place.

Amid all the afflictions that try men's souls, his faith in God was firm.

He was ordained deacon in the M. E.

Church, by Elijah Hedding, at Buffalo, in August, 1824. He filled this office like a man of God. God was with him in preaching the gospel, and souls were saved. A traveling preacher on his circuit was taken sick. He took his appointments, and preached nine times a week, traveling about two hundred miles to get around the circuit. He received elder's orders at Rochester in 1839. Going forward in the discharge of his religious duties, God was with him to the end. On the 7th day of August, 1842, he traveled four miles and preached to a large and attentive audience from these words: "And the work of righteousness shall be peace, and the effects of righteousness, quietness and assurance."—Isaiah xxxii. 17. On the 9th he was taken sick; and on the 13th of the same month, bidding farewell to his weeping family and friends, he passed away to the rest of the pure and holy.

MEANS OF GRACE FOR THE YOUNG.

In those cases of early conversion, which now and then occur, after the mind is sufficiently open to reveal its experiences, the intervention of means is usually as clear as in the case of adults. Here examples might be multiplied. We give one from President Edwards' Narrative of a Revival in Northampton. It is that of Phebe Bartlett, whose after life attested the genuineness of her conversion, and whose descendants, now living, hold the entail of its influence. The late Dr. Justin Edwards was one of her descendants. Her conversion occurred at the age of four years. Her parents had made no direct efforts for it, thinking her too young. But a brother of eleven years had spoken seriously to her, after which her parents noticed her attentively listening whenever they conversed with the older children, and retiring frequently for secret prayer. So intent was she upon this, that nothing could divert her from her closet exercises. That we may trace the operation of means in this case more distinctly, let it be observed that,

after she had been in an interesting state of mind more than three months, her mother overheard her speaking aloud in her secret prayer, and saying, with great earnestness, in her childish manner, "Pray, blessed Lord, give me salvation! I pray and beg, pardon all my sins." Soon after, she came and sat down by her mother, crying, and otherwise expressing great anguish, and said that she was afraid that God would not give her salvation. After being in this state for some time, she began to smile, and said, "Mother, the kingdom of heaven is come!" The mother was surprised at such a speech, but said nothing. Soon the child said, "There is another come to me,—and another; there is three." Being asked what she meant, she said, one is "Thy will be done;" and "Enjoy him forever;" showing that she meant three passages in her Catechism. The narrative proceeds with an interesting development of what was, in her case, one of the clearest instances of genuine conversion. What we have quoted, however, will suffice. Some will say, perhaps, that this was merely a child's talk, and a child's experience. So, indeed, it was; but it was a child's *experience of the salvation of God*, as was proved in all her subsequent life, and in the fragrance of her piety descending to after generations. It was the day of small things not to be despised. These were indeed a child's thoughts, and a child's impressions; yet made on an immortal soul by the hand of God, and issuing in an event, in view of which there was joy in the presence of the angels of God in heaven.

Just here is the place to show what such little thoughts of salvation, in such little minds, are worth. Yea, the beauty, the preciousness of such thoughts is, that they are small, and therefore fitted to the proportions of the little mind in which they dwell. The value of a diamond is not its greatness, but its lustre, and its fitness to illustrate the ring in which it is set. Let those who would despise the child's religious thoughts and impressions, learn their value, as seen in this instance, as the pivot on

which we may turn the character and destiny of a soul for eternity.

This example also bears instruction to another point. Most persons think, as this child's parents thought, that the means of grace have no application to minds so young. Their belief is, that the Spirit of God can renew them, but not by any means in the hands of parents. Just here there is a world of skepticism which is most destructive to the hopes of your children. The means of salvation are little used with young children, because parents do not believe that God has made them susceptible of such means. You might just as well say, We will give our infants no food, because it is plain that their stomachs are not adapted to the diet of men; overlooking the fact, that the God of nature has made special provision for their wants in this particular. The foregoing instance, of the conversion of a child of four years, was a very clear case of conversion by appropriate means. In most instances similar, the intervention of means has been perhaps as manifest.

We have not undertaken to point out all the means or second causes through which God's work of salvation is accomplished in the infant's mind. Our simple purpose has been to meet that mountain of skepticism which rises up in almost every mind against the use of any means and also to make it apparent that the infant is as truly capable of the means of conversion, as he is capable of the means of natural knowledge; that the child is under the control and forming hand of the parent, both as to its temporal and eternal interest; and that it belongs to the parent to bring to bear upon the mind of the child the appropriate means of its salvation. He owes this as much to his child as to himself.

One word now as to what these means of salvation are. That which can come into action in the first stages of infancy is the sympathy of holy feeling. In the infant, sensation and feeling precede the action of the reason, and the feelings of the infant in its first stages of its life are much affected and formed by the feelings of the parent.

If the mind of the parent is formed after the spirit of the word of God, this tone of feeling may, through sympathy, be caught by the child; and the essence of divine truth, so exhibited, may be the means which the Holy Spirit will employ to form the mind after the image of Christ. For working on a mind yet so much in embryo, it requires but the gentlest breath of the Spirit, and the faintest impression of appropriate means, to kindle in it the spark of divine life.

Intelligence also radiates from the countenance of a parent to a child. The infant mind is quickened by light streaming into it from the soul of the parent, going forth in the light of the countenance. Both thought and feeling have expression in the face. This is the first and simplest form of speech. That it is really a form of communicating intelligence, is seen in communications with the deaf and dumb. This kind of language the child understands before he knows the meaning of a single word. Now that *spiritual* thoughts and impressions may go forth on his vehicle from a mind which is full of the Holy Ghost and of faith, is no more impossible than that others may. The mind of the parent formed in living contact with the word of God, imbibing the spirit of that word, living in communion with God, and carrying a daily spirit of devotion, has a different conveyance to the child, reading the countenance, from that of one wholly of another habit. Who shall say, that while the spirit of Christ is, through this medium, breathed upon the mind of the child, the sanctifying Spirit may not do his own work in connection with it?

There are also certain hidden links of connection between the parent and the child which may come into the account. We know not by what action of second causes it is that what is called hereditary traits of character descend from father to son. But the fact that they do thus usually descend is open to all. The process, be it what it may, is purely natural, and of course cannot be a *cause of divine life*. Yet there may be in it something which the Holy Spirit

may employ as *the instrument* of communicating his renewing grace; so that the godly parent may be used as a medium of conveying a sanctifying influence to the child, as unconsciously as he conveys his own natural characteristics to his offspring. This can hardly be called means *used* by him, since it is *himself*, rather, which is used as the means; yet it may come within the scope of his prayers, in asking that the blessing may descend according to the terms of the Covenant.

This leads us to remark, further, that foremost among the means that may act before oral instruction is possible, and comprehensive of the vitality of all such means, is the true spirit of intercession, based on God's Covenant; which includes the child with the parent in one promise, and makes its salvation sure, in answer to the prayer of faith resting on that Covenant. God gives his Holy Spirit in answer to prayer, and he never fails to give it where faith in his own pledges asks for their fulfilment. This is a means of grace that may come to bear on the child as soon as it is born. If parents more expected, and in their prayers more earnestly sought the immediate regeneration of their infants, there would doubtless be more cases of children exhibiting the appropriate evidences of piety so early that the time of their conversion could not be told.

Another means of grace, possible for infants, is parental government, exercised as soon as the infant becomes a proper subject of such discipline. As soon as the parent comes to appeal to the will of the child and demand submission to authority, the moral government of God comes manifestly to bear upon him. God speaks through the parent's authority. Questions of right and wrong come into practical debate, and conscience begins to be developed. Spiritual truth in the parent's mind exerts a practical force on that of the child. Here, in essence and in miniature, is the same struggle between rebellion and submission which precedes a sinner's submission to God. And just at this point, the Spirit of God may enter, and

cause a submission of God in the yielding to that authority which God has put before the child, in the stead of his own.

Still another means of infant conversion is possible, as soon as the child is capable of oral instruction. Most parents err in not attaching sufficient importance to the inculcation of those first rudiments of Christianity, which are presented to the opening intelligence of the infant mind. These, connected with the other means of infantile training which we have named, however insignificant they may appear to a mature intelligence, are as much to the little mind of the infant, as the preaching of the gospel, and other ordinary means of conversion, are to the adult. If they were plied with the same degree of earnestness, expectation and prayer, they would doubtless often issue in conversion.

Such are some of the means that God has put within the power of parents to be used with their young children, under his command to bring them up in the nurture and admonition of the Lord. If this be so, it is clear that there needs to be a great *revolution of opinion and experience* among Christian parents in this regard; so that, while next to nothing is now felt and done towards the conversion of their infant children, this may become an absorbing object of their attention.

If what has here been said is true, we see one of the comprehensive reasons why religion in its best condition makes so little progress in the world. If the way is open to secure the conversion of as many in childhood as are now converted in youth, the conversions in youth in that case would probably be greatly increased, and the aggregate force of the church and the Christian interest would be doubled at once. And surely there is a reason for all haste and earnestness in improving opportunities. The harvest season is short. It is sad to see how few are brought to an experience of the power of godliness, after having passed the season of youth, and plunged into the cares of middle life. Indeed, following the lights of all experience, we have distressing cause of

anxiety for those who have thus passed their most hopeful age. In every revival, and in all our ingatherings, how few of the whole number are found in the meridian of life!—*Puritan Recorder.*

TOBACCO.

BY DAVID O. DARLING.

I was a slave to tobacco for ten years. I believe my pipe was in my mouth fully one-half the time. It was undermining my health. I was losing flesh continually,—had fallen from two hundred to one hundred and thirty to forty pounds. I felt weak and lifeless; my mind was becoming inactive, and my memory was good but for little. I had become so nervous and irritable, that the least word said to me that did not just suit me, set me all in a passion. I was fast losing what little control I had ever had over my temper. In fact, I was no companion for myself, much less for my wife and family. I had become so saturated with the smoke of this vile stuff, that my presence in company was obnoxious to many. My clothes smelled like an old pipe. In fact, I was a bond slave to tobacco.

I was in just this state when I was convicted of sin. I strove for months to get saved, but could get no light—was terribly troubled. I had made up my mind I could be saved without giving up my pipe. Thus I thought to bring God to my terms, but of no avail. I continued to smoke my pipe, and God still refused to save me. In this way I lived until camp-meeting commenced here, in Blissfield, Mich., August, 1872. Then I tried again to get to God, but could not. I even carried my pipe to camp-meeting with me. Oh, how miserable I was! I had given up everything but this. While feeling very bad one day, I called into Bro. Bills' tent, and Sister Bills asked me if I had given up everything. I answered, Yes.—Then she asked me who I belonged to. My pipe came up before me, and in a thought I resolved to give it up. Then the light flashed upon me, that without

my pipe I belonged to God—with it, to the devil; and I answered, "I belong to God." I started for the mourners' bench, but before I got half-way, the witness came, and how I reached the altar I cannot tell; but when I came to be conscious of my situation, I was sitting by a tree alone, and such a calm, sweet feeling as I experienced, tongue is too feeble to describe. 'Twas glory in my soul.

From that time, I have had no desire for the filthy stuff. Oh, how I feel the change in my body! My flesh is purified, and I am strong in body to work for Jesus. Glory to God! I am saved through the blood of the Lamb. Oh, how I feel like telling what Jesus has done for me, and like urging people to forsake their tobacco and come to Jesus and be made clean! The Bible says, no unclean thing can enter the kingdom of heaven. Oh, how I feel that unless we are cleansed from all filthiness of the flesh, we cannot see God! Again, the Bible says, "Depart ye, depart ye: go ye out from thence; touch no unclean thing; be ye clean bear the vessels of the Lord."

The body must be clean; and the Lord will save us from everything unclean if we but make the sacrifice and come to him in faith believing. He says, "I will sprinkle you with clean water, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you." See to it that you are clean and pure before him. Pilgrims, in the name of God, look up! The day is breaking—the glory of God is coming down. Glory to God for salvation!

You say you have peace, but not joy in believing; blessed be God for peace! May this peace rest with you! Joy will follow, perhaps not very closely, but it will follow faith and love. God's promises are sealed to us, but not dated: therefore patiently attend his pleasure; He will give you joy in believing. Amen.

Susannah Wesley.

BLESSED are the peace-makers.

SECRET SOCIETIES.

The following report on Secret Societies was recently adopted by the Allegheny Presbytery of the Reformed Presbyterian church. It was evidently prepared with care. It takes the only consistent ground on this subject for a church of Jesus Christ to occupy.

The main point in the question referred to your committee is, what is the duty of session when the members under their care are found to be members of secret, oath-bound societies?

In answering this question, we would simply re-affirm the Testimony of the church on this subject, and submit some of the reasons on which our Testimony rests. In the 15th Article we declare, "That all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations." That this declaration rests on no uncertain or unnecessary prohibition is at once evident.

1. It is a fact that secret, oath-bound societies had their origin in pagan lands, as can be clearly demonstrated by reference to Mosheim's History of the Church, "concerning the state of the heathen world when Christ came." There you will find all the essentials of Odd Fellowship and Free Masonry. Then, as now, secrecy was *essential* to the very existence of these orders. It is also true that these orders still accommodate themselves to the usages of heathenism, as is seen in their own published works.

Grosh's Manual of Odd Fellowship, endorsed by seventy-four of their "grand representatives," thus describes the lodge: "The descendants of Abraham, the diverse followers of Jesus, and the Pariahs of the stricter sects, here gather around the same altar as one family, manifesting no difference of creed or worship. They have left their prejudices at the door, and mingle in one cir-

cle of brotherhood, harmony and love."

Webb's Masonic Monitor, also endorsed by the order, declares, "The distant Chinese, the wild Arab and the American savage will embrace a brother Briton, Frank, or German, and will know that beside the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices."

That this principle,—studied, habitual secrecy,—originating in pagan lands, and still accommodating itself to heathenism, is the favorite principle of the wicked, and has been the covering of every anti-christian system in the world, will not be denied. Hence, popery in our land regards secret, oath-bound societies as the great competitor of the mother of harlots, and is always watchful lest they might become her rival.

That secrecy, as a principle of life-action, is condemned by the Word of God, is certainly manifest. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." "But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." It is, therefore, forever settled in heaven that the evil doer loves darkness and hates light; and equally settled, that he that doeth truth cometh to the light.

2. These orders,—Odd Fellows and Free Masons,—profess to be charitable. They pretend that the church has failed in her great mission here, and by them alone is this great duty practically exemplified. Free Masonry, according to Webb, dedicates its halls to universal benevolence. Says the same author, addressing Masons, "Universal benevolence you are always to inculcate."

Odd Fellowship professes to be founded on the Fatherhood of God, and the brotherhood of man. Grosh in his Manual declares—"As all men have God for their Father, all are brethren; and we would illustrate this fact in all our offices of mutual aid, relief, sympathy and benevolence."

But, notwithstanding all their high-sounding claims and world-wide profess-

ions, (and this is the gilded bait that lures hundreds and thousands to the lodge,) an examination of their own documents on this subject will convince the most skeptical that their professed charity is the most intense, organized selfishness; that it rises not to the dignity and respect of the claims and pretensions of certain ones of old, of whom it was declared, "For if ye love them that love you, what reward have ye? do not even the publicans so?" Your love here goes for naught unless backed by your money. Charity, indeed, that excludes every conceivable object of charity in advance!

To this end they declare that the candidates must be of the proper age and sex; must possess a healthy body; have the means of earning a livelihood for himself and family, and continue to pay a stated sum regularly. And even among themselves, their own published accounts will clearly show, that of the money paid in, not one half is ever paid out. This feature, this glaring pretension of these orders, is possessed of no ordinary magnitude. Were their true character in this respect understood, they would receive no patronage from any intelligent community.

3. These orders are oath-bound. The candidate is required to give a "solemn pledge," and enter into a solemn "covenant," in which his yea is "yea and amen." He "appeals to heaven and earth to witness his fidelity." We prefer, however, to establish this grave charge by a single remark. Join either of these fraternities, and when you have become disgusted with their folly, and alarmed at their wickedness, leave them,—as many good men have done,—and what is the universal charge preferred by the brotherhood? Perjury. They vainly attempt to set aside every disclosure of their secret folly and wickedness by contemptuously asking, Who would believe a perjured villain?

We have heard this charge, perjury, preferred by Odd Fellow and Masonic ministers of the gospel "in the presence of many witnesses;" and also their own public confession that they were bound

by a solemn oath. The oath of God is therefore, profaned by Odd Fellows and Free Masons. That God has clothed the church and the state with the right to administer His oath is certainly true. But He has conferred this power on none other. Has God ever authorized the Grand Master of the Lodge, or any other self-constituted functionary, to exercise this high and sacred authority? Certainly not. There is no higher exercise of power or authority in this world than that exercised in the administration of the oath of God to a fellow-mortal.

And what shall be said of him who takes the oath? To ask such a question is to answer it. Can he swear in "truth, in judgement and in righteousness?" Assuredly not. He is sworn in advance. He "pronounces with an oath while as yet the matter is hidden from him." This is not only a sin, but a sin of a daring character, both on the administrator and the receiver; and think you that He who has instituted the oath as the great bond of truth in the world, can behold His own solemn ordinance thus profaned in any other light than that of abhorrence? A more solemn transaction cannot be conceived "than that of invoking the inspection and imprecating the vengeance of Him from whom there is no concealment." And when imposed by profane hands, received in a profane manner, and that in relation to secrets either supremely ridiculous, or profanely wicked, what must be the aggravation of the sin in the sight of God!

4. These orders have a religion,—a false religion. Webb, in his well-authenticated Monitor, gives us their theological ladder. Says he, "The three principal rounds of which are faith, hope and charity, teaching us to have faith in God, hope in immortality, and charity to all mankind." "Again," says the same author, "Free Masonry is so far interwoven with religion as to place us under obligation to pay that rational homage to the Deity which at once constitutes our duty and our happiness."

Albert G. Mackey, in his "Manual

of the Lodge," thus describes the "Shock of Entrance:" And here, as with Moses at the burning bush, the solemn admonition is given, Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." What fearful blasphemy! The floor of the lodge holy ground, and the Almighty God about to reveal himself in the dark retreat of a Masonic lodge! "Again," says he, "The 'Shock of Entrance' is the symbol of the agonies of the first death and of the throes of the new birth."

Grosh, speaking of initiation, says, "It will humble human pride. It will awaken compassion for others. It will arouse the soul to a just sense of its responsibility to God, and its duty to man. It will fill his heart with a salutary horror of that monster, sin." "Friendship, love and truth are not only a safeguard but a remedy for all the social and moral evils that afflict our race."

May we not pause and ask, What more is needed? Of what importance is the church of God? Did the Lord Jesus Christ either purpose or promise to do more for the salvation of souls, through the instrumentality of the church, and the agency of the Holy Spirit, than "teach us our duty to God and to man, fill the heart with a salutary horror of that monster, sin, and furnish a safeguard and remedy for every evil? Surely not. And, to invest these orders with a mock sanctity, they have stolen many of the sacred symbols found in God's word. In Webb's Monitor and Grosh's Manual you will find an imitation of the "rod of Moses," the "brazen serpent," "Aaron's rod that budded," the "tables of the law," "the altar of incense," "the ark of the covenant," "the cherubim overshadowing the mercy seat," and the Almighty addressing Moses from the midst of the burning bush."

Study their manuals and monitors, and you cannot fail to be convinced that the founders of these institutions have labored incessantly to assimilate the order of the church. This has a meaning. What is it? The manifest intention is, (and too sadly successful have they

been,) to invest the order with the sacredness and moral power that belong to the church, to give the order that place in the heart which the church alone should occupy, and thus get hold on the religionism of man's fallen, moral nature.

Inasmuch, therefore, as they have a religion, what kind of a deity do they worship? Not the living and the true God, for he is a God in Christ. But the Lord Jesus Christ is no more recognized in the lodge, according to law, than in the veriest heathen temple. His very name is not only omitted, but intentionally legislated beyond the pale of the lodge. Nor can any individual honor the Lord Jesus Christ either by word or deed in the lodge without violating the fundamental laws of the order.

Remember, the candidate for initiation may be one of the distant Chinese, a wild Arab or an American savage. Remember, all that is required of the candidate is a belief in the "Supreme Architect and Ruler of the universe." Remember, that "the Jew, the diverse follower of Jesus, and the pagan Hindoo meet around the same altar, manifesting no difference whatever in point of creed or worship." Remember, they leave their *prejudices* at the door. And when they have done this, divested themselves of all that distinguishes one from another, where do they all stand? Is it not on the common level "of mere, sheer, low, vulgar, ribald deism?" The professed follower of Jesus Christ first divests himself of all that distinguishes him from the Jew. But this is not enough. You must go still further, and lay aside every thing that distinguishes you from the heathen. As such, they blot the name of Jesus from the Scriptures, and refuse to acknowledge his ever-blessed name even in their prayers. This is one of the "prejudices" left at the door of the lodge, and that, too, on the outside.

Webb's Monitor gives us the Scripture read at the opening of the lodge in the royal arch degree. They read 2 Thess. iii. 6-17, in which the declaration, "Our Lord Jesus Christ," is found

three times; but as found in the Monitor, and as read in the lodge, "Our Lord Jesus Christ" is omitted in every instance.

Grosh, in his Manual, gives us a strictly Christless prayer, and then informs us "that the prayer here given was adopted by the Grand Lodge of the United States, to prevent the practice of praying peculiar religious opinions, which were offensive to members of the order in many of our lodges." Says Grosh still further, in reference to this prayer, "It is also ordered that on all occasions of the order, the same spirit as observed in the foregoing shall be strictly followed by the officiating clergyman or chaplain." In view, therefore, of our Testimony given to the world, and the undoubted reasons on which that Testimony rests, your committee would recommend,—

1. That Presbytery require all the pastors under her care to preach on this subject, that our congregations may understand the true nature of these orders.

2. That Presbytery require all the sessions under her care, whenever they find any of their members in either of these orders, to endeavour at once to enlighten their minds on the subject, and, if possible, cause them to see their inconsistency and their sin.

3. Failing to do this, that Presbytery direct all the sessions under her care to proceed against such members as they would any other violator of the Testimony of the Church and the laws of God.—*Evangelical Repository.*

Leigh Hunt says: "Those who have lost an infant are never, as it were, without an infant child. They are the only persons who, in one sense, retain it always, and they furnish other parents with the same idea. The other children grow up to manhood and womanhood, and suffer all the changes of mortality. This alone is rendered an immortal child.

THE fear of God is the beginning of wisdom.

UNNOTICED RICHES.

We remember to have heard, many years ago, a short story with a great moral. The story runs thus: When gold was first discovered in North Carolina, every man in the region roundabout began to look with new interest upon the rocks and the earth. An old gentleman had lived many years in a common log dwelling, the space between the logs being chinked with mortar made of native mud. Looking one day with a careless gaze at the walls, he saw a singular scintillation here and there in the mortar; looking more closely, he discovered the shiny particles all through the mass in every cranny; a more thorough investigation revealed the astounding fact that his old log cabin was daubed with golden mortar!

The moral is longer than the story. Our hero was rich, without knowing it or appreciating it; he has become an exemplar of a great truth without any intention. Who knows how often he had sighed at life's hard task, or groaned under its burdens? Who will say that he had not looked with envious eyes upon more prosperous neighbors, and indulged in ungrateful repinings at his hopeless toil and ill success in life? And all the time he owned a mine of precious metal, was master of coffers full to their utmost capacity, slept within golden walls. But his eyes were closed; he saw not the glitter of the treasure, read not his title in fee simple to the lavished wealth around him, perhaps dreamed of poverty in his golden abode.

Many there be like this unconscious Cræsus. The air is laden with mercies, yet they breathe heavily and complain of its oppressive impurity. The earth smiles with beauty and bounty, yet they perceive no comeliness in it, and murmur at its sterility. They call life bitter because they will not partake of its sweets. Their lot is hard because they would not have it otherwise. They never enjoy the smiles of fortune because they always look for its frowns. They call God a hard master because

He demands labor while He promises wages. They live without grace, and die without hope because they open not their eyes and their hearts to the light and love of God.

NOT FIRMNESS OF MIND.

“All things shall work together for good, to them that love God.” My reliance, being poor, is in the love of God; if I were ever so rich, I could not be more secure; for on what else but on His will can the most flourishing prospects depend for their stability?” The Abbie felt some emotion at this pointed observation; he however smothered it, and said, “Very few have your firmness of mind.” “Sir,” returned the man, “you should rather say, few seek their strength for God.” Then steadily fixing his eyes on M. de Rance, he added, “Sir, it is not firmness of mind. I know misfortunes, as well as others; and I know too, that when affliction comes close, no firmness of mind only, can or will carry a man through. However strong a man may be, affliction may be yet stronger, unless his strength be in the strength of God. Again, sir, it is a firm and heartfelt conviction, founded on Scripture, and experience of God’s mercy, in Christ. It is faith, and that faith itself is the gift of God.”—*Lancelot.*

CHRISTIAN SYMPATHY.

Blessed be God! he has given faith and love to all his suffering children, to bear each other on their hearts; and He has promised that where two agree on earth, touching anything, it shall be done for his sake in heaven. Let us then pray in faith, that all His holy will may be wrought in us; that waiting on him we may daily renew our strength, and experiencing his faithfulness, that we may be more deeply rooted and grounded in the love of Christ, which passeth knowledge. The Lord increase in us that faith which is the *substance* of things hoped for, and the evidence of things not seen.—*Lancelot.*

THE WATCHWORD.

In one of the great rock-galleries of Gibraltar, two British soldiers had mounted guard, one at each end of the vast tunnel. One was a believing man, whose soul had found rest upon the Rock of Ages; the other was seeking rest, but had not found it.

It was midnight, and these soldiers were going their rounds, the one meditating on the blood which had brought peace to his soul, the other darkly brooding over his own disquietudes and doubt. Suddenly an officer passes, challenges the forrier, and demands the watchword.

“The precious blood of Christ!” called out the startled veteran, forgetting for a moment the password of the night, and uttering unconsciously the thought which was at that moment filling his soul. Next moment he corrected himself, and the officer, no doubt amazed, passed on. But the words he had spoken had rung through the gallery and entered the ears of his fellow-soldier at the other end, like a message from heaven. It seemed as if an angel had spoken, or rather as if God himself had proclaimed the good news in that still hour. “The precious blood of Christ!” Yes; that was peace! His troubled soul was now at rest. That midnight voice had spoken the good news to him, and God had carried home the message. “The precious blood of Christ!” Strange, but blessed watchword, never to be forgotten! For many a day and year, no doubt, it would be the joy and rejoicing of his heart.

Where real, true fortitude dwells, loyalty, bounty, friendship and fidelity may be found.

When we suffer for well-doing, we are in the best of company, but when we suffer for evil-doing we are in the worst society.

True religion, whether considered in its nature or its fruit, is true and solid happiness.

DEAL GENTLY.

"You must not be too rigid or severe in insisting upon the claims of duty and benevolence, or you will drive some of the members away from the church." Such is the kind advice which a cautious church member sometimes volunteers to his minister.

In this day, faithfulness is often called severity, and telling the truth plainly, scolding. I hate scolding in the pulpit, both in its terms and in its tones. But I utterly loathe time-serving, or the policy that conceals or palliates the truth, from dread of giving offence. I would bear the truth spoken in love. The idea of glossing the truth for the sake of keeping in their pews a body of indifferent, worthless members, who feel no interest, and will bear no responsibility in promoting the welfare and usefulness of the church, is abhorrent to good policy, true piety, and sincere integrity.

"But you will hurt their feelings," says one.

They ought to be hurt. I would see truth poured scorching hot upon their consciences until it burnt out their indifferentism. They are immeasurably hurting the church by their worldliness, and why should we scruple in wounding them? Ulcers must be sometimes painfully probed, or they will never heal.

But some very good people say, deal gently with such, or they will leave the church. Well, what good do they do in it? What would the church lose if they were all gone? Is their association with us so very desirable and beneficial, that we should tenderly implore their stay?

Leave the church! What right have they in it? If they have no sympathy with it, no interest in it, no affinity with the spirit of Jesus Christ, they are none of his, and what right have they in his church? If the church is designed to be a living body, why desire to retain a hanging mass of diseased or dead members? Trim off the dead limbs, and the vine will only be the more flourishing.

Leave the church! What a blessing that would be. If it is impossible to draw from them any manifestation of spiritual life, any expression of devotion and zeal, if they obstinately repudiate in their lives all that is positive and practical in Christianity, then their leaving will be a speedy relief.

Leave the church! Let them go to the world to which they belong, or to some worldly church, where their consciences may be lulled by the form of godliness without the power. The Bible recognizes no such Christianity as theirs. It knows no piety that does not bear good fruits. If they bring forth only thorns and thistles, then they are only thorns and thistles.

There ought to be no tenderness wasted upon such professors of religion; none felt except such as we feel for all the ungodly in common with them. As unregenerate sinners, should they be exhorted to repent and believe in the Lord Jesus Christ, lest they be found knocking at the closed door of heaven at last, saying, "Lord, Lord, open unto us," and waiting at the fearful answer, "Depart from me, ye workers of iniquity, I never knew you."—*Glannis.*

SOWING AND REAPING.

"Sow away, brother; sow away, sister," said Mr. William Dawson, in a sermon to the young; "harvest is coming nearer every day. *Be not weary in well-doing, for in due season ye shall reap if ye faint not.* If you were going past a person who was sowing in a field very pleasantly and very plentifully some sort of grain, and you were to say to him, 'Good morning,' 'Good morning,' 'You seem to be sowing; what is the reason you sow so pleasantly and so plentifully?' 'Why,' says he, 'I will tell the secret I know that for every grain of corn I sow, I shall reap a guinea for it!' 'Oh, then it is so, is it?' you would say; 'I don't wonder at your sowing pleasantly, when for every grain you sow, you will reap a guinea.' But, glory be to God, sowing to the Spirit is better than sowing grains of corn, and reaping guineas.

DESIRE.

BY REV. M. N. DOWNING.

Not until we desire salvation more than we desire friendship, honor, wealth, or even life itself, can we have it. God cannot bless us beyond our desires. This is just. Salvation is not only worth infinitely more than any one thing, but infinitely more than the aggregate of all things. Its value cannot be measured by gold, silver, or precious stones. It cannot be computed by the angel Gabriel. To procure it, it cost the blood of the Son of God.

Then think not that such a treasure will be obtained by a few faint desires, while our feet willingly stick to this babel world.

Reader, would you have salvation on earth, and a home in heaven? Then up, shake yourself from the dust; renounce the devil and all his works, give yourself to God, and swear eternal allegiance to the cause of Jesus Christ. There is merit in the blood of Jesus, but surely, if you do not desire salvation enough to do these things, His merits will not avail for you.

Pray God to forgive the thought of your heart, that perhaps you could have salvation, and your own way also. Now take Christ and the cross. Pray God to create within you an undying "hunger and thirst after righteousness." Pray, pray, till your desires for salvation ascend from the altar of your heart, and reach the throne of God. Don't be troubled about faith. That will come in just right when you desire the grace of God enough to let *everything* else drop on the scales of the divine will. God bless you for Christ's sake. Amen!

BACKSLIDERS.

There are a multitude of professors who are backslidden in some degree, and are doing injury to the cause of religion. There are different kinds of backsliding.

Some are backslidden in practice, and they entertain an inward intention to do

right, and a vain wish to enjoy more of religion. Yet they do not, and the great reason is, *they do nothing*. They are backsliders in practice.

Others are backslidden in heart. This class are always ready to keep up a sort of form of religion; they abound in externals, but it is a mechanical, formal, stiff manner of getting along. There is no life, power, or animation in their worship. These are very common, and dangerous too.

There are others who are backslidden in *doctrine*. These are often warm-hearted, active Christians; but they have imbibed such fatal errors in doctrine, that, if carried out, they would overthrow all their own enjoyment; and yet almost all of this kind of backsliders wonder why they do not enjoy more, and see more, of God's work. But they need not wonder; the cause is in themselves, and they alone can remove it by returning from their backslidings.

How necessary it is that the churches be aroused from this backslidden state. Let each member examine and see if he is not indulging in some fatal error in doctrine, or neglect in practice, or loss of the soul-inspiring first love.

All needless intercourse with unholy men will weaken our divine evidence and conviction of things unseen: it will dim the eyes of the soul, whereby we see Him that is invisible, and weaken our confidence in Him. It will gradually abate our "taste of the powers of the world to come," and deaden that hope, which before made us "sit in heavenly places with Christ Jesus." It will imperceptibly cool that flame of love, which before moved us to say "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee!" Thus it strikes at the root of all vital religion; of our fellowship with the Father and with the Son.—*Wesley*.

Reader, tell me is not Christ with His cross for a few years, better than Dives, with his dainties for a few days?

EDITORIAL.

PATIENCE.

Be patient toward all men. The cold hammer fashions the hot iron. He who would govern others, must first learn to govern himself. Passion is blind. Cool, deliberate, and at the same time energetic action, makes itself felt in every department of life.

Be patient toward your brethren. Some good men are slow to see into things.—They want to do right, but it takes them a good while to determine what is required of them. Every member of the body of Christ is not an eye. To get out of patience with these dull ones, will not help either them or you. Give them time, and they will do their duty. We all have our infirmities. Let us bear with each other.

Be patient toward sinners. Think how long God bore with you. We should bear with wicked men while God bears with them. Our patience under provocation may be the very means which the Spirit will use to strike them under conviction. But if we get out of patience with them, they can have no confidence in our religion. They will say they are as well off as we are, and so they will harden themselves in sin.

To be patient, you must have patience.—The stream cannot flow if the fountain is dry. The fruit will not grow without the tree. Resolutions alone, against impatience, will not answer. You must pray as well as resolve. Ask God, not merely to help you in your outward conduct, but to give you the inward grace. Unless you get that, you will fail as you have failed before. Be determined on victory in this respect. No matter how much money a man may make by day, he will never grow rich, if he is robbed of all at night. Impatience is the thief that steals your grace, and leaves you weak and faint, notwithstanding the many times God has blessed you with the outpouring of the Spirit.—The soul never permanently grows in grace, unless it is hedged about with patience. Remember that peace, and gentleness, and long-suffering, are as truly fruits of the Spirit as love and joy.

PROTESTANT INDULGENCES.

It was to raise money to build churches, that Letzel sold indulgences, under the sanction of Leo X, the Roman pontiff.—This aroused the indignation of Luther, and led to the Reformation. The principle of indulgences was this in substance: A man, by paying a certain sum of money, received from the Church an assurance of his acceptance with God, though living in known sin. But Protestant churches act on precisely the same principle when they keep, as members in good standing, because they pay large sums of money to the Church, men who are living in plain violation of the commands of God. Times have changed. The exterior of the practice is gilded, but its nature is unchanged. The old Romish doctrine of indulgences is revived in modern Protestant churches.—It has lost none of its deadly qualities, though it comes to us arrayed in garments of a different pattern.

Of all heresies that were ever palmed off upon the credulous, this is the most odious and damnable. No Church was ever authorized to traffic in the priceless mercy of God. It is not an article of commerce. The gift of God is not purchased with money. Its conditions are alike for all. *Whosoever confesseth and forsaketh his sins, shall find mercy.* But no amount of money given to the Church, can cover the sins of one who still cleaves to them in heart and in life. To make a man believe that sins can be atoned for in this way, is to deceive him to his eternal undoing. A doctor who, for the purpose of obtaining a large fee, should persuade his patient that he was restored to health, when he was only stupefied by opiates, would be justly held up to public execration. But his course is virtue itself, in comparison with that of the Church which, for the sake of sharing a man's money, lets him go down to hell under the delusion that he is a Christian, when it is well known that he obtains his money by gambling operations, or by pandering to the vices of others. This is the climax of cruelty. The wreckers who held out a false light to ships to lure them to destruction,

that they might seize upon the cargo, were engaged in a legitimate calling in comparison to this. *They killed the body, —these kill the soul.*

Let none misunderstand us. If a wicked man freely give *his* money to the Church, we do not say that it is wrong, under all circumstances, for the Church to receive it. But if the money rightfully belongs to others, to whom it may be restored, the Church should reject it, and exhort the one who offers it to repentance and restitution. Again, money should not be accepted, if it is given on the consideration, express or implied, that the Church shall indorse the Christian character of him who gives it, though he does not bring forth fruits meet for repentance. God hears the prayers of the penitent; but the sacrifices of the wicked are an abomination to the Lord.

A MURDERER'S ADVICE.

John Gaffney was hung at Buffalo, the 14th of February, for the murder of Patrick Fahey. They were both "roughs" of Buffalo—hard cases, living lives of crime. The murder was committed in a drinking and gambling saloon, between two and three o'clock in the morning, on the 7th of May. Gaffney was born and brought up among the very worst class to be found in a large city. His associates from infancy, were the vilest of the vile. Yet God did not leave even him without the light, that if followed, would have led him to a better life. The reporter of the *Buffalo Express* says, that a short time before Gaffney's execution, "his wife and two eldest children, Mary and Johnnie, came for their daily visit. Gaffney, who was feeling unwell at the time, remained upon his couch in the cell, talking earnestly and seriously about his approaching doom. He advised with his family about their life in the future, telling his wife that he wished her to lay aside all gay dress; to attend Church regularly, and endeavor to live a Christian life. It is needless to say that the suffering woman promised all. His little girl was told in earnest words to avoid bad company, to be a good girl and a comfort to

her mother. He asked his son if he knew his father was soon to die, and the little fellow answered, 'Yes.' Gaffney then said to him: 'I want you to promise your dying father one thing, and it is this: I want you to promise me that you will never play cards; never break the Sabbath never drink spirituous liquors; and never swear. I want you to go regularly to Church and Sunday-school, and not to stay out late at night, nor keep bad company. If you will do all this, you will never be brought where your poor papa is now.'—The boy seemed to understand the gravity of the situation, and readily promised all his father asked." Gaffney was 28 when he was executed.

The case of another murderer, under sentence of death in the other end of the State, shows that the perfection of crime can be reached just as soon by the educated and the refined, as by the vulgar and the ignorant.

EDWARD S. STOKES was brought up under all the advantages that wealth, education, and aristocratic associations can confer. He graduated at an early age from the New York University. He was said to be one of the most attractive young men in the city. His society was eagerly sought for by the most fastidious and exclusive. His father was a retired merchant of the highest respectability, living in ease and elegance.

There was not a civic honor to which young Stokes might not have aspired.—But his greed for sudden gains threw him under the influence of unscrupulous men. This led to his neglect of the wife of his youth, for the company of a woman who had forsaken the path of virtue. When this step is taken, the road to ruin is short and direct. He found, as so many have found, that *Her house is the way to hell, going down to the chambers of death.*—Prov. vii. 27.

The fashionable religion of the day, and the superstitions of Romanism, are equally powerless to save men from vice and crime. The only safety is in obeying the command of God: *Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,*

and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

GIVING REPROOF.

Reproof, to do good, must be given in earnest. If administered in a trifling spirit, in a jesting manner, it will be likely to result in very little good. *Them that sin, rebuke sharply.*

No matter with what kind feelings a reproof may be given, it is very natural that the person receiving it should think that it was given in a wrong spirit. It is not very often that punishment is inflicted to the satisfaction of the culprit, no matter how deserving he may be of his sentence. The Pharisees never admired the style in which the Saviour addressed them. His words of warning aroused their fiercest indignation.

When you are reproved, no matter how it is done, see if you cannot derive some benefit from it. It is lawful to learn, even of an enemy. Gold is seldom found so pure that it can go through the fire without losing some of its dross. Get some good out of reproof. Even if you do not deserve it all, you may, by quiet endurance, reap a great spiritual blessing. *If when ye do well and suffer for it, ye take it patiently, the Spirit of glory and of God resteth upon you.*

LITERARY NOTICES.

DAILY HELP IN THE WAY OF HOLINESS.

By Rev. John Dwyer. Revised by Rev. Edgar M. Levy, D.D. Boston: John Bent & Company, 1873.

This is a beautiful little volume, made up of a text of Scripture and a verse of sacred poetry for each day of every month of the year. Its contents are arranged under the following heads: 1. The necessity for holiness. 2. The nature of holiness. 3. Holiness attainable. 4. Encouragements in the pursuit of holiness. 5. Our duty in reference to holiness.

Commit each of these texts to memory, and you will be a wiser and we trust better man at the end of the year.

CORRESPONDENCE.

DYING TESTIMONY.

ROSA A. CLEMONS, aged 23 years, died on the afternoon of Dec. 26, 1872, at the residence of her mother-in-law, in Syracuse, N. Y.

Her husband died two years since, of consumption. About one year ago, a little boy passed away, and now the last survivor of the family is gone. Consumption placed its hand upon the flower, and it faded from our sight, only to bloom over the river in still greater beauty. Shortly before death struck its final blow, she whispered, "open the gates," and we have reason to believe that they opened wide to admit the afflicted one.

Rosa and her husband were both members of the Free Church in this city. Thus, one by one, the pilgrims are being gathered home. Heaven grant the bereaved ones a seat with the departed around the throne of God.

O. M. OWEN.

EVAN THOMAS departed this life in Phillipsburg, Warren county, N. J., Jan. 14th, 1873, of paralysis of the brain. Born Nov. 16, 1824.

Bro. Thomas was awakened some years since, in the M. E. Church, while this hymn was sung:

"Sinner, the voice of God regard:
'Tis mercy speaks to-day;
He calls you by His sacred word,
From sin's destructive way."

Conviction went to his heart before the hymn was finished. He made his way to the altar, and in a short time was rejoicing in his Saviour. He joined the Church, and tried to live for God. Over a year ago, he was one of the first four to join the Free Methodist Church at Phillipsburg, and open his house for preaching, and it has been kept open ever since. The last month of his life, there was a great improvement in his Christian walk. One Sabbath he went out doing work for the Lord, inviting his neighbors in to meeting. The result was, one got to the Lord, and another soon came.

I was with our brother when he breathed his last. Although he was not able to

converse. I asked him if he was trusting in Jesus, to raise his hand. He looked at me calmly, and raised the hand. He spoke to his daughter, so she could understand, saying, "All is well." C. E. ADAMS.

LOVE FEAST.

POLLY HENDRICK.—I feel like testifying to the world the love of Christ to me, while I am contending for the old paths. How Jesus blesses, while ministers and professors oppose this living in a sanctified state! O, how Jesus blesses in testifying to its truth! Amid persecution and trials, I have a mighty prop to lean upon in every trial. He seems to fold me closer to his bosom—praise his holy name! What is there to be compared with this rest of a soul fully saved! All glory to Jesus!

Kansas.

C. B. EBEBY.—Jesus saves me to-night from sin. I feel the power of the Holy Ghost within purifying my entire being. It is blessed to serve God, to have our crooked, cross-grained wills exchanged for God's will, to have God for our only master, and to be so renewed by grace divine as to be willing and ready to obey his slightest wish at whatever the cost to us.

Jesus has done a great deal for me where-of I am glad. He has taken my old, evil nature away and filled my heart with perfect love, so that I can love my neighbor *as myself*. I have got to the place where I can say, if losses come, if crosses come, if persecutions come, if I am misunderstood and misrepresented, and have my name cast out as evil I can say amen, it is enough that I can be as my master. O bless God for unadulterated salvation, a salvation that is willing to deny self to relieve the wants of the poor. I don't believe that if we are faithful to God that we will ever have a great deal of this world's goods. Brethren, pray for the little class of pilgrims in Whitehall, Ills.

REV. J. BUSS.—To the praise of God, we are having some excellent times on this circuit. Not many accessions, but a general coming up to the help of God among

his people. I never did more work for God in my life, and never felt better.

Iowa.

A. S. HIATT.—Troubles drive me closer to God, to be sheltered under the shadow of his wings of love. I can truly say that the blood of Jesus cleanses me from all sin. It saves me—praise the Lord forever! I am bound for heaven. Let storms come, and devils rage, I am going through. Jesus says, "My grace is sufficient for every time of need. I recommend poor sinners to come and get acquainted with the Lord. I pray God to let His awakening Spirit go to every heart, that many may turn to God.

MRS. AMY E. LEONARD.—Oh, how precious Jesus is to me! He is very near me. How he blesses me! I have the witness in my heart that I am the Lord's, and he is mine. The Lord is my shepherd. I shall be well supplied. Midst outward afflictions, I feel Christ within. Praise his holy name to-day, that he has taken my feet from the mire and clay, and placed them on the Rock of ages. My communion to-day is full of love, more than at any time previous. My whole soul was wrapped in one intense flame while exclaiming, "Most holy God, I love thee—I will do thy will." I thank God my way grows brighter and brighter. I find it a self-denying and cross-bearing way; but I intend, by the assisting grace of God, to bear the cross, and despise the shame, that I may reach the haven of eternal rest.

Washington Ter.

E. M. TOWN.—We are fighting a great battle here on the Montcalm circuit. I have been holding meetings five weeks and God is giving us victory again and again. Glory to his name. Sinners are being brought from darkness into the light of God's kingdom, old formalists are being resurrected from the power of Satan unto God.

I feel Jesus precious to my soul, glory to His name. His blood cleanses from all sin, and gives me victory just now. The Lord blesses me in preaching the straight truth, and he lets the clear light shine.